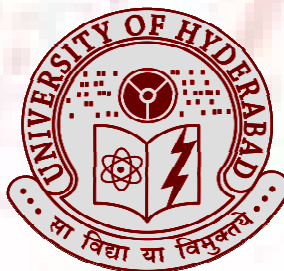


**Portrayal of Gender Roles in CBSE English Language
Textbooks and its Impact on Students: A Study of Selected
Schools in Hyderabad**

*A thesis submitted in May 2018 to the University of Hyderabad
in partial fulfillment of the award of a*

Doctor of Philosophy
in
Social Exclusion and Inclusive Policy
by

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Declaration

I, **Ainu Borah** hereby declares that this thesis entitled " **Portrayal of Gender Roles in CBSE English Textbooks and its Impact on Students: A Study of Selected Schools in Hyderabad**" submitted by me under the guidance and Supervision of **Dr. Vasanta Srinivasa Rao**, is a bonafied research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of any degree or diploma. I hereby agree that my thesis can be deposited in Shodganga/INFLIBNET.

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A. Research papers published in the following publications:

1. Research paper titled as "**Portrayal of Women in High-School English Literature: A Reflection of Society?**" published in *Literary Herald* 3, no 5 (February 2018):377–383. ISSN: **2454-3365**.
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B. Presentations made in the following conferences:

1. Presented the paper "**Portrayal of Women in High-School English Literature: A Reflection of Society?**" in the 4th National Conference of the Department of English in the Maulana Azad National Urdu University (MANUU) on "*Language, Literature and Society–Influences and Counter Influences*" held in February 17–18, 2016.

2. Presented the paper “**The paradox of Access and Quality and Gender Equality in Primary Education: A Discussion**” in the National Conference of the Department of Political Science in the University of Hyderabad (UoH) on “*New policy Perspectives on Education*” (Under phase I, UGC-Centre for Advanced Studies) held in March 21–22, 2016.

Further, the student has passed the following courses towards fulfillment of coursework requirement for Ph.D was exempted from doing coursework (recommended by Doctoral Committee) on the basis of the following courses passed during his M. Phil program and the M.Phil degree was awarded:

Course Code	Name	Credits	Pass/Fail
EI 701	Processes of Exclusion and Social Groups	4.00	Pass
EI 702	Social Exclusion: Theoretical Perspectives	4.00	Pass
EI 703	Research Methods	4.00	Pass
EI 704	Study Area	4.00	Pass

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List of Abbreviations and Acronyms

AIWC	All India Women's Conference
B.A.	Bachelor of Arts
B.Ed	Bachelor of Education
B.Tech	Bachelor of Technology
BHEL	Bharat Heavy Electrical Limited
BRICS	Brazil, Russia, India, China and South Africa
BSY	Balika Samriddhi Yojana
BVB	Bharatiya Vidya Bhavan
CBSE	Central Board of Secondary Education
CCE	Continuous and Comprehensive Evaluations
CDA	Critical Discourse Analysis
CEDAW	Convention on the Elimination of All forms of Discrimination Against Women
CEO	Chief Executive Officer
CO-Ed	Coeducational
CSW	Commission on the Status of Women
DGS	Department of Gender Studies Studies
DPEP	District Primary Education Project
DWS	Department of Women Studies
ECOSOC	United Nations Economic and Social Council
EFA	Education for All
GDI	Gender-related Development Index
GEM	Gender Empowerment Measure
GENIA	Gender in Education Network in Asia-Pacific
GER	Gross Enrolment Ratio
GII	Gender Inequality Index
GOI	Government of India
GPI	Gender Parity Index
HDI	Human Development Index

HS	High school
IAWS	Indian Association of Women Studies
ICSSR	Indian Council of Social Science Research
IIT	Indian Institute of Technology
INC	Indian National Congress
IQ	Intelligent Quotient
IT	Information Technology
JHCS	Jain Heritage a Cambridge School
JNV	Jawahar Novodaya Vidyalaya
KGBV	Kasturba Gandhi Balika Vidyalaya
KSY	Kishori Shakti Yojana
KV	Kendriya Vidyalaya
KVS	Kendriya Vidyalaya Sangathan
LLB	Bachelor of Laws
LLM	Master of Laws
M. Tech.	Master of Technology
M.A.	Master of Arts
M.Sc.	Master of Science
MBA	Master of Business Administration
MCA	Master of Computer Application
MDG	Millennium Development Goals
MHRD	Ministry of Human Resource and Development
NCERT	National Council of Educational Research and Training
NCF	National Curriculum Framework
NCIW	National Council of Indian Women
NGO	Non Governmental Organisation
NPE	National Policy on Education
NREGA	National Rural Employment Guarantee Act
OBC	Other backward Caste
PG	Postgraduates
PHD	Doctor of Philosophy

POA	Program of Action
RGSEAG	Rajiv Gandhi Scheme for Empowerment of Adolescent Girls
RMSA	Rastriya Madhyamic Siksha Abhiyam
RTE	Right to Education
RUSA	Rashtriya Uchchattar Shiksha Abhiyan
SC	Scheduled Caste
SCERT	State Council of Educational Research and Training
SDGs	Sustainable Development Goals
SEWA	Self employed Women Association
SGRY	Sampoorna Grameen Rozgar yojana
SGSY	Swarnajayanti Gram Swarozgar Yojana
SNDT	Shreemati Nathibai Damodar University
SSA	Sarva Siksha Abhiyan
ST	Scheduled Tribe
STEM	Science, Technology, Engineering and Math
STEP	Support to Training and Employment Programme
UGC	University Grant Commission
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
UR	Unreserved
WEF	World Economic Forum

Glossary

Term	Definition
<i>Babu</i>	An informal way of addressing a gentleman.
<i>Beti Bachao, Beti Padhao</i>	A campaign of the Government of India initiated in 2015 to save girl child, educate a girl child.
<i>Chalk de India</i>	A 2007 Indian Hindi film; reflects the aspirations of women hockey players.
<i>Coolie</i>	Refers to a labour class people in India, especially the tea-garden labourers.
<i>Coorgi</i>	A colloquial word used for residents of Coorg in Kodagu district in Karnataka.
<i>Dalit</i>	A member of the lowest caste in traditional Indian caste system.
<i>Dangal</i>	A 2015 Hindi movie showing struggle and hardship of aspiring females to become successful wrestler.
<i>Dhumketu</i>	Pen-name of the Indian writer G. Govardhanram Joshi.
<i>Epathsala</i>	A portal to access digital textbooks launched jointly by the government and the NCERT in 2015.
<i>Jalebis</i>	Plural form of <i>jalebi</i> , an Indian traditional and popular sweetmeat.
<i>KV Sangathan</i>	An autonomous and collective body of Kendriya Vidyalaya.
<i>Mahila Mandals</i>	Village level/community based rural women organisations.
<i>Panchayat</i>	Grass-root level local self government system in India.
<i>Pandita Ramabai</i>	A distinguished women (1858-1922) social worker who worked for women's cause, founder of <i>Arya Mahila Samaj</i> - a women's club.
<i>Puja</i>	Traditional Hindu religious rituals to ward off evil.

<i>Saheb</i>	An Indian word to address a man in respectable position, mostly used under the British Raj.
<i>Sati</i>	Now an unlawful practice, an old Indian practice of burning a widow at the death of her husband.
<i>Shani Shingnapur</i>	A temple in a village in Maharashtra, India, famous for the Hindu temple for worshipping the planet Saturn; it has been in the news recently for opening its inner sanctum to women for the first time since time immemorial.
<i>Swavalamban</i>	A pension scheme for nongovernmental sector supported by the government.
<i>Swayamsiddha</i>	A government scheme for empowering women by offering micro credit to poor women.
<i>Ujjawala</i>	A government scheme for combating trafficking.
<i>Vedic Age</i>	Refers to the time period of Indian History when religious scripts were written.
<i>Yojana</i>	A Hindi word to mean a strategic plan.

Chapter-1

Introduction

The present study “Portrayal of Gender Roles in CBSE English Language Textbooks and its Impact on Students: A Study of Selected Schools in Hyderabad” is an effort to understand the contemporary secondary school education offered by the Central Board of Secondary Education (CBSE) from a perspective of gender. The main focus is to analyse the representation of woman in the textbooks and student’s understanding and acceptance of the same. For that purpose, understanding the gender notions reflected in the textbooks and its impact on students are crucial to the study. The study interprets the current textbooks that have been revised after following the guidelines of the National Curriculum Framework 2005 (NCF 2005) and interacts with the students and teachers of a few selected schools in this regard.

Gender is known and understood as having a similar meaning as sex, i.e., male or female. But in academic discourse, gender has often been understood as a social construct rather than as a biological identity (Butler 1988; Lorber 1994; Holmes 2000; Chanana 2001a; Chanana 2001b; Pitcher and Whelner 2006). People are born with a biological sex as male or female, but after one is born, the society makes them behave, dress and work stereotypical ways. The society fixes the norms of how a girl should dress up, take care of the family and the household work etc. and the same society has different expectation from a boy. From birth, a boy is dressed differently, taken care of his needs for outdoor games and sport, and never expected of him any help in cooking or washing, etc. This stereotypical attitude is further internalised at home, at school and any other social institutions. Children grow up with these projected notions of gender roles which are different for girls and boys, and the rules and norms for each are fixed for them by the society. This is what is referred to as the socialisation of gender roles. The gender roles for a boy and a girl seem to be different. For example, a boy is expected to do all kinds of active jobs that need more physical stamina and a girl is expected to household jobs more often than boys. The boy is associated with ‘masculine’ qualities, whereas the girl is expected to be having ‘feminine’ qualities. As a result, there has been gender disparity in the society since ages. Females are in a advantageous positions in general than males in

the society. This gender disparity cuts across different culture, region, class, caste and religion. That is why it varies in degrees in different countries, but it exists everywhere.

Literature is a reflection of society, and the dominant ideologies of the society get reflected in literature. Many critical theories of sociology and linguistics (Foucault 1972; Barthes 1977a, 1977b; Bourdieu 1984; Foucault 1984; Gramsci 1988; Bourdieu 1991; Derrida 1992, 1998) believe that discourse of a narrative text or talk is a social construct, and dominant ideologies of the society can be analysed from it by deconstructing the use of its languages, arguments and other strategies from a variety of perspectives. The main purpose of these theories is to throw light on social inequalities arising out of unequal power relations in social institutions. In this way, a text has multitudes of meaning hidden in it. Post-structuralism deconstructs the text languages to find various arguments related to social, cultural, historical and so on. Roland Barthes, Jacques Derrida and Michel Foucault have huge contributions towards this post structural approach of exploring meaning in a text or discourse. The writer or creator of a particular text may have some views to express in his writing, but it is not the only meaning of a text as the reader understands and interpretation may differ (Barthes 1977b; Foucault 1984). In the words of Barthes (1977b, 124) “the function of a narrative is not to ‘represent’, it is to constitute a spectacle still very enigmatic for us but in any case not of a mimetic order.” So “a text is not a line of words releasing a single theological meaning (the ‘message’ of the Author-God) but a multi-dimensional space in which a variety of writings, none of them original, blend and clash” (Barthes 1977a, 146).

Feminist ideology keeps gender in a central position in all the debates and discourses even though the feminists differ among themselves in views (Millet 1970; Showalter 1981; Spivak 1988; Wollstonecraft 1992; Woolf 2002; Beauvoir 2011; Friedan 2013). Feminist post-structuralism approach in discourse analysis is used to deal with feminist issues in an explicit way. Foucault’s ideology of power, knowledge and discourse has huge influence in feminist post-structural discourse analysis (1972). This approach is most commonly used to study the gender biases present in a text by analysing the gender power relations involved in a text. The present study uses this approach to study the representation of male and female characters in the textbook.

The present study also examines the influence of these gender notions expressed in the textbook on the thinking process of students. Both students and teachers have been interrogated on this issue. Portrayal of gender role in literature, especially in children's literature has a lot of significance. The stereotypical presentation or unequal presentation of gender roles relegates women to a subordinate position in the textbooks and creates many other types of gender biases like less visibility of women, selectivity of women, stereotypical presentations of women etc. Presence of these types of gender biases hinders the reflection of gender equality in a book and cannot promote equality of sexes which is an important agenda within education and in any other field of the society at large. The unequal presentation of women discourages girls and women, lowers their self respect. It is harmful for students in many ways. The National Policy on Education (NPE) 1986 (revised in 1992) and the NCF 2005 recommended for an equal education and a gender sensitive curricula. The current textbooks of English Language in the CBSE schools undertaken for analysis have already been upgraded based on the guidelines of the same. Whether these books are reflecting the much required objective of gender equality by portraying both the gender equally, is the main focus area of the study. The study needs to examine the students' understanding of gender notions in general and more specifically the impact of the books on shaping their attitudes regarding gender issues.

The school propagates gender notions to the students and the textbooks and other teaching materials are the carriers of this notion (Kumar 1992; Sadker and Sadker 1994; Davis 1995; Shah and Shah 1998; Sadker 1999; Arnot 2002; Brugeilles and Cromer 2009). Out of all the textbooks, the language textbooks are very important in this regard as the language textbooks contain different types of genre of literature like stories, fictions, and dramas across time and place. The present study aims to look at the English language textbooks for the classes VIII, IX and X only. In higher classes, inclusion of literature is more in the content of the textbook, and students are expected to understand and comprehend the notion of gender portrayed in the text. The reason for choosing the English language over other languages and other subjects is not difficult to explain. In India, English is still learnt as a foreign language and a lot of importance is given for acquiring efficiency in English both by parents and society. The books are being used by

the CBSE schools all over India, catering to a huge number of students in the country. Moreover, English being a compulsory subject at this level, the study transcends the place—the city of Hyderabad where the field investigation is being carried out. Most importantly, the emphasis on learning of English by parents, policy makers and the society makes the learning of this language a conscious effort from the school level itself.

In connection to the study, the present chapter discusses the importance of gender equality in school education to fight stereotypes. With reference to an overview of Indian educational scenario for women, the effort to reduce the gender gap in access to schooling is reviewed. How gender perspectives are integrated in the schooling system is being reviewed. The present system of school education with reference to the hugely popular CBSE school board is understood. The compulsion to study English as a language and subject, and the role of the textbooks in transmitting knowledge and notions of gender are outlined. The literature review presented in the chapter is critical to the understanding of the topic and the research problem, whereby the research objectives are set and methodology is chosen with the best interest to do the justice to the topic selected.

1. An Overview of Indian Educational System: Emphasis on Reducing the Gender Gap

The period before India got independence, which was under British regime can be referred to as a period of social reform. This period can be seen as a kind of ground preparation for women to begin education later. The hosts of existing malpractices like *sati*, child marriages, polygamy, etc. were needed to be thrown out of the society, before facing the yet another challenge of educating the Indian women. The effort of the British and Indian reformers opened the door of education to women, as seen from Indian history. The British initiated to set up schools so that they can produce some educated Indians to help them in their work as it can be seen from the words of Macaulay: “We must at present do our best to form a class who may be interpreters between us and the millions we govern, – a class of persons Indian in blood and color, but English in tastes, in opinions, in morals and in intellect” (Macaulay 1835). Education was extended to girls as well, but as it is obvious, there were far less number of girls than boys. “By 1881, there were only 6 girls for every 100 boys enrolled in primary schools, and even in the most advanced state of India 80 per cent of the girls of school going age were still outside the

school” (Biswas and Agrawal 1986, 530). The gender gap was very apparent in the society. Schools were established but there were few girls to study. The objective to educate women was obviously neither to enrich the economy nor to empower them, but to make them good wives (Chanana 2001a). The government census report also shows a huge gender gap in enrollment in primary education which has been discussed in the third chapter in detail.

However, higher education also expanded with addition of new universities and expansion of educational activities and reforms. The resolutions taken by the government at the conference held in Shimla in 1891 looked forward to spend more funds in female education as it was in the most backward state; in the year 1901-02, the number of females in public schools was 444,470 which was less than a ninth of the number of male (Ghosh 2009). The Wood’s Despatch (1854) recommended special facilities for female education, the Hunter Commission (1882-83) encouraged expansion of secondary education, Government Resolution of 1913 recommended for establishing university in every major provinces, the Hartog Committee (1928) attracted attention to the disparity of literacy of men and women and the Sargent Committee of 1944 dealt elaborately with various stages and aspects of education by giving recommendation on a national scheme of education (Jayapalan 2001). Women slowly got access to schools; but the concern of women’s educational outcome was a different prerogative to deal with. However, after Independence many different policies were formulated keeping all this objectives in the agenda.

1.1. Policies after Independence with Emphasis on Women Education:

Since Independence, woman education has been an important agenda in all government plans and policies. The constitution of India—“the Charter of India’s Freedom”, under the article 45 directed “the states to provide free and compulsory education to all the children up to the age of 14” (Aggarwal 1993). A planning commission was created at the centre to chalk out five year plans for development. In the five year plans undertaken by the Government of India, women’s education was a top priority (Ghosh 2009).

The report of the national committee on women education (1958-59) under the chairmanship of Durgabai Deshmukh analysed the gender gap in literacy and slow

progress of women education, and recommended for a common curricula for both boys and girls, and directed to set up National Council for Women Education (1959) to take care of women oriented issues; the Kothari Commission (1964-66) gave a comprehensive review of the education system saying that education is the most powerful instrument of national development and recommended for a common school system with a 10+2+3 pattern for school and college education (Biswas and Agrawal 1986).

The National Council of Educational Research and Training (NCERT) is an autonomous organisation set up by the Government of India in 1961 to assist and advise the central and state governments on policies and programmes for qualitative improvement in school education. The *Towards Equality* report (GoI, 1974) brought to light the unequal and backward condition of women in India including the low level of literacy rate. Mazumder (1994) recounts the revival of another women movement long after the national movement of India at this point of time in India that had joined the feminist movement; the first women study centre was established in the SNDT women's university in 1974. The first National Conference on Women's Studies (1981) in Mumbai (Bombay) led to the establishment of the Indian Association for Women Studies (AIWS) in 1982 with 18 universities, a few colleges and a few hundred individuals as initial members; but grew and proliferated with assistance from Indian council of Social Science Research (ICSSR) and University Grant Commission (UGC) (Mazumder 1994).

The department of women studies, NCERT gives suggestions and inputs in redesigning curricula, in preparing textbooks, in teachers' training and education, in formulating policies and frameworks and does gender audit of the textbooks from time to time.

Naik (1979) discusses many quality issues of Indian education and opines that equality of educational opportunity is a human right. It is a right of everybody including women as well. But the concern here is not that of access as number of girls getting admission in academic institution increased, but that cannot be a measurement of women's development. It is the most pressing concern plaguing the country as Naik observes "Women do not have equality" which can be perceived from their status in the society. Women welfare is a real concern. Assessing the situation, Naik comments that "We still have a long way to go to give equality of educational opportunity to women and

a still longer way to give them equality of status”; and this involves a difficult process to integrate women in development and perhaps it is the most difficult thing to do (Naik, 1979, 176).

The NPE 1986 and its Programme of Action (PoA) 1992 promoted education as a means to raise the status of women and subsequently gave guidelines to frame curriculum in a gender sensitive way. For this purpose, the policy acknowledges the role of Women Studies. The National Curriculum Framework for School Education 2000 and the NCF 2005 further extended this goal of equality in their policy framework. But implementation of this goal is what matters most. Educational institutes should look beyond access and look into the learning achievements by analysing the gender differences at the class room level by examining the curriculum, materials, textbooks contents, school environment etc.

1.2. Integration of Gender Concerns in Educational Policies:

The educational policies of the government, since pre- independence time till the formulation of a unified system of education as envisaged by the NPE 1986 has been discussed in chapter three, where an effort is made to review the national curriculum frameworks from the point of view of its gender inclusivity. Chanana (2008, 336) has observed that in the present society, education has been accepted as a source of “mobility, equality and empowerment” and is imperative for women to develop self and society. That is the reason, why most of the policy frameworks have tried to integrate women oriented goals. Since the contemporary demand of the society requires examining not only women’s access to educational institutes, but also the various outcomes of it, there is a need to examine the curricula followed in the schools. The gender gap in educational achievement is not reducing even though there is huge expansion of schools in India today. Within the academic policy frameworks, efforts were on to make the curricula gender sensitive. NPE 1986 announces its goal to impart education “for women’s equality” and to be “an agent of basic change in the status of woman” (GoI 1986, 8). It is the same concern that is being reflected by the NCF 2005; it says that gender concerns “need to be addressed in terms of making the perspectives of women integral to the discussion of any historical event and contemporary concerns” and for that the framework suggests that the “representation of knowledge in textbooks and other

materials needs to be viewed from the larger perspective of the challenges facing humanity and the nation today” (NCERT 2005, 51).

Textbooks have been revised after 2005, with special inputs from the department of women studies, NCERT to eliminate gender bias from the textbooks and develop materials gender sensitively. Textbooks have been analysed to find gender biases and stereotypes, the scenario has definitely changed for better, but not as envisaged by the policies. Indian Association of Women Studies (IAWS), since its inception in 1982 aims to offer Women Studies as a discipline in all major institutions and involves itself in research related to woman, feminism and gender politics. Women study as a discipline of study came to be incorporated in the universities to address the issues of women’s marginalisation in education. The teaching materials and textbooks were examined for obvious gender stereotypes and gender biases. The last few decades, especially 1970s and 1980s show an increasing number of feminist scholarships within education both theoretical and empirical. Positioning gender in discourses received enormous importance to focus concerns of women education. The school curriculum including the textbooks and pedagogy came under scrutiny to find out gender biases if any. This was a global phenomenon; simultaneously, in India too the school curriculum got increasing attention through reviews and criticisms from educationist, academicians and feminists groups who have felt that the school curriculum is not able to reflect the aspirations of girls in particular.

1.3. Importance of Gender Equality to Fight Stereotypes:

Giving equal opportunity to both boys and girls in society makes a society gender equal. The constitution of India treats every citizen equally, gives equal opportunity to all and keeps special provision for women and other marginalised groups; realising the fact that without these steps, the women and other marginalised groups cannot march forward with equality.

In July 2010, the United Nations General Assembly created the UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women, to accelerate the goal of gender equality and the empowerment of women. UN Women promotes women’s right in all fields and support educational programmes to promote gender equality and women’s rights, revise formal school curricula and policies, and help

train teachers, students and parents. It also promotes international treaties, such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The Beijing Platform for Action (1995) was adopted after the fourth women convention to carry forward this goal of gender equality which has been signed by 189 governments including India. “Gender equality is not only a basic human right, but its achievement has enormous socio-economic ramifications. Empowering women fuels thriving economies, spurring productivity and growth. Yet gender inequalities remain deeply entrenched in every society” (UN Women 2013).

The fact remains that women are still subject to violence, women’s literacy rate is still lower than men, science and technology and other high level corporate sectors are still dominated by men. Women participation in sports, Air force, Navy and Arm force is not very significant yet. Some improvements have been achieved gradually in regards to women’s status in the society, but still there is a long way to go. “Even today women are largely socialised to accept the traditional gender roles as more important than their career roles” and education and employment of women are often encouraged by men to only strengthen the domestic roles (Sudha 2000, 23). So women need to fight gender stereotypes and gender role divisions that are inherent in the society at any given point of time. Feminist all over the world fights for this equality of the sexes and freedom from gender stereotyping by challenging the existing patriarchal ideology.

The UN has conducted four world women conferences to highlight various women issues that brought together thousands of activists and women study’s group all over the world. But in spite of all these effort by both national and international machineries, woman’s status has not improved much. Rowan-Campbell, 2006 observes that the world women conferences made the world to accept that the issues and discussions about gender equality is having some importance ; but in reality women are still struggling “as male hegemony corrupts development initiatives which are designed to make a positive difference in women’s lives” (Rowan-Campbell, 2006).

In India too, there has been a lot of ongoing initiatives and effort from all these organisations to boost gender equality. The publication of *Towards Equality* (GoI 1974) represented India at an international platform in 1975 at the “International Women Year” gathering held in Mexico and highlighted the poor conditions of Indian women for the

first time. Since then, there has been a lot of developments like establishment of women studies centers, formation of the Self-Employed Women's Associations (SEWA), women national conferences etc. and so on indicative of an uprising women movement in the country. Feminist movement gained ground in India which claimed equality for women in education and other important aspects of their lives.

2. Gender Neutral Curriculum: An Important Dimension of Education

All developing countries have or almost have attained gender parity in primary education. But is that enough? The gender disparity widens at the secondary and tertiary school levels in many countries. Closing the science and technology gender gap is a very big challenge for all the countries of the world. For that it is important to overcome gender stereotypes and promote interest in STEM (Science, Technology, Engineering and Math) among girls. Women in higher education and administrative jobs are still negligible. Gender equality in education means that both boys and girls face the same kind of situation, the same experience of the learning process through same methods and approaches; and for that a gender-neutral curriculum is must (UNESCO 2003). School as a learning site is the best place to learn and promote gender equality. Schools should take care of the specific needs of a girl in terms of curricula, teaching-learning process. The curricula which include textbooks and other teaching materials and the methodology should be gender equal. Educationist, researchers and many international, national organisations worldwide are persistently voice for a gender neutral curriculum to boost women's educational outcomes. Arnot (1982 and 2002) says that school shapes one's gender identity, it reflects and reproduces the gender identities through the whole schooling process including text, pedagogy and curriculum.

2.1. The Role of Textbooks for a Gender Neutral Curriculum:

In India, there is still a big gender gap in school admission, attendance and dropout rate. Girls' dropout rate is much higher than boys all over India and much higher in several regions and communities. Women in academic achievement are much below men. Kumar (1992) explains that literacy rate has not expanded with the expansion of schools, and one of the reasons for this is the unattractive textbooks-centered pedagogy where stereotyping of female as well as male are persistently present. He opines that this kind of education can hardly be seen as providing an education which claims equality, as

it does not allow a girl to fulfill her intellectual potential. Aikman and Unterhalter (2007, 28) think that all over the world, curriculum assumption “about what is appropriate for boys and girls to learn” finds a place the curriculum which reinforces gender inequality; so to increase the demand for girls’ education a gender-equitable curricula is a need and along with it “the value and relevance of education must be clear”.

As children spend most of their time in the school and at home reading the textbooks, what they learn from it not only increases their knowledge but also shapes their beliefs, values and worldviews. Any negative portrayals of girls/women in the textbooks will promote inequality and it will impact the mind of the students negatively. The text materials should be able to portray women according to their changing status in the society to be able to achieve gender justice. And this is one of the main objectives and aims of education as a developmental goal. The main concern of the curriculum reform after 2005 was to render it more “inclusive and meaningful experience for children” (NCF 2005). The core objective of feminist movement worldwide is to establish equality of sexes. By the mid 1970, the second wave feminists started working towards reducing gender differences in education as both men and women have equal intellectual capabilities and rights associated with education. That is why importance is given to reflect gender in a balanced way in the textbook.

Textbook is an important component of the curriculum; it is a medium to inculcate values of self respect, a means of shaping the identity of man and woman as an individual. What children learn in the institution of the school is being carried forward to the later stage of life and will be transmitted to the next generation. It is important that children read and learn gender balanced or gender neutral materials in a gender friendly way. The school and the books should not reinforce the traditional gender disparity in any form. The textbook should contain life history of successful women from all walks of life. In politics, history, sport, science and astronomy, social activism, women all over world and in India have shown their abilities. Their story or autobiography should be included in the textbooks. Women from Indian mythology, women who participated in India’s struggles for independence, women from Indian history who showed courage and valour in the time of need, women scientists and social scientists, women political leaders, women authors and poets, and women professionals should find their place in

the textbook with due respect. Marsh (2009) talks about curriculum reform to include women's experiences, achievements and contribution to knowledge along with the inclusion of multiple perspectives women have because of ethnicity, culture and class. In some countries a national action plan has prescribed such kind of curricular reform by eliminating sex stereotypes from the textbook content and classroom interaction which shows the dominant position of men in a patriarchal society.

2.2. Gender Role Stereotyping in Textbook:

The school textbooks carrying gender role stereotyping in the content is the biggest barrier to gender equality. Many textbooks conform to the patriarchal norms of portraying gender roles by attributing different characteristics to the males as a group and to the women as a group, undermining the individual characteristic of each sex. Very often a boy is portrayed in active, public roles where a girl is portrayed as timid, inactive and in passive roles. This stereotyping of gender roles leads to other different kinds of gender biases in the text. Blumberg (2007) has stated clearly that "gender bias in textbook is a hidden obstacle", and suggested a framework to find out these biases where seven important aspects are looked for – "invisibility of a group; stereotyping; imbalance and selectivity; unreality; fragmentation and isolation; linguistic bias, and cosmetic bias" (Blumberg 2007, 53–54). Many textbooks isolate women as a group where the dominant group is the male group. This male hegemony reflects none other than the power relations that has been a social phenomenon for ages, where the dominant group exhibit ideological superiority over the weaker section and this has been an important aspect of discourse analysis (Foucault 1972). Discourse analysis uses the text narrative, language, illustrations, examples etc to contextualise an argument, "a discourse is understood as the fixation of meaning within a particular domain" (Phillips and Jorgensen 2002, 26). Most discourse analysis deconstructs the text to find multiple meanings by joining the dots of various arguments, statements, ideas etc. (Derrida 1992 and 1998). The discourse analysis through a feminist post structural approach can explore the presentation of gender roles, gender stereotypes, and other kind of gender biases present in the text. The interplay between the dominant and subordinate gender notions can be explored in a text. For many decades, the gender role stereotyping in the textbooks have been a concern with the feminist and academicians, and lot of work has been done all over the world,

though in India it has been limited and not a continuous and conscientious effort. There is another method called content analysis where stereotypical gender contents of a text is counted and collected for an analysis. Kalia (1986) has used computer-aided content analysis method to find out stereotypes in a few Indian textbooks prepared by NCERT and CBSE only to find sexist bias to a large extent and comments that “Males in Indian textbooks occupied high prestige occupations” and “most women were relegated to low prestige, low income profession.” Language used is also male centric, “man” is used as a generic term in the textbooks (Kalia 1986, 794).

The concern here is to have gender balanced textbooks, where there is no bias present in portraying a male or woman character. The use of the terms like milkman, businessman, and chairman etc, to denote both man and women seems to be unjustifiable. These gendered terms do not count the contribution of women towards the profession.

2.3. Importance of English Language Textbooks in Indian School System:

English as a language came to India with the British, but remained here forever. In spite of opposition from many social groups, English remained as a linking language in Independent India not only as an official language in all the states along with Hindi, but also as a core subject to be learnt in the school curriculum. English was made official language in British India in 1837 and English education got firmly consolidated by 1850 as the English language worked as a unifying agent among Indians and English education promoted unity (Krisnaswamy and Krishnaswamy 2006). The fact that India has a varied linguistics groups, English becomes the linking language among the people of India. English being the International linking language, its vast importance in learning and acquiring for a progressive career cannot be undermined. It is a fact that English facilitates learning of other subjects and concepts as most of the materials of higher education are available in English. The goal of learning English is almost same for everybody. In case of India, English is taught for multiple purposes. Firstly, children should learn a foreign language to be able to read, write, listen and speak. Secondly, English learned in the school will be able to help them to carry out higher studies as the medium of higher study and of science and technology is through English. Thirdly, the multicultural world of today demands that everybody not only learns English but learns it well to communicate with anybody in the world outside India and within India as India

itself is a multilingual country where linking language is English. And that is why English is the Official language of India along with Hindi. Last, but not the least, English is mostly learned during the school hours by the students from a teacher who is possibly a non native speaker of English and whose sole guidance in the subject is the textbook. After going back home most of the children revert back to communicate in their respective mother tongues.

At higher classes the language efficiency should be such that a child should be able to enjoy and appreciate literature. All these needs a conscious, methodological attitude towards the language as for most of the children school is the only place to learn English, as at home people speak in their mother tongues. The English language textbooks are, therefore, the main tools for this teaching-learning process. While these textbooks are important medium for learning the language, it should be noted that the content of the lessons impresses the young minds and stays in the memory for a long time. Thus the language textbook can become instrumental in shaping the attitude, beliefs and moral of the young learners. Among all the core subjects taught in the school, English language textbook is very important in all the counties that learn English as a foreign language.

The English textbook that contains imaginary fiction, story, poem or writing selected from various well known writers from different literary genres leave an unforgettable impression on the minds of the young readers. Thus the language textbook can become instrumental in shaping the attitude, beliefs and moral of the young learners.

Brugelles and Cropmer (2009) have used a quantitative method to find out the gender representation of the textbooks which are further analysed qualitatively. This method of study is helpful in understanding gender notions reflected in a book. The character portrayals of a story is analysed on the basis of a few characteristics. About the scheme of study, the authors say that it is the characters that constitute miniature stories in textbooks and these characters “have skills, roles, statuses, ways of acting and attributes; they move in certain settings or territories and are caught in a network of interactions with other characters” and by analysing all these traits collectively, it can be understood how a male or a female is defined in the given text (Brugelles and Cromer

2009, 29). There are both quantitative and qualitative approaches to explore the gender reflected in a textbook.

2.4. Importance of CBSE School Board in India at Present:

Indian school education system is unique in the sense that it had a colonial past. From the pre-independence time, through various governmental efforts it has been revised several times. Different committees were set up at different time to advice and recommend changes on the curriculum and pattern of schooling. At present there are huge number of both private and public schools in India. Today there are at least five school boards like CBSE, ICSE and several State boards. International boards like The Cambridge international, International Baccalaureate and The EDEXCEL are gaining fast popularity since the last decade. Among all, CBSE is primarily catering to wards of central government employees with all India transfer liability.

It has established itself as one of the largest and board with as many as 20,389 affiliated schools all over India as estimated on 24, March 2018. In the state of Talangana, the number of school is 269; and in the city of Hyderabad alone the number of schools is 109 (CBSE 2018). As estimated on July 26, 2017, there are 1118 Kendriya Vidyalayas (KVs); 590 Jawahar Novadaya Vidyalayas (JNVs); 2734 government or government aided schools; 14860 independent schools; and 14 central Tibetan schools affiliated to CBSE Board (CBSE 2017). It conducts final examinations for class X and class XII every year. CBSE also conducts major engineering and medical entrance examinations. In the year 2018, nearly 16, 38,428 candidates have registered for class X board examination (*India Today* 5 March 2018). The National Council for Educational Research and Training (NCERT) was established by the government after resolving the erstwhile ministry of education in 1961; it offers advice regarding academic matters, especially regarding school education for the country; curricula and the teaching materials for the CBSE schools all over India are prepared by the NCERT and CBSE. There are of course many different school boards including international boards in India at present, but the CBSE board undoubtedly reflects the aspirations of majority of Indian children.

The present study covers all the important aspects of the contemporary school education. It chooses the national school board of India, the English language textbooks

used in the board and the national policy framework for preparation of the curricula. Within this framework, the study tries to understand the most pressing and demanding issues through a carefully selected literature review.

3. Literature Review

In the light of the above discussion, an attempt is made to go through some of the existing literature that discusses the issues of education of women in general in context of India and gender biases in the textbooks and its various impacts on students in specific terms. The reviews include literatures mostly from early 90s to present.

Aggarwal and Agrawal (1989) talks about educational reforms in India from colonial time till the framing of the NPE1968. This new document was the result of the government's realisation that the country is badly in need for a "radical reconstruction" in education sector. It aims for many things like free and compulsory education, increased enrollment, status, and education of the teacher, "equalisation of equal opportunity", education and research etc. Since then there has been a considerable expansion in terms of establishments and accessibility of the schools even in rural habitations. To promote equality, the new policy aims at "removing the prejudices and complexities transmitted through the social environment". "Women's equality" was a priority with it; it sought to use education "as an agent of basic change in the status of women." Women studies as a course to be promoted; redesigned curricula and textbook materials proclaimed the arrival of a new dawn in education. The authors at last give an analytical opinion about the NPE 1986 saying that it does not face the fact that Indian society is a society in which inequalities are inbuilt.

Crump (1990) reports about a study on gender equity issues conducted in an Australian coeducational government school which shows existence of a hidden curriculum that deals differently with boys and girls. The author observes a strong "presence of student cultures based on gender". The boy students are most powerful group. The girl students are often at a disadvantageous position to be vocal about their opinions. Without recognising this situation schools will not allow opportunity and growth for girls and the author alleges that this fact has not been recognised by academic research. Crump is in fact talking about the hidden curriculum in the schooling process

that discriminates girls to an extent that they cannot even fully express their views and emotions. The male hegemony exhibits power in the schooling process.

Khullar (1990) looks back at the history of Indian education system and its evolution till present time since the introduction of the differentiation of the curriculum for men/women was introduced by the Hartog Committee in 1929. It was only in 1959 that the National Committee on Women's Education (NCWE) outlined the issue; it got special attention from the Hansa Mehta committee in 1962. About the persistent stereotypes based on gender roles in the textbooks, the author refers to Bourdieu's argument that the schools take the cultural capital for "habitus" of the middle class as natural. The images of boys and girls portrayed in the textbooks communicate a certain culture of power which is the result of the socialisation of the children. The author uses the term "gender relativism" to denote the practice of the existing educational system wherein girls are recognised as different and hence justified for their inequality. Hence the author opines that for a relevant and suitable education it is important to combat this "gender relativism."

Kumar (1992) explains that, in India literacy has not expanded with the expansion of schools, there is huge dropout rate in grade I and grade II level and the unattractive textbook centered pedagogy is the real reason behind this. "The stereotyping of female as well as male characters in the textbook is just one segment of the school culture"; education should be an agency of change, it should find ways to counter-socialise the stereotypes (85). The author argues that school has become insensitive to inequality which is not a good environment for a girl to fulfill her intellectual potential. School should make an attempt to counter-socialise, if a school does not do this, it can hardly be said to provide an education that claims equality.

Aggarwal (1993) has presented a chronological record of the important documents related to higher education in India, spanning almost two centuries from 1781 to 1992. It is a collection and analysis of many important documents and policies pertaining to education in India.

Noopur (1994) has been working actively on projects concerning elimination of gender biases from the textbooks since 1982 with the objective to develop a positive image of women and better self perception in girls. Noopur has given examples from East

Africa, American Niger women, tsarist Russia, India, China, Japan and Islamic countries and opines that female oppression continues in women's life from womb to tomb. In Indian context, discrimination operates against women in textual materials due to the prevailing prejudices in the society. The writer is disappointed to see that gender bias is still very much present in the society, whereas it can be said that biases of caste and creed are disappearing faster!

Davies (1995) has worked on the reports of a survey carried out in the Caribbean, Asian and African primary school textbooks to author the book *Gender Bias in School Text Books*. In Asia, the survey was carried out by Urvashi Butalia in three places– India, Bangladesh and Malaysia only to find gender stereotypes to a large extent. The book says that stereotypes are repeated without variation, as if the prejudicial order is the natural order in the textbooks. The world is divided into public sphere and domestic sphere, domestic world is the main domain of the girls/women and it is consistently undervalued. The report recommends that inclusive and gender sensitive language should be used in the textbooks along with more representation of women characters; otherwise mere representation of women does not have any desired effect

Sen (1995) talks about systematic disparities of women– “there is a lot of indirect evidences of differential treatment of women and men, and particularly of girls vis-a-vis boys in many parts of the world” (123). These systematic disparities of freedom are often not reducible to differences in income or resources. There are often big gender difference in many other capabilities such as being free to pursue independent careers, or, thus seeing man analyse the claims of equality in social arrangement in relation to class gender and community.

Fairclough and Wodak (1997) say that critical discourse analysis (CDA) analyses social interactions, it is a social practice which is both socially constitutive and shaped. The authors say that CDA is all about inequality arising out of two unequal power struggles in the society– be it two social categories or genders “through the ways in which they represent and position people”. They also describe the main eight tenets of CDA which have been used widely and they are in short: “CDA addresses social problems; power relations are discursive; discourse constitutes society and culture; discourse does ideological work; discourse is historical; the link between text and society

is mediated; discourse analyses are interpretative and explanatory and discourse is a form of social action” (Fairclough and Wodak 1997, 271–280).

There is a discussion of all the characteristics of discourse analysis in the article. According to them, it is a social action which can be interpreted from the text, the power relations exist in discourse as it is about social issues where relationship between unequal groups of people like social classes, men and women etc are reflected.

Shah and Shah (1998) are of the opinion that classroom can be studied as a social system to understand it better, as the students spend a large amount of their time within the four walls of a school, and it is in the classrooms that efforts are made to socialise them and also make them citizens of tomorrow. In a modernising society, the content of education must be liberal and should reflect new values – democracy, equality, rationality, scientific attitude etc.

Ghosh (2000) presents a historical overview of education in India from its colonial beginnings till the implementation of the new education policy of 1986. The NPE 1986 stresses the need for removal of disparities and equalisation of educational opportunities by attempting to the specific needs of those who have been denied equality so far. The author criticises the policy for its absence of a balanced, sensible and realistic approach in education.

Holmes (2000) argues that despite many changes for better, women are still in disadvantageous position within what remains a male dominated society. Patriarchy has not disappeared, but it has changed. Most women are still devoting large portions of their lives to caring for others. Parents, extended family, school, workplace, are sources of gender socialisation. Gender is a system that is socially created and the writer sums up by saying that other ways of organising the social world is possible.

Wazir (2000) is trying to profiling the educational scenario of Indian women. The persistent gender gap is apparent and it can be understood only if one looks at the disadvantageous position of a female in the society. A girl is often discriminated in many situations and it is important that education should remove this barrier for girls. So education must serve as a “catalyst of emancipatory struggle”.

Sudarshan (2000) says that unequal gender relation is often the result of unequal educational status. Educational status is linked with other various kinds of manifestations

of gender inequality. So raising levels of education of girls also means more development.

Karlekar (2000) recommends for a gender-sensitive curricula saying that discrimination always leads to limited achievement. She accuses that the Indian education system gravitates towards discrimination and prejudices!

Chanana (2001a) analyses the social condition for education of girls and women from 1921 till the Independence. In colonial India effort was on to give women access to education but with a view to make women a better wife. Separate schools and curricula for girls clearly show the disparity. Even the enlightened leaders of reformist movement viewed women education within the traditional framework of “role socialization”. Even after declaration of education as a human right, inequality persists. Gender stereotyping of roles is reinforced within schools, the projection of masculine and feminine images in the textbooks are along traditional lines. Chanana argues that since education is a human right so education should not only be viewed as an instrument for societal improvement but also for the sake of women as persons, for her knowledge and for herself.

Chanana (2001b) talks about girls’ education in British India. Initially, parents did not want to send girls to the school, but gradually how the mentality changed; they wanted to send girls to the schools to get a good husband for them. So education for girls was always under control of the society. Chanana observes that construction of gender is because of socialisation process which is controlled by the society; again formal education is also a process of social control. So Chanana maintains that family is the primary source and schools are the secondary source of socialisation. The secondary source again reproduces primary socialisation.

Arnot (2002) is of the view that gender equality in education is a deep rooted structural problem. She is theorising gender relations in education from a sociological perspective, drawing on the social and cultural reproductive theory, has conceptualised “gender code” to understand inequalities in education. After more than two decades of research to address the pattern of female education, she has offered to say that school is a site that determine and shape gender identities, schools function to reflect and reproduce the gender ideology through the two major power structures– male hegemony and class that operate within society and schooling. The effect of the gender code shapes an

individual's gender identity. In this sense, school "frames the degree and type of responses to that gender code" by transmitting the gender relations to produce in students a constellations of behaviours and values which can be referred to as "masculinity" and "femininity" (Arnot 1982, 84).

Bhog (2002) analyses the NPE 1986 and the NCF 2000 with regard to women's education. She criticises both for not being able to achieve any significant changes in dealing with gender in the NCERT Textbooks, in spite of having gender equality as a major objective in the agenda. NCF 2000 is being pointed at for its "regressive" view on women. The Author looks into the NCERT language textbooks of class III, V and VIII, that had been used in the decades following the NPE1986 and finds gender discriminations to a great extent. Any minor event in the lives of great men is praised while likes of Rani of Jhansi is portrayed as emotionally depended on man, easily vulnerable to depression. Bhog finally comments that the Indian educational system is in the midst of a severe regression!

Jorgensen and Phillips (2002) have discussed three different approaches of discourse analysis and define discourse preliminarily as "a particular way of talking about and understanding the world (or an aspect of world)" (01). Tracing the expansion and evolution of the practice of discourse analysis, the authors say that Michel Foucault has been the strongest influence in it. The author says that "Foucault's conception of discourses as relatively rule-bound sets of statements which impose limits on what gives meaning. And they build on his ideas about truth being something which is, at least to a large extent, created discursively" (Jorgensen and Phillips 2002, 13). So "an analyst has to work with what has actually been said or written, exploring patterns in and across the statements and identifying the social consequences of different discursive representations of reality" (Jorgensen and Phillips 2002, 21).

Aikara (2004) views social equality as an important societal goal in most modern societies. Social inequality is the absence of equality of opportunity, wherein some individuals are deprived of at least some of the societal resources.

Marsh (2004) upholds the view of an inclusive curriculum where elements of girls' experiences, achievements and contributions to knowledge have been prescribed. It suggests including women's multiple perspectives that come from varied background

such as ethnicity, culture and class. There should be no difference by gender in classroom interactions, no sex-stereotypes in the hidden curriculum. It should unravel the ways how institution and society maintain the dominant position of men in the society.

Nambissan (2004) says that there is a lack of research in the quality of the educational experience in schools as gender identity influences the experience of education in the classroom process. Even though the number of girls who enroll in schools is increasing, they may fail to receive an education that is equitable. Women lack visibility in official school curriculum and lessons are largely male-centered. It is necessary to review school knowledge and pedagogic practices critically for the perspective of gender equity and provide meaningful learning opportunity to all children.

Panda and Mathu (2006) trace the evolution and development of women education which has gone through a paradigm shifts from equality to empowerment. But there is still lot of work needs to be done in this direction. The education commission of India had higher objective but implementation was not without bias. The authors say that higher education is a major catalyst of social change, but lacking for the majority in the country, and it is more so the disadvantageous sections of the society including rural women. Educational awareness and attitudinal changes among the masses are required for any policies to be successful in India.

Cole (2006) has edited a book on social justice literature. It discusses “the five equality issues of gender, race, sexuality, disability and social class in relation to education”. The book analyses the important aspects related to all these issues and calls for an inclusive education. Inclusivity is what gives justice in education. In chapter II titled as “Gender and Education: Change and Continuity”, Martin (2006) traces the issue of gender inequality of education in UK up to the present where it is observed that inequality persists even now in schools which is quite disappointing. The author says that it is present in subtle form which is neither as explicit nor as legitimate as it was in the twentieth; and the transmission of it is found in classroom interaction as has been investigated by Arnot in 2002.

Pitcher and Whelener (2006) explain the term socialisation as an aspect of society. People learn to do things looking at others in the community. This is where people learn to deal with gender issues –what is to be like men or women. This process

occurs in childhood through family, institutions like schools, and society and it is a life-long process. Two theoretical approaches are useful in this regard– “the sex role or role learning theory and psychoanalytic socialisation theory” (160–163). The authors say that the concept of stereotype was introduced in social science in 1922. It denotes “the typical picture that comes to mind when thinking about a particular social group”. So the issue of power plays a role here (Pitcher and Whelener 2006, 166–169).

Rowan-Campbell (2006) explains why feminism can be regarded as the most important movement in the world. Feminists fight for equality and wages war against gender stereotypes. The world women conferences have made people seem to agree that gender equality is having some amount of importance, in reality nothing much has been done. Women’s life under patriarchal structure of society coupled with internalised colonial norms of sex discrimination in case of developing countries has made gender discrimination codified and excepted as justified. The feminist movement challenges this patriarchal ideology rather than the structure.

NCERT (2006) discusses the gender issues in education, asserting the fact that while gender equality is one of the major goals of education, implementation of the same is seriously lacking. It criticises the limitation of the approach and effort in textbook rewriting and practices in the classroom. It also criticises strategies of selecting study materials to be incorporated to achieve equality. The paper also says that the initiative so far been taken to remove sexist bias from the textbook has met with no success as the understanding of gender equality itself is limited. Citing examples of Rani Laxmi Bai and Madam Curie who found their place in the textbooks, the paper says that these characters were still defined by their domestic roles and hence there is a need for inclusion of gender sensitive materials.

Aikman and Unterhalter (2007) say very clearly that “gender equitable curriculum content, learning materials and language of instruction and literacy” should be carefully chosen in a school. These pedagogies should encourage girls from poor and marginalised environment by making them comfortable to enhance their learning experience. The curriculum should be enjoyable to all, and then only children would like to come to school. The increase in enrollment of girls doesnot mean having “equal access to the curriculum” as “Textbooks often reinforce the low expectations of women and girls, as

do curriculum and examination materials, while the use of physical space in schools also marginalises girls” (29).

The authors have asked to implement a gender equity programme in the school to form a comprehensive understanding of gender and suggested to look for the following four key questions:

- “What perceptions of masculinity and femininity are children bringing to school, and what are they acting out in the classroom and the playground”?
- “What are the dominant images of masculinity and femininity that the school conveys to children”?
- “Is gender equality a concern in terms of what the school wants and expects of its teachers”?
- “What initiatives, strategies, and projects, can the whole school undertake to develop a programme for gender equality” (Aikman and Unterhalter (eds.) (2007, 30)?

Mukhopadhyay (2007) puts forward her argument that the Beijing conference had gender equality as an agenda, but a review on this issue by the UN in 2005 found that whereas there have been notable gains for women during the period, gender inequality still persists today. She also adds that today there is less favorable economic and political environment for promoting equality than that which existed ten years ago (1–14).

Goetz (2007) explains how the term gender equality has increasingly been replaced by “gender justice” now days. In 1999, the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) makes the absence of gender based discrimination as the indicator of gender justice. Goetz says that accountability in social contracts can promote gender equality as the state and the other law making institutions are gendered power centers.

Kapur (2007) opines that in the formal approach, equality is seen to require equal treatment that is– all those who are the same must be treated the same. She says that the focus of the liberal feminism has been on women as individuals in particular, the extent to which women have been denied the status of individuality and denied the liberal goal of equality. Liberal feminists focus on elimination of statutory provisions and language that explicitly discriminate on the basis of sex, and which reinforces sexual stereotypes.

Blumberg (2007) has studied gender bias in textbooks from developing nations of Syria, India and Rumania to find that males are in leading roles in the textbooks and offers a framework to find out gender biases of any kind in the textbook. The study entails varying levels of quantitative content analysis and qualitative approach of the textbooks from India, Syria and Romania. The paper reports that, in West Bengal, textbook used were found to be having extreme gender bias; since 1982-83, NCERT has been trying to eliminate gender biases and stereotypes, but not much has been changed. The paper includes a content analysis of some textbooks that shows male exclusive language was used to signify all of humanity where Kalia (1986) argues that this hidden curriculum moulds children's gender-related values.

Tietz (2007) says that the subtle gender bias that conveys unintended messages in the schooling process is known as the hidden curriculum. Gender stereotypes support "to maintain the glass ceiling". The text materials containing these stereotypes reproduce and reinforce these stereotypes in the society. The author reports that a content analysis of 19 introductory accounting textbooks reinforces gender stratification. The contents of the books are highly loaded with gender biases.

Kumar (2008) has studied the portrayal of the freedom struggle in school textbooks, and found that a very negligible place has been given to women in the struggle for nationalism and freedom for the country. *Pandita Ramabai* is a key figure of the struggle who did not find a place in the "grand narratives of nationalism" that is portrayed in the textbooks. The textbooks fail to accommodate women's experience and contribution towards India's rise as a nation state. Women participated in the politics of India's freedom struggle at the call of Gandhi (who used this opportunity to break the taboos). This is an evidence of courage and desire for equality which could not have been sustained at the similar pace by our poor quality education system.

Giraldo (2008) in her PhD thesis discusses about the role of the preschool as a learning site of the socialisation process in the lives of children. What they learn at this stage, tend to be the ones they reproduce in their later stage. In the school, children are exposed to social norms and the existing social constructions. Every day school reinforces traditional gender differences.

Brugeilles and Cromer (2009) have shown from experiences and actions from the field work in Africa, how inequality is created in the schooling process. The authors have used a quantitative method to study gender stereotypes, as against the traditional method of qualitative approach of finding out gender stereotypes in the textbook. UNESCO has highlighted three key elements to be taken into account when developing textbook policy: quality, availability and inclusion of human rights education. Looking from this perspective, it is worthwhile to explore the textbooks for gender equality. The book is a comprehensive guide for this.

Part I of the book explains the implications of textbooks for gender equality, it analyses how textbooks can be tools for education and social change by integrating rights-based approach

Part II of the books scrutinises the gendered representations in the textbooks, where it attempts to understand the “gender system” in the textbooks with examples from four countries. The authors then suggested for developing an egalitarian gender system by using definite tools.

Part III of the book discusses how the textbooks can be used as “levers for gender equality” – by incorporating cluster based projects and action. In chapter II of part II, the authors analyse how to study the “gender system.” The traditional approach is to expose the gender stereotypes in the textbooks. But a new approach has been adopted by the International Network for Research into Gendered Representation in Textbooks. This uses a quantitative method to study and compare large amounts of material with a view to studying gendered identities and gendered social roles as a whole from the gendered expressions are embodied in characters in a textbook.

This method is useful to handle large quantity of data. A computer generated method is also being used to study gender representation in the textbook. These are a few guidelines regarding methodology of textbook analysis from a gender perspective.

Ghosh (2009) presents a historical overview of Indian education in the period 1757-2012 giving emphasis on the changes of perspective in the new millennium. The national and international policies like UNESCO’s Education for All (EFA) goal, the Right to Education (RTE) act, emphasis on secondary education, reform of higher education etc. are important milestone in the recent years. Almost two-thirds of the

school going population was outside the school before 2000-2001, as it is found out by the 2001 census report (225); the secondary education needs a boost in the country although universalisation of elementary education is almost attained by India. Ghosh has given a picture of progressive education in India where the information and communication technology has already set foot firmly. So there is lot more to expect in this area.

Nussbaum (2010) in says that we must resist efforts to reduce education to a tool of gross national product; rather we must work to re-connect education to the humanities in order to give students the capacity to be true democratic citizens of their countries and the world. As children learn from the adult societies around them, which typically direct the “projective disgust” onto one or more concrete sub-ordinate groups like African-Americans, Jews, women, poor people, and lower class people in the Indian caste hierarchy. In other words, Nussbaum talks about the ever existing power play of the society where the haves oppresses the have-nots, rich the poor, man the women, educated the uneducated and so on. Education is not about quantity, it is about quality also. An important dimension of this quality, according to Nassbaum, is to teach humanity.

Good et al. (2010) investigate the effects of stereotypical images on male and female high school students’ science comprehension to find that female students had better comprehension after viewing counter stereotyping images than after viewing stereotyping images. Stereotypic images affect the performance of girls in math and science related task. The investigation was done on a science lesson. The images and illustration in a textbook is an important aspect as they attract the attention of the students very quickly. That is why more and more images of girls doing non stereotypical work need to be included in the text. The experiment was carried out in the United States.

Kurane (2012) talks about an important issue of women education. A study shows that a majority of Hindu women aspires for equal education for both boys and girls. Kurane refers to a respondent in a study by Pratima Kumari who says that girls should get education in all areas such as army, police, navy, forestry, and so on. The changing mindset about educating girl at par with boys is progressive indeed. It shows the changing status of women in the society. But it is important to mention here that there are socially backward communities and regions in India, where girls’ access to schooling is a

problem even now. The women from this regions and communities are deprived and discriminated cumulatively.

Javaid et al. (2012) analyses the areas of gender discrimination in the primary school language textbooks in India through analysing the following categories: general idea of the story, direction of the story, male-female images, male-female characters, male-female personalities, personality attributes of male and female, etc. apart from it gender wise professions, authors, activities etc. are scrutinized. It is found that world constructed by textbooks is of gender apartheid.

Khan, and Sultana (2012) in a study based on the survey of the English textbook of grade X taught in the public schools of Punjab, Pakistan have found that the textbook-content suffer greatly from gender disparity in presentation, gender role identity and assignment. The authors say that to get maximum outcome of education, the textbooks should be gender-balanced in all these aspects.

Mehrotra (2012) explores Hindi textbooks for class III, IV and V, produced by Rajasthan state board to examine gender stereotypes, visibility of female characters and women's agency etc. only to find that there are more male characters, the number is three times greater than female characters. Mehrotra asserts that in NCERT books, there are 75 per cent male characters as against 25 per cent women characters.

Dhankar (2014) analyses the unsatisfactory state of quality in elementary education in India today. To evaluate the quality of education, one should seriously re-evaluate the notion of quality itself. Because, the notion of quality today revolves around certain large scale achievement tests conducted at state and national levels, which can very well mislead the effort for quality improvement. The writer points out a few important aspects of assessing quality. Firstly, he thinks that "political orientation of education is an essential part of quality" by which he means to say that education system should geared to larger social purpose by giving greater and deeper emphasis on inclusiveness. Secondly, education should provide for creativity and independence, rote learning and noise created around marks take away the essence of education today. Thirdly, meaningful education gives the child a cognitive ability to "meaning making" and confidence beyond the textbook or the teacher. The fourth important aspect of quality is that our pedagogy has to respect the child as a person. It is the acceptance of the child's

individuality and judgment. At the end the writer asks for a large scale help of the society from the govt. authority, media, universities, and apex institutions like NCERT etc to cooperate in recognising the inadequacy of the system and sort out the mess. At the end the author has pin pointed a few measures to be adopted while preparing the curricula. Trained teachers, frequent revision in a democratic way, massive programmes etc are required to infuse more quality into education.

Mukul (2014) reports that, the first ever gender audit of NCERT textbooks show elements of stereotypes, even though they are largely gender inclusive. It still shows men in various professions and women as homemakers and care takers profession.

Rao (2015) in the article published in *The Hindu* “Gender Discrimination Prevalent in Science too” writes that women in scientific research are disproportionately low and it is an affect that has been attributed to the difference in aspirations of boys and girls as inculcated by society; there also exist a mentality to spend less on a girl’s education than a boy’s. Gender discrimination runs the show in the society and there is an absence of a suitable environment for women researchers, it was discussed in an Indo-France conference organised by the IISc., where the former VC of Hyderabad University Ramakrishna Ramaswamy pointed it out as “epistemic injustice” to women where “word of a man is valued more than that of a woman”.

Lindsey (2016) focuses on the gender gap in education the developing world. The traditional expectations from women to get married and attain motherhood still continue even as the women succeed in careers outside the home. It is indeed shocking that girls are experiencing a very different educational process than the boys, the author opines that even the preschool begins with “sexual self stereotyping” (273) and the teaching material give less importance to girls; female contribution is not considered as meaningful at all as these are not found in any reference made to history, science, or government.

3.1. Summing up of the Literature Review:

The above literature is collected through various secondary sources that include books, academic papers, articles, newspaper reports, websites etc. The reviews so far presented here can be categorised under two main perspectives– to understand the background and evolution of women education in the context of India and the policy frameworks for it; and the reflection of gender in the textbook as an issue and the various

methodologies and guidelines for analysis of the same. The literature review is being used to understand about an important dimension of quality issue of education– equality and gender equality. It also helps to understand gender equality not as a theory or guiding principle of policies, but also in practices and implementations especially in education.

Some literature (Aggarwal and Aggarwal 1989; Khullar 1990; Shah and Shah 1998; Ghosh 2000; Chanana 2001a and 2001b; Panda and Madhu 2006) has given a comprehensive view of the development of Indian educational system by highlighting important reforms and loopholes. An important aspect of the development is the growing consciousness of removal of gender disparities of education. It is expected of the system of education that it works as a catalyst for a social change. Social change by and large means the development of women who are far behind than men.

Some authors (Kumar 1992; Noopur 1994; Sen 1995; Nambissan 2004; Kumar 2008; Mehrotra 2012; Rao 2015) have highlighted the fact that there is a systemic disparity in academic institutions where women are discriminated. There is a need for an equitable education for both the sexes. It has been also found that there is a lack of research in this regard in India. The same picture of women discrimination in academic institutions is being reflected in other parts of the world in writings of some authors (Holmes 2000; Aikara 2004; Martin 2006; Lindsay 2016).

About gender disparities in school curriculum including textbooks specifically, there has been a variety of opinions (Lindsay1997; Karlekar 2000; Wazir 2000; Chanana 2001b; Pitcher and Wheeler 2006; Tiez 2007; Giraldo 2008) that connect it to the role of socialisation and stereotypes where females are always in a disadvantageous position. Breaking the cycle of this position need a restructuring and revamping of the school curriculum with gender sensitivity as explained by many (Noopur1994; Davis1995; Marsh 2004; Bruegilles and Cromer 2009; Mukul 2014) etc. The inclusion and integration of human rights through gender equality as a goal to eliminate gender based biases and injustice have been talked about by many (Nambissan 2004; Blumberg 2007; Goetz 2007; Mukhupadyay 2007); the need for a feminist approach to expose traditional gender biases from the textbooks has been recommended by many (Rowan Campbell 2006; Goetz 2007; Kapur 2007).

The study pertaining to the gender representations in a text and in the curriculum there has been a lot of methodological recommendations (Foucault 1972; Fairclough and Wodak 1997; Blumberg 2007; Aikman and Unterhalter 2007; Brugges and Cromer 2009) and organisations like NCERT and UNESCO. Foucault's agenda for discourse analysis to explore hidden meaning of a text by exposing the power/hegemonic relationship from the language is an important insight into the field of discourse analysis. These reviews help tremendously to shape the statement of the problem in this particular study.

4. Statement of the Problem

Education is supposed to be a tool for gender equality. The school education gives a base to one's overall personality development. The curriculum development committee of the NCERT is looking into various aspects of school education like implementing Continuous Comprehensive Evaluations (CCE), co-scholastics and extracurricular activities, revision of the textbooks etc.; but what is not being given importance is to analyse what kind of space and role is given to the girls or women in the pages of the textbooks. Equally important is to know how gender notions are getting reflected in the textbooks and how far the books are promoting gender equality which obviously impact students in the wider context of the society.

The current batch of textbooks follows the guidelines of NCF 2005. The revised books might have been sensitive to the issue of gender, as there has been lot of discussions and critique about gender biases in the textbooks as revealed from the literature review. The gender concerns seem to be a grave problem in Indian school education. But it seems that, not much importance is given to gender equality policies within the academic structure of a school education. Gender equality is in agenda of the government of India, and different kinds of activities are also going on to boost gender equality, but examining this in a school set up has not been taken seriously.

There are various huge fee paying private schools in India, parents pay a huge fee to get their children admitted in these schools, but whether the education imparted to the students are gender sensitive enough, and how much awareness the parents and teachers have in this regard, is a big question to answer. In India, this area of study is not given its

due attention even though achieving gender equality is one of the major goals of the country.

In the light of the above problem, an attempt is made to understand the contemporary English language textbook content from the standpoint of gender, and its message on the students for a gender-sensitive society.

5. Research Questions

1. What is gender or gender equality and why gender equality is important for a society?
2. What is the recommendation of NCF2005 on gender equal education?
3. How gender is reflected in the NCERT English Language Textbooks.
4. What kind of message on gender is given out to the students, teachers and to the society in turn; and how does it impact students?

6. Research Objectives

1. To understand the concept of gender and gender equality and the importance of gender sensitive education.
2. To review the National Curriculum Frameworks with special reference to the framework of 2005 from the epistemological view of gender.
3. To analyse how gender is reflected in the CBSE English language textbooks.
4. To interpret the impact of gender concepts reflected in the English language textbooks on the students.

7. Methodology

The study follows a suitable methodological framework. The design of the methodological tools is described below.

7.1. Population and the Area of Study:

The study is carried forward for the students of VIII, IX and X who are studying in the CBSE schools. The study is conducted in the city of Hyderabad and the total population in the study is the students of the above mentioned classes from the four selected schools in Hyderabad. The purposefully selected classes have better understanding of gender and literature than the lower classes students. The target population includes teachers who are teaching VIII, IX and X standards mostly; among

these teachers more number of teachers who are teaching English is purposefully included.

The city of Hyderabad has become a focal point of all kinds of academic and other professional activities especially since globalisation. It has established itself as an information technology hub, as a result of which there has been a boisterous and vibrant atmosphere arising out of a growing multicultural population. Lots of academic institutions of various distinctions have expanded their wings here. A huge number of private schools both low-fee-paying and high-fee-paying are mushrooming in every nook and corner. It is needless to say that there is no dearth of public or government schools here.

7.2. Sample Population and Sample Size:

As a representative of entire population, a sample population is chosen from four purposefully selected schools in Hyderabad. The purposive sampling method is used in selecting the four schools. The schools are affiliated to CBSE in various capacities. One is a Kendriya Vidyalaya (KV) and another is Jowahar Novodaya Vidyalaya (JNV) which come under public category of schools. Both these schools have reputation of serving the people for a long time. The KV is situated within the campus of the University of Hyderabad, it is a day school with a massive playground and surrounded by greenery all around. The JNV is a residential school in the vicinity of the KV and has equally big campus and playground. Both are co-educational institutions. The other two institutes are run by two different private organisations. Bharatiya Vidya Bhavan (BVB) has established itself as a reputed institute of Medak district of Hyderabad. The school is situated within the campus of BHEL. So a fair number of children both from the campus and outside attend the school. The Jain Heritage A Cambridge School (JHCS) has established its campus in this part of Hyderabad only a few years ago. The JHCS has international curriculum in addition to CBSE curriculum; the school seem to have all modern amenities within the campus. The school can be included as the most elite category of school among the four.

The table 1.1 shows the sampling particulars.

Table 1.1 Sampling particulars

Sl. No.	Selected Schools with Address	Manage-ment	Type/ Medium	Student		Teacher		Total
				Male	Female	Male	Female	
1	Bharatiya Vidya Bhavan Public School (BVB) BHEL, Medak District, Hyderabad, Telangana.	Private	Co-ed, HS (English Medium)	57	69	2	11	139
2	Jain Heritage A Cambridge School (JHCS) Kondapur, Ranga Reddy District, Hyderabad, Telangana.	Private	Co-ed, HS (English Medium)	33	21	4	10	68
3	Jawahar Navodaya Vidyalaya (JNV) Gachibowli, Ranga Reddy District, Hyderabad, Telangana.	Public	Co-ed, HS (English Medium)	45	45	6	4	100
4	Kendriya Vidyalaya University of Hyderabad Campus (KV) Gachibowli, Ranga Reddy District, Hyderabad, Telangana.	Public	Co-ed, HS (English Medium)	45	45	8	6	94
Total	Four schools (2 private + 2 public schools)			180	180	20	31	411

Source: Compiled from the field study 2017

Note: Co-ed= Coeducational; HS=High School

The sampling methods for selecting representative samples are both purposive and simple random methods. After purposefully selecting schools and classes, the students and teachers are picked up by applying simple random sampling method. There are altogether 380 students sample and 51 teachers sample making it to a 411 samples. An important criterion of selection of students in the study is to include girl students equal to boys; and equal importance is given to both.

The Rastriya Uchchattar Siksha Aviyan (RUSA 2017) has been suggested by the MHRD to direct the schools to have class strength of 30 students in the secondary level. That is why 30 numbers of students are selected per school. However, in JHCS there are less than 30 students in a class, and there is only one section for each class. So student representative sample from that school is less. On the other hand, the Bharatiya Vidya

Bhavan School has a huge number of students and there are four to five sections per class, so sample students picked up from them are the highest in number.

7.3. Data Collection:

Data collection is done through structured questionnaire and unstructured interview. A pilot study has also been conducted prior to the main study to get an idea about the whole school system and general environment of the school. The main data collection is done within a month before the final examinations and board examination for the class X are over. Purposefully, the time is selected as the students need to be well versed with the whole syllabus to answer many textual questions. Most of the time there were lot of absentees, especially for the class X group. The students are co-operative in all the schools, even though the teachers and administrators of the two public schools seem to have reservations about this kind of research conducted in the school. Quite contrarily to this, the two private schools administrators seem to be happy with the study, show interest to go through the questionnaire and take special interest that the teachers and students take part in it.

7.3.1. Analysis of the English Language Textbooks:

The study requires looking into the current English Language textbooks framed and published by The NCERT and CBSE for the students of class VII, IX and X students studying in CBSE-affiliated schools all over India. The books are uniformly adopted in CBSE schools all over India. The material includes stories, fiction, nonfiction and poems written by famous personalities and authors across the world. Altogether eight English language textbooks for class VIII, IX and X are chosen purposefully for the study, as these are the currently used textbooks in the CBSE schools all over India. The analysis of eight English language textbooks is done thoroughly in the chapter-4.

The textual analysis of the textbook is done using the broader framework of Critical Discourse Analysis CDA through a feminist post structural point of view. Critical discourse analysis is an interdisciplinary approach and has been used to study any societal issues mostly arising out of social inequalities like class division, gender discriminations etc. and deals with language, text etc both spoken and written. The CDA uses a variety of approaches to examine the textual interplay of words to unmask dominant ideologies inherent in it as it as discourse is socially constitutive. Foucault

(1972) believed that discourses are reflections of power, as the powerful group of the society dominates the less powerful ones; this social phenomenon is reflected in written or verbal word. From the repetitive statements of a text, it is able to explore the dominant ideology of a discourse. The feminist post structural approach as hugely influenced by Foucault's ideology of discourse analysis, deconstruct the discursive gender power relations of a text or spoken word by analysing the inter-discursive and linguistic patterns of the given text.

The narrative pattern of the text is analysed to see how the image of a woman is created by discursive structure, use of rhetorical figures, arguments or choice of words in the text. Any recurring pattern of related event, statement to construct subjectivity of domination and subordination of any gender is analysed. The characters, comments and statements about them, qualities attributed to them images are analysed from the text. The analysis is interpreted to find out the gender biases and gender stereotypes following the broad guidelines of UNESCO for eliminating gender bias in textbook (Blumberg 2007). Blumberg has recommended the framework for analysing gender biases in the textbooks based on the extensive study conducted by Sadker and Sadker on curriculum bias (2007, 53–54). The framework calls for examination of seven important aspect of a textbook which have been already discussed in part 2.2 of this chapter.

7.3.2. Design of Questionnaires and Data Analysis:

The findings of textual analysis of the textbooks have been used for practical application in the field study to assess the impact on the students. The primary data from students and teachers are collected through a structured questionnaire where both open and closed ended questions are enclosed. There is separate questionnaire for both students and teachers. The questions are incorporated in three important levels to explore student's general notions of gender roles, their assessment of these roles from the textbook, and their critical analysis of these roles which shows the extent of influence they might have in shaping their gender notions. Students are given an opportunity to assess their textbooks from a point of view of gender equality and to assess their own understanding of gender in the context of contemporary times. For the teachers, the questions are suppose to dig into their general gender notions, assessment of the textbook from gender perspective and policy level recommendations, if any. The questionnaire

tries to adhere to the guidelines offered by UNESCO (2010) to analyse textbooks for promoting gender equality by using a toolkit called “Gender in Education Network in Asia-Pacific (GENIA)” (UNESCO 2009). The scaling techniques used for policy level questions targeted at the teachers follow the same guidelines so as include the study in the framework offered by UNESCO.

The data collection method includes unstructured interviews and participant observations to see behavioral aspects of the respondents while in school. The data received through this method is processed by using software called SPSS, and MS Excel is used to generate tables and diagrams and percentile ratings. A descriptive analysis of this processed data is done carefully to explore important facets of the result of the study. The individual opinions of the respondents are also included in the analysis.

7.4. Limitations of the Study:

The study is limited to the English language textbooks only and does not consider other subject textbooks because of lack of time and space as the text materials of the three classes are quite voluminous. All the sample teachers are considered collectively for their responses to collect opinion on the subject; opinions of the teachers who teach English are considered separately though in a few cases. The field investigation is done in an objective manner as far as possible. The study is not able to elaborate much on the socio-cultural background of the respondent.

7.5. The Structure of the Study:

The present study consists of the following six chapters.

Chapter-1: *Introduction* explains the topic, justification and relevance for choosing the topic in the present time. It briefly touches upon the main concepts that rule over the entire document like gender, gender role socialisation, gender sensitivity, the development of Indian schooling system for women, stereotypical presentation of male and female in the textbooks and society, the entry of the concept of gender sensitive education in the school curriculum and frameworks for school education. It presents a detailed review of literature, statement of the problem, research objectives and methodology.

Chapter-2: *Gender Equality and Gender-Sensitive Education* explains the term gender, the difference between the two term gender and sex, the concept of gender equality from

a variety of angles and most importantly, how the term gender has been taken a center stage in educational and developmental research. Why education is seen as a tool for gender equality is explained with data collected from various indicators of gender and development; and how these co-related issues come a full circle to a gender sensitive curricula/ pedagogy/textbook material for gender equality is understood.

Chapter-3: *Review of National Curriculum Frameworks and Gender Equality in English Language Textbooks* explains an overview of the NCFs, and the NPEs, its entry into the school system in India, its emphasis and concern on gender issues in education primarily for the advancement of women's academic outcomes and achievement along with its emphasis on cultivating language skills as a fundamental to children's construction of knowledge. The chapter also examines the educational outcomes of women since independence with the help of available data.

Chapter-4: *Reflection of Gender in the CBSE English Language Textbooks: A Textual Analysis* explains the importance of textbooks as a material for shaping the attitude of children. It carries analysis of the textbook discourses for finding out stereotypes and gender biases and to locate women's position in the contemporary society, and summarises the gender notions reflected in it by highlighting the subordinate position given to the women in the text.

Chapter-5: *Impact of the Gender Concepts on the Students: A field investigation* evaluates students' understanding of gender, both from the pages of their textbook and from the community, their critical thinking on gender and gender equality and their own evaluation of the textbook content to find out gender biases. Teachers' general attitudes on gender and gender issues, pedagogy used in the class to combat gender biases, recommendations in this regards are all taken into consideration.

Chapter-6: *Conclusion* logically sums up the study with the evaluations of the findings from the primary sources. It incorporates suggestions and recommendations for revision of the textbooks along with an acknowledgement of the limitations of the study.

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Chapter-2

Gender Equality and Gender Sensitive Education

This chapter is written at a time when a historic move has been taken by women in India, by entering the inner sanctum of the *Shani Shingnapur* temple; a right that has been denied by the society to women for more than four hundred years. This achievement did not come easily to women; it took a lot of protests and negotiations from women activists along with a court order to establish the equality of women in religious places even though the constitutional provision does not deny equality for women. But it is the society that makes rules for women in a discriminatory way for ages and women have to be aware, educated and confident to establish their equality at par with men. That is why the concept of gender equality has become so important now in the society.

The marginalised status of women is very apparent in the society. Women have been excluded cumulatively on the basis of caste in case of India and gender in general all over the world. Gender bias and gender role stereotyping start at home and spread everywhere. The society by nature is patriarchal; women are being oppressed by men at home or elsewhere in society. The status of women anywhere in the world is more or less the same. There is probably a difference of degree, somewhere it is more, somewhere less. In developed countries, women are better equipped with higher education which helps them to be independent on grounds of economy and social status; and women are safeguarded by strict laws which are not there in developing countries. But there are other forms of oppression exist everywhere in the society which is not apparent. The glass ceiling effect is known to be one of them. Breaking the glass ceiling created by male domination in many different spheres of life is one big challenge to overcome. Women all over the world fare badly in health and education, employment and politics etc. Women get paid less than men for equal work. Even though many policies are being implemented for empowering women, the rate of development is not at par with men.

In the previous chapter, the concept of gender, gender role stereotyping and the socialisation of these notions as a process constructed by the society has been discussed. This chapter describes the need for gender equality as a concept in educational process of the society—in policies, curriculums, study materials and approaches related to these. For this, the chapter discusses the terms gender and gender equality from different points of

views as seen and integrated in the social process. The idea of gender equality has been discussed from a variety of perspectives that have been linked to the development of women. The various policies and schemes for gender equality are mainly for the reason to tackle the persistent stereotypical image of women in the society which hampers the progress of women. This chapter discusses about various policies and initiatives of the government and nongovernmental organisations to further the cause of women. It also brings into the discussion various indicators of gender and development for women in India and presents a comparative analysis of the development over time.

1. Gender

The word gender is increasingly being used in everyday situations in life, in the society today. The immense use of this word gender goes back to the early 1960s when the distinction between sex and gender came to be widely accepted and explained from different sociological points. Sex is referred to as one's biology or anatomy and the related hormones and physiology associated with it. In other words, a child is born with the biological identity of a male or a female which is known as sex. But, gender is an achieved status constructed by different attributes which are psychological, cultural and social, say West and Zimmerman (1987). The gender can be best understood by gender roles which focus on the behavioral aspect that is apparently so different in being a man or a woman. Once a child grows up naturally, he or she is made to fit into the gender roles by the society. By the time a child enters the school, the child develops the identity as a boy or a girl. The uniforms are different, play things are different even the sitting arrangements are also different for boys and girls. At home, the parents and relative decide and assign work differently to boys and girls. This division seems to be as natural as the society has decided these rules and various institutions like family, school and peers internalise this from ages. That is why, Butler (2004, 21) referred to gender as the mechanism, by which the ideas of masculine and feminine are produced, and goes on to comment that "the body has its invariably public dimension; constituted as a social phenomenon in the public sphere, my body is and is not mine".

By far the commonly accepted definition of sex and gender is that sex is considered in the light of biological differences, whereas most of the emotional aspects other than biological can be attached to define gender. According to Lindsey (2016), sex

is the biological features that distinguish a male from a female human being which are mainly the differences “in chromosomes, anatomy, hormones, reproductive systems, and other physiological components”; but gender is different from sex in the sense that it “refers to those social, cultural, and psychological traits linked to males and females through particular social context”. Lindsey further adds to say that “sex is an ascribed status because a person is born with it, but gender is an achieved status because it must be learned” (Lindsay 2016, 4). So a man is called a man because of his sex, but a man is considered masculine because of his gender. This is probably the simplest ideology to understand the concept of sex and gender.

The ideology that gender is an achieved status and not achieved by birth explains many things about gender and its allied concepts like gender roles, gender stereotypes, gender socialisation process, masculinity and femininity, etc. These are all born within the society over time, and at the backdrop of patriarchal culture. Suitable counter terminologies for all these gender concepts can be found in the not so old terms like gender sensitive, gender neutral, gender balance, gender inclusive etc.

The term gender has evolved in the context of sexist or patriarchal structure of the society that exhibits male superiority, which seems to accept the female category as inferior to male. There is no denying the fact that society is dominated by male. All social institutions are male exclusively male dominated. So the female as a category is pushed to a subordinate position. This is what constitutes an imbalance in the society, and this is the main reason behind the uprising of feminist movement. There are differences of opinion among radical, liberal, social and post-modern feminist theories, but as a whole the feminist movement or liberal-feminism calls for an egalitarian society, and believes that man and woman have same rational faculties and education can be used as a means to transform the society. The field of feminism has been ever expanding to cover many different issues of women’s life and this is why feminism can be regarded as a dynamic movement. The biggest possible challenge is to establish gender equality in all spheres of life of a woman, from every nook and corner of the world. There are various sociological theories trying to explain gender from many different perspectives.

Feminist sociological theory explains it to challenge the disadvantaged or subordinate position of women in the face of patriarchal society. “Given this social

construction of gender and its masculinist valuations, three major sociological perspectives emerged in the 1970s that attempted to explain gender difference through 'micro' perspectives such as psychoanalytical, socialisation, and interaction theories, and gender inequality from structural approaches" (Winkler 2010, 57). These theories explain how gender roles have been socialised in the society to make them the accepted norm and this norm has been reproduced and further internalised by all social organisations including home or family, schools, professional organisations etc. That is why a structural change is required for gender equality in the society.

Durest-Lathi (2008) talks about the emergence of gender ideology produced from the study of gender and feminist consideration of political ideology and add that gender itself is always associated with human body; and it cannot be done essentially or exclusively. This gender ideology can explain the emergence and use of concepts like gender attitudes, gender power, gender norms gender structures etc.

As a reaction to gender inequality, there has been a rise of voluminous feminist writings; and slowly but surely an awareness of this inequality has been risen among people. The term gender equality started to appear in most of the policies of the government and nongovernmental organisations which are both national and international.

2. Gender Equality

In simple words, gender equality can be understood as equality between the two genders/sexes. Of course, with the acceptance of the category of the third gender called 'Transgender' (TGs), gender equality obviously embraces equality among all the genders now. However, in this study the concept of gender /gender equality is limited to the two main categories only.

Gender equality is an umbrella term for women's equality and empowerment as envisaged by UN and UN Woman. The use of this term might have to do with United Nations' effort from the time of its inception in 1945 to do away with discrimination against women, till the creation of its entity UN Women (United Nations Entity for Gender Equality and Empowerment of Women) in July 2010. Since then it has been working by initiating various flagship programmes giving intergovernmental support, training for gender equality and empowerment, keeping track of data and research in this

area etc. to name a few. A very recent flagship programme of the UN Women is Making Every Woman and Girl Count, initiated in 2016; its agenda is to promote accessibility and use of gender-statistics in regional, national and global level to keep track of the progress made by women.

The Commission on the Status of Women (CSW) established by the United Nations Economic and Social Council (ECOSOC) in 1946, exclusively dedicated to global policy making on gender equality. It works for a structural change of women's life by promoting women's rights to bring about gender equality across the globe.

In Indian context, Borah (2018b) observes, "gender equality is a recent concept" and "it is always associated with the huge gender gap in education of Indian women folk". Since Independence, slowly and steadily the academic scenario for women has been improving for better, and step by step along with the impetus given by thousands of women organisations created worldwide especially during the time of UN decade for women that was spanning from 1976 to 1985" (Borah 2018b).

United Nation's decade for women spanning from 1976 to 1985, dedicated entirely for women worldwide, stressed on realising the goal of gender equality. It was declared in the Mexico city in 1975, where the first world conference on women was held. There are three more world conferences on women followed in Copenhagen (1980), in Nairobi (1985) and in Beijing (1995). The Beijing declaration and platform for Action was adopted in 1995 in Beijing with an agenda for accelerating the forward looking strategies for women empowerment that had been adopted previously. Since then, gender equality has been associated with human rights and social justice (Borah 2018b).

Zudith (2002) opines that international agencies like International Labour Organisation (ILO), United Nations Children's Fund (UNICEF), and World Health Organisation (WHO) have been doing women development work, but not in a strategic manner as included in their agenda. The author has analysed the works of UN's declaration of the decade for women in Mexico city in 1975 and the three world women conferences held under its banner; and the plan of action that followed each of the conferences have obviously advanced and accelerated the process of women empowerment and gender equality: but expresses disappointment that, in spite of having clear goals and structure of women development in the written documents, women's

positions have not changed much. Even in the most advanced countries in the world, women do not enjoy the rights describes in the documents of the plan of actions of these conferences (Zudith 2002, 139–143).

Significantly, gender equality has been a focus worldwide, because of the existence of gender inequality, a fact universally accepted today. In this regard, Khuller (1990) points out that gender inequality has been attributed as part of the traditionally given inequality and these traditional traits of inequalities are transmitted and perpetuated by the socialisation process. Existing educational system is not free from the culturally given practices and rather reinforces this inequality by differentiated curriculum to justify that girls are different. So gender equality counters all these traditionally given inequalities existing in the society.

Mitchell (2010) has referred to a nearly static position of women in the society where women are trapped in a “vicious circle of limited education” along with many other pitiable conditions; which is why it is all the more important to focus on giving women the necessary opportunities to break this cycle and come out to have a better life. In this direction the leadership role played by the UN in noteworthy and the MDGs goals are also crucial for gender equality and women empowerment.

Michelle Bachelet, the first woman president of Chile, has addressed this inequality of gender as a structural problem of the society; this power structure subjugates women, and masculine power has been exercising dominance in all important areas of life since ages. So there is a need for the international community of the UN to do monumental work towards empowering women to break the “inertia of injustice”. The Beijing Declaration and platform of Action 1975 is working as an action plan for women in this direction. She says that “that human rights are universal and gender equality as an expression of those rights is universal as well so women’s rights are human right” (Bachelet 2010, 16).

If one looks at the historical background of Indian society and women’s position in it, one can only be faced with the bitter truth that whatever little formal education women received, that is all because of the British initiative in India. Inside the household women were always dominated by males in all stages of her life. Child marriages, differential treatment of widows, sati, and polygamy are some of the bitter truths of

Indian society which had to be tackled by implementing laws. After independence, the constitution provides for equality of all along with special provision for women and children, the five years plans initiated from 1955 started including enrollment of girls in primary school in the agenda. Various committees on women education were formed by government to tackle the issue of huge gender gap in education, as discussed in the first chapter. Educational backwardness is only one part of gender inequality. In domestic sphere of life, women faced lot of discrimination, in the area of health, pregnancy, family property, marriageable age women had to always depend on the decision of the males in the family. Even though many different laws are enacted to safeguard women, women are not safe within her home itself. Almost half of India's population is women and without their wellbeing a country cannot progress well.

Gender equality is indeed a recent concept in India and the concept very commonly associated with the huge gender gap in education and educational outcome of Indian women. Inside the household women are still always dominated by males in all stages of her life. Outside the house, the society is gendered and male dominated. Women from disadvantageous social backgrounds and backward regions face cumulative gender discriminations.

3. Gender Equality: A Developmental Goal in India

To reduce this gender gap, it is important to improve gender equality, and is in agenda of the Indian Government. The NPE1986 has recommended for a gender sensitive curriculum with a view to raise the status of women by redesigning textbooks and other materials in the school education (Borah 2018a). The government along with nongovernmental and international agencies has been working towards progress of women. After independence the constitution provided for equality of all along with special provision for women and children, the five years plans initiated from 1955 started including enrollment of girls in primary school in the agenda. Various committees on women education formed by government initiative to tackle with the issue of huge gender gap in education as pointed out by different committees. Very recently a government scheme called Rastriya Madhyamic Shiksha Abhiyan (RMSA) (GoI 2009) has been launched to make secondary education accessible to all. It aims to increase enrollment rate at the secondary stage to 90 per cent and at the higher secondary stage to 75 per cent

by resolving gender and other socio economic barriers. Educational backwardness is only one part of gender inequality. In domestic spheres of life, women faced lot of discrimination, in the area of health, pregnancy, family property, marriageable age women had to always depend on the decision of the males in the family till different laws are enacted to safeguard women. India is the second most populous country in the world and almost half of its population is women. Since Independence, slowly and steadily the academic scenario for women has been improving for better, but not at par with men. The fact that they are much behind men in all important aspects of life even though the international agencies, governmental and non governmental agencies (NGOs) have been working towards gender equality.

Borah (2018b) recounts a few steps taken in India towards integrating gender equality in the development process of the country– by ratifying the CEDAW in 1993, India has committed to work towards women equality by incorporating the principle of equality in all important organisations of state machinery like, law, policies, frameworks etc; women oriented schemes started getting integrated into the development process of a country; women development has been integrated in the financial planning of the government of India through five year plans that started since 1951; where the effort was to extend welfare schemes to the nook and corner of the country through establishing *mahila mandals*.

The ministry of women and child development (MWCD) has undertaken many women empowerment schemes. The declining child sex ratio (0-6 years) of India is a concern with the government; according to 2011 census report, 918 girls are born against 1000 boys. To combat sex selective discrimination of girl child, and the ministry has recently initiated *Beti Bachao, Beti Padhao* (GOI, 2014) which means to save girl child, educate girl child and initiated campaigns for this.

Borah (2018b) talks about a host of programmes undertaken by the government of India “programmes like Support to Training and employment Programmes (STEP), Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG), Balika Samriddhi Yojana (BSY), Kishori shakti Yojana (KSY), Working Women Hostels, National Mission of Empowerment of Women, *Ujjawala* for combating trafficking, Nutrition Programme for Adolescent girls, Integrated Child protection Scheme etc. to name a few”.

The author also refers to the schemes like “Swarnjayanti Gram Swarozgar Yojana (SGSY), Sampoorna Grameen Rozgar Yojana (SGRY), Central Rural Sanitation mme, Indira Awaas Yojana, National Rural Employment Guarantee Act (NREGA) Pradhan Mantri Gram Sadak Yojana” and talks about government policies that promises to protect women like “National Perspective Plan (1988), National Nutrition Policy (2001), National Plan of Action for the Girl Child (1992-2000), National Policy for the Empowerment of Women (2001)”etc.

In the first five year plan (1951-56), a lot of women oriented schemes were included, implementation of which continued till the plan. The third plan highlighted women education. It is the sixth five year plan (1980-90) that focused intensively on women development by giving importance on women’s education, health and employment. The tenth plan (2002-07) shifted the development approach to empowerment of women by introducing women’s component plan. The next plan is targeted at gender empowerment and gender equity and measures like gender mainstreaming and gender budgeting were undertaken. The twelfth plan (2012-17) accelerated a more inclusive approach for a faster growth (Borah 2018b).

Nongovernmental organisations (NGOs) have been working in India to alleviate rural poverty since the time of Independence. Borah (2018b) says that these organisations were “inspired by Mahatma Gandhi’s ideology that closely worked with the state for development of the people, mostly rural people”; and the Self Employed Women Association (SEWA) was formed in 1972 by Ela Bhat as president and these women group started living by small scale business and own labour. “In contemporary times there is a huge network of NGOs that is working towards women cause, but as Kilbey (2011) has pointed out that fewer NGOs directly address gender based violence, alcoholism or other strategic gender needs of women” (Borah 2018b).

The United Nations has extended their platform to work in India (UN India). The UN India is working in India with a few specific goals of gender equality and it is working in education and employment sector by helping to carry out the Sarva Shiksha Aviyan (SSA). There are eight important “Millennium Development Goals (MDGs)” undertaken by India in 2000 that was spanning around 15 years (2000-2015), and the “Sustainable Development Goals (SDGs)” that is being carried forward by the UN for

another 15 years reflect gender equality as an important goal in the agenda. UN's specific and strategically planned gender mainstreaming programmes integrates gender equality in all policies ranging from local to central (Borah 2018b).

United Nations Development Programme (UNDP) is a global network for development that has been working since 1965. It assists nations in sustaining development in many critical areas apart from keeping the statistics of development by publishing reports on human development every year since 1990(Borah 2018b).

Human Development Index (HDI) is used to measure a country's human capabilities. Since 1995, it has started assessing a countries performance in gender equality by measuring "Gender Related Development Index" (GDI) and "Gender Empowerment Measures" (GEM). These social indicators assess growth and development in many important areas of life and compare them with other countries in the world. Since 2010 "Gender Inequality Index" (GII) has been added to the list to measure gender inequality of a country (Borah 2018b).

The World Economic Forum (WEF) is an independent body and it has been working since 1971 towards advancement of global entrepreneurship, economic growth and equality. It takes initiative in areas of education, gender and work and monitors progress by analysing data in these spheres and presents and publishes the data every year. From these types of records of assessment a comparative analysis of gender equality of a country can be understood against a global scenario.

4. Measuring Gender Equality of India

Gordon (2017) analyses the latest global gender gap report 2017, published by the WEF to say that it will take at least hundred years to close the gender gap if the progress is going at the current pace; the increasing inequality is due to the widening gender gap in workplace and political participation; and comments that the year 2017 has seen the worst global gender gap!

To understand the current scenario of gender equality in India, and to know about women's status, it is important to analyse the social indicators of gender development for India. The gender gap index shows women's performance not only in education but also in many other aspects of their life the global gender gap index is "a measure of gender equality" initiated in 2006. The methodology of measurement includes calculation of

gender gap between men and women of a country in four important areas such as health, education, political empowerment and economic participation. In 2006 India's rank was 98, (WEF 2006) but in the year 2017, it has slipped to 108, showing a big concern for gender equality. The gap between men and women is widening in India. Global scenario for women is also not encouraging; however, last few years show some progress for India in few areas. The table 2.1 compiles data published in the WEF's annual report for global gender gap for the years from 2014 to 2017.

Table 2.1 Global gender gap index of India 2014–2017

Year	2014		2015		2016		2017	
Number of countries included	142		145		144		144	
Rank and Score	Rank	Score	Rank	Score	Rank	Score	Rank	Score
Overall Index	114	0.646	108	0.664	87	0.683	108	0.669
Educational attainment	126	0.85	125	0.896	113	0.950	112	0.952
Health and survival	141	0.937	143	0.942	142	0.942	141	0.942
Political empowerment	15	0.385	9	0.433	9	0.433	15	0.407
Economic participation+ opportunity	134	0.41	139	0.389	136	0.408	139	0.376

Source: Compiled from global gender gap report 2014, 2015, 2016, 2017, WEF

The index is expressed in scores, when it reaches 1, it does mean that there is equality between the sexes. Below 1, the scores mean inequality. Woman's labour force - participation and political participation is very poor for India in 2017 and has further dropped than the previous year. In 2016 India's rank in political participation was 9 out of 144 countries, whereas in 2017 it has slipped to 15. Educational attainment has some success, health sector dipped to one position than the previous year.

To assess the inequalities more in-depth, GII analysis would help. GII as defined by the UN, measures inequalities in three different aspects that seem to affect development of woman. These are reproductive health that combines maternal mortality rate and adolescent birth rate; empowerment which is calculated based on proportion of parliament seats and some secondary education: and economic status which is calculated based on labour force participation rate. Since gender equality is all about equal

participation of women in all the important aspects of life at par with men, it is worthwhile to see and compare women's performance. The table 2.2 is compiled from UNDP's "Human Development Report 2016: Human Development for Everyone."

Table 2.2 Gender inequality index of India for 2016

Gender Inequality Index of India 2016		Maternal mortality ratio	Adolescent birth rate	Share of seats in parliament	Population with at least some secondary education (% ages 25 and older)		Labour force participation rate. (% ages 15 and older)	
Value	Rank	(deaths per 100,000 live births)	(births per 1,000 (ages 15–19))	(% held by women)	Female	Male	Female	Male
2016	2016	2015	2015	2015	2005-2015	2005-2015	2015	2015
0.530	125	174	24.5	12.5	35.3	61.4	26.8	79.1

Source: Compiled from gender inequality index 2016, UNDP

Table 2.2 shows India's recent status in terms of gender inequality. The overall inequality index is 125 in 2016, which were 130 the previous year according to the human development report of 2015. Adolescent birth rate decreased to 24.5/1000 from 32.8/1000 of previous year. Maternal mortality rate has also decreased. So the reproductive health of an adolescent girl in India within the age bar of 15–19 has improved to some extent. When it comes to political empowerment, there is not much progress. Number of girls receiving some secondary education has increased by 7.3 per cent, but the ratio is still very less when compared to boys. Female labour force participation shows disappointing result as it has come down by 0.2 per cent.

Gender gap persists to a large extent even today. Women started contributing in the work force since long, but the outcome and achievement has not been at with men from any angle. The situation is not satisfactory even in advanced countries like the United States. Kelly (2016) has explained the recent scenario in the United States where women's work is still considered within the framework of a segregated labour market and it is still in deplorable condition as working class women are segregated both horizontally and vertically. Majority of women are still in teaching jobs, mostly dealing with lower classes students of schools. Even if women are in some good positions, the top positions

are occupied by men, women are usually “lower down the scale or career ladder” (Kelly 2016, 14).

A country’s HDI shows a composite index of a few important dimensions of life as define by the UN. These are called human capabilities, and calculated in terms of a long, healthy life, knowledge and a decent standard of living. The latest report prepared by UNDP in 2016 for the year 2015 shows India’s HDI rank as 131 out of 188 countries. The previous year it was 130. In 2015 India’s rank is third among the South Asian countries and second among the BRICS countries, which means a good progress since previous years. India comes under medium category of countries now, a huge leap indeed since 1990.

GDI indicates the gender gap in all these three dimensions of human capabilities mentioned in HDI. The table 2.3 is compiled from UNDP’s data on gender development index 2016.

Table 2.3 GDI of India for the year 2015

GDI of India in 2016	HDI of India		Life expectancy at birth		Expected Years of schooling		Mean years of Schooling		Estimated gross national income per capita	
Value	Value		In years		In years		In years		2011-present (ppp)(\$)	
	female	male	female	male	female	male	female	male	female	male
0.819	0.549	0.671	69.9	66.9	11.9	11.3	4.8	8.2	2,184	8,897

Source: Compiled from gender development index 2016, UNDP

Note: PPP= Purchasing power parity

Table 2.3 shows a persistent gender gap in all the parameters of assessment except life expectancy at birth. Mean year of schooling and per capita income shows a vast gender gap. There is a huge male-female disparity in all walks of life that still exist in India.

The point of mentioning these numerical data pertaining to gender equality index is to have an assessment of the condition and status of women at present in India with comparison to the male counterparts. There is progress for women but much more is expected in this regard.

5. Gender Sensitive Education

To increase gender equality, gender sensitive education is required. Education is important for all, and especially required for women to develop themselves, others and the country. But education should be gender sensitive to promote goal of gender equality. An educated woman is much more aware of her rights and duties, her health and wellbeing, can take better care of her and family. Mahatma Gandhi always advocated for women education as he thought that women are as competent as men and given the opportunity women can be equal to men. Unfortunately women are not getting equal status and position in the society. After independence, the constitution of India provides equal opportunity to all in education and employment. Efforts are on to reduce the gender gap in literacy and due to the various projects and policies, a steady increase in enrolment of children at all stages is seen. The Indian education system, through various committees persistently working towards the education of children with special emphasis, education of girls and other disadvantaged and marginalised sections of the society. The national curriculum frameworks are giving guidelines in the direction of preparing syllabi, academic materials and textbooks from time to time.

The National Committee on Women Education (NCWE) in 1959 pointed out the differentiated curriculum for boys and girls introduced by the Hartog committee and recommended for establishing parity between the education of boys and girls and suggested for co-education up to the middle-school, but a separate curriculum for girls and boys was suggested at the high-school level (Khullar 1990). In 1961 the National Council of Educational Research and Training (NCERT) was formed by the Government as an autonomous body to advise the union and state government on formulation and implementing school education. Since then the NCERT has been formulating national curriculum frameworks, advancing the goal of universal primary education preparing textbooks and other materials. Tilak (2007) acknowledges the critical role taken by the Kothari commission (1964-66) for a “comprehensive and holistic development of India”, the commission laid stress on spending a large proportion of India’s Gross National Product (GNP) on education and recommended for a common public education system and formulation of a National policy on Education. It also laid stress on women’s education. Based on it, National Policy on Education 1968 was formulated; it called for

equalisation of educational opportunity for all, including compulsory education for children up to 14 years of age.

A key element of the National Policy on Education, 1986 (GoI 1986) is that gender concerns seem to find a place in academic endeavours. It recognises that admission and retention and academic achievements of girls were a problem to deal with, more so in the case of girls from socially disadvantaged communities and from rural areas and villages. It lays stress on “removal of disparities” and to “equalise educational opportunity” to all. However, efforts were made to make the universal primary education a reality in India

Ghosh (2013) recounts the contribution of The Right to Education Act (RTE) implemented by the government in 2010 that made elementary education free and compulsory for all children in a neighborhood school; prior to that, District Primary education Projects (DPEP) of the government of India invested significantly towards this with some success in Madhya Pradesh, Andhra Pradesh, and Himachal Pradesh etc.

Sarva Siksha Aviyan (SSA) also known as Education for All (EFA), a flagship project of the Government had spread its wings in many nook and corners of India. Bridging gender gap and all social category gap in education at the primary level by 2007, and elementary level by 2010 was in agenda of the SSA. The programme has achieved considerable success in raising enrollment and retention of girls in many states of India like Bihar, Haryana, West Bengal, Rajasthan etc. It is a success to bring down dropout rate in many places, the schemes like mid-day meal, free books and uniform etc. helped retaining students (GoI 2010). But any plan to be successful, people’s awareness and participation is must—a fact that has been observed by Srinivasa Rao (2009) who has carried out a case study in a tribal area of the East Godavari district of Andhra Pradesh, only to find out that community participation is very low and the schools lack basic infrastructural facilities.

It is true that today school going population is on the rise. But the schooling is not a process of numbers or quantity. Quality of education does always matter. Quality of education may not increase with mere access to schooling. But a look at the literacy rate might give a fair idea of literacy. Since independence, from 1951 every 10 years census data of the government of India has been trying to measure the progress of the countries

in different field. India's literary rate is 74.04 per cent by 2011 and literary rates of female are 65.46 per cent against male literary rate of 82.14 per cent (GoI 2011). As a whole, it indicates progress since 2001, but still gender gap persists along regional variations. While Kerala is having the highest literary rate of 94 per cent, Bihar is having the lowest with just 71.82 per cent. Rajasthan has the lowest female literary rate as only 52.7 per cent according to 2011 census data. Table 2.4 shows literary rate of India along with male-female gap (gender gap) in literacy from 1951 to 2011. The data is compiled by the National Commission on Population, Ministry of Health and Family Welfare in 2016.

Table 2.4 Literacy rate in India: 1951-2011

Year	Male	Female	Gender gap in literacy
1951	27.16	8.86	18.30
1961	40.4	15.35	25.05
1971	45.96	21.91	23.98
1981	56.38	29.76	26.62
1991	64.13	39.29	24.84
2001	75.26	53.67	21.59
2011	82.14	65.46	16.68

Source: Compiled from GoI 2016

The data excludes Assam in 1981 and Jammu and Kashmir in 1991. The data till 1971 relate to age five years and above, whereas since 1981 it relates to age seven years and above. Since 1981 the gender gap in literacy rate is decreasing steadily which is obviously a positive sign towards gender equality. But an overall analysis shows women collectively has not progressed much since 1951 when gender gap in literacy was 18.30 and in 2011 it is 16.68. During this period, it is the male literacy that is increasing at a higher rate. Nonetheless, gender parity in primary level of enrollment is almost achieved in India. But same is not true in secondary and tertiary levels; moreover, in college and postgraduate levels girls' enrollment in science subjects and engineering courses are lower than that of boys. Since independence there has been progress, but if compared globally or compared with BRICS countries, the progress is not at all satisfactory.

Within India, there are inter-state variations, regional variations and inter - community variations. The world economic forum's report for the year 2014, India's global gender gap in educational attainment is 126 among 142 countries. Kingdon (2002) opines that gender gap in education in developing countries can be partially explained on the basis of girl's differential treatment in the intra household allocation of education. This is again because of the patriarchal attitude of the society where male legacy is given priority not only in education, but also in all others important aspects of life. Ramachandran (2003) observes that the gender relations in the family, community and in the society significantly influence girl's capacity to access education and other facilities. The author also says that the emergence of schooling as a standard social norm, accounts for the wide regional and communal difference and girls have to face three major issues within the school process-systemic issues, content and process, and economic, social and cultural issues.

There are a few factors that affect girls in accessing education. Girls from poor families and backward communities have more problem in accessing school, neither do they have educated parents to push them forward, helping parents at household work is traditionally belong to the girls, in school the pedagogy, the curriculum, the textbooks content and other infrastructural facilities do not suit the needs of the girl child. These are some of the common factors and issues regarding the education of the girl child. The NCERT has been preparing national curriculum frameworks and reviewing them to make it more inclusive with the changing demands of the society. But the NCERT has been criticised for not been able to implement meaningful and purposeful programmes, and of neglecting the most important task of educational reconstruction (Aggarwal, 2000). The textbooks materials contain traditional stereotypes and there is lack of women role models in it. Blumberg (2007) said that the gender bias in textbooks is like a rock in the road to gender equality in education and it is far more widespread geographically; however, educationist all over the world has been trying to expose these biases by content analysis and other methods, starting from around 1960s in the US. Promoting gender equality in education by removing gender disparities is a goal of EFA, MDG, Dakar goals and SDG.

Ministry of Women and Child Development and Ministry of Human Resource Development of the government of India have been working towards women's development in general and women's education in particular. A joint Initiative of both, “*Beti Bachao, Beti Padhao*” (GoI 2014) (Save the girl child, Educate the girl child) scheme has been working with an objective of protecting sex selected abortion of girl fetus, and education of the girl. In India, the child sex ratio (0–6 years) has dropped from 927 in 2001 to 918 in 2011 (GoI 2011) according to census report. This scheme is intensified in gender critical areas to mobilise the society to save and educate the girl child. The human resource development ministry is expanding the number of educational institutes and offering fellowship for SC/ST and other minority groups, to single girl child in higher education. To attract women in research programmes there are facility for transfer with husband, maternity leave, building hostels for girls etc are some of the provisions. The department of school education and literacy of the Ministry of human resource development takes care of primary and secondary education in the country along with adult literacy.

6. Gender Equality: The Feminist Perspective

“One is not born a woman, but rather becomes one”- these powerful words by Simone de Beauvoir from her famous book *Second Sex* can define feminism in one sentence (Beauvoir 2011, 330). Feminist ideology differs within different feminist groups themselves, but all of them believe that women are given a secondary or subordinate position in the world and this inequality is deep rooted in the fabric of the society where men are given a superior position.

The women movement had its roots in the early women movement around 1870s in the West for women's suffrage that claimed equal rights for women. While it took lot of time, till 1965 for the United State to get universal suffrage, women had already started moving out of their house to public places like clubs, coffee houses and started enjoying life beyond their family life; the process of gaining suffrage gave women all over the world a broader enlightened context to see themselves that worked as a foundation to develop new attitudes. Till then the women movement had been passing through many phases till the contemporary times (Ryan 1992).

The origin of feminist scholarship dates back to as far back as 1792, with the publication of famous book *A Vindication of the Rights of Women* (Wollstonecraft 1992). In this book, the author has dissected various stages of a woman's life which is always under the domination and authority of man. She asks women to be strong, both mentally and physically in a male dominated world.

After almost one and a half century, in 1929, Virginia Wolf published her famous book *A Room of One's Own* (Wolf 2002). The author expressed the need of own private time for a woman. Women also have to enjoy privacy and time for them to do academic works. This book is said to have influenced the emergence of second wave feminism.

Another milestone in the development of feminist ideology is Beauvoir's controversial book the *Second Sex* (Beauvoir 2011); published originally in French in 1949, this book bared open women's subordinate position in the society. Much later in 1963, Betty Friedan's famous book the *Feminist Mystique* (Friedan 2013) seemed to answer a women's question as to why most of the housewives in post second world war America is not happy, what is that they need apart from husband and children, the answer was what the feminist all over wants, the freedom of one's own, something of one's own.

By 1970, in the *Sexual Politics* (Millet 1970), Millet questioned the great literary canon which was predominantly male dominated with maximum numbers of male authors; criticised it for their sexiest view on women. So the feminist scholarship began to grow in volume, initially questioning women's role and position in the society and gradually expanding to embrace all facets of women's life. With all this, simultaneously, the first wave and second wave feminism and feminist activism started to spread all over the world, acquiring different regional colours and overtones. Now Women Study as a separate discipline has established itself to study women's experiences and women's integration in different disciplines of society including policies.

For the liberal feminists, gender inequality is created by the society– a fact that has been accepted now by all feminist groups; the feminists also believe that women should be entitled to all the rights and educational opportunity on par with men. A change of status for women requires for breaking off the boundaries of social discrimination. Feminist are persistently concerned with understanding the existing gendered relations of power and addressing the ways to be equal with men. So the ideological war of the

feminists are to combat gender inequality by applying different strategies, because the feminists recognise that the power relations are ingrained in the fabric of the society to such an extent that establishing gender equality needs to be magnanimous in all capacities.

Discrimination of woman limits and restricts a woman to realise the full potential of education or worth, a fact that has been observed by Kabeer (2005) that, the society sees a girl's education in terms of equipping her to be a better wife and mother or increasing the chance of getting a suitable husband. These social inequalities are "reproduced through interactions" within the school systems; the curriculum content showing gender stereotyping portrays women as having secondary, inactive individual, the policy makers often like to see the benefits of educating girls and women in terms of improving familial responsibility, rather than preparing women for more equal places in the economy and in the society; the curriculum does not recognise the fact that more and more women are entering the labour market every day (Kabeer 2005).

During the pre-independence India, women were encouraged by anti imperialist ideology to fight against British imperialism and a certain section of the women got influenced by the women movement in the west and started to emphasis the principle of gender equality (Mazumdar 1999). This can be seen from the fact that by 1930 there formed many women groups as John (2000) points out, prominent among those were All India Women's Conference (AIWC) in 1927 founded by Margaret Cousins, an Irish feminist; the Women India Association (WIA) having Annie Besant and alike for working towards women cause; and the National Council of Indian Women (NCIW) in 1925 and Sarojini Naidu who presided over the Indian National Congress (INC) in 1925 etc. famously demanded for women participation in politics and voting rights; from the 1930s these women groups were seen with lot of activities till 1950, when the Article 326 of the constitution of India granted universal adult franchise (John 2000).

It was a fact that women's socio-economic position in the society was very distressful and it is still the same for the majority. The post-independent India observed a big gender gap in education. The Government of India's *Towards Equality* Report 1974 presented a comprehensive report on the socio-economic conditions of women in India. The report recommended many social changes that are necessary for women concerning

law, age of marriage, registration of marriage, dowry, divorce, laws related to family court, and education for development of women in India and said that changes in social attitudes are necessary which cannot be brought about very rapidly. The guiding principle and criteria of the report say that “We believe that equality of women is necessary not merely on the grounds of social justice, but as a basic condition for social, economic and political development of the nation” (GoI 1974, 8). The report also said that it is not possible to remove these inequalities for women only as a large population of men, children, and adults are also facing inequality under an exploitative system. But nonetheless, the report was able to shatter a few myth and taboos associated with the Indian society as Mazumdar (1999) observes, all this accounts for the birth of Indian Association of Women Studies (IAWS) in 1982 as research unit of women’s studies came up in SNDT university Mumbai in 1974, the ICSSR started sponsoring different research programmes on women’s lives, the national conferences on women movement 1980 in Mumbai (Bombay) and the national conference on Women Studies 1981 in SNDT University got support from government and nongovernmental organisations that paved the way for establishing women study as a discipline to study women’s experiences and role in the society. The 12th five year plan (2012-2017) guidelines direct the UGC to expand the programmes of study and capacity building of women managers in higher education.

Another important document that reflect the condition of women in India, as (Spodek 1990) points out, the *Shramshakti Report* prepared by the committee commissioned by the government of India and chaired by Ela R. Bhat. The report attracted the attention to the 100 million working women in India’s unorganised sector and their pitiable working conditions. It was revealed that almost 60 per cent women were working for their family’s bread and butter, yet they were lowly paid; woman’s work is not even recognised as “work” either by the woman or by the society, a woman’s work is not valued by print or electronic media, neither by the school textbooks that always show women in household work. However the report recommended and aroused consciousness rising on women issues in India along with many other suggestions.

The policy makers have been doing their job by different policies and law making that ensure protections of women, from domestic violence, dowry, rape, gang rape and

such type of violence, women's property rights are safeguarded, women have authority over her reproductive health and rights, women are protected at her workplace. But lot more needs to be done as these laws and acts have made women's life safe and comfortable only to a certain extent, as has been seen in the society today. Women are still denied equality. Women are still not allowed inside many religious places, women are still doing the invisible work of housewives, number of women is still less in higher education than men, women are still less in number in nontraditional kinds of vocations as men are today. To achieve gender equality is to enhance women empowerment. The UN Women visualises the world as planet 50-50 by 2030 and asking all the governments to step up their commitment towards the cause of gender equality.

7. Gender Equality: The Human Right Perspective

The universal declaration of human rights by the United Nations General Assembly in Paris on 10 December 1948 declared that the fundamental human right to be universally protected. It proclaimed that everyone is entitled to all the rights and freedom set forth in the declaration. In this connection, Hettinger (1993) has pointed out to the time of the second world war, when the equality between the sexes had been recognised as a fundamental principle of human rights when many women came forward to aid the wounded soldiers in the battle field; equal treatment of both the sexes should be the norm of the society. In 1993, the UN Conference of Human Rights was held in Vienna to confirm for good that women's rights are human rights (UN 1993). It was a necessary step in recognising the rightful claim of one half of humanity who is women; it drew attention to the relationship between gender and human right violation. Obviously women's rights are now recognised as human rights. The following year, the International Conference on Population and Development (UNFPA 1994) held in Cairo stressed about the reproductive rights of women. Human right approach embraced gender equality as necessary for a sustainable development of the society. Bunch (1990) has pointed out that violation of women human rights are distinctly connected to being female as women are abused and discriminated against on the basis of gender, which is a great challenge to the field of human rights today. Bunch also opines that human rights are still considered to be more important than women's rights as politically constructed patriarchal interest, ideology and institutions are still operating in the society today and

that is why human rights needs to be more responsive to women today. Gender equality is not just a constitutional right, but also a human right, a core ingredient of social justice, positive and it is also a significant characteristic of democracy.

Wilson (2003, 4) has offered a human right framework in education to promote gender equality, saying that achieving gender parity in education is just one step towards gender equality; parity is a quantitative assessment while equality is a qualitative, hence human right protection of gender equality in education calls for an “conscientious effort to redress inequality, as it exists.”

Chanana (2008) has examined the primary educational scenario of women in India from a human rights perspective and finds that “poverty and gender are the main parameters of denial of education” along with “socio-cultural biases and emphasis on domestic role” work against women education. Much effort is required in this direction to make human rights of women in education a reality (Chanana 2008, 342–343)!

8. Summing Up

Lack of education denies many things to individuals. Lack of education is directly proportionate to lack of awareness which in turn causes disempowerment. Any policy, act or programme to be successful, the basic awareness and basic education is required. In this respect, education in a gender sensitive way is the only solution to decrease the gender gap in academic achievement in India or in any other place. In a developing country like India, the further development of the country depends on the development of women along with men. For that to happen, gender sensitive education is required from the entry level. It is only when the gender equality is achieved, the women will be empowered in the true sense and the world will be a place for all both male and female alike. According to a recent estimate of 2018, India has more than 25.44 per cent of its total population is under 14 years of age and 16.16 per cent is the age group of 15-24 years (World Demographic Profile 2018). It only means that the highest group of people is receiving school education right now who is going to be the future citizens of this country. What is being learnt in the school in form of knowledge is of utmost important for a gender equal society.

There is a serious need for proper implementation of the policies and programmes for a gender equal society in India. Within the policy making, the academic policy

making is more important as it can help reduce gender gap in educational achievement. From the grass root level (i.e. school level) this should be a priority in India for a better future.

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Chapter-3

Review of National Curriculum Frameworks and Gender Equality in English Language Textbook

“One child, one teacher, one book and one pen can change the world”.

(Yousafzai 2013)

The present chapter seeks to review the National Curriculum Frameworks for school education in India since 1975 with a special reference to the latest framework of 2005 from the angle of gender inclusivity and the emphasis given in the language learning. It outlines the importance given in the objectives for attaining equality in the educational process. The present educational system draws a lot from the National Policy on Education 1986 (NPE1986) which claims to raise the status of women through education. The concept of education for equality, or in other words education for gender equality is a universal concept now, and how far it is incorporated in the curriculum needs to be examined in the present study by reviewing the concerns of the National Curriculum Framework 2005 (NCF 2005) for it.

The NCF 2005 cannot be viewed in isolation from its earlier counterparts which came out in the years 1975, 1988, 2000 and 2005. Like any other process, it is also a process definitely intended for up gradation and integration of different elements of education. Richmond (1971) defines the process of curriculum development as a fundamental recasting of the educational process, which is much more than spring cleaning of existing syllabus. School education is an important part of the education system and it should get special attention from the policy makers. To review the entire frame-work is a herculean task. Moreover, the present study requires looking at the framework from the epistemological point of view of gender since gender concerns are needed to be viewed as an important concern of the society today and integration of it to any document or policy makes it gender sensitive which further contributes towards an egalitarian society. In this point, it is necessary to remember that policymaking alone does not help unless it is properly implemented.

1. The Background

To review the document, it is important to know the background of events from which it emerged. The evolution of Indian School system has gone through many phases from pre independent time to the present time. Schools were established by the British in India. The Wood's Despatch (1854), The Hunter Commission (1882), The Indian Education commission (1882), The Government of India Education Resolution Policy (1904), The All India Education Conference (1929), The Hartog Committee (1929) etc., worked for establishment and expansion of schools and development of an educational system in India; the Sargent Report (1944) was the first of its kind to recommend compulsory and free education for boys and girls within the age of 6 and 11 years (Ghosh 2013). After Independence, the Government of India appointed a series of committees and commissions to give necessary directions to the system of education. Primary education was emphasised. The government took many initiatives to boost enrollment in elementary level. The secondary education also targeted at the age group of 14-18 from class nine to twelve. Schools were established in good numbers, but a huge gender gap in enrolment was observed. Various committees were set up to take up women education issues.

The National committee on Women education set up in 1958 by the Government of India directed The National Council for Women Education (1959) to take care of the issues on the persistent gender gap. The National Council of Educational Research and Training (NCERT), an autonomous organisation set up in 1961 by the Government of India came forward to assist and advise the central and state governments on policies and programmes for qualitative improvement in school education. Still the gender gap in school admission persisted. To decrease this male and female disparity, Hansa Mehta Committee (1962–64) recommended for adoption of a co-educational school system and a common curriculum. Kothari Commission (1964–66), again, emphasised greater attention to women education (Biswas and Agrawal 1986).

The realisation that women should participate in the schooling process came from many different prospects which have been discussed in the previous chapters.

2. The Present Scenario

Since Independence, there has been a lot of attention towards education of woman. The National Council for Women's Education (NCWE) became an advisory body in the ministry of education; and after analysing the educational scenario for women, it presented a report "*Towards Equality*" (1974) where poor literary rate of female came to light, and soon it became the prime concern to deal with. The National Policy of Education (1986) formulated a national plan of education, promoted the goal of education as an instrument of raising the status of women. In Indian educational scenario, this policy is significant in many ways. To meet with the variety of challenges and social needs this policy had been conceived of as a system that will play interventionist role in the empowerment of women and the policy stressed the need for removal of disparities for an equal educational opportunity for all (Biswas and Agrawal 1986; Ghosh 2000; Aggarwal and Agrawal 2001).

The formulation of the new education policy (NPE 1986) and its Programme of Action (PoA1992) was a milestone in the educational scenario; it reflected a national unity by bringing education under a unified national system. But the political and economic scenario of the country had undergone an abrupt change, because of the liberisation that brought technological innovation and huge multinational companies to India, directly impacting "daily lives, needs and deeds in metropolitan cities and towns" (Ghosh 2013, 373). The gap between rich and poor started widening, huge fee paying private schools emerged for the rich making it a concern to keep quality of education same for everybody. The NCF 2005 expressed its concern for this sudden mushrooming of private educational institutes in India.

However, the NCERT was entrusted with the responsibility of preparing the curricula and text books in a gender friendly manner. The curricula, textbook and other academic materials and orientation and training of the teachers were planned for bringing about desired change. The Department of Women Studies (DWS) of NCERT also took part in redesigning the curriculum and educational programmes to eliminate gender bias from the textbooks and develop materials for gender equality (John 2008). The DSW has been renamed recently as Department of Gender Study (DGS) as the Supreme Court in 2014 passed a judgment to treat transgenders (TGs) as the third gender, and DGS is

committed towards a gender inclusive society. Its mission and vision is to uphold principle of quality education to every child by doing gender justice.

3. Curriculum

The word Curriculum has its roots in New Latin as there are many loan words in the English language from different sources over time; the meaning of the word as stated in the Merriam Webster dictionary (2018) is “courses offered by an educational institute”. For a student, a curriculum simply means all the courses offered by the school. Framing curriculum for a course of study requires great effort on the part of the curriculum framework committee as many things needs to be taken care of except from the main content. It should cater to the diverse needs of the students at any given point of time. So it is a dynamic process where revision and up gradation is carried forward depending on the feedback of the various stakeholders of the society. Content selection process needs to be student friendly and at the same time it should impart knowledge. It prepares students for the life outside school, so has tremendous importance for the society and humanity at large. The curriculum needs to be reviewed from time to time to meet with the latest developments and needs of the society. Research has been done in this regard for planning and designing on the curriculum. Several researchers offer different theories to base the structure of the curriculum. However, the implementation of the curriculum is probably the hardest part of the job, as it depends of many quality issues like qualified teachers, infrastructure, resources and time etc. In India, after independence efforts are on to frame a curriculum. The NCERT prepared the national curriculum in 1975 for the first time. Prior to that, in 1968 the NPE had already given some instructions and guidelines to modify and restructure school education. Most importantly, according to the recommendation of the Education Commission (1964–66) for a 10+2+3 pattern of education, it is accepted all over the country with the adoption of the NPE1968.

Education sector was under the Indian constitution till 1976, and till then all the decision regarding school educations were controlled by the state with guidance from the central government. In 1976, an amendment of the constitution included education in the concurrent list (Ghosh 2013). The NPE1986 brought the whole country under a uniform education policy. This paved the way for evolving a national system of education. Along with it, the need for a framework was realised. Generally, the curriculum as a framework

offers a comprehensive document regarding the overall aims and objectives of education and teaching. So a great deal of its success depends upon the local educators, teachers and authorities. The main part of the curriculum is the teaching materials; selection of the content for teaching goes a long way to shape pupils' learning. The NCERT has been taking the initiative for preparing the materials and the syllabi for the CBSE schools with inputs from academicians. Apart from producing the centralised textbooks and materials, the NCERT also guides and support the authorities of textbook production at the state level. This de-centralisation of the curriculum is one important feature of the Indian school system. The state level boards called State Council of Educational Research and Training (SCERT); it prepares their state syllabus within the framework provided by the NCERT and conducts their own board exams. An important facet of the curricula is to adhere to the constitutional provision of justice and equality. From time to time revision is carried out with inputs from all concerned.

4. The Curriculum for the Ten-Year Schooling- A Framework 1975

The publication of the document entitled *The Curriculum for the Ten Year Schooling-A Framework* (NCF1975) was published in 1975 by the NCERT. It was considered a big leap towards the restructuring the school education system. It implemented the 10+2 pattern of schooling as recommended by the Education Commission 1964–66. The curriculum recommended stage-wise general objectives of education, subject-wise content, teaching methodology along with instructional aides. The NCERT developed supporting syllabus and textbooks for states and union territories. It tried to popularise science subjects among children by including activity based instructional materials. The document contains eight short chapters and the framework committee had seven women members out of 40 members. The introduction begins with a comparison of the document with the constitution of India as both reflect the same ethos. The framework says that a “flexible and dynamic” curriculum is the need of the day to meet the “growing needs, aspirations and demands of a modernising egalitarian society” and to do away with the “hidden curricula” as far as recommends for a regular renewal of the curricula to meet the demands of the growing society (NCERT 1975, 03).

The framework's concern for justice, democratic values, culture and national integration were reflected in educational objectives. Students were expected to “foster

scientific humanism” as it is expected that science should reduce “obscurantism” and all sorts of “prejudices based on sex, caste, religion, language and regions” (15). The document urges to make special arrangement so that the backward section of the community and girls get access to the school. For that matter the school was directed to do the necessary and required adjustment by changing the admission requirements or school hours (06).

Unlike the other documents that came out later, this document was very clear about the three language formula. Science subjects were given importance in the curricula; and the objective behind it was so to reduce the prejudices associated with caste, religion, language and region and sex. The word gender was conspicuous by its absence. There is no word such as gender inclusive or gender sensitive education or inclusivity in the whole document as these were not in use extensively in the society. But the process of giving access to girls and other backward sections of the society was reflected in the document. Work experience was a part of the non-academic activities other than music, art and physical education. In chapter VIII, the stress was on the implementation process and the outcome of teaching. The school’s role is to facilitate necessary atmosphere for the development of the suitable curricula within these broad framework provided in the document and implement it in the classroom.

5. National Curriculum for Elementary and Secondary Education:

A Framework (Revised Version NCERT 1988)

The document entitled *The National Curriculum for Elementary and Secondary Education: A Framework* (NCF1988) came out in 1988, following the recommendations from The NPE 1986. The key guideline is to incorporate socio-cultural, political and economic considerations of the diversified Indian society. The challenge at hand is to give equal opportunity to all. The need for a suitable pedagogy that can contribute to the development of a national system of education was imperative. Improvement on the science subjects, and importance given on teachers’ education were evident. Written in four chapters, The NCF1988 dealt with emerging concerns and imperatives in the society in the first chapter.

5.1. Equality of Educational Opportunity:

In the section “Curricular Concern” of the first chapter, the emphasis is on “equality of educational opportunity to all” by brining all the disadvantaged sections of the society at per. It observes that educational deprivation leads to many other deprivations not only to the individual but also to the society. It gives emphasis on “removal of disparity” and “equalisation of educational opportunity” for individual and national development of India by giving special attention to those who have been denied equality. It also states that there should be no discrimination on the basis of sex; it should aim at giving equal access to boys and girls and it should “ensure that all pupils irrespective of caste, creed, location or sex have access to education of a comparable quality” (NCERT 1988, 04).

The gender gap in literacy was very high in India till 1991. The literacy rate was only 39.29 per cent for female as against 64.14 per cent for males according to the census data of 1991 (GoI 2016). So the gap between male literacy and female literacy was 24.85 in 1991. Prior to that, since 1961 the gender gap was almost constant. It just increased marginally. So the concern at this point of time was to increase literacy among females to reduce the gender gap. The literacy rate of females among scheduled caste and scheduled tribes were even lesser. Apart from that there was a huge regional disparity, which still exists, few states like Bihar and Rajasthan showed depressing results in literacy whereas Kerala was at the top most positions. The NPE 1986 shows concerns for it and directs to integrate gender concerns in curriculum formulation.

The last chapter of NCF 1988, under the heading of “Implementation” calls for resource support for equity. It says that: “Equity should be seen not only as an index of access to education, but also as an outcome of an educational process”; it also states that there is a need to re-examine the outcome of all the children including the ones from the disadvantaged background and “the yardstick presently used for the assessment of the performance of a school or a teacher will require a thorough re-examination” (NCERT 1988, 53).

The NCF 1988 reflects the need for an education of a “comparable quality”, by which it means to have an inclusive education that aims at the all-round development of the children by a child centered approach where children’s dignity is respected. It adheres to the constitutional obligation of equality and justice and tries to strengthen it through the content and processes of education (55). The framework has projected the global perspective of mankind saying that the curriculum should prepare a child whose root is intact in the national culture but enjoys the richness of a global culture as a member of the new emerging global society (06). The document maintains that the adoption of the national system of education implies equality of all, as up to a given level of education all children will get access to an education of comparable quality. Thus the first chapter reflects the need for a curriculum for equality. There is no mention of any special gender concern in the whole document. The objective here is to achieve national integration and greater understanding among all the social groups.

Chapter two of the document titled as “Organisation of the Curricula” discusses the common core components and flexible subjects to be taught to the children. One of the common core components is the equality of sexes–“removal of social barriers”, under a common 10+2+3 structure of education. So the concept of equity reflected by the NCF1998 is the one that strengthen national unity by bringing all classes of pupils together under a common system. So it gives some suggestion about resource support for equity, as getting access to school is not a measurement of equality, but getting equal outcome is. So there is a need for additional support and resource allocation to get maximum output from the all socially disadvantaged groups of children.

5.2. Language Learning:

Language learning ability is given due importance as language abilities and communication skills are very much required for “social living” and further learning. Language learning affects one’s learning in other subject areas as well as emotional, social and cognitive development. But at the same time it should not put unnecessary stress on students to learn a language that they are not familiar at home or in the community. There is inclusion of regional languages which work as a base to learn other languages like Hindi and English in India. English is no doubt important.

That is why language learning is placed at the center of the total educational process in the NCF2008. It gives stress on continuing the “three-language formula” and says that the mother tongue or the regional language should be ideal as the first language and it should also be the only one to be taught at the primary stage of schooling. About the second language, it says that the “Second language may be Hindi or English in case of non-Hindi speaking States and one of the modern Indian languages or English in the Hindi speaking States”, and about the third language it says that it should be “English or modern Indian language whichever has not been taught as a second of language” (NCERT 1988, 20).

The Language learning, as advocated in the document, should be literature oriented in the secondary stage; the mastery of language learning should help students to understand and appreciate literary work in prose and poetry of their standard. About the selection of content in this stage, the document gives strategic instruction to include content that inculcate desirable attitudes, appreciation and values related to the core components of the curriculum.

6. National Curriculum Framework for School Education 2000

The document entitled *The National Curriculum Framework for School Education* (NCF2000) came out in 2000. It is a much longer document than the previous ones. It comprises of five chapters, two chapters are devoted to the organisation of curriculum.

The first chapter called the “Context and Concern” begins with a tribute to Mahatma Gandhi by recalling his words on education: “Real education has to draw out the best from boys and girls to be educated”. It throws light on the socio-cultural context of education in India. It upholds the view that, India being a multicultural and multilingual country, education should be seen as an instrument for establishing social cohesion and integrity. Education should be a means to attaining national goals which are enshrined in the constitution like equality, democracy, liberty, secularism etc. It says that education should be a privilege to all including the disadvantaged groups, minorities, women and children with impairment for the uplift of their lives.

The NCF defines a meaningful curriculum as one that is responsive to the emerging changes in the society by reflecting the needs and aspirations of the learners. It

says that the curriculum should emphasis on an education that would fight against inequality. In final words it says that relevance, equity and excellence should be the three pillars of a curriculum.

6.1. From Access to Empowerment: Gender Ideology:

A key feature of the NCF 2000 is the concern about the existing biases in the Indian society. It says that education should minimise and eliminate all kinds of biases on the basis of caste, class, religion, ideology and gender. For the first time the word gender has been used in the NCF 2000. It has accepted the fact that there is gender bias in the society along with other biases and education is the tool for reducing and eliminating all. In this connection, on education of girls the NCF observes that equality among sexes is a fundamental right under the constitution in India and the state has also right to take protective discrimination in favor of disadvantaged groups and women.

The NCF 2000 has accepted the fact that Indian education system has already given access to the all the disadvantaged sections of the society, and at this point of time the goal of education is very clear. It says that: “Emphasis in education has moved from ‘Equality of Educational Opportunity’ (NPE 1968) to ‘Education for Women’s Equality and Empowerment’ (NPE 1986). As a result, the curricular and training strategies for the education of girls now demand more attention” (NCERT 2000, 10). It also wants education to be accessible to girls from rural areas. Another necessary step in his regard is to “remove all gender discrimination and gender bias in school curriculum, textbooks and the process of transaction” and to work on developing a strategy for this. The document recommends for a “gender inclusive and gender sensitive” curricula to serve this upcoming generation of boys and girls to “grow up in a caring and sharing mode as equals, and not as adversaries” (NCERT 2000, 10).

The NCF 2000 is quite vocal about gender inclusive and gender sensitive strategies. More attention is given to eliminate gender biases from the study material. The shift from access to uplift and empowerment has been reflected in the NPE1986, as there has been a lot of transformation in the educational scenario for the marginalised populationincluding women. As there is a huge gender gap in almost every field of study and profession, the NCF 2000 seems to be conscious about gender concerns. In the earlier NCFs, there is no such gender concerns reflected in the objectives of education; since till

now only concern was to give access to girls at par with boys. But this NCF2000 incorporates gender concern in the curriculum giving emphasis to girl's empowerment through quality education. To achieve this, the framework recognises strategic need to revise curricula by removing all kinds of gender biases, but at the same time it “wants to nurture the best features of each gender in best Indian tradition”. What is implied by this needs a critical investigation. It recommends for a gender sensitive curriculum, after justifying the fact that Indian women did not have to struggle like her counterparts in other countries to get the right to vote. The outcome of this education for women, the document says, “is expected to yield high social and developmental returns”. In pages 39–40, the framework's general objective echoes the same thing where it declares that a “Paradigm shifts are therefore necessary to support a curriculum that values the interaction of the process and the content”.

6.2. Women as the “Agent of Change”:

The NCF 2000 brings into the educational scenario a few aspects of women's concerns which have been pressing the society for the last few decades. The gender concerns which have not been incorporated earlier, gets visibility here. It promises to do away with the gender biases, gender discriminations and any other biases from not only the textbooks but also from the whole school process to empower women from education. The Framework exhibits a progressive view of the society by recommending gender sensitive and gender inclusive curriculum.

The framework is able to reflect contemporary issues and concerns of the society in this regard. Women need to be the agent of change. It is imperative for the progress of the entire country. Empowering women by involving in the decision making process in the country is what to be looked forward to. Raising status of women by offering educational opportunity equally to women as well seems to be a prime concern “if more women are to become the agent of change”. Women's health and well being and increased involvement in decision making process will come along with education, the NCF 2000 observes. The expected return of such education for a country is also taken into consideration by the document “Investment, both in formal and non-formal education of young children in general and of the girl child in particular is expected to yield exceptionally high social and developmental returns” (NCERT 2000, 20–21).

The second chapter describes the main thrust areas of school education. One of the concerns as reflected in it is “freedom, flexibility, relevance and transparency in the selection of content” and for inclusion of the fundamental duties, “human rights including the rights of the child especially those of the girl child” (NCERT 2000, 35). The document takes a big leap towards inclusivity by recognising that the content needs to be more inclusive, contribution of freedom fighters and social workers, weaker sections of the society, particularly from the region of the North Eastern and the Andaman and Nicobar Islands needs to be included so that children can be familiar with different cultural practices to widen the horizon of learning. It will help weeding out some prejudices associated with the weaker sections of the society.

6.3. On Language Learning:

The language learning guidelines, the document is expressing the same view as its earlier document of 1988. The language learning teaches the important skills associated with it, skill of listening and speaking, skill of reading and writing and the skill of thinking and communication etc. and these are important requirements for each human being. The three language formula is kept unchanged. However, keeping in consideration of the need of the globalised world, the foreign languages like French, German, etc., can be taught optionally in the school.

The last chapter is about managing the system of education. It talks about the curriculum renewal process by professional support from organisations like the NCERT, SCERT, Non-Governmental Organisations (NGOs) and most importantly teachers. The document says that textbooks and other materials must respond to the contemporary issues, approaches and concerns the society. So it is justified for the society to expect teaching materials to be gender sensitive as gender concerns one of the most important issues the society is dealing with today.

6.4. A Critique of the NCF 2000:

The document has been criticised for laying too much emphasis on giving individual opportunity to all children that needs special care and the children who are gifted and talented. It is also criticised for its call for the preservation of India’s indigenesness by innovative ways. Keeping alive a country’s indigenous culture through the system of school education is probably expecting too much. It recommends to ensure

that every individual get education suitable to his/her being, which includes all the children in socially, physically or emotionally in disadvantageous position. What is conspicuously lacking is the clarity for a suitable pedagogy. This inclusiveness calls for a pedagogy that suits the need of every individual in a classroom. In page 28, it recommends for a pedagogy that is culture specific as children come from different cultural and ethnic background. A contradictory ideology emerges here as under a unified national system of education, keeping alive the multiple and varied socio cultural background is a near impossible task within a high school set up. Teacher as mediator of knowledge needs to be well versed with this kind of sensitive pedagogy. It is criticised by many for this unrealistic expectations out of a class room. It is virtually impossible for a teacher to have this kind of culture specific knowledge. Inside the class room environment, where a teacher is under the pressure to complete the syllabus, it is impossible for a teacher to be familiar with all the cultural nuances. So this type of pedagogy remains unpracticed in any school. Subramaniam (2003) has criticised the way the phrase “contextualising” education to the child is used in the document as if it has some kind of political interest in it; and is of the view that the word “mobility” is best suited in place of it and says that only preserving the heterogeneity does not really mean preserving equality.

7. National Curriculum Framework 2005

The NCF 2005 is the longest document among the four documents. It is written in simple and lucid language which makes it easy for even a high school student to understand it. The NCF2005 is fundamental in bringing about some structural changes in approach and evaluation of the school system. It is laying emphasis on lessening the burden of books and examination so that children enjoy while learning with their active participation. An inter-disciplinary approach has been incorporated in the school curriculum and the subjects. An epistemological turn towards societal issues especially gender issue has also been observed.

7.1. Equality as a Guiding Principle and Gender Concern:

Chapter one of the NCF 2005, titled as ‘Perspective’ discusses the various dimensions of education, its aims, guiding principle, social context and its quality dimensions. It analyses the present educational scenario where the number of schools are

increasing at a fast pace while literary skill is not. It tries to analyse the shortcomings of the system and says that there is a need to reaffirm our faith in equality and so there is a need to recall the basic aim of education: “To enable children to make sense of life and develop their potential, to define and pursue a purpose and recognise the right of others to do the same” (NCERT 2005, 2).

For that reaffirmation, the concept of equality within diversity is of utmost important. It advocates for an education to emphasise “peace, tolerance and humanness”. The guiding principle has already been put forward by the NPE 1986; the NCF 2005 says that: “To promote equality it will be necessary to provide for equal opportunity for all, not only in access but also in the conditions of success”. It gives importance in creating an environment where everyone can be successful in academic. But how does it perceive to bring about the change? It is a big question. In this regard the framework’s objectives and goals are more intense than the NCF 2000. Creating condition of success calls for a change in the curriculum, there need to be a curriculum that can reflect equality, as it can be seen from the words of the NCF 2005: “The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth” (NCERT 2005, 5)

The above lines specifically talk about two important aspects in education, to promote equality and removal of prejudices and complexities. Equality in this framework is a much deeper concept; it is going beyond equality in access which can create conditions of success for all. This high ideal in establishing equality within the school framework has to be created through the curriculum. The idea here is the inclusion of all the social groups that are in disadvantaged position in the society to remove prejudices associated with them in the complex society like India. In this connection, Aggarwal and Agrawal (1989) comment that the NPE 1986 does not face the fact that Indian society is a society in which inequalities are inbuilt. In the Indian society, inequality of caste and gender are structured in a way to make them almost invisible. Every social institution including schools help transmit the same inequality. In the page six of the first chapter the document highlights the kind of inadequacy of the approach to equality in the educational system and advocates for “a substantive approach towards equality of outcome, where diversity, difference and disadvantage are taken into account” (NCERT 2005, 6). It

explains about the critical function of education for equality– a kind of education that enables all learners to claim their rights as well as to contribute to society and the polity, a kind of education that can empower girls. Chanana (2008) says that education being the instrument for “social mobility, equality and empowerment both at the individual and collective level”, it is imperative for women to get education if societies have to develop in a meaningful way. The NCF 2005 integrates this concern into the document by saying that girl’s rights and choices cannot be exercised until and unless they are empowered to become equal citizens.

7.2. On Stereotypes and Socialisation:

The document wants to move forward one step ahead from the formal approach of equality with an objective to achieve equal outcome. It says that in order to fulfill the human capabilities of girls, education must empower them to cross all the barriers of unequal socialisation. It has really gone in-depth into the dynamics of the society, the devastation created by the socialisation process to make things unequal for the weaker sections of the society. In page six, the document says that equal access and equal representation of girl is inadequate in the society and education is the only tool to “empower them to overcome the disadvantages of unequal socialization”. Then it goes on to explain that the socialisation process. It says that society expects different outcome from boys and girls out of education as society makes its own assumptions like mathematics and science subjects are ‘masculine’ where boys can do better than girls. Women and men are born equal; it is because of the different socialisation process that they are treated differently in the society. A female is in a disadvantageous position in the family or society, and this aspect of is highlighted in the NCF2005 in crystal clear words; it says that unequal gender dynamics always reflect a dominant power over the weaker and it also “creates anxieties and stunt the freedom of both boys and girls to develop their human capacities to the fullest”. In this regard and for the interest of all, it is important to weed out “inequalities of gender” which is an existing feature of the society (NCERT 2005, 09).

On page 23 of the NCF, there is an example of stereotype associated with girls: “Similar stereotype regarding girls, which encourages the belief that they are not interested in playing games or in mathematics and science”. The belief that girls cannot

do well in science subjects has already harmed girls a lot. Blickenstaff (2005) refers to this phenomenon metaphorically as “leaky pipeline” where women leak out from science subjects in various stages of their academic career more than men do. Blickenstaff argues that the absence of women in Science, Technology, Engineering and Mathematics (STEM) is both progressive and persistent, even though there is a slight progress in last few decades; still women are underrepresented in science subjects. Rao (2015) has reiterated the same view and informs that women in scientific research are disproportionately low– an affect that has been attributed to the difference in aspirations of boys and girls as inculcated by society; as well as, a reduced spending on a girl’s education than a boy.

The unequal gender relations are detrimental to both the sexes. It does not allow developing the human potentials to the fullest and to develop mutual respect between both the sexes. From a young age these needs to be taken care of by family, society and institutions. In the schooling process, through suitable pedagogy and proper selection of content this can be corrected to a large extent.

7.3. Representation of Knowledge in the Textbooks:

The textbooks and other materials provided for the pupils need to reflect this image of equality of girls or equality of sexes clearly as expected by the NCF 2005. The curriculum review or reform process needs to take care of all these issues regarding gender bias or under representation of gender in the textbooks and other materials. The NCF2005 gives recommendation for timely review of the curriculum. It says that curriculum review needs to aim at improving equality of provisions. It can only be successful if it can promote equality, and the remedial measures should be reflected in the syllabus design and textbook preparations. Marsh (2009) has opined that curriculum reform should be inclusive of women’s experiences, achievements and contribution to knowledge; along with it should also be inclusion of multiple perspectives of women that might come from various background like culture, ethnicity, and of course class. In an Indian scenario social background also needs to be taken care of. In some countries national action plan has been prescribed for such kind of curricular reform by eliminating sex stereotypes from the textbook content and classroom interaction which shows the dominant position of men in a patriarchal society.

Therefore, it is imperative to examine what is being offered to children in the form of knowledge in the textbooks. It requires careful analysis and investigation. In this regard the NCF2005 shows its concern; it says that the teaching materials need to be inclusive of the “larger perspective of the challenges facing humanity and the nation today” and aims at strengthening democratic goals like equality and integrity through a careful selection of knowledge to be included in almost all the subject area of study. It also says that each subject should reflect the larger concerns “in terms of socio-economic and cultural conditions and goals” (NCERT 2005, 8).

Gender inequality is one such issue that is troubling the humanity and the nation today. Gender violence in all forms, discrimination of women in society including the work place trafficking of women and children etc., are the burning problems of the society today. The textbook materials should reflect gender equality as containing gender biases and stereotypical view of women cannot be viewed as catering to strengthen the democratic values of equality. But what seems to be paradoxical here is the diversity of the Indian society with its social hierarchies of caste, gender relations, economic status seems to be taken for granted by the assertion that “the education system does not function in isolation from the society of which it is a part” (NCERT 2005, 9); and the effort to justify the wide disparities of class, caste and gender reflected in school admission and completion, schooling experience of private and public or urban and village areas. But the truth is that inequalities exist and school education is one such tool that can promote equality among all.

But the promotion of equality through the school curriculum requires one to look at the whole teaching-learning process. The methodology, teacher’s attitude, the teaching materials etc., needs to reflect this concern for equality of girls. The document is talking about a social transformation by overcoming unequal socialisation through the curriculum. In other words, the NCF 2005 is taking up the responsibility of social transformation by promoting equality through the school curriculum. The goal to promote equality for social transformation is indeed required, but implementing it through the school curriculum is an uphill task, as Batra (2005) points out the sorry state of affairs of the teachers training education in the country today. According to her, the society is still dominated by the upper caste who rigidly wants to maintain the ‘status quo’ on

issues like caste, religion and gender asymmetry. And without proper training and guidance to the teachers, it is impossible to attain such egalitarian goals. Nambissan (2004) comments that there is a lack of research in the quality of the educational experience in schools as gender identity influences the experience of education in the classroom process. Even though the number of girls who enroll in schools is increasing, they may fail to receive an equitable education. The author also says that women lack visibility in the official school curriculum and lessons are largely male-centered and that is why it is necessary to critically review school knowledge and pedagogic practices for the perspective of gender equity and provide meaningful learning opportunity to all children.

7.4. Critical Pedagogy to Address Inequality:

The NCF 2005 has given a few suggestions regarding methodology to be followed to tackle issues like gender, caste, religion or inequality. In chapter two, entitled as “Learning and Knowledge,” the document advocates for a critical pedagogy where children are given opportunity to reflect critically on any issue in any aspect of the society by openly discussing them with others. The multiple views on subjects encourage students to recognise facts. The frame-work cites many examples to be discussed critically; issues like relating to human rights, religion, and gender, and also to see how different kinds of inequalities are perpetuated in the society. The framework also hints at the existing power structure in the realm of knowledge. It is often the powerful in the society who have voices. Again it is often observed that the work of the most powerful people are often canonised easily. For example, Women Study as a discipline to study came only a few decades ago. Women’s writing or Dalit literature has become popular only recently in India. The kind of knowledge is selected for the study reflects power-relations. But a critical pedagogy goes beyond the textbooks to other repository of knowledge from anything like a small poem to talking to a neighbor. A pedagogy which is sensitive to “gender, class, caste and global inequalities is one that does not merely affirm different individual and collective experiences but also locates these within larger structures of power and raises questions such as, who is allowed to speak for whom” (NCERT 2005, 24).

Teacher's role in mediating this type of pedagogy is critical. The framework also recommends the need for a teacher to understand the cultural diversity and cultural background of the child. In this case it has become imperative for a teacher to have a good knowledge of the socio-demographical characteristics of the place or region where the school is situated.

7.5. Stereotypes as a Persistent Aspect of Education:

While explaining the methodology of critical pedagogy, the NCF2005 throws light on some of the persistent stereotypes present in the society. It delves deep into the social system where historically some marginal groups or weaker sections including women have continuously been treated not at par with the advantaged sections of the society. It explains quite candidly what is a stereotype and why does it persist in the society. It is interesting to note that NCF 2005 explains in details the social phenomenon like socialisation process and stereotypes. The older counterparts of it are not at all elaborate on these issues. Then it moves on to give examples of a stereotype that is persisted in the society. The document states that these stereotypes exist and originate from the notion of inferiority and inequality which are inherent in gender, caste and physical and intellectual disability. To combat these age old tradition of inequality of the society, it advocates for intersectional support and sensitive curriculum. The document gives a realistic view of the society where there are a huge number of first-time school goers. These children need more care and attention in the classroom. At the same time, it advocates for child-centered pedagogy, where children's experiences and voices find expression in the classroom. The Framework refers to the child as the one who is "constructing knowledge", the teacher being the facilitator. In this approach, child's own experiences outside school have influence in meaning making out of a page in the textbook. The document's emphasis on critical pedagogy to facilitate discussion in the classroom about issues of human rights, gender inequalities, religion to bring out the multiple views of students is a positive step, but the document is not clear about the teacher's role as a positive intervenes. Teachers' roles in explaining the facts in a positive light can help establishing equality. In the page 25, within a box there is an example of how stereotypes can be combated in the classroom by showing children pictures of interchanged gender roles. In theory, things looks bright, however proper implementation

is a huge question. What goes into the text material should be chosen carefully. In page 32, there is some guidelines related to selection of materials like “the experiences of the socio cultural world”, “examples of the plurality of peoples (people) and ways of life” which needs to be used with correct interpretations by the teacher in the classroom as there is a room for reaffirming inequality since “community-based identities of gender, caste, class and religion are primary identities but they can also be oppressive and reaffirm social inequalities and hierarchies.”

The chapter four of the NCF 2005 is titled as “School and Classroom Environment.” Here the document acknowledges the fact that both teachers and students are part of the society having a definite identity of their caste, religion and gender that are denied access to meaningful participation or valued resources in the society. Society by various ways reinforces hierarchies, ascribes norms for what is desirable in “Masculinity” and “Femininity”. Children from these socially disadvantageous groups may still get the same message in the school in an implicit way. In this context, the NCF 2005 becomes really vocal about traditional roles that are supposed to be meant for girls in general, in the society: “Girls are often subject to stereotypical expectations based on notions of their future roles as wives and mothers rather than enabling them to develop their capabilities and claim their rights”. This injustice of the society should not be reflected in the schools, rather schools needs to be more conscious to create and equitable environment for girls “in which students are not subjected to unfair treatment and denied opportunities on the basis of their sex or membership of a caste, tribe or minority group” (NCERT 2005, 82-83).

In this situation, a sensitive environment to all is what expected of the school. The school should develop the identity of the students only as learner, instead of nurturing the identity of class; caste gender and religion as one belong to. Most often a hidden curriculum works in the school environment where there is discrimination towards girl child is exhibited. In the classroom the sitting arrangement of the boys and girls are often separate. The allocation of games and boys might be different. Within the classroom process the teacher might respond quickly to a boy than to a girl. These factors are referred to as the hidden curriculum and often go unnoticed. But this aspect is harmful for the self-respect of a girl and can be a quite intimidating experience for her. The document

further refers to the Act of Child Right (Convention on the Right of Child 1989), of which India is a party. Preserving and upholding the best interest of the children is the main objective of the convention hence it is a prerogative of all other developmental policies.

7.6. Language and Literature:

The chapter three of the NCF discusses about the curricular areas, school stages and assessment. The language section states that since multilingualism are the characteristic of the Indian society should be used as a resource and classroom strategy by the teacher. The three-language formula is “an attempt to address the challenges and opportunities of the linguistic situation in India. It is a strategy that should really serve as a launching pad for learning more languages” (NCERT 2005, 37). The language policy is considered looking at the multi-linguistics features of India. A need to learn foreign languages other than English arose mostly after globalisation and that is why the NCF 2000 kept optional provision for languages like German, French, and Russian in schools.

The three language formula has been followed in the schools where the home language or the mother tongue is preferred as a medium of instruction at least up to primary level of schooling. The Second language acquisition gets a fair amount of attention as learning and acquiring skill in English has to basically serve two purposes. First the attainment of basic proficiency, and secondly comes the knowledge acquisition through literacy. Thus English is seen in relation to other subjects. At higher level of schooling, it should bridge the gap between English as a medium and English as subject. Thus a ‘multilingual approach’ to schooling will equip children with not only English but also other languages. All the skills associated with language learning i.e., reading, writing, listening and speaking need to be taught throughout the schooling system, as language cuts across all the disciplines or subjects. That is why the document is urging that language education is everybody’s concern at school, not only the responsibility of the language teacher alone especially at the secondary stages the students should be able to comprehend and enjoy literature. The document describes that at these stage of schooling the child undergoes both physical and mental development, and it is a period of change as the ability of critical reasoning and thinking starts to develop in children. They try to form own identity in relation to the society. At this point a wrong notion of gender

norms can probably send a wrong message to the children. This can even be reflected in their behavior towards the opposite sex. It is important to note here that language textbooks are often under the screenings from the feminist researchers as language is the key issue in feminist pedagogy. Language textbooks are also audited very often for the gender stereotypes, as the books are said to be the sites of constructing children's gender identities and thereby they produce unequal power relations. Selection of knowledge presented in the content exhibit gender discriminations which are not ideal for the children especially for girls.

7.7. The Epistemological Shift:

So far the developmental issues had been the main concerns of the NCF, but the NCF2005 proposed an epistemological shift towards the understanding of the society, its normative dimensions of issues like equality, justice, dignity and gender. The teaching material and the textbooks are viewed as a tool that reflects these perspectives which are the concerns of the whole nation and humanity at present.

The inclusion of the materials in the textbooks should include current issues and contemporary concerns; regarding this, the NCF2005 says that: "Gender concerns need to be addressed in terms of making the perspectives of women integral to the discussion of any historical event and contemporary concerns". It also adds that the textbook materials should reflect this perspective. Incorporation and integration of women oriented material is one of the main objectives reflected in the NCF 2005. In this regard the framework has taken an epistemological turn towards gender issues by which it aims at combating the challenges the humanity is witnessing today (NCERT, 2005, 51).

In the light of the concern expressed in the above lines, there is a need to look at the challenges and problems the world is facing today. Gender inequality, gender injustice, gender violence are not only threatening the society but also are on rise. There is news of gang rape almost every day. Social awareness about these issues is a first step towards being sensitive towards these issues. Textbooks are considered as one of the primary instruments for equity since it is the only "accessible and affordable resource for education" to the child as well as for the teachers. After the Kothari commission's suggestion of including the societal issues like equality, justice and dignity in social science syllabi, this epistemological term has been noticed in the 2005 document. Kumar

(2008) studied the portrayal of the freedom struggle in school textbooks, and found that a very negligible place has been given to women, whereas in reality women all over India joined the national movement. But this fact has been neglected in the textbooks. Noopur (1994) talks about the distribution of social roles in the Indian society, the prejudices existing in the society find expression in the textbooks by operating against girls. It is really a matter of concern that this discrimination exist to a large extent even today.

Another key concern of the National Curriculum Framework 2005 is the ethical development of children. In this regard the framework says that children form notions of what is good, what is appropriate, and what is bad from the elders depending on what the elders approve or disapprove and as they grow older, their reasoning capabilities develop; however, they are still not mature enough to question assumptions and norms. In this regard, the framework puts forward a contradictory view where it says that children are the constructor of knowledge. The assumption and norms of the society should be made clear through the textbooks so that various kinds of biases and prejudices that reside in the society and in the minds of the pupils would not exist anymore.

7.8. Curriculum Review:

The quality concern is a key feature of the curriculum review as described by the present document. The chapter five is all about the importance and need of a systemic reform required from time to time. The need for a systemic reform, up gradation and integration of the teaching process is realised as a curricular goal that sustains and nurture the schooling experiences. The revision should improve the quality of educational provision at different stages. The prevailing situation demands to address the issues from different angles. The idea is to follow the guidelines of the NPE 1986 and PoA 1992 to follow greater flexibility, the NCF 2005 puts importance to have required changes “that will enable it to overcome its internal rigidity and its indifference to changing circumstances. This challenge is identical to what PoA-1992 had stressed in the need to modernise for greater flexibility” (NCERT 2005, 102).

At the same time, the quality concern demands to evolve a common curriculum to cater to the children of every nook and corner of the country to impart education of a comparable quality. So the revision calls for a critical thinking on the part of the stakeholders of education to ensure a quality education, as inputs from all concerned

including teachers are valued. In chapter four, the NCF comments that textbooks are popularly perceived as the curriculum itself and that is why when talking about curriculum reform, it hardly goes beyond textbooks revision. Supplementary books, workbooks, extra reading materials are also important especially with languages and needs to be reviewed from gender perspectives.

Regarding the content selection, NCF2005 reminds that it is important to keep in mind the ideals and values enshrined in the constitution. The constitution values equality of sexes, but how far the content of the textbooks reflect this is a debatable topic for which a detailed content analysis of the books are required.

Quality does not mean only efficiency. The value dimension of quality is directly proportionate to equality. So quality issues should ensure equality of which gender equality is one main concern. Quality needs to be used as an umbrella term that encompasses equality of all including gender equality. So attempts should be made to promote equality and justice through curricular reform. Creating an inclusive classroom culture where the girls from marginalised section feel at home is the responsibility of teachers. Teachers training education can help improve the quality of education to some extent.

7.9. Equality of Outcome:

The framework's concern for equality of outcome is indeed a lofty ideal and deserves to be assessed by the educational outcomes post 2005. The framework has been implemented since then in the schools of India. There has been also a textbook revision in 2006, following the guidelines of the NCF2005. Most of the books and teaching materials and syllabus have been revised by the NCERT putting the best advises and inputs of various academic committees and groups. In this context, it is worthwhile to attract the attention towards some educational statistics of India. Recent studies have shown a big gender gap in school admission, attendance and dropout rate. Girl's dropout rate is much higher than boys all over India and much higher in several regions and community. A look at the census data reveals that gender gap in literacy has reduced from 21.6 per cent in 2001 to 12.3 per cent in 2011. The literary rates for females have increased by almost 12 per cent in 2011. The enrollment rate has also increased for girls in every category

(GoI 2011). Table 3.1 can give an idea of the comparative enrollment rate of boys and girls in all levels of education for the year 2014-2015.

Table 3.1 Gross enrollment ratio in all categories for the year 2014-15 (per cent)

Level	All			SC			ST		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Primary (I-V)	98.9	101.4	100.1	110.7	113.2	111.9	110.6	108.2	109.4
Upper Primary (VI-VIII)	87.7	95.3	91.2	97.2	105.5	101.0	93.0	95.2	94.1
Elementary (I-VIII)	94.8	99.2	96.9	105.8	110.5	108.0	104.4	103.7	104.0
Secondary (IX-XII)	78.1	78.9	78.5	81.6	83.9	82.7	71.8	72.6	72.2
Senior Secondary (XI-XII)	54.6	53.8	54.2	53.5	55.3	54.3	39.8	37.8	38.8
Higher Education	25.3	23.2	24.3	20.0	18.2	19.1	15.2	12.3	13.7

Source: Educational statistics at a glance, GoI 2016

The table shows an encouraging outcome as far as the enrollment of girls is concerned. It has been increasing, but as the level of education is increasing, girls' enrolment has been decreasing. In senior secondary and higher education levels it needs attention in all social categories.

The dropout rate of girls was much higher than boys till 2011. But the retention of the girl child in the school was taken care of strategically in the last few years. The table 3.2 shows that girl's drop-out rate has been decreased in the year 2013-14 to a large extent in all the levels of schooling across all categories. The rates are presented in percentile score.

Table 3.2 Level-wise dropout rates in school education (per cent)

Level	All			SC			ST		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
I-V	21.2	18.3	119.8	17.7	15.4	16.6	31.9	30.7	31.3
I-VIII	39.2	32.9	36.3	42.4	34.4	38.8	49.8	46.4	48.2
I-X	48.1	46.7	47.4	51.8	48.0	50.1	63.2	61.4	62.4

Source: Educational statistics at a glance, GoI 2014 (provisional)

Table 3.2 shows that educational scenario has no doubt improved for girls in the last few decades. But there are facets of it that needs careful examinations. In secondary and tertiary level, the scenario is quite grim. The gender gap in literacy has decreased from 21.6 in 2001 to 16.68 in 2011. Female literacy rate is 65.46 per cent as against male literacy rate of 82.14 per cent in 2011. Literary rate for SC female is only 41.9 per cent and ST female is 47.1per cent. The gender parity index of primary education is 0.98; secondary is 0.85 and in tertiary is 0.7 (GOI 2011). The scenario has improved a lot from the last decades but there is still a long way to go to achieve gender equality in educational achievement.

The Gender Parity Index (GPI) of India is not satisfactory if compared with other countries in the world. Within India at different levels of education it has huge disparity. At primary level, of course, it has been said to achieve. Gender parity is achieved in almost all the developing countries only in primary education, but disparity widens at the secondary and tertiary school levels. The table 3.3 shows the disparity in India education:

Table 3.3 Level wise GPI in India for the Year 2014-15

Level	All	SC	ST
Primary (I-V)	1.03	1.02	0.98
Upper Primary (VI-VIII)	1.09	1.09	1.02
Elementary (I-VIII)	1.05	1.04	0.99
Secondary (IX-XII)	1.01	1.03	1.01
Senior Secondary (XI-XII)	0.99	1.03	0.95
Higher Education	0.92	0.91	0.81

Source: Educational Statistics at a glance, GoI 2016

Disparity widens gradually from elementary level towards higher education. If this is the outcome of girl's education in the country, the goal of establishing gender equality will be a far cry. There are fewer women in all dimensions of professional activities. Women participation in politics is marginal. Women labour force participation in India is just 26.7 per cent in 2014; women in leadership roles are only 16.0 per cent in 2016 (Catalyst 2017).

Women's performance in science is not equal to men. Women form a minor segment in scientific research; it is only 28.8 per cent across the globe in 2014, and only 19.0 per cent for west and south Asian countries (UNESCO 2017).

Women are lagging behind in skill development. In computer literacy boys are doing better. These are some of the inequalities that are persistent in the society. And these inequalities are varied across regions, countries and communities and of course gender. Malala, in her speech in the United Nations on the occasion her 16th birthday, spoke on the necessity of education for all and equality of women all over the world (Malala 2013).

School textbooks can motivate girls in a very constructive and systematic way to bring about a change of attitude by portraying women as equal to men. The curriculum should boost the morale of the girl child by including encouraging texts and stories. That will help the girl child from backward classes and communities by infusing in them eagerness to learning to a great extent. NCF 2005 states that the writing of textbooks requires a range of capacities that include academic and research inputs, understanding of children's developmental levels, effective skills of communication and design, etc.; it also criticises the way a sensitive issue is presented in the syllabus which often comes out as artificial: “the items showing sensitivity to cultural differences often come in as afterthoughts rather than as in-built features of the process. The case of gender and special needs is similar” (NCERT 2005, 103).

In this connection, it needs mentioning of a message received by the NCERT from a teenage girl who suggested a curriculum reform that inculcate greater self-awareness among boys to make them more respectful towards girls. The NCF2005 puts greater emphasis on critical awareness on the part of the curriculum developers so that community based identities of gender, caste, class, etc. cannot be oppressive and reaffirm social inequalities. So realising the constitutional values of equality is possible only when all children are treated equally. Systemic reforms should include input from parents, academicians, and policymakers. Educating children is the responsibility of all. The education that is imparted is the education with a social conscience focusing learners more with constructing rather than only receiving knowledge. Teacher education programmes should help teachers in contextualising education according to the need of the society.

8. A Comparison of NCF 2005 with the Earlier Documents

The NCF 2000 and 2005 draw on the National policy of Education 1986, for its objectives and goals. The NCF 2000 recommends for a gender sensitive curricula as the concern with women education has gone beyond access to empowerment. The NCF 2005 wants to integrate gender concern in an epistemological way by adopting a substantive approach. Gender concerns are a part of quality issues as equality reflects quality. It wants to integrate women experiences in the teaching materials in an organic way. It has given clear recommendation to include materials in the textbook in an integrated way so that it does not look like an in-built feature of the process. As the present demands of the society is much more complex and plural, the recent document seems to be more inclusive. The recent document has more quality issues as it has to deal with both public and vast number of upcoming private schools.

Earlier documents were much simpler; the core subjects offered in the syllabus was more or less same with some modifications following in the later documents. In the 1975 document there was no mention of the concept gender. Gender or gender sensitivity was not a concern. Instead national integration, preserving cultural heritage and upholding democratic values seemed to include all that was expected of the society. Similarly the 1988 document tried to bring boys and girls on par. For the first time women education found special mention. Later two documents recommended gender sensitive education with 2005 document taking an epistemological turn towards gender.

9. Contradictions and the NCF 2005

The NCF 2005 states an example of a “talking picture” to bring home the point of influence of pictures and images in pedagogic practice (NCERT 2005, 11). This is a cartoon picture by R.K. Laxman which shows the image of a father and son where the father addresses the son about going to the school. There is another cartoon which contains image of the mother who is worried about the heavy schoolbag of her son (NCF 2005, 77). These representations show that even though the framework talks about gender sensitivity, it is not able to practice it in spirit. This type of images where there is no participation of girls is derogative in itself.

The document which talks about prejudices and stereotypes cannot come out of its own prejudices. It seems to justify the prejudices present in local cultures regarding

sex, gender, caste, religion etc. Same way it is justifying the socialisation of gender roles in Indian society.

The document's frequent use of the words 'Construction of Knowledge' by the children is not clearly understood. Children can gather information from their surroundings, experiences but creating knowledge is more serious phenomena which should be done carefully with mixing these experiences, feeling with reason and scientific spirit. A vast body of knowledge already existed in form of books, philosophy, teachers etc. At one point the document refers to libraries as a place where children enrich knowledge. Nussbaum (2010) says that we must resist efforts to reduce education to a tool of gross national product; rather we must work to re-connect education to the humanities in order to give students the capacity to be true democratic citizens of their countries and the world. As children learn from the adult societies around them, which typically direct the "projective disgust" onto one or more concrete sub-ordinate groups—African-American, Jews, women, poor people, and lower classes in the Indian caste hierarchy.

If children have to learn from their surroundings, their "construction of knowledge" (used by the document frequently) will also be biased unless accompanied by a trained teacher in school or an elder as guide at home as society itself is biased and full of prejudices a fact that has been highlighted in the document many times. Sunny (2014) criticises the framework as it portrays knowledge as a duality; as knowledge is constructed by the pupil and represented by the subjects. In this scenario, the NCF2005 is not able to project the objective of "child centric pedagogy" within the broad objectives of achieving quality or equality.

Teachers are the ones who deliver the curriculum. So a great deal of the success of implementation of the pedagogy depends upon the teachers. When teachers themselves are a part of gendered social relations, practicing gender equality and incorporating it into classroom pedagogy needs appropriate training.

10. Some Critiques of the NCF 2005

The position paper of National Focus Group on "Gender Issues in Education", (NCERT 2006), asserts that while gender equality is the key objective of education policy in India for a long time "it lacked critical edge in implementation". It criticises the

limitation of the approach and effort in textbook rewriting and practices in the classroom; and strategies like “sensitive” portrayals of girls and women, portraying positive role models and role reversals are suggested to be incorporated to achieve equality. The paper also says that the initiative taken so far in this regard is not successful as the understanding of gender equality itself is limited.

The document attracts a considerable amount of criticism in its explanation about three language formulas. It says that the language environment of the disadvantaged learner needs to be enriched, but unclear about how to do in the given structure of time and material. It is not possible for a teacher to know all the local languages, nor is it practical to employ many language teachers in one school.

The NCF 2005 seems to justify the inherent social inequalities. It is very elaborate on such issues like how our society has stereotypes, what are the social expectations from a girl compared to a boy. The document is not clear about certain pedagogy to be followed in the classroom while talking about the “Local” and “National” arguments that is scattered through its pages. It adds to confusion. Shrimali (2005) opines that this document justify all the existing prejudices of the society based on “Local Knowledge Tradition” and one really wonders what the present document means by local.

Bhog (2002) throws light on NCF 2000 and NPE 1986 with regard to the aims and objectives of women’s education. She criticises both for not being able to achieve any significant change in the content of NCERT textbooks, even though it is very much included in the document as gender equality is a major objective in the agenda. She also criticises the NCF 2000 for its “regressive” view on women. The Author looks into the NCERT language textbooks of class III, V and VIII that had been used in the decades following the NPE 1986; and finds it replete with gender discriminations. The author finally comments that the Indian educational system is in the midst of a severe regression.

11. Summing Up

To sum up, it can be said that no policy framework can work unless it is implemented properly. For a gender equitable curriculum, there is need to have a comprehensive understanding of gender which is much more than the simple access issue (NCERT 2006; Aikman and Unterhalter 2007). There need to have some guidelines for a gender assessment of the school looking at four key issues based on children’s

perception of and dominant images of masculinity and femininity, gender equality as a concern of the teachers and the school's initiative to develop a programme for gender equality (Aikman and Unterhalter 2007, 30). It is important to be clear about gender issues that are plaguing the society and its institutions to implement any change in the structure of academic framework. The gender issues are deeply rooted in the fabric of society. The educational policies and frameworks have no doubt put effort to recognise the issues and have tried to incorporate methods to tackle these issues. But the responsibility of transforming this rhetoric to reality is depended on many factors; most of the burden is probably on the shoulder of the institution, though it is a concern of every single human being. It requires a change of heart more than anything else to embrace any epistemological view involving education or society.

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Chapter-4

Reflection of Gender in the CBSE English Language Textbooks:

A Textual Analysis

This chapter is an analysis of the current textbooks in English for the class VIII, IX and X of the CBSE affiliated schools in India. The main focus here is to examine how gender is reflected in it. It is an effort to locate women in these nationally representative text samples catering to students all over India. The portrayals of boys and girls are analysed in this chapter to see what kind of gender roles are being attributed to them, whether the representations of gender roles are along the traditional line or non-stereotypical.

1. Introduction

As far as back in 1970s, there has been lot of scholarly work about gender prejudices in school and education, especially in the western world. The school as a social institution came under the scanner for reproducing gender biases prevalent in the society in the writings of many. Frazier and Sadker (1973) documented the gendered school system in American schools where boys get most of the attention in the classroom. The schooling process discriminates girls. The sexist biases in the school system are obviously a reflection of the society. But as an institution, schools should uphold the principle of equality. Sadker (1975) reports that this gender bias puts girls in a subordinate position when it comes to their academic performance; and students form high opinion about boys and low opinion about girls. So the boys are in superior positions in the school and it lifts their self worth, but it is not the case with girls.

After almost two decades of research and observations in different schools, Sadker and Sadker (1994) found that there are overt gender biases in the whole schooling process including textbooks and the way how girls are treated; boys get most of the attention and feedback from teachers which push girls to a disadvantageous position. The authors say that in any stage of the school education “female students are more likely to be invisible members” and comment that “sitting in the same class-room, reading the same text-book, listening to the same teacher, boys and girls receive very different educations” (Sadker and Sadker 1994, 1).

After almost two decades, Sadker (1999) has updates to share on the same issue of gender biases, as there is an upcoming technological gender gap where girls are getting marginalised. As computer education has already been introduced in the school levels, computer literacy has been stressed upon from a young age. The gender gap in science and technology is a serious issue.

The textbooks can transmit these gender biases to impact the minds of the readers. Though, the primary aim of the textbooks is to deliver knowledge to the students, in the process it influences the attitude, beliefs and perspectives about societal issues. As literature is none other than the dominant ideological discourse of society, gender and power relations are one of the constituent factors in the literature. The language itself is the product of society and language expresses the society. The books are the carriers of the gender power relations of the society they transmit, reproduce and sustain the gender hierarchies (Arnot 1982 and 2002). In India too, there has been lot of discussions around the issue (Naik 1979; Khullar 1990; Kumar 1992; Noopur 1994; Chanana 2001a and 2001b; Kumar 2008; Mehrotra 2012; Rao 2015).

However, there has been lot of sensitisations about this issue from different stakeholders of educations since 1970s. There has been redesigning of educational policies to make education more gender sensitive. In India, the NPE 1986 tried to tackle these gender issues by incorporating a special objective of education to raise the status of women. The NCF 2005 has given guidelines to textbook framework committees in this regards, details of which has been discussed in the previous chapter. The main focus in this chapter is to see how gender is reflected in the current English language textbooks used in the CBSE affiliated school.

The practice of looking at the children literature or textbooks including picture books goes as far back as 1960's and 1970's as it was the time of immerging women movement and feminists were preoccupied to do the content analysis of the books to find out stereotypical portrayals of girls. The most usual method was the content analysis that counted the number of males and females depicted, and the number of different roles assigned to them in the texts. Weber (1990) thoroughly discusses the merits and demerits of this method and explains different types of techniques of which a few basics are like how to find out the key words in context list, how to count the frequency of a word, how

to take notice of the categories used, encoding of the text etc. from a particular view point. The author has also given a list of different computer programmes that are being used for this purpose in his book.

In other words, the content analysis method is used to study gender bias in a text by quantifying the images and activities to find out how many males are present in relation to women. This was started initially by the western second wave feminists and started to spread all over the world in course of time. The findings of these studies were usually depressing as there was greater numbers of males and greater numbers of male oriented activities present in the texts. Kalia (1986) has reported of a similar study of a few NCERT textbooks used in the Indian schools that carry extreme gender bias. Soon this method of content analysis has given way to post structural discourse analysis which seemed to be used as a more fitting weapon to explore and analyse power relations or data interpretation.

2. Feminist Post Structural Discourse Analysis

Discourse analysis has gained popularity as a method to study social issues of inequality where a power relation is involved between two unequal groups. It is believed that society constructs discourse. The discursive pattern of a text or talk can be studied to explain the influence of ideologies and attitudes on knowledge/discourse from analysing the structure of the text. Gavey (1989) has described it in easily understandable words, as “the careful reading of texts (e.g., transcript of conversations or interviews, or existent documents or records, or even more general social practices), with a view to discerning discursive patterns of meaning, contradictions, and inconsistencies” and added that it “identifies and names language processes people use to constitute their own and others understanding of personal and social phenomena” (Gavey 1989, 467).

Critical discourse analysis is an interdisciplinary approach and it is being used to study any pressing social issue critically. Critical discourse analysis is “to make the implicit explicit” and it just not only deconstruct the text but practical application of research result is also sought by it (Wodak 2007, 186).

Traditional discourse analysis gives more importance in examining the linguistic phenomena (i.e. syntax, and semantic, lexical meaning, rhetorical figures etc.) more closely. But Foucault (1972) believed that discourse is not only a social practice but also

an expression of power and by avoiding the strict linguistic rules, asked to follow different sets of rules or a series of phenomena to look for in discourse analysis. Discourse is “practices that systematically form the objects of which they speak” (Foucault 1972, 49). According to Wodak (2006), Foucault’s idea of discourse is different from others in the sense that it does not follow any rigid rules or pattern, neither thematically nor conceptually; rather it explores a “set of relationships existing between discursive events”. Post structural discourse analysis has influence of Foucault to a large extent.

The post structuralisms influenced by Foucault’s ideology, seeks to analyse a text from multiple angles, they find multiple meanings in a page. The feminist post structuralism, as an approach to discourse, highlights the continuing trends in which females are given less significance or constituted as less powerful than males in many educational context and it gives researchers a privilege to examine the social category of gender in a way which power relations are constructed (Baxter 2003).

The methodology used in this particular study falls in the broad analytical framework of a critical discourse analysis with a feminist post structural approach. Representation of gender roles is the focal point of the study, to deconstruct the text narrative and images, the linguistic pattern is analysed from recurring patterns of statements about gender to understand how a woman is depicted in relation to man.

3. The Textbooks Undertaken for Analysis

The present chapter mainly tries to analyse a few main course books in English that has been revised and prepared after considering the guidelines of the NCF 2005. These few books are prepared by the NCERT and the CBSE, and are being used in all the CBSE schools all over India. Even in the private schools that has been affiliated to CBSE boards need to follow the same books for Class IX and X, with options of using different books up to class VIII. For Class IX and X, there are two sets of books that are prescribed, some schools are using communicative set and others are using English Language and literature set. In this chapter the researcher tries to include both the sets. Out of these books only prose lessons like fictions, stories and dramas are analysed leaving the poetry section mostly untouched. The CBSE, as per the revised guidelines

2012-13 and 2013-14, has introduced English novels from Class IX to XII to promote reading skills among students. However, these novels are not considered for analysis.

The textbooks materials are collected and adapted from various different sources by the textbook development committee of the NCERT and of the CBSE. The chapters include mostly abridged and adapted written texts of different authors, and wherever applicable the authors name has been mentioned in the analysis as it is important for the study.

The website of the NCERT has a repository of such books and recently the ministry of human resource and development, government of India has launched a mobile app and a website called *E-pathsala* (GOI 2015) where the electronic versions of these NCERT books are available and accessible from anywhere in the world for the benefit of the students. The Communicative Course, introduced by CBSE is not available in the NCERT website. It is available in the E-CBSE– a web portal and a mobile-app for the CBSE schools. This set of communicative course in English was first introduced in 1993-94. After that the course materials have been renewed many times. It has been completely revised in 2009 according to the feed-back received from teachers, students and English Language Teaching (ELT) professionals. So all the books considered for analysis are framed under the recommendations of the latest national curriculum framework of 2005.

The books are comprised of different kinds of literature/part of literature written at any given period of history by many different authors. These are collected, edited and published by the NCERT and the CBSE; most of the lessons are abridged versions of the original stories, but the names of the original authors have been mentioned in the lessons. However, in this analysis the author's name is mentioned along with the title of the lesson as mentioned in the textbook itself, as the gender of the author counts for the study and it is a part of the study/investigation itself. The following textbooks are considered for a gender analysis:

1. "*Honeydew: A Textbook in English*" (published by NCERT in 2008 for class VIII).
2. "*It so happened...: A Supplementary Reader in English*" (published by NCERT in 2008 for class VIII).

3. “*Beehive: A Textbook in English*” (published by NCERT in 2006 for class IX).
4. “*Literature Reader A Textbook for English Course (Communicative)*”
(published by CBSE, revised in 2009 for class IX).
5. “*Main Course Book: A Textbook for English Course (Communicative)*”
(published by CBSE, revised in 2009 for class IX).
6. “*First Flight: A Textbook in English*” (published by NCERT in 2007 for class X).
7. “*Literature Reader: A Textbook for English Course (Communicative)*”
(published by CBSE, revised in 2009 for class X).
8. “*Main Course Book: A Textbook for English Course (Communicative)*”
(published by CBSE, revised in 2009 for class X).

4. Textbooks for Class VIII

The NCERT has prepared and published *Honeydew* (NCERT 2008a) as a main course book and *It so happened...* (NCERT 2008b) is a rapid reader for class VIII students in CBSE affiliated schools. These books claim to follow the guidelines given in NCF 2005. The purpose of the analysis is to see how gender is reflected here as the NCF guidelines ask the textbook materials to be gender inclusive. However, the use of these NCERT books is optional for class VIII, and many private schools go for books published by any other publications depending on the choice of the schools. But in public schools, mostly these books are used.

4.1. Honeydew:

Textbook in English for class VIII, *Honeydew* (NCERT 2008a) published in February 2008 by the NCERT follows the guidelines set by the latest National curriculum Framework of 2005. The Cover page and back page of the book are gender neutral, at the back of the front page is a paragraph on article 21-A of the constitution where it is cited in big font that education is a basic human right to which all girls and women are entitled, along with a picture of a girl child. The textbook development committee has four women members, along with the chief advisor being a woman. The book looks attractive and colourful, it contains images and illustrations in almost all the chapters. There are altogether 10 units; each containing a prose lesson which includes various genres like story, travelogue and diary collected and adapted from different sources.

There are also and seven poems are included in the book. The poems are mostly animal based, like ‘The Ant and the Cricket’, ‘Macavity: The Mystery Cat’, ‘The Duck and The kangaroo’, ‘On the Grasshopper and Cricket’; other poems in the book are ‘The School Boy’, ‘The Last Bargain’ and ‘When I set out for Lyonesse’.

The poem called “The School Boy” is a famous poem by William Black; it portrays a school boy’s wish to be free like a bird and does not want to go to the school in the summer morning, instead wants to enjoy the nature. A beautiful, joyous poem to read is accompanied by a picture of a boy in a gloomy mood but male oriented. There is not even a picture of a girl in the whole page. The poem ‘The Last Bargain’ is a poem by Rabindranath Tagore, has a picture of a little boy and a man. Another poem is by Thomas Hardy “When I set Out for Lyonesse” is also male oriented; it describes the poet’s journey to an imaginary place called Lyonesse and its effect in his mind. Both the poems selected for the textbooks are classic pieces of but both are male exclusive, there is no mention of a girl’s experience in them.

The first unit of the textbook includes a prose lesson “The Best Christmas Present in the World” written by Michael Morpurgo. It is a story against the backdrop of Christmas. A letter written by Mr. Jim Macpherson, a military officer from the war field to his wife who he addresses as Mrs. Jim Macpherson, is at the centre of the story. Mr. Macpherson is often away from home, engaged in the battle with the Germans, but enjoys and celebrates Christmas along with fellow soldiers and enemies because it is Christmas, a festival of love. He remembers his wife and writes a letter to her giving all the details of how they enjoy Christmas. In his letter it is mentioned that Mrs. Macpherson’s name is Connie, but as it often the case, a woman is known by her husband’s identity, that is why she is Mrs. Jim Macpherson a typical, stereotypical identity given to a married woman. On the day of Christmas the husband remembers her and shares the cake she sent to him with his friend who praised the cake as the best! Cooking and domestic work is the traditional domain of women, Connie is not an exception, she makes the best cake in the world, she keeps waiting for her husband to come back by the Christmas, and that would be the best present for her as she expresses herself. In the war field the men show all the valour and of course merrymaking by “smoking, laughing, talking, drinking, eating” and playing as depicted in the lesson with a picture clip (NCERT 2008a, 12).

The men in the lesson play football, someone prefers cricket, another plays the cello in the orchestra, yet another talks about his love of books. They all have interest in all kinds of activities, as a contrast, Connie is shown as a homemaker; she has virtually no role to play except waiting for her husband to come back. Her whole life revolves around her husband. In the entire lesson, only a few lines have been devoted to her even though she is present in the background of the whole letter. Another woman character is introduced for a second is the matron of the nursing home where Connie is admitted at the age of one hundred and one years. The matron, another seemingly traditional job offered to women in discourses, is taking care of the old lady. The illustration shows only one picture of the old lady sitting in the wheelchair. Another picture shows the man folk playing football. There is one more picture of the narrator who discovered the letter. In the writing exercise that follows there are two male oriented questions that engage students to imagine themselves as Jim Macpherson and the visitor.

The second unit contains a prose lesson called “The Tsunami”. It is starkly in contrast with the previous one for the fact that there are many women characters in it and it is the only lesson that is women oriented in the whole book. It is about the deadly tsunami of 2004 that caused havoc in Thailand, Andaman and the Tamil Nadu coast of India and how a 10 year old girl called Tilly Smith senses the approaching danger at hand and warns the family and people around the Phuket beach about it. A lesson learnt at the school geography class makes her able to sense how tsunami approaches, and it is this knowledge that saved many lives. The lesson is a refreshing in the sense that it incorporates the good deed done by a young girl; apart from her here is heroic courage of Meghna who spent two days floating in the sea, before she is saved. Almas is saved but traumatised for life as she has lost her near and dear ones. Other women characters are either victims or the mothers of the girls mentioned in the story. There is mention of a few male characters. Ingenious is a manager of a co operative society, he lost his entire family and Sanjeev the policeman who dies in a bid to save others.

The following unit has pictorial presentations of a lesson called “Glimpses of the Past” by S.D.Sawant. It presents thirty nine pictorial slides of Indian history during the British regime in India (from 1757 to 1857). The struggle for independence, fight against the powerful British comes alive in those pictures, quite interestingly, without any

contribution from Indian womenfolk. It is a fact that women joined India's struggle for Independence at the call of Gandhi, but the lesson portrays a negative role of women as far as this aspect of Indian history is concerned. It is depressing to see only three slides, one having Lata Mangeskar singing about the martyrs of the Independence Movement and the other being a picture of Begam Hazrat Mahal of Lucknow who laments at the loss of her kingdom to British. The third slide represent a woman called Uma, the wife of Ram Mohan Roy, the great reformer who is talking to his wife about the essence of religion, Uma has not been given any dialogue in the picture, she is just listening to her husband. Rest of all the slides has representation of Indian masses, but picture of women even representing Indian mob is conspicuous by its absence. Even in the exercises that follow, there is no mention of any woman. For example, in page 46 of the textbook, there is an exercise to change a few sentences into reported speech; the questions begin with the first man, second man, third man, first soldier, second soldier etc.

The next unit carries a prose lesson "Bepin Choudhury's Lapse of Memory" by Satyajit Ray. It is a humorous story about a man. As evident from the title, it is a male oriented story and the hero is a sophisticated executive called by his subordinates as Bipin Babu who has a "reputation for being a tireless, conscientious worker". There is no mention of any female character in the entire story, the cook, the doctor, the friends and associates are all male figures in the lesson here is a description about the character of Bipin who is an avid reader and who does not want to spend his time in an idle chat. The image and illustration show a man standing amidst books in a book store. The qualities associated with this gentleman is many, he is a man of few words, likes to acquire knowledge from reading books and also a very devoted employee.

The character portrayal is that of a book-lover. every Monday when he comes back from office to home, on the way he drop in the book shop to buy "crime stories, ghost stories and thrillers" and "he had to buy at least five at a time to last him through the week" Bipin babu also did not have many friends as he did not like spending time in idle chat (NCERT. 2008a, 60).

Next unit has a lesson called "The Summit Within" by H.P.S.Ahluwalia. It is about the courage and determination of Major H.P.S. Ahluwalia who was successful to climb the Mount Everest and the lesson is written by him. The lesson pens his entire

experience of the great deed. The three pictures present in the pages are of his expedition to the Everest. There is no scope for any female in the story.

The lesson that follows is called “This is Jody’s Fawn” by M.K. Rawlings. It is about the adventure of the little boy Jody in the jungle with his father. The father and son loves animal and often goes in to the jungle, in the process they have killed one doe, but Jody tries to save the fawn that belongs to it and takes good care of the fawn. The son goes to the jungle in the evening, in spite of not having a clear signal from his mother Baxter, because the mother has to obey what the father says. The only part she plays in the entire episode is to prepare coffee for everyone. Again typically enough, in the entire story, the mother appears in two or three sentences! The four images consist of the boy, the boy and his father and the boy with his caretaker mill-wheel.

Next prose lesson “A Visit to Cambridge” by Firdaus Kanga is on the great scientist-physicist Stephen Hawking and a part of his interview with Firdaus Kanga, a Mumbai based writer cum journalist. Both of them are highly successful in their own fields of profession and have been able to overcome physical disabilities and both of them are living life in wheelchair. A very encouraging story for humanity indeed!

The next follows a part of Ruskin Bond’s Diary called “A Short Monsoon Diary” that portrays the silent miracles of nature. The lesson describes different seasons in beautiful language. There are a few human characters like Bijju the shepherd, his mother, sister and grandmother in the background.

The next two lessons comprise of the story called “The Great stone Face” by Nathaniel Hawthorne. It is a long story of a little boy called Ernest. It is about Ernest’s speculation of a natural formation that resembles a human face. In the opening lines of the story, the mother tells him that there is a prophecy that one day a living man will come out of that structure. The mother is affectionate and thoughtful woman, and that is all known about her in the entire story. After that the story revolves around Ernest how he grows up to be a wise young man and fulfills his wishes, but there is no more mention about his mother. The rest of the story presents few other characters Like Mr. Gathergold and General Blood and Thunder, the poet. Ernest becomes so popular for his good teaching and wisdom that people finally finds resembles the stone face in him.

4.2. *It so happened...*:

The Supplementary reader for class VIII is called a *It so happened...* (NCERT 2008b). The back of the cover page has a picture of woman astronaut Kalpana Chawla where it is written that “Educated Girl: Nation’s Progress, Society’s Pride”. The cover page is gender neutral. It has a collection of nine stories in ten unites. It is published by NCERT in April 2008. The chapters included are from a variety of themes.

The first chapter has a story called “How the Camel Got his Hump” written by Rudyard Kipling, there is only one human character called the man in it. The story has lots of animals like the horse, the ox, the dog among all the camel is the most laziest and for that reason others hold *panchayat* and the character called Djinn who is in charge of the jungle deals with the complain by giving camel the hump.

The second chapter includes a lesson called “Children at work” and is about child rag pickers where two children called Velu and Jaya meet and work together. The small girl Jaya is experienced rag picker and is able to show Velu who is new to the city a job of rag picking to support him. The chapter is written jointly by Gita wolf, Anuska Ravisankar and Orijit Sen. The Chapter throws light on the children that cannot attend school as they have to help their parents as in the case of Jaya and there are some who run out of their home as in the case of Valu. The class division of rich and the poor is clearly visible in the marriage function. The children satiate their hunger from the rich people’s left-over. Jaya is more experience than Valu in her work shows how small girls are still living in exploitative conditions in the country.

The Next chapter includes “The Selfish Giant” by Oscar Wild is a story of the cruelty of a selfish human being who does not like children coming and playing in his garden. Finally the giant undergoes a change of heart and becomes popular. There is no women character here, the protagonist and one of his friends called the Cornish Ogre and the children are the whole of the characters.

The next chapter is called “The Treasure Within” and it in the form of an interview between Mr. Hafeez Contractor who is a famous architect of India and Ms. Bela Raja who is an editor of a news- letter. The protagonist remembers his school days, when he was more interested in games over studies, but finally he has gained reputation as a designer and architect. The lesson is full of his autobiographical element. The

interviewer is just asking questions to him. There is also no other women character, except a reference to his mother and aunt.

Next in line is a story called “Princess September”, an abridged version of a famous story by Somerset Maugham. The princess of Siam has many sisters and each one receives a parrot from the king. When the parrot of princess September dies she cries and cries unless a little bird hops into her room: “she found it lying dead at the bottom of its golden cage. She burst into a flood of tears and nothing that her Maids of Honor could say comforted her” (NCERT 2008b, 35)

A host of female characters are presented, like the Maids of Honor, the Queen, the princess, the jealous sisters etc. But all are typical representations of what femininity expects woman to be. The princess grows to be a very beautiful woman and marries the King of Cambodia who takes her on a white elephant to his city.

The next chapter has a story called “The Fight” written by Ruskin Bond, and as usual the main character is a boy called Ranji who discovers a pool in the jungle and often has fun there as it is described “when Ranji saw the pool, he did not hesitate to get into it” and “he had often gone swimming, alone or with friends” (NCERT 2008b, 46). He fights with a stranger boy even in the water, comes back with bruises all over his body. The mother who stays at home asks him to take rest but he slips out of the home to go to market to have *jalebis* (an Indian sweet) and lemonade. Next day again he goes back to compete fighting in the pool with Suraj, the new found competitor who becomes his friend at the end. The story is well accompanied by images of the two boys in variety of positions.

The next chapter in line has a lesson called “The Open Window”, written by H.H. Munro under the pen-name of Saki has two women characters called Mrs Sappleton and her niece and these characters are presented through the first time visitor to their house Mr. Framton. Mrs Sappleton is shown to be waiting for her husband and two brothers who have gone missing since last three years. As Mrs. Sappleton describes the incident in her own words: “my husband and brothers will be home directly from shooting... They have been out for snipe in the marshes today, so they’ll make a fine mess over my poor carpets” (NCERT 2008b, 58). Her conversation is all about her husband’s love and expertise on shooting birds and ducks and her eyes are constantly at

the open window through which they he usually comes back. A man is good at adventure, woman is a home maker; man folk go out to the jungle to have pleasure of hunting, woman keeps waiting for them to offer her care.

Next is a story called “*Jalebis*” by Ahmed Nadeem Qasmi. The story is centered on a schoolboy and his temptation to eat hot jelebhis on the way back home from the money given to him for the school fee. Finally he buys jelebhis and eats to his heart’s content and distributes to the other children just like the “Governor *Saheb*” and bunks schools for a few days praying Allah to give him money to pay for school fee. The story has no woman characters.

The next two lessons are the two parts of the same story called “The Comet” by Jayant Narlikar. It is about an aspiring scientist Manoj Dutta who has discovered a comet and how he is preoccupied all the time with his telescope day and night. His wife Indrani Devi worries about his cold, and takes care of him, she brings a sweater to the roof where the scientist is busy looking at the sky. He is thrilled about the telescope and refers to it as a “Dibya Chakshu” which means the divine eye, but to Indrani Devi, it is like a “designing woman who had ensnared her husband”; the difference of opinion between the two about the telescope here is noteworthy. For a man “it is the fulfillment of the ambition of a lifetime” (NCERT 2008b, 74) and for the women the telescope is the other women in her husband’s life. The contrasting view of both on the telescope shows gender bias. A women does not know the importance of the telescope, whereas the man is spending day and night with it to be a famous astronomer, and he becomes one by discovering a comet that is to be named after him for which his wife is not happy as she believes that “comets brings ill –luck and I wish a good man like you were not associated with the discovery of one” (NCERT 2008b, 76). The wife performs rituals to pacify the evil spirit behind the comet. The author at the last poses a question whether the humanity will be able to eliminate this gap between the rational and superstition.

4.3. A Discussion of the Textbooks for Class VIII:

The two textbooks in English for class VIII have been analysed and it is found that the place given to women is subordinate to men. Even in illustrations women are rarely seen. Almost all the lessons are male oriented, males are presented as soldier, managers, policeman, freedom fighters, officers, astronomer, scientist ,journalist, wise

educators, avid readers, knowledgeable, sportive and adventurous having different skills and pastimes like mountaineering, hunting, reading, etc. The young school going boy is shown as having an independent mind and thoughtfulness, adventurous etc. these male stereotypes are still present in the textbooks. The selection of texts is from great authors, mostly men, except one story has two female co authors in it. On the other hand, women characters are very few, almost none in leading role except in three stories. One such story is the Tsunami, Children at work, and Princess September. In princess September, the princess is the main character but is dominated by her parents at home, cries at the death of her parrot and gets married to a handsome prince. There is nothing extraordinary about any women character. In many places the identity of the wife is associated with her husband's name and title as in case of Mrs Machpherson, and Mrs Sappleton etc. The women seem to have no identity of their own, except being caretakers of their family members. Their skill at making teacake, doing *puja* for the welfare of the family is highlighted. Indrani Devi performs *puja* and other rituals for the betterment of her husband. The writers are mostly male. There are less images of girls women than men in both the books, even though the back sides of the cover pages endorse it, the content is gender biased.

5. Textbooks for Class IX

The textbook in English *Beehive* (NCERT 2006) for class IX is published by the NCERT in February 2006; there are five women members including the chief advisor in the textbook framework committee. There are altogether eleven units in the book, each carrying a prose lesson and a poem in it. The *Literature Reader* (CBSE 2009a) and the *Main Course Book* (CBSE 2009b) are revised and published by CBSE in 2009. These books contain many new lessons and units carrying many social issues.

5.1. *Beehive*:

The first unit of the textbook *Beehive* (NCERT 2006) contains a prose lesson "The Fun They Had" by Isaac Asimov. It portrays picture of a future classroom with a mechanical teacher and virtual classroom; a book with a page is a fancy and fun which is no longer to be seen. Two school children Margie, a girl of eleven years and Tomy, a boy of thirteen takes classes from computers where Tom shows his superiority of knowledge about old school system to Margie and boasts of his father and mankind as having

smartness and knowledge. Mrs. Jones is Margie's mother who takes care of the house and children. The little girl does not like the school much as there is no fun and she is doing badly in geography for which her mother wants a tutor. There are two more male figures as a teacher and the inspector who appear in the screen.

The second unit has a lesson called "The Sound of Music". It has two parts; the first part by Deborah Cowley is biographical in nature and describes the hard work of an aspiring musician who is only a seventeen years girl with hearing impaired. It is an inspirational story of a young girl's devotion to her work in spite of being handicapped. It is praiseworthy that the book includes stories of differently able people showing that the world offers opportunity for all!

Another part of the lesson is on famous musician Bismillah Khan ("The Sehnaï of Bismillah Khan"). The special talent in him made him a world-famous musician. He has the honour of playing on 15 August 1947, the day when India became Independent.

The third unit contains "The Little Girl" by Catherine Mansfield, a story about a little girl. She is scared about her father who seems to be a strict disciplinarian; even her mother and grandmother follow his words as orders. The mother takes care that her daughter listens to him all the time, as soon as he reaches home from the office, the mother would remind Kezia to remove his shoes, an act of being a 'good girl' (NCERT 2006, 32). The expectation of gender role playing by girls is socialised by family itself. The father is the authority figure at home; he goes out to work, comes back home being tired and the women at home take care of him. The grandmother advises the little girl to be close to her father, for that the little girl is asked to make a pin cushion as a gift for the father. Kezia's mother always takes care of her father. She is often ordered by him to bring the newspaper and slippers. Borah (2018a) comments that in spite of the great literary value of the lesson, it is not without stereotypes!

The next chapter includes a lesson called "A Truly Beautiful Mind" is on the greatness of Einstein as a student and scientist, his early life and university life is discussed with a little sneak- peek into his personal life with his mother's dissatisfaction about his marriage with an equally intelligent and older lady. As a great scientist, his concern for the society is acknowledged and that is why he is called a global citizen. He

was deeply concerned at the devastation created in Hiroshima and Nagasaki by nuclear bomb and talked about global peace.

The next chapter called “The Snake and the Mirror” by V. M. Basheer is also a male oriented piece of writing, with the narrator being a doctor by profession who is obsessed with looking at the mirror and look more handsome, there is no women character in it. There is an element of humour in it, at the same time there is some hidden meaning of life. It is really a piece of literature with a lot of shades for students to enjoy, but exclusively male oriented. There is an occasional reference to the kind of woman he wishes to marry. He wants to marry a woman who is a doctor by profession and having lot of money so that she becomes fat and not be able to run after him. But it is also referred to in one sentence that in reality he marries a thin, needy woman.

Next follows an extract from APJ Abdul Kalam’s autobiography *Wings of Fire* called “My Childhood”; where an account of childhood days of the great scientist is described vividly with fitting illustrations. There are no prominent women characters except wife of Sivasubramania Iyer who refused to serve Kalam food in the kitchen in the beginning though she reformed herself later. The chapter documents a few facts of the Indian society, where the upper caste society clearly discriminates the lower caste people of the society. But with the progress of education this attitude is changing fast. At that time, Sivasubramania Iyer was not like that, but his wife’s attitude was discriminatory towards lower caste people, but she understood when her husband had explained to her that all human beings are equal!

Next chapter includes a prose lesson called “Packing” by Jerome K. Jerome; it is once again a male exclusive text. A group of three boys want to go on a trip and trying their hands at packing when a lot of humourous situations arise. The three boys Jerome (the narrator), George and Harris land into numerous funny situations while they try to pack their things. Their dog makes the situation far more interesting. The lesson is well illustrated with images of these boys. The funny situations arising out of their effort to do household work make the lesson hilarious for students. Inside the classroom, students can visualise the situations, more so for the boys. There are no women characters in the story.

Next chapter has a lesson called “Reach for the Top”. It consists of two parts; first part is about Santosh Yadav’s indomitable passion and determination in scaling the

Mount Everest at a relatively younger age than her predecessors. Adventure sport like expedition and mountaineering is to a large extent male dominated and in such a scenario, being the youngest women in this regard for an Indian girl is a big achievement. The opening lines of the chapter reiterate it by being explicit on gender bias in society where a son gets priority. The lesson is a welcome relief in the book after many male exclusive lessons. The lesson itself is an example of how girls need to break gender stereotypes to make progress in their lives. In every stage of her life, while choosing a school, choosing career and taking decision about marriage, Sontosh had to argue to convince her family.

The second part is about Maria Sharapova, the Russian tennis star of international repute. The chapter is able to boost the morale of girls and women. The Tennis player is a role model from the field of sport and she has obviously a huge fan following.

The next chapter has a lesson called “The Bond of Love” by Kenneth Anderson. It is about the friendship and attachment of the narrator’s wife with a sloth bear. The woman takes care of the bear as a family member and the animal also acknowledges it. The animal is spotted by the narrator and his companions during their journey in Mysore, where one of his friends shot at the bear and surprisingly finds its baby bear alive. The narrator brings it home and gifts it to his wife and due to her love and care the bear slowly becomes like a part of the family. The man folk does adventure in the jungle, and women are like care taker at home. This contrasting picture of man and woman is recurrent in most of the lessons in the textbooks.

Next is a travelogue called “Kathmandu” from China to India, via Kathmandu. The author Vikram Seth enjoys every bit of his stay at different places. As usual there is no women character in it. The domain of travel is dominated by male in the textbook.

The last chapter contains a humourous prose lesson called “If I were you” written by Douglas James which is about an intriguing situation between Gerrand and an intruder who wants to murder him. The lesson is a kind of thriller with no women characters in it.

The textbook tries to include all genres of literary pieces like play, travelogue, diary, biography which might be having high literary values but at the cost of compromising gender equality (Borah 2018a). The book does not contain any women role model from Science or politics except a piece of writing on Sontosh Yadav who

scaled the Mount Everest to be the youngest women in the world and on Maria Sharapova, the tennis champion; and an aspiring musician Evlyne Glennies who in spite of being deaf came to become an accomplished percussionist. On the other hand, there are lessons from the life of Albert Einstein, APJ Abdul Kalam, Bismillah Khan, a travelogue to Kathmandu by Vikram Seth and an extract from Jerome K. Jerome's *Three Men in a Boat* that can be said as all male exclusive lessons. The illustration of the book is also male oriented as most of the lessons are having male protagonists. There are more number male authors than women authors.

5.2. Literature Reader:

The *Literature Reader* (CBSE 2009a) has been revised according to the guidelines of the NCF 2005, and published by CBSE in 2009. This book was implemented in the year 1993-94, and was revised in 1995, 1997 and in 2003 prior to the latest revision. The latest edition is modified to include new stories from the perspectives of the various needs of the contemporary time as stated in the foreword of the book.

The first prose lesson "How I Taught my Grandmother to Read" by Sudha Murty depicts a pen picture of old woman who learns to read and write from the younger generation. The story reminds us to give emphasis on adult education, as there are millions of adult women and men who may be deprived of literacy. It is a reflection of a hard fact of the society, where more women than men are deprived of education, literacy, educational achievement etc.

The second story in the textbook is "A Dog Named Duke" by William D. Ellis. It is a story of a friendship between a man and a dog called Duke where the women of the house are not a part of this great friendship.

The third lesson ("The Man Who Knew Too Much" by Alexander Baron) is a male exclusive lesson about a man called Private Quelch, who is called by his nick name 'Professor' as he knows too much. The domain of knowledge belongs to men in the world of textbooks.

The next lesson "Keeping It from Harold" by P.G. Wodehouse eulogies a prodigious son. Mrs. Bramble is amazed at the precious and special qualities of her son Harold who is "a model of goodness and intelligence" (29) and tries to hide her husband's profession as a boxer from the son.

The next prose lesson called “Best Seller” by O. Henry has two well-read men talk about the latest bestselling romance and in the course of the discussion one of them talks about his personal love intrigue with Jessie – the beautiful daughter of a rich man.

There are two dramas in the textbook. In one of the dramas (“Villa for Sale” by Sacha Guitry) Madam Juliette had a big mention, but a man plays intrigues to capture her property, the innocent woman falls prey to the pranks of man! Women are the victim! In another drama called “The Bishop’s Candlesticks” by Norman McKinnell the magnanimous charitable nature of a bishop is shown as a contrast to his sister.

5.3. Main Course Book:

The *Main Course Book* (CBSE 2009b) was implemented in the year 1993-94 and was revised in 1995, 1997 and in 2003. The latest revised edition came out in 2009 and it includes different units called “People”, “Adventure”, “Environment”, “The class IX Radio and Video Show”, “Mystery”, “Children”, and “Sports and Games”; and each unit has a few small chapters including poems.

In the unit called “People” covers Dr. APJ Abdul Kalam and his group of scientists, a burglar and a poem. There are images mostly of males working in offices.

In “Adventure” section, a write up called “The Final Flight” is a beautiful but sad story of a girl who tried to fly high in life both metaphorically and literally. Amelia is a female aviator and wanted to fly around the world, but met with a sad demise in her venture into the sky. Woman is a novice to this type of profession anyway; the book giving her example proves that it is really a dangerous proposition for a girl to aspire for!

“Environment” section talks about Indian rhinoceros, yaks, harmful uses of plastic, global warming etc. in general but a boy’s picture is prominent among all this.

Next unit teaches students to produce own radio show by giving ample ideas, the students have to do it themselves by following instructions.

“Mystery” section includes “The Mystery of the Bermuda Triangle”, “Sir James’ Flight across the Atlantic Ocean”, “The Invisible Man”, and “The Tragedy of Birlstone” etc where the protagonists are all male characters. Birlstone’s wife is described as a beautiful a woman who is tall, dark and slender; however she has no role to play in the mystery story. Woman’s beauty is a thing for joy and since ages it has been described in pages of literature.

In the following “Children” section, short passages on the adventure of Tom Sawyer, children of India, children and computers, life skill etc. are presented. The lessons are mostly male dominated as a story of two boys called Shravan Kumar and Narendra Kumar get prominence.

In the “Sports and Games” unit, there is an interview with the Chess grandmaster Koneru Humphy, a short biography of Jesse Owens, the famous athlete and a description of the game of football and hockey that contains pictures of only male figures.

5.4. A Discussion of the Textbooks for Class IX:

The analysis of the textbooks reflect gender role stereotyping to a great extent. Women are under-represented in all the sections and units. The writers of the lessons are mostly male, except for a few women authors. There are very few women oriented stories, very few women role models except one or two from sports, mountaineering and aviation and very few images of women. They are presented as beautiful, weak in intelligence, proud of their children, husband etc.; most of the time women do almost nothing in the advancement of the plot of the story, they remain in the background where all important activities are carried out by men. The literature selected for the students are still male dominated; there are a cluster of male oriented and all male exclusive lessons where males from all walks of life are presented with images.

6. Textbooks for Class X

The textbook in English *First Flight* (NCERT 2007) for class X has been first published in February 2007 by the NCERT, after following the guidelines of The NCF 2005. The *Literature Reader* (CBSE 2009c) is a textbook for English course (Communicative) for class X was first introduced by CBSE at the secondary level in 1993-94 and a complete revision of the book was undertaken only in 2009 with a follow-up revision in 2010. The *Main Course Book* (CBSE 2009d) (Communicative) is also introduced by CBSE for the first time in 1993-94, after which the course material was renewed many times including a complete revision in 2011.

6.1. First Flight:

The book *First Flight* (NCERT 2007) contains eleven prose lessons; one lesson is an extract from “The Diary of a Young Girl” by Anne Frank that caters to a host of male and female characters.

The first chapter has a story called “A Letter to God” by G.I. Fuentes. It is a story about a farmer called Lencho; he is worried about his crops because of bad weather and writes a letter to god. The whole story revolves around Lencho, his worries and anxieties about the approaching starvation to his family. He is going to the post office to write a letter to the God! The whole story is hero-centric. There is a mention of his wife preparing supper for the family in one sentence of the story. The letter to God is answered by the kind post-master with some money collected from charity.

The second chapter includes “Nelson Mandela: Long Walk to Freedom” written by Nelson Mandela. It is all about Nelson Mandela’s fight for independence and about the apartheid movement, there are host of other big leaders of the movement with their photos but there is no reference to any woman in content or in the illustrations. Pictures of prominent leaders like Oliver Tambo, Walter Sisulu, Chief Luthuli, Yusuf Dadoo, Bram Fischer, and Robert Sobukwe are present along with Mandela. There is also a photograph of Mandela along with a group of children at the end of the lesson. It is a known fact that there were lot of women activists working for the country and people at that time, one of them was Winnie Mandela herself who was the wife of Nelson Mandela and there were several others, but there is no mention of any of those. National movements for freedom had always contribution from women; India’s Independent struggle against the British Raj shows it clearly. Since the lesson is written by Nelson Mandela himself and it is only a part of his writing, this part probably talks about his colloques in the movement.

The following chapter has a lesson called “Two Stories about Flying” and it contains two short stories on flying. One is on a young seagull (“His First Flight” by Liam O’Flaherty) personified as a male human being and his first flight in the sky. The seagull has to overcome his fear and anxiety to take the flight whereas for his brothers and sisters it is an easy task.

The second story (“The Black Aero plane” by Fredrick Forsyth) has the male protagonist who narrates the experience of his flight over France to England in a stormy night. The narrator is using his old Dakota aero plane and almost runs out of fuel, but manages a safe landing. There is a woman in the control room who is surprised at his mention of meeting another aero plane in the sky to guide him as there is no other plane

in the stormy night. But nevertheless, it is a heroic deed, a real success to overcome danger and being able to land safely. The two stories associated with flying contain male characters. The careers in aviation industries cater to both male and female now days. There are lots of female pilots that have showed encouraging performances. The stories have nothing that inspires girls and women in this direction.

The following chapter carries a part of autobiography of Ann Frank (“From the Diary of Ann Frank”) written at the time of World War II when she and the family went hiding following the German occupation of the Netherlands. Her book chronicles many events of the time of Nazi occupation which have been translated into many languages of the word. This is one of the best sellers of all time. The pages are inspirational to any young girl, and including this lesson in the text book is a kind of relief from the male oriented lessons.

Rest of the entire lessons is male oriented. Even though a few lessons are girl/woman oriented, the protagonists are shown to be not as courageously driven as boys in other lessons. A boy plays adventure sport in the sky with his Dakota airplane in chapter 3 (“Two stories about Flying”), whereas for a country girl called Valli getting able to enjoy a bus ride to the nearby town is a kind of wish fulfillment of her life (“Madam Rides the Bus”) (Borah 2018a).

Chapter five and six comprise of a lesson “The Hundred Dresses” by El Bsoor Ester, where the hidden curricula of a class room has become overt. The differential attitudes towards boys and girls have come out in a school competition. Girls make dresses, boys laugh at them loudly though boys are not interested in dresses, they are interested in motor boat making competition— game of superiority belongs to boys! The narrative of the story says: “even the boys were glad to have a chance to stamp on the floor, put their fingers in their mouths and whistle, though they were not interested in dresses (NCERT 2007, 70).

In chapter seven, a prose lesson called “Glimpses of India” comprising of three parts are presented to the children. “A baker from Goa” by Lucio Roddrigues “Coorg” by Lokesh Abrol and “Tea from Assam” by Arup Kumar Datta are the three short lessons where there are all male characters. The love for breads and cakes are a part of Goan life, in every occasion like festivals, parties and marriage different types of breads are made.

The baker is a very popular character, when he visits the place all children run to him to get bread-bangle– ring type bread. In every household there is a traditional oven to make bread, yet the baker is typically a male person who sells bread from village to village! There is though a mention of the mandatory duty of the lady of the house to prepare sandwiches at the marriage of the daughter.

Coorg is known for its evergreen rainforest and coffee plantation. The *Coorgi* people are described as independent and hospitable. They cherish the valour of their men and beauty of their women. They are very eager to share the proud valour of their sons and fathers. Even today the Coorg regiment in Indian Army is famous for their valour. The traditional dress of a Coorgi and a basket seller are illustrated by male characters. There is no mention of the womenfolk, except a brief reference to their beauty merely in one sentence.

The beauty of the tea gardens of Assam is known worldwide. Rajvir comes to Assam with his friend Pranjol in his vacation to enjoy the beauty and learn about it more. Mr. Barua, Pranjol's father is a manager at a tea garden. They all visit the gardens and enjoy the beauty. The irony lies in the fact that the beauty of the gardens is nourished equally by male and female workers called tea garden labourers who work under deplorable conditions. Mulk Raj Anand in his two novels called *Two Leaves and a Bud* (Anand 1954) and in *Coolie* (Anand 1993) gives a pen picture of such workers and their lives. The selection of lessons in this chapter gives an impression that India has no women inhabitants at all. The lesson describes beauty of different places with their uniqueness but all without any women in them.

The following chapter contains a prose lesson called “Mijbil the Otter” by Gavin Maxwell. It is about a friendship between human and animal; the human here is a male character called Maxwell. Maxwell develops a deep bond with the otter and does not want to part with him. Once he takes him in the flight to London by taking the airhostess in confidence, though it was not allowed. During the flight the otter sneaks out of the box kept near Maxwell's feet and does a rendezvous in the whole plane. Finally it comes back to its owner. The airhostess is very helpful and friendly and is described by Maxwell as “Queen of her Kind”. As usual, this lesson also portrays a woman character as none other

than a care-taker for which she has been praised by her male counterpart. Another women character is a fellow passenger who screams the unusual sight of the otter in the plane!

The following chapter contains a story about a girl Valli (“Madam Rides the Bus” by Vallikkannan). Valli’s character is presented as a women protagonist whose unending joy is in watching the bus that runs between her village and the nearest town and her sole intension is to have a ride one day! She desperately accumulates the little money required for the fair by cutting down her cravings for sweets and candies. Her self-respect prevents her to take help from elders, even during her maiden journey to and fro her house. That is why she did not like when the elderly people mentioned her as child.

The last chapter has a drama called “The Proposal” by Anton Chekhov. The woman character Natalya is an excellent house keeper. Natalya is well educated, her interest lies in land, meadows and dogs and her rich father Chubukov chooses her husband by telling lies to Lomov that her daughter loves him. It is the father, not the daughter who chooses the husband. It is just an example of the condition of the girls whose life decisions are very often decided upon by parents. In India these types of practices are still going on, many a time, marriages are fixed without even the knowledge of the girl, and it causes her to discontinue education.

6.2. Literature Reader:

The first unit of the book *Literature Reader* (CBSE 2009c) is a fiction called “Two gentlemen of Verona” by A. J. Cronin. The story has projected two young brothers called Nicola and Jacopo as struggling to survive by doing humble jobs ranging from fruit selling to shoe-polishing. The narrator who meets them on the way during his journey becomes dump struck at their maturity when he finds that they are supporting their sister Lucia who is a patient of Tuberculosis. They are all survivors of the German atrocity in the city. So there are only a few women who appear in the setting of a hospital.

The second unit is called “Mrs Packletide’s Tiger” by Saki is little different in the sense that it is giving space to a few women characters and attributes some adventurous qualities in them. Mrs Packletide and Loona Bimberton have some humourous shades attached to them. Mrs Packletide wants to procure tiger-skin rug to decorate her house to show off and that is why she holds the gun but ends up killing a wrong animal. She wants

to be famous like her rival Loona. she is described as a lady of vanity who “talked and talked of nothing else; only a personally procured tiger-skin and a heavy harvest of press photographs could successfully counter that sort of thing” and “not that the lust to kill had suddenly descended on her” (Saki 2009 in CBSE 2009c, 19).

The story makes fun at the character of the lady. She has no expertise in shooting, she does not have genuine interest in hunting expeditions, nor does she know anything about importance of wild life conservation; her only intention is to show off.

Next unit is a heart rendering story of an old man with the title of “The Letter” by Dhumketu. The old man is always looking forward to receive some news from his daughter who lives far away and dies without getting any letter from her because of the nonchalant attitude of the post master.

Next unit is called “A Shady Plot” by Elsie Brown; it is a ghost story. The protagonist John Hallock is an accountant by profession and likes to write ghost stories. Jenkins is the publisher who wants to publish only ghost stories. It portrays John hallock’s wife Lavinia as a spendthrift who likes to spend her husband’s money on the latest fashions but a good wife at heart. Another interesting women character is Helen –a ghost! She believes that she was an author in her previous birth and now she helps budding authors by giving interesting ideas.

Next unit is “Patol Babu, Film Star” by Satyajit Ray; it has many male characters associated with film production but does not have any women character. Patol Babu is the protagonist; he is a hard working, sincere theatre artist and has passion for acting. He gets a chance to work for a film and becomes apprehensive about the role, finally gets to know that it is a small role but performs it very well. For him the satisfaction of doing a job is more than the money offered for it. His wife does not like his attitude as they have to lead a hard life without much earning. There are a host of male characters associated with the production business. Baren Mullick is a director, Naresh Dutta is working in the film producing company, Chanchal Kumar is the hero of the film, Nishikanto Babu is a helpful neighbor in the lesson. There is no female character in the lesson except for a mention of Patol Babul’s wife.

The following unit called “Virtually True” by Paul Stewart is about a friendship between two boys who are connected through a computer and a few women characters

just roam around doing nothing significantly. A fourteen year boy called Sebastian Shultz is a school boy who is obsessed with compute games to such an extent that once he is hurt badly in a car accident while he is busy playing on his laptop. His video game slot is stolen by somebody and sold to Michael, the narrator of the lesson. Michael is also equally gizmo freak boy; his father buys different kinds of gadgets for him. Both the boys play virtual games and become good friends through it. There is no female character in the lesson. Computer literacy is now a big criterion in all fields of education, but under-representation of girls in the lesson is a fact to be worried for.

There are two dramas for the students to read. One is the shortened version of famous Tragedy of William Shakespeare *Julius Caesar* where a host of immortal male characters called Caesar, Brutus, Antony, and Cassius are presented. A great piece of literature, students get themselves familiar with this timeless classic. The plot is about the senators' conspiracy to kill Julius Caesar, the powerful general of Rome. The senators become jealous of Caesar's growing popularity. Finally he dies at the hand of his friend Brutus. Caesar's wife Calpurnia keeps warning her husband about her premonitions of the danger to his life, as she has been having bad dreams, but Caesar ignores it without paying heed to her warning. The drama is immortal, so are the characters. Calpurnia's character is a faithful wife who keeps thinking about her husband's wellbeing and does everything possible to protect her husband. The night before he dies, she dreams of blood and tries hard to convince her husband not to step-out of the house, but he loves at the dream and walks out of the house to go to senate.

Another drama is called *The Dear Departed* written by Stanley Houghton where a few greedy women characters like Mrs. Slater and Elizabeth are presented who are preoccupied in extracting property from their father. They do not have any emotional attachment with their father; they only want to inherit his money and property. The drama unfolds their intention when the father feigns to be dead while watching the drama of his false mourning!

6.3. Main Course Book:

The *Main Course Book* (CBSE 2009d) is introduced by CBSE for the first time in 1993-94, after which the course material was renewed many times including a complete revision in 2009. The latest revised version has different units called "Health

and Medicine”, “Education”, “Science”, “Environment”, “Travel and Tourism”, and “National Integration”. Each of these units has four to five short lessons. In health and medicine, a few topics like usefulness of *yoga*, sleep habits of Indians etc are discussed wherein mostly male characters and images gets more prominence.

In the unit called “Education”, a boy named Booker T. Washington’s struggle to receive an education is highlighted, it also features Mrs. Mini driving a car, the topic on the education of the girl child consists of a few women characters mostly young girls who aspire for education with quite a few images of girl reading books. There is a topic on the need of vocational education where a variety of career options for women are given as examples, which are non traditional and non stereotypical like banker, counselor, photographer etc. India’s map showing female literacy rate in 2001 is given to draw the facts of discrimination of girls on educations.

In the unit called “Science”, quite refreshingly, a few female astronauts like Peggy Whitson, Pamela Melory, Sunita Williams and Barbara Morgan find places with pictures.

Next, in the unit called “Environment”, Wangari Matathai’s fight for equal rights of women for South Africa is highlighted elaborately along with male environmentalist and film maker Romulus Whitaker; but quite in contrast, as Borah (2018a) points out that in “Travel and Tourism” unit three pictures of women in welcoming gesture typical shows that hospitality is only a woman’s job!

Next unit on “National Integration” includes parts of Rakesh Sharma’s space travel and APJ Abdul Kalam’s biography. An image of the women hockey team from the movie *Challk de India* enlivens the page. As a whole, the book shows an effort to include women-specific topics and discussions to some extent.

6.4. A Discussion of the Textbooks for Class X:

The books of class X are not much different in terms of the portrayals of women characters. However, the *Main Course Book* makes an effort to include women under different aspects of society like science, environment, education of girls etc. which is indeed a good progress towards gender sensitivity. Acknowledging women of their contribution to the society means a lot for the upcoming generation as students get role models to identify with and it is not only encouraging for girls alone. *The Main Course*

Book of class X is gender inclusive to a large extent in this regard. But other two books that comprise of selected literatures of the world are not without gender biases. The women characters are very few, not many have played main characters, and there is plenty of use of the pronoun Mrs. and women are still doing household jobs. There are even negative portrayals of women characters in a few chapters like snobbish women and greedy women.

7. Summing Up

The analysis shows that the books are not able to portray the status of women in the contemporary society. Women have been shown as homemaker, nurse, and devoid of any adventurous spirit or creative pursuit and decision making. Davis (1995) reiterates the fact that in the world of textbooks there is a division of male and female world which is public and domestic respectively. This is alarmingly true even today. The women characters have not been given due place and space. The over representation of males in language textbooks were a common feature in 1970s to 1980s as reported by Litosseliti and Sunderland (2002). Things have not changed much even now. The males are still occupying dominant place in the society. Blumberg (2007) refers to these biases as more widespread geographically than any other biases or inequalities. There is not much change in the portrayal of the women in the books, even though there is a raise of status of women in the contemporary society. Aikman and Unterhalter (2007) points out those textbooks reinforce low expectations of women by not portraying women in similar roles as with men. It is noteworthy here to put forward what Holmes (2009) has observed in this connection while saying that patriarchy has not disappeared but definitely has changed!

The technological scenario portrayed in a few stories shows males dominating the scene, and it can be referred to as the technological gender gap as explained by Sadker (1999). Women are being marginalised in the contemporary world of technology created by computers.

The *Main Course Book* of class X seems to be gender inclusive to a large extent in terms of women specific contents. The pictures and images present are also heavy on the side of male. So the guidelines of the education policy and national curriculum framework to make gender concerns integral to the discussion of any historical event and

contemporary concerns needs to be reflected more prominently in the text books. NCERT (2006) in a position paper expresses its concern that if the understanding of gender equality itself is limited, it is difficult to take successful steps in removing gender biases from the books. Moreover, there are very few fictions, poems, lessons and write ups written by women authors. Most of the literature presented in the textbooks is written by male authors. That is why Lindsey (1997) has expressed shockingly that women and girls experience a very different educational process than boys.

Gender roles are still presented in a stereotypical way. Male dominates the content by occupying most of the significant characters having multiple qualities and a variety of professions. Male are the central characters mostly, description of their whims, behaviour, activities, dialogues etc. takes most of the space. Both adult and children are mostly represented by male characters only. Even though the topic like girls' education has found a place in the book after the revision post 2005 framework, in spirit the books are not able to promote girls education. It is a cosmetic uplift of the books. The superiority of male is reflected in an overt manner. The women authors are excluded, just very few number of women authors have contributed toward the make –up of the books. And it is true about all the textbooks across all the classes.

Following the guidelines of the NCF 2005, there is inclusion of societal concern in the books, the topics like sustainable environment, national integration etc are included in the text, but it fails to reflect gender equality. The effort to do away traditional biases, by including a few female oriented stories does not seem to be integrated well. The curriculum revision process needs to be more serious regarding this, as in the name of selecting literature for the adolescent, the society cannot carry forward the burden of gender role stereotypes and gender biases (Borah 2018a).

It is the responsibility of all citizens, especially the educated parents and academicians to understand the gravity of the problem of gender biases in the children literature or textbooks. Policymakers should put in more efforts in preparing textbooks in a gender sensitive way!

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Chapter-5

Impact of the Gender Concepts on the Students: A Field Investigation

The chapter is about the field study conducted in connection with the main study and a natural progression of the previous chapters. The analysis of the English language textbooks in accordance with gender guidelines laid out by the NCF-2005 shows some kind of incongruity in depicting gender roles in the contemporary society. The data collected from students and teachers through questionnaire and conversations reveal many facets of it. The chapter covers the socio-economic profile of the respondents to throw light on their social upbringings, where assumptions about gender roles and gender sensitivity are formed to a large extent. Parents' educational qualifications are also considered as a factor for shaping children's gender attitude. Caste and religion are considered for the same purpose. At the same time, a simultaneous effort is being made to compare the gender attitudes and beliefs of public school-going children and private school-going children. Even though the same teaching materials are followed in both the category of schools, the idea of the study is to see the difference in pedagogical practice and in general ambience. Within the same categories, again there is a slight difference of set up as one private school is in a more affluent setting with a high fee-structure and one public school is in a residential setup.

The chapter deals with the actual data analysis from the data filled in by the students and teachers. The data is collected through a questionnaire prepared separately for both students and teachers, where questions are being framed keeping in mind the gender role portrayal in the English Language textbooks which has already been analysed in detailed in chapter-4. The design of the questionnaire is based on a broad framework offered by the UNESCO for textbook review and analysis from a gender perspective to promote gender equality in education (UNESCO 2009, 2010). To promote equality, a textbook needs to follow equal inclusion of women in all the important aspects of it; Blumberg (2007) has given a framework for assessment of gender equality in a text narrative by which the inclusion of women in different aspects of a textbooks can be examined through analysis of the text and interview with the readers and teachers. The chapter tries to adhere to the guidelines while preparing questions for both students and teachers. The scaling technique of measuring gender related concepts in case of interview

with teachers are also followed from the guidelines being given there. The analysis is presented in five main sections in this chapter.

Section-I describes the criteria for selecting the study area and sample schools, and the socio-economic profile of the respondents like parental educational and occupational status, castes and religions of the students. Teacher's educational qualifications, subject related trainings and experiences have been analysed apart from caste, gender and religious backgrounds.

Section-II analyses student and teacher's general attitudes and inherent beliefs towards gender and gender roles in the society. Their beliefs about gender roles and domestic work, gender-roles and professional choices and other activities, gender and science etc. are highlighted.

Section-III is purely based on the feedback received from the students and teachers on the textual materials. Students have been asked direct text-based questions on gender role portrayals in their respective English language textbooks. Students' responses on portrayals of male and female characters, their places in the narrative, and their attributes of different qualities are recorded here. Teacher's opinions about all these gender issues in the current textbooks are systematically incorporated along with.

Section-IV analyses the influence of gender notions reflected in the textbook on the thinking process of students; students have been asked to answer a few questions on stereotypical presentation of gender roles critically from the textbooks. Teachers' views on presentation of women in the textbook and its impact on students are incorporated along with it.

Section-V is all about teacher's responses on policy related questions about the textbooks. Their views on latest revision of the textbooks, comments on gender biases in present in the current textbooks, reflection of gender equality in the textbooks and recommendations for up gradation of the same are incorporated in this part of the chapter in detail.

Section-I: Demographic Profile of the Respondents and Study Area.

A key ingredient of the field study is the selection of the study area, respondents and the socio-demographic characteristic of the respondents. This section of the chapter describes them in detail.

1. Study Area

There is no denying the fact that Hyderabad has become a desired destination from people around the globe especially after globalisation. World renowned Information Technology (IT) companies have made their hub in Hyderabad and these are mostly concentrated near Gachibowli and High-Tech city area of Hyderabad. It was the erstwhile capital city of Andhra Pradesh. After the division of Telangana from Andhra Pradesh in 2014, Hyderabad has been retained as the capital of Telangana. Traditionally, Andhra Pradesh is known for many good universities and technological institutions. Following globalisation, the impetus of opening private educational institutions from schools to higher educational institutions has been growing day by day. Hyderabad is always associated with Secunderabad, as together they are referred to as the 'twin cities' separated by the beautiful lake Hussain Sagar.

Hyderabad is one of the most populous cities of India. There is a distinct history about this place, which was founded by Muhammad Quli Qutb Shah, the *Sultan* of the Qutb Shahi dynasty. The famous monuments attract lot of tourist every year. While able to retain the tradition gracefully in food, culture and in hospitality, the city has embraced modern technological marvels of today like Information Technology and progressing very fast towards a fast life style. The changing status of the city is reflected in dense high-rises, shopping malls and health care industries. This progress also means developing multicultural populations. People from all over India and abroad have started coming for jobs and as a result the recent mushrooming of private schools with both high and low fee structures. The latest census data reveals that average literacy rate of Hyderabad is 80.96 per cent. However, there is a gender gap in literacy as male and female literacy rate is 83.35 per cent and 78.42 per cent respectively (GoI 2011). There are all kinds of schools in Hyderabad, schools run by the central government, private, (both government aided and unaided), central schools like Kendriya vidyalaya (KV), Jawahar Navodaya vidyalaya (JNV), welfare schools, private schools run by different

organisations like Bharatiya Vidya Bhavan (BVB), Jain Heritage A Cambridge School (JHCS) etc.

2. Sample Schools

The study revolves around the CBSE curriculum, and the selected schools have been affiliated to the CBSE board. The schools are within the city of Hyderabad, and purposefully selected on the basis of the location, management and capacity. The study is on the secondary school children and teachers, that is why those schools are only selected that have VIII, IX and X classes. Out of these four schools, KV and JNV are central government schools and BVB and JHCS are private schools.

Table 5.1 shows the profile of the sample schools and the selected respondents.

Table 5.1 Sample schools and number of selected respondents

Sl. No.	Selected Schools with Address	Manage-ment	Type/ Medium	Student		Teacher		Total
				Male	Female	Male	Female	
1	Bharatiya Vidya Bhavan Public School (BVB) BHEL, Medak District, Hyderabad, Telangana.	Private	Co-ed, HS (English Medium)	57	69	2	11	139
2	Jain Heritage A Cambridge School (JHCS) Kondapur, Ranga Reddy District, Hyderabad, Telangana.	Private	Co-ed, HS (English Medium)	33	21	4	10	68
3	Jawahar Navodaya Vidyalaya (JNV) Gachibowli, Ranga Reddy District, Hyderabad, Telangana.	Public	Co-ed, HS (English Medium)	45	45	6	4	100
4	Kendriya Vidyalaya University of Hyderabad Campus (KV) Gachibowli, Ranga Reddy District, Hyderabad, Telangana	Public	Co-ed, HS (English Medium)	45	45	8	6	94
Total	Four schools (2 private + 2 public schools)			180	180	20	31	411

Source: Compiled from field study 2017

Note: Co-ed= Coeducational; HS=High School

JNV is a residential school, established this particular campus in the premises of Hyderabad Central University (UoH) in 1987; whereas the KV is a day school within the campus of HCU only established a few years ago. BVB is an old public school established in 1977 in the township of Bharat Heavy Electricals Limited (BHEL) and the management is run by Bharatiya Vidya Bhavan educational trust. The school has a huge population of students. The JHCS is established in Kondapur area of Gachibowli in 2009 and is being managed by Jain Group of Institutions (JGI). The school has less population as compared to other three schools but it affiliates other school boards as well.

Field study is carried out at the beginning of the year 2017, a pilot study is initiated at first, and then the main study is carried out before the final examinations of the students are commenced. Around this time students finish their course work for the entire year and go through revision. Since the study needs them to answer some textual questions from the textbook, this time of the academic year was best chosen for this.

3. Student Respondents

The total number of student respondents is 360, comprising of equal number of girls (180) and boys (180). The primary data is collected from the students of class VIII, IX and X of the selected schools. The secondary level of students is purposefully picked up, keeping in mind the gravity of the topic of the study. The higher class students are familiar with literature in the school; they have been learning to reflect critically in an issue from the textbooks, moreover they are also more familiar with the contemporary issues in the society than the students of lower classes. The topic demands that gender role portrayal in the contemporary English language textbooks is being looked at with sensitivity and a certain degree of maturity. The impacts and impressions of gender representation in the textbooks on the minds of the students can be understood better from higher class students than the lower class students. The students are required to answer questions about gender roles from many different angles. From very general day to day questions to direct and analytical questions from the respective English language textbooks are asked to the students and their responses are analysed in this chapter. The students from all the selected schools read the same books prepared by the NCERT and CBSE (there are two sets of books followed by the selected students except for a few books for class VIII which are prepared by different publishers). At the same time

students are selected from both private and central government schools of the same area to make a comparative analysis of underlying differences of opinion about gender issues in general. The analysis of the data is presented along different criteria needed for a given question either in a diagram or in a table and is labeled carefully in easily understandable terms. The term 'Other' in a table or in a diagram means other categories which are not mentioned in the options as an answer; and the shortened term 'Not resp.' stands for not responding to a particular question.

3.1. School Wise Distribution of the Student Respondents:

From each of the selected schools, students are randomly selected from the three classes (i.e. VIII, IX and X). From each class and in each school, the purpose was to select 30 students (15 boys and 15 girls); but in JHCS there is less number of pupils in each classes. The school principal of JHCS expressed that the school strategically admits less number of pupils in each class so that all the children can get individual attention. The school primarily caters to the Cambridge syllabus; simultaneously it has a CBSE wing. Total 54 students from CBSE syllabus are finally selected for data collection from that school. The backlog of 36 pupils in this school has been selected from another private school (BVB) so that the study can have equal number of both the gender. The other two public schools have class strength of 40-45 students per section, so there was no problem in selecting 90 students randomly from each of the schools. The students are randomly chosen from each class. The school managements were very cordial, the data collection process and interaction with both teachers and students were really an enriching experience. In both the private schools, the interactions with the head of the institutions were thought provoking. Being lady administrators each, with vast experiences in the field of teaching and administration, the conversation with them gave lot of inputs to the study which is being included in different places of this analysis. Quite contrary to it, the head of the both public schools are males and were not available for personal interview, due to their commitments elsewhere. However, there was enough interaction with the students and teachers and also with the helping staff of the schools. The visit to the class rooms shows implementing of modern technological aides in both the private schools, whereas in the two public schools the laboratories are big, specious and fully loaded with maps, globes, apparatuses etc. Each of the schools has big

playgrounds attached to them. Table 5.2 shows school wise, class wise, and gender wise distribution of the student respondents.

Table 5.2 Student respondents

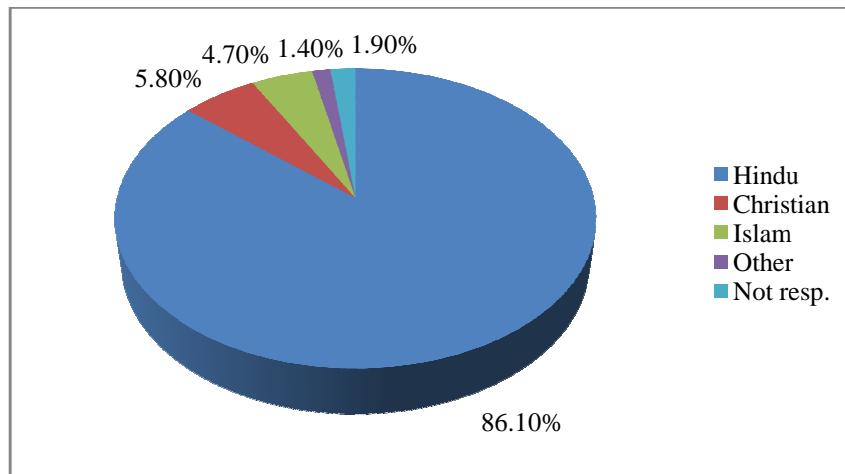
School	Class	Male	Female	Total
BVB	8th class	20 15.9%	17 13.5%	37 29.4%
	9th class	17 13.5%	24 19.0%	41 32.5%
	10th class	20 15.9%	28 22.2%	48 38.1%
	Total	57 45.2%	69 54.8%	126 100.0%
JHCS	8th class	12 22.2%	11 20.4%	23 42.6%
	9th class	12 22.2%	7 13.0%	19 35.2%
	10th class	9 16.7%	3 5.6%	12 22.2%
	Total	33 61.1%	21 38.9%	54 100.0%
JNV	8th class	15 16.7%	15 16.7%	30 33.3%
	9th class	15 16.7%	15 16.7%	30 33.3%
	10th class	15 16.7%	15 16.7%	30 33.3%
	Total	45 50.0%	45 50.0%	90 100.0%
KV	8th class	15 16.7%	15 16.7%	30 33.3%
	9th class	15 16.7%	15 16.7%	30 33.3%
	10th class	15 16.7%	15 16.7%	30 33.3%
	Total	45 50.0%	45 50.0%	90 100.0%
Total	8th class	62 17.2%	58 16.1%	120 33.3%
	9th class	59 16.4%	61 16.9%	120 33.3%
	10th class	59 16.4%	61 16.9%	120 33.3%
Total		180 50.0%	180 50.0%	360 100.0%

Source: Compiled from field study 2017

3.2. Religion Wise Distribution of the Student Respondents:

India being a secular country, and having religious and ethnic diversity, children from all religious background are found in all social institutions including schools. But as the Hindu population forms the majority, it is generally reflected in all major institutions. Diagram 5.1 shows that Hindu students comprise of the majority in the schools.

Diagram 5.1 Religion wise distributions of the student respondents



Source: Compiled from field study 2017

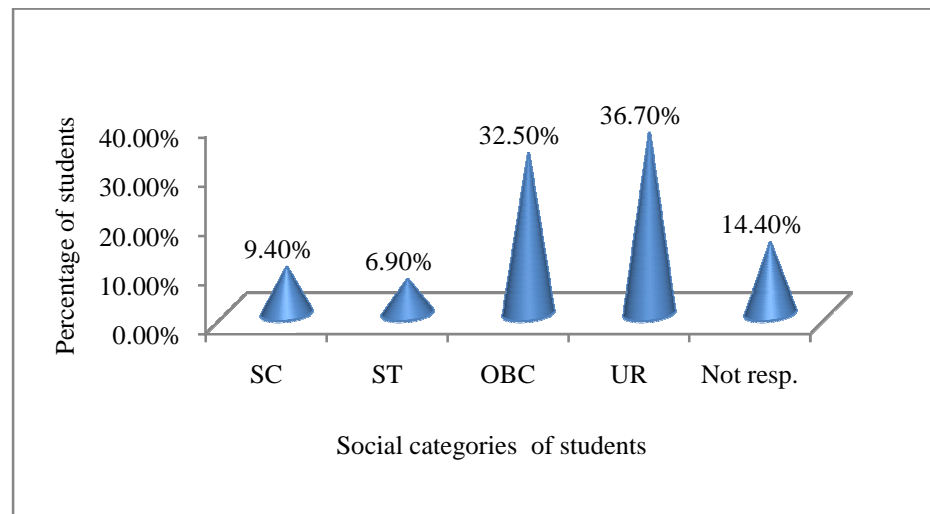
In JHCS, it has been observed that a few students did not respond to the question, when enquired, they say that they have never cared to know the religion or caste they belong to, neither they are interested much in this regard.

3.3 Distribution of Social Categories of Student Respondents:

Caste system is traditionally prevalent in the Indian society; it is a social stratification based on the kind of work allotted to the people in the *Vedic Age*, but is gradually disappearing from the society today with the advancement of education. However, the stigma of having been connected with the lowest strata of society is not completely forgotten by those of the lower castes as the societal issues sometimes hold a mirror in front of them to remind them of their humble, yet humiliated lives of the past. The lives of the lower caste people were always in service of the higher caste people in ancient India, and the lion's share of the higher positions in the society is with the higher caste person even today, which is why the conflict of caste system sometimes raises its ugly hood in the form of agitation, protest, and the kind. The constitution of India provides for an affirmative action for scheduled caste and scheduled tribe of India that

come under the lowest category of Indian caste system. This is a vast topic of research especially in social sciences, as the exclusionary practices against the lower castes block the development not only of them but also the society as a whole. It is expected that more people from these castes would come forward to get good education. This is one of the important rationales of analysing caste wise distribution of pupils in the schools. The diagram 5.2 shows the caste wise distribution of students.

Diagram 5.2 Social categories of the student respondents



Source: Compiled from field study 2017

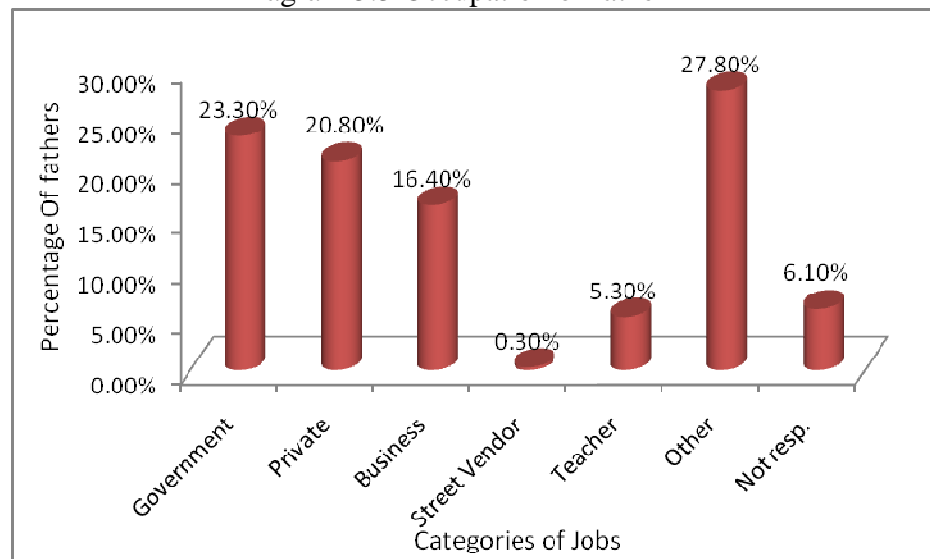
An important observation made in the course of data collection is that a fair number of students from private schools, especially the JHCS do not know the caste they belong to. Many voices rose among the students while filling up this particular question about caste. In JHCS among 54 students, 35 did not know the answer. On the contrary in the government school, all the students know about their caste. Again in the private schools negligible percentage of students is from SC and ST backgrounds. OBC takes up a total 32.7 per cent as against the unreserved category of a total 36.7 per cent. The picture is disappointing enough for SC and ST girls as girls from these categories are inappropriately less than boys.

3.4. Occupation of Father:

Children's education depends largely on parents' encouragement and attitude towards education. Of course, it is needless to mention that education is a costly affair, especially higher education which is being sponsored mostly by parents. Nowadays even school education has become expensive with the mushrooming of different kinds of

private schools. The economically weak families suffer most in this regard. However, Indian educational scenario depends on many factors. There is a wide gender gap persistent in secondary and tertiary education. It is important to see the background of parental economic background which is one of the influencing factors in education of the wards. The diagram 5.3 gives an overall image of fathers' occupations.

Diagram 5.3 Occupation of father



Source: Compiled from field study 2017

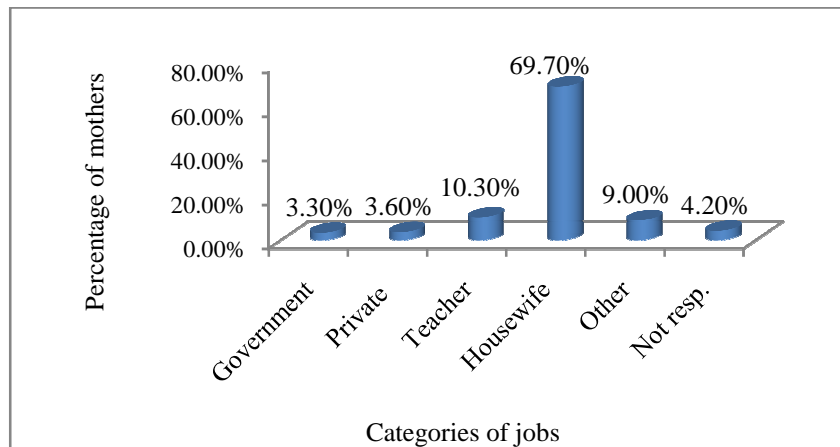
Occupation of father is important not only for the children but also for the whole family. Sometimes it is the father's responsibility to take care of the extended family too. A good majority of 27.80 per cent is engaged in other kinds of odd jobs.

A school wise analysis of the data shows that the highest number of fathers working in government sector is seen in the BVB as the school is inside the campus of BHEL which is a central government sector; next majority is followed by the KV and it is also inside the campus of the central university of Hyderabad. In other two schools, most of the fathers are found to be working as businessman in JHCS (44.5 per cent) and different other categories in JNV (66.2 per cent) are found to be the highest. A further analysis of the data shows that female students' fathers are more in private sector (11.94 per cent), and less in government sector (10.83 per cent) compared to their male counterparts. Other categories varies slightly, teachers are also more in case of female students.

3.5. Occupation of Mother:

The mother's formal service boosts the economy of the family and it directly impacts the children in different facets of life. It is important to see how many children have working mothers and what kinds of profession they are in. The diagram 5.4 gives an overall idea of mothers' occupations.

Diagram 5.4 Occupation of mother



Source: Compiled from field study 2017

Majority of the mothers fall into the category of home maker or housewife (69.70 per cent), the next total majority is teachers (10.3 per cent). Only 3.3 per cent mothers are working in government sector and 3.61 per cent is working in private sector jobs. Mothers working in govt. sector, private sector or business are negligible.

A school wise breakup of the data shows that the highest individual majority of the housewife category of mothers belong to the BVB School (25.6 per cent) followed by the JNV (17.8 per cent).

A further and in-depth analysis of gender wise mothers' occupations of the total students shows that public school total is higher than private school total in case of both government employees and private employees. Total stay-home mothers are more in case of private school students than that of public school students. There are mothers who are entrepreneurs, though in negligible number in case of private schools.

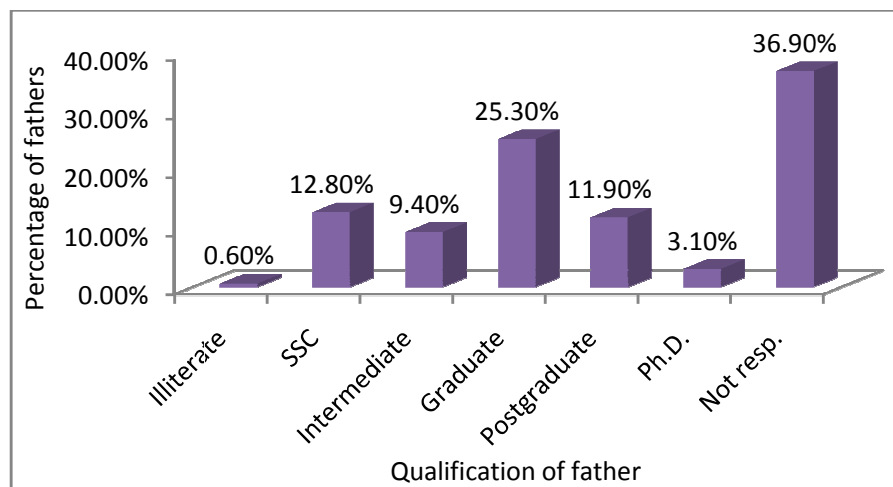
Out of total 69.7 per cent mothers that belong to the home maker category, more number of mothers belongs to girls. Mothers working as teachers are more in case of boys than for girls. Other categories vary slightly, though it is very clear that the JNV

residential school has very negligible number of working mothers for both boys and girls except for a small number who are working as teachers. The data show that girl children are having comparatively less economical family support from the side of their mothers. Among all the students, JNV girls are having the weakest economic background.

3.6. Educational Qualifications of Parents:

Educational qualification of parents is an important factor for the children from many different perspectives. Occupation gives financial support to a family, but educational qualification has far reaching consequences upon a family, other than only earning money. Educated parents can guide their wards in academic field. In educated families girls get proper attention and guidance for career building. Mother's education is also important in this regard. The diagram 5.5 shows fathers' qualifications.

Diagram 5.5 Qualification of father



Source: Compiled from field study 2017

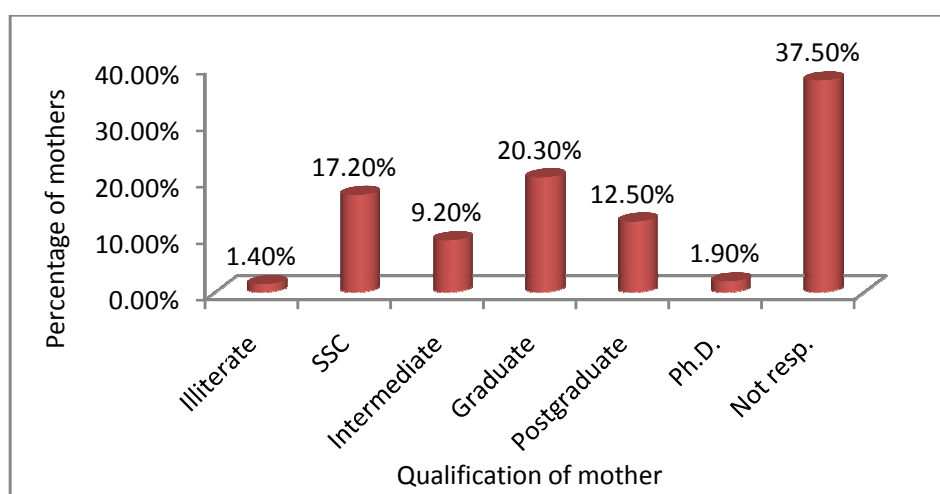
An illiterate person is one who never attended any formal institution of study and cannot read or write. A person who completes primary education is considered literate, and good news is that India today is going for universal primary education. There is still lot of first generation of school goers whose parents did not go to the school. The diagram 5.5 shows graduates fathers are most in number (25.30 per cent).

Out of the selected sample of 360 student respondents, a school wise analysis of the data shows that the JNV has a negligible percentage of illiterate parents; the number is slightly higher in case of mothers than fathers. Up to class10th qualified parents are higher in JNV; a total of 7.2 per cent and 8.1 per cent for father and mother respectively.

Highly educated parents i.e. Ph.D. belong to the KV and also to the JHCS in smaller number. A good per cent of students (37.3 per cent) do not know their fathers' qualifications. In BVB, all kinds of qualifications are found including medical and law and the highest number of PGs. Technically qualified mothers are more in both the private schools than in public schools.

A comparison of male and female students regarding father's educational status shows that the JNV female students are at the margin, 1.1 per cent illiterate; 8.3 per cent has education up to 10th class; and 7.2 per cent has completed higher secondary education. However male students of JNV are in an advantageous position than the female students as there are more number of graduates and post graduate fathers. The diagram 5.6 gives an overview of mothers' qualifications.

Diagram 5.6 Qualification of mother



Source: Compiled from field study 2017

A school wise and gender wise comparison of mothers' qualifications shows that, the female students of JNV are in a disadvantageous position as far as mother's qualification is concerned. For JNV girls 10 per cent mother is having education up to 10th class, followed by KV females (8.9 per cent). In JNV and KV, Graduates and post graduates mothers are less for girls than that of male students. The JHCS has 1.1 per cent Ph.D.s and KV and BVB has 6 per cent for each for female students. BVB has mothers from almost all the branches of study including medicine and law as it is found from data collected under other category. The BVB mostly caters to the children of the BHEL employees as it is within the campus; and the BHEL has lot of women employee as well.

4. Profile of the Teacher Respondents

The total number of teachers selected for the study is 51. Since there are only a few teachers for a certain subject in each school, apart from English teachers other subject teachers are also randomly selected for interview. In each school, more number of English teachers is purposefully chosen for the study. The total number of English teachers is 29.4 per cent, followed by Social Science teachers (17.6 per cent). The table 5.3 shows the teacher respondents from each of the four schools.

Table 5.3 Teacher-respondents (per cent)

Subjects Teaching	BVB	JHCS	JNV	KV	Total
English	9.8	5.9	5.9	7.8	29.4
Telugu	5.9	2.0	0.0	2.0	9.8
Hindi	0.0	3.9	3.9	2.0	9.8
German	0.0	0.0	0.0	2.0	2.0
Social Science	9.8	3.9	2.0	2.0	17.6
Mathematics	0.0	5.9	3.9	3.9	13.7
Science	0.0	3.9	3.9	2.0	9.8
Others	0.0	2.0	0.0	5.9	7.8
Total	25.5	27.5	19.6	27.5	100.0

Source: Compiled from field study 2017

The composition of teacher respondents vary from one school to another. Effort is made to include as many English teachers as present in the schools and the other category in the study signifies teachers for games and sports, library, etc. The gender make up of the teachers reveal one important observation. The subjects like Mathematics and Science are still dominated by male teachers, whereas subjects like English and Social Science have more lady faculties. The two private schools have greater number of women teachers than male teachers whereas in the public schools the number is more for the male teachers. The BVB School is crowded with lady teachers, same is true with the JHCS, but in the other two schools there are less number of women teachers. While talking to Ms. G Pdmaja, an English faculty of JNV who has been staying in the school's residential campus ever since she had joined the school 22 years ago, it is revealed that it is difficult for women employees to live away from the family, and rearing children single handedly is a challenging job. The KVs are also having transfer per four years within India; however the number of women employees is increasing considerably, as observed by a lady teacher from the KV who comments that KV *Sangathan* has more woman

employees than man. The comment of the KV teacher raises a few questions in the mind. It is good to have women in professions, but more and more women entering the teaching profession alone is not encouraging as Kelly (2016) has pointed out this phenomenon as segregated labour market for women.

4.1. Religious and Social Background of the Teacher Respondents:

The schools are mostly populated by Hindus, a total 80.4 per cent of the populations of teachers are Hindu, followed by an Islamic population of 9.8 per cent and Christians consists of a total 5.9 per cent. However, in both the private schools there is more number of non-Hindus present compared to that of the two public schools. As a whole, the unreserved category comprises of the main chunk of the teachers (58.8 per cent), followed by the OBC category (29.4 per cent). There is not even one single person who belongs to the ST population; SC category is also absent in the sample size of both the private schools though 5.9 per cent did not respond to the question. Those who did not respond belong to the private schools; on being asked, they said that caste and religion did not matter for a teacher; a teacher is always a teacher! Their views may seem to be enlightened on a superficial level, but it is indeed a matter to be studied in depth. The socially marginalised categories are being deprived in private sector jobs. This aspect needs further investigation.

4.2. Educational Qualifications and Teaching Experiences

Educational qualification of school teachers is generally graduation and post graduation with B.Ed. /M.Ed. Now days many professionally qualified people are also seen taking up school teaching jobs, primarily because of teaching computer at the school level. Majority of the teachers are postgraduates with B. Ed. (76.5 per cent), graduate teachers are less than postgraduates (10 per cent). However, in JHCS there is one teacher who has done Ph.D.

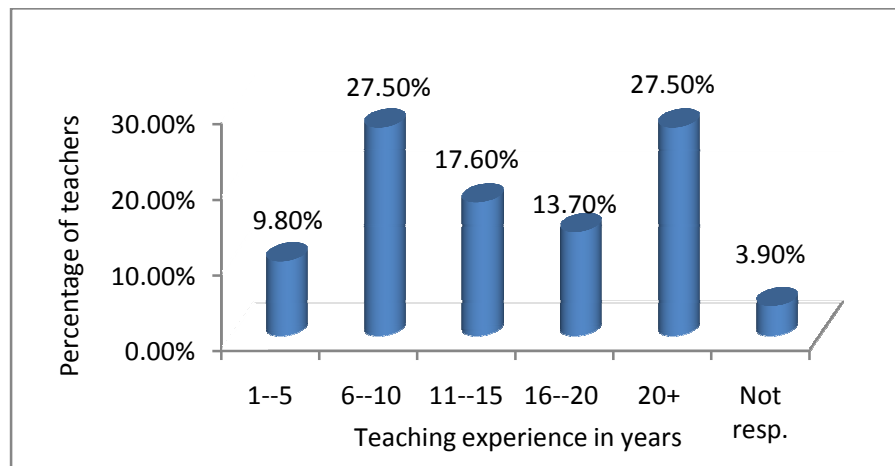
In private schools, there are more postgraduate teachers (41.2 per cent), graduate teachers are only 5.9 per cent and Ph.D.s (2 per cent in JHCS). In JNV there are no graduate teachers at all, all have post-graduate degrees. In KV, there is negligible per cent of graduates; 19.6 per cent teachers are postgraduates along with B. Ed. / M.Ed. A few have technical qualifications like B. Tech. / M. Tech. There is one female teacher present

in JHCS who has an MBA degree probably because the school offers commerce stream at the higher secondary level. In BVB there are only graduates and postgraduate teachers.

It is found that there is more number of female teachers with postgraduate degrees (80.65 per cent) than male teachers (70 per cent). There is more number of male graduate teachers than female graduate teachers. However there is no female Ph.D. teacher in the entire sample. It is observed that most of the private schools prefer to recruit educated women employees. On the other hand, in public school male teachers seem to have higher qualifications than their female counterparts.

Teaching experience matters a lot along with educational qualification for a teacher. The diagram 5.7 shows teachers' teaching experiences in years.

Diagram 5.7 Teaching experiences of teachers in years



Source: Compiled from field study 2017

Altogether 27.5 per cent teachers have more than twenty years of experience, although in JHCS and BVB, it has been observed that the lady faculties are having more experience than their male counterparts. But in JNV and KV, males have more experience. It is also observed that in private schools, number of lady faculties is more and they are well equipped in terms of experience and qualification.

4.3. Trainings Attended by the Teacher Respondents:

There is a need for teachers to keep themselves updated with the ultramodern techniques, methodologies and concepts of the recent times. There are different trainings of short and long durations for in-service teachers. This type of knowledge helps them to render their jobs more efficiently. The NCF 2005 also gives emphasis on teachers in -

service training, some of the training courses are also organised by the NCERT from time to time. More than 68 per cent teachers have attended different kinds of trainings, orientations, gender sensitisation programmes etc. to name a few. A total of more than 25 per cent teachers have not attended any programmes which is not a good sign for the academic scenario of a school. The teachers from JHCS attended CBSE's workshop on gender sensitivity and whole Brain orientation workshop along with other workshops conducted by the UGC in other universities like Tirupati, S.V. University etc. A Science Teacher from JHCS (who doesn't want to be mention) says that, "Every year we are attending workshops or orientation programmes twice". The teachers from BVB School also attended many. Anita Kumari who teaches English in BVB attended orientation programmes on language teaching. Ms Surya Kumari, a Social Science teacher from the BVB also attended many programmes like adolescent education programme, remote sensing and map reading, geo map quiz in survey of India, earthquakes and safe construction practicals.etc. The private schools seem to be keener on overall development of children apart from rendering bookish knowledge; the gender sensitisation course or adolescent education programmes can bring far reaching changes in tackling gender issues in the classroom. The programme like gender sensitisation helps teachers to understand students' psychological bearing on gender issues, and helps solving related problems positively. The analysis of the English language textbooks in the previous chapter shows gender role stereotyping to a large extent. This type of training would help teachers to tackle stereotypes and biases arising out of both contents and situations. The teachers from JNV and the KV have mostly attended in service courses. Some of them have also attended courses on adolescent education programmes.

Section-II: General Attitudes and Beliefs towards Gender Roles in the Society

To understand student and teachers' general attitudes towards gender and gender roles, a few questions are asked to the respondents. The analysis of the responses show whether the respondents think stereotypical ways or gender sensitive ways. The responses are divided along a few important aspects of the society where general conception about gender roles have been formed and sustained.

5. Gender Role Division in the Household Work

In the society, typically most of the household chores are done by women in general. It has been the practice since ages. In most of the literature including children literature and school textbooks this fact has been reflected where women are being associated integrally with domestic responsibilities. But this conception and image of women has been slowly changing as more and more women are going out to the public places for economic reasons and independence. The children have seen their mothers going out for work outside, even in nights sometimes as many international companies require people to work during the night. At the same time, more and more men have started taking interest in professional cooking, designing clothes etc. There are activity clubs in the schools also where cooking classes are being offered to the students. Students were asked whether the girls are better in household and caretaking work than boys, then many male students says that girls are naturally better and they can do it perfectly.

A total of 23.30 per cent male students and a total of 24.20 per cent female students say 'yes' to the question of whether girls are better in household work. Around 12 per cent of both boys and girls each could say 'no', and around 15 per cent of both boys and girls each are confused with the question and couldn't say anything. There are more female students who believe that girls can do household jobs better than boys. K. Soumya, studying in class IX of BVB believes that "women are quite habituated to domestic work because of our culture and beliefs". Vivek of Class X and his group of male friends from BVB also have the same views, they think that women are more concerned about cleanliness and they are habituated in this work since ages. Sharmila from class X of the same school thinks that "men can cook and clean for commercial purposes". Children's belief about gender roles start at home. Traditionally, all the household jobs are managed by women and even today also many men cannot manage the household without the help of the womenfolk. This is internalised by the society and family, as M. Murali, a class IX student from KV has observed that "girls are better because parents teach them these works." Himansu Surana of class X from JHCS says that he has seen his mother doing all the works, everyday and at routine time. The school being a social institution concretises these beliefs. The school environment is expected to be more gender friendly.

The public school male students (27.2 per cent) and private school male students (19.4 per cent) believe that girls are better in caretaking jobs. A good 32.2 per cent public school female and a 16.1 per cent private school female also believe the same. The private schools girls and boys are having a more gender sensitive beliefs about gender roles. When asked to comment why they feel that girls are more efficient in domestic work, there are varied responses. 22.2 per cent male and 28.3 per cent female of government school comment that women are naturally better in this kind of work, as against 15.6 per cent male and 12.2 per cent female of private school. There are a few who feels that men take care of earning and men don't like this type of jobs. But majorities (47.5 per cent) of students think that women are naturally capable of doing household work. This traditional thinking along the line of gender is a block in the path of development of women. It is not that women are naturally good, but women have been given this work since time immemorial and it has been socially accepted, but it is good to learn from are few students who comment that women are capable of managing both household and outside work. The table 5.4 presents responses of students who think that women are better in domestic work than men.

Table 5.4 Comments of students on women and household work (per cent)

Comments of students	Male	Female	Total
Women are naturally better and more responsible	18.9	20.6	39.4
Men take of earning, women take care of home	2.5	1.4	3.9
Boys do not like such kinds of Jobs	1.1	1.7	2.8
Not responded	1.4	0.3	1.7
Not applicable	26.1	26.1	52.2
Total	50.0	50.0	100.0

Source: Compiled from field study 2017

In public schools, 22.2 per cent boys and in private schools 15.6 per cent boys think that women are naturally better at this work. Vivek is studying in class X in JHCS, he and his group of friends say that they see their fathers occasionally helping their mothers at home. It is quite interesting to note that in public school, the highest percentage of girls (28.3 per cent) also thinks the same. The private school girls are the smallest category (12.2 per cent) who believes otherwise. Overall, the students' traditional beliefs get an upper hand here as more number of students thinks that household work belongs to women only.

5.1. Gender Role Division at Home: Students' Participation in Household Work:

To understand gender role division at home, students were interviewed to answer what kind of help they offer at home occasionally to their parents. It is expected that children help their parents for petty domestic work which is also a learning lesson for children for their lives. Children learn to do things by looking at their parents. A child of VIII, IX or X standard class can in fact help their parents in many jobs like cooking, cleaning, shopping etc. without compromising their valuable time for study. In economically weaker families it is expected that children contribute in managing the household. But the load of this work is more on the girl child traditionally. This particular study also points towards that a total 47.5 per cent student believe that girls can naturally do a better domestic work; only 26.1 per cent students think otherwise. To see what kind of jobs the students do at home to help their parents, a question was asked with a few options. The table 5.5 shows the data.

Table 5.5 Household chores done by students (per cent)

School	Gender	Cooking	Cleaning	Shopping	Car washing	Other	Not resp.	Total
BVB	Male	7.1	16.7	11.9	7.9	1.6	0.0	45.2
	Female	19.8	27.0	6.3	0.8	0.8	0.0	54.8
JHCS	Male	22.2	14.8	14.8	3.7	3.7	1.9	61.1
	Female	14.8	11.1	9.3	1.9	1.9	0.0	38.9
JNV	Male	14.4	14.4	14.4	1.1	4.4	1.1	50.0
	Female	16.7	23.3	6.7	1.1	2.2	0.0	50.0
KV	Male	11.1	14.4	12.2	4.4	6.7	1.1	50.0
	Female	14.4	25.6	4.4	3.3	1.1	1.1	50.0
Total	Male	12.2	15.3	13.1	4.7	3.9	0.8	50.0
	Female	16.9	23.3	6.4	1.7	1.4	0.3	50.0
	Total	29.2	38.6	19.4	6.4	5.3	1.1	100.0

Source: Compiled from field study 2017

As the table explains, female students engaged in cooking and cleaning at home is more than male students. In each school individually, except in JHCS, females do more of these work than males while male students are seen to help their parents mostly in shopping, female students wants to do more household work. In JHCS, there are cooking clubs as an activity; a male student, Bhuvanesh who is in IX class, has commented “nowadays even boys have passion in cooking, as I have seen many boys from my class joining cooking club in the school”.

Teacher's active participation in domestic chores varies according to gender. There is considerable difference of opinion regarding this between male and female teachers. 29.4 per cent male teachers against 53 per cent female teachers believe that domestic responsibilities should be shared by both the genders equally. A few male teachers think that men need to do household work only occasionally, when some need arises out of the blue.

More number of female teachers believes that there should be no division of household work according to gender, because if women have to do this work alone it becomes a burden on her, but sharing makes it easy. There are quite a few teachers who think that depending on the situation, or according to the wish of the wife, the men should do the domestic chores. M. Nalini Reddy who teaches English in BVB says "It should be out of sense of responsibility and to be taken joyfully to share and care." Pranjali Mahram from the KV exhibits an extremism by saying that "it is necessary that every woman say 'No' to do domestic work" and it needs to be shared equally.

6. Gender Stereotyping in Science Subjects

There is a huge gender gap in science and technology, engineering and mathematics (STEM); women are underrepresented in the field related to science subjects. The stereotypical attitude that men perform better in this stream of study is a block and obstacle for a woman to progress in this path. Why does this stereotype exist, whether women do not possess qualities associated with success in these areas is a matter of real concern. Even NCF 2005 hints at social stereotypes like this and explains quite a bit about this (mentioned in detailed in chapter-3). But whether the young students and the teachers also believe in stereotypical way, is a concern with this study. The textbook analysis shows that a very insignificant place has given to women role models and women scientists. In the society, this is another misconception related to gender that women are better in subjects that are supposed to be easier than science and mathematics. This kind of reasoning is discouraging to girl students. There are fewer women in science and technology field even today. Each year after 12th class final examination, the CBSE conducts all India level tests for selecting students for the Indian Institutes of Technology (IITs). The number of girls selected for the course is very less, last year (2016) there were only 8 per cent girls selected for the same, in 2015 it was 9 per cent (The Indian Express

2016). To encourage more and more girls into this field the society needs to encourage them. So a question is asked to the respondents whether they think that boys can do better in Science and Mathematics.

A huge percentage of students, almost 50 per cent did not respond to the question, when enquired they say that they are not sure about the answer. More male student (16 per cent) and fewer girls (7 per cent) think stereotypical way in this regard. Majority of KV male students (25.6 per cent) believe that the boys can do better in science and math than girls; next majority is from JNV males (17.8 per cent) who believe the same.

Among the female students who do not believe this are BVB girls (26.2 per cent) followed by next majority of KV females (16.7 per cent). Boys who think otherwise by saying no to the question is BVB students (14.3 per cent) followed by JHCs males (9.3 per cent). A total of 15.6 per cent boys and 7.2 per cent girls say “yes” and a total of 8.6 per cent male and 18.9 per cent female said “no” to the question. S. Punith of class X of JHCS thinks that “boys are more logical than girls and logic plays a major role in both the subjects”. There are many others who think this way. For Sai Surya of class X of JNV, it is because “competition is more about getting a job; so boys opt, pursue and do well in these subjects.” However, Rakshit Bharadwaj, a class IX student of BVB is optimistic as he feels that girls are slowly getting more opportunities to study and “they might improve in the days to come.” Some comments of the students are divided into a few broad categories in the table 5.6.

Table 5.6 Students’ comment on why boys do well in science (per cent)

Gender of student	Yes		No		
	Boys have better knowledge/ Skills/ logic...	There are more male achievers in science	Girls are also equally better	Girls can do if opportunity is given	Depends on hard work
Male	12.8	1.1	4.2	0.8	3.3
Female	6.1	0.8	8.1	0.8	9.4
Total	18.9	1.9	12.2	1.7	12.8

Source: Compiled from field study 2017

In this connection, teachers have mixed responses. When asked about the issue of women lagging behind in STEM, the responses are many and varied among teachers. The table 5.7 shows the same.

Table 5.7 Teachers' comment on women lagging behind in STEM (per cent)

School	Reasons for women lagging behind in STEM (Teachers' views)						Total
	women are doing fine in science	Family/school should encourage girls to come out of stereo-typical beliefs	Financial support is lacking for girls	Family commitments restrict girls	lack of confident /IQ/mental stamina in girls	Not resp.	
Public	5.9	9.8	2.0	0.0	11.8	17.6	47.1
Private	13.7	13.7	2.0	3.9	2.0	17.6	52.9
Total	19.6	23.5	3.9	3.9	13.7	35.3	100.0

Source: Compiled from field study 2017

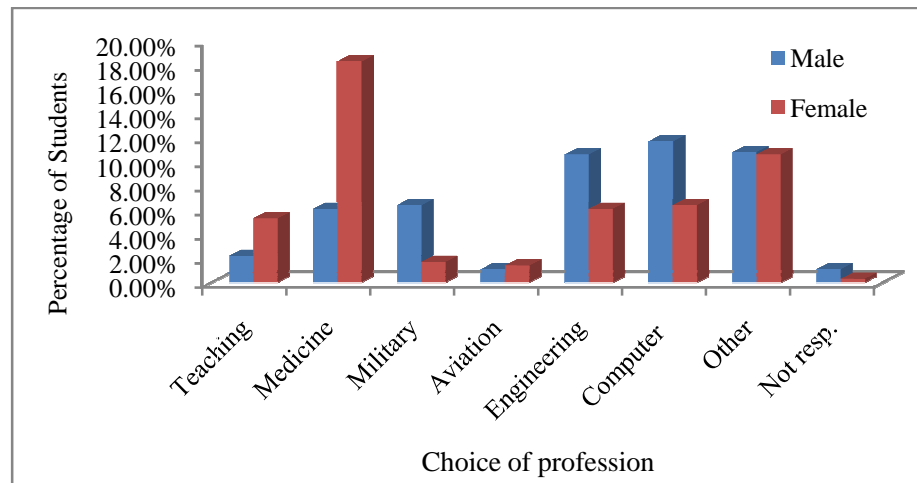
Some teachers (13.7 per cent) mostly from public schools believe that women lack confidence, IQ or stamina needed for doing well in science subjects. This type of reasoning is depressing to hear from teachers. S.Venu Vardhan, a male teacher from BVB who teaches Telugu says that there is a lack of mental strength and confidence in women. According to K. R. Nath, a Mathematics teacher of the KV “social phobia, shyness, inferiority etc” are the reasons for women lagging behind in science. V. Surya Kantham, a female teacher from JNV thinks that “girl’s IQ is lower when it comes to science and technology”! V. Gangadhar Rao, a science teacher of the KV who has been working for last 27 years observes that “for girl children there is no sufficient encouragement from parents to study science at graduation level.” C. Padmaja, another female teacher from the JNV who teaches English feels that “perhaps science is not in the interest of the girls”. Many others (23.5 per cent) believe that girls needs to be encouraged more in both home and school as lack of interest of parents and proper encouragement and exposure restricts their achievements in science. M. Nalini Reddy, a senior English teacher from BVB has explained it well; she says that “At the basic level (higher secondary) girls do well; as they go to higher studies, lack of exposure, encouragement and support from family impacts their growth in Science” (field study 2017).

6.1. Students' Subject Preference and Choice of Profession:

To understand whether girls give preference to math and science subjects and professions related to science, students were asked to answer a few questions. It has been observed from the data that more number of boys prefers Mathematics, Computers and more number of girls prefer language and literature, Social Sciences and also Science. It is indeed encouraging that girls in both public and private school prefer science over

boys. But in each of these schools, girls prefer medicine over engineering. A total of 18.3 per cent girls want to take up medicine and only 6.1 per cent wants to do engineering; and a 6.4 per cent wants to be computer engineers. In the choice of teaching profession girls are ahead. On the other hand boys are ahead in Engineering, Computers, Military and. In aviation girl's preference is more; the highest among all is from JHCS girls. But the percentage is negligible in military. To see their professional preference the table 5.8 is generated from the data:

Diagram 5.8 Choice of profession by student



Source: Compiled from field study 2017

There should be more encouragement to girls in these fields of professions which are still male dominated. While interacting with the students about their particular choice of a career, it came to light that a few male students seem to be influenced by their fathers' professions. For example, a student whose father works in military chooses military as his prospective career.

The gender gap in computer literacy is wide which has been discussed with facts in the previous chapter. It is very important to be computer literate in the modern world to be able to get even a petty job. It has been introduced in the school curriculum as a subject. To understand the interest in the subject a question is incorporated in the questionnaire whether they like to use the computer daily and how many hours of the day is spent in front of computer. The question is not specific to whether they surf the internet, or use social media, or practice the school syllabus; it is a general question. But it is found that female students are mostly using computers for one hour a day (28.6 per

cent) which is more than their male counterparts. But boys use it for longer time per day than girls do as the diagram shows; only 5 per cent girls use it for more than two hours as against 10 per cent boys. Generally girls spend more time spending domestic chores. Even though boys also can do these types of jobs they are not associated with these kinds of jobs integrally and most of the parents also don't expect boys to do this kind of jobs.

6.2. Gender Role Stereotyping in Sports:

To understand how children spent their time after coming back from school, what kind of games and sports they play, a question was asked to them. In the society, there is a division between what a girl usually plays and what a boy plays. Most of the time girls are seen to play indoor games like badminton, tennis, kabbadi and board games etc, while boys go out to play cricket, boxing, wrestling and other kinds of outdoor games. The schools also keep provisions separately for boys and girls. From the responses received from the students, it is found that boys go out to play more than girls (21.9 per cent); while girls prefer to stay at home more than boys (27.8 per cent). When asked about activities students say that they go for different types of activities including tuition.

Children should take part in activities, games for the sake of health and wellbeing but the society puts norms what kind of games should be played by girls or boys. These sports and activities in the society are divided along gender lines. To understand what kinds of games and sports impress them, a question was asked; and it is found that girls are found to be engaged in bicycling, badminton, tennis, and with less adventurous sports like boxing, wrestling while boys like to play and watch cricket and volleyball, car racing etc. that they expressed in other category. Gender role stereotyping in games and sports restricts abilities. Till recently cricket was a gentlemen's game, but slowly women teams have been formed; in wrestling, boxing etc. women are slowly showing their interest. The table 5.8 shows responses of students on what kind of games they play.

Table 5.8 Games played by the students (per cent)

Gender of student	Bicycling	Badminton	Tennis	Boxing	Wrestling	Other	Total
Male	10.3	13.3	1.4	2.2	3.3	19.4	50.0
Female	10.8	27.8	3.9	0.8	0.3	6.4	50.0
Total	21.1	41.1	5.3	3.1	3.6	25.8	100.0

Source: Compiled from field study 2017

The other category for boys mostly includes cricket and volleyball as these two options were not kept in the question. Most of the boys choose this. The schools also draw line between boys and girls when it comes to sports and activities. Cricket and hockey as supposed to be more strenuous are not kept for girls in schools. Indoor games and outdoor games like kabbadi and kho-kho are mostly played by girls at school. It is found from the responses of teachers that even in school also girls are trained mostly in indoor games. So the institutions carry forward for the traditional stereotypes related to boys' and girls' games and other activities.

7. Students' General Idea on Gender Sensitive Issues

Of late, a few movies have become very popular because of their non stereotypical presentation of women in different fields. Hindi movies like *Mary kom* and *Dangle* focus on giving equal importance by recognising talents of women in fields such as adventurous sports like boxing, weightlifting which have hitherto been considered mostly as male domain. From the feedback received from the teachers there are more number of female teachers than the male teachers who have watched these type movies and also encourage students to watch them. Sama Sultana, an English teacher from JHCS says that "I always encourage the class to watch such movies". Students are asked to give their comments on these movie/movies, if they have watched it. The responses are divided in a few broad categories and presented in the table 5.9.

Table 5.9 Students' comment on *Mary Kom* and *Dangal* (per cent)

Comments/ remarks by students	Male	Female	Total
It is about women empowerment	8.1	5.8	13.9
It is about gender equality	4.2	8.9	13.1
It is a girl centric movie/importance of a girl in the society	8.6	6.4	15.0
Girls are encouraged to take part in adventures sports	4.7	2.2	6.9
Girls are encouraged to struggle hard to succeed in life	2.2	4.2	6.4
No comments	1.7	2.2	3.9
NA (these students have not seen the movies)	11.4	15.6	26.9
Other comments	9.2	4.7	13.9
Total	50.0	50.0	100.0

Source: Compiled from the field study 2017

The male student's comments are mostly general in nature even though they have used words like women empowerment and girl centric etc. Very less per cent of boys (4.2) and highest number of girls (8.9) used the word gender equality about these movies. Females seem to be more understanding of gender sensitivity. The students are no doubt familiar with words associated with gender equality and women empowerment. When asked to define what they think about gender equality, students have different versions of it, some say it is about equal opportunity to both the genders, some say it is about equal treatment to both the genders while some think that gender equality is the equality between male and female. Archi Halder of class IX, BVB defines it as "everybody has equal rights irrespective of gender, caste, creed, religion etc." Tusar of class X, JHCS says "gender does not dictate what a person can or cannot do." A very mature observation by Tusar! Gender equality indeed means what he defines; there should not be any kind of constraint on an individual because of gender. The analysis of students' general beliefs about gender shows that there are still some biases about gender and gender roles persist among the respondents. Both students and teachers views are gendered to some extent. Respondents from the private schools are relatively free from these biases to some extent.

Section-III: An Assessment of Gender Role Portrayal in the Textbook by the Respondents

After the analysis of the English language textbooks from a gender point of view, it has been found that, although modified by including some topics and issues on gender, the books are still carrying gender role stereotyping and biases in a subtle manner. The male characters are in-proportionately higher than female characters. Subjects and themes are mostly male oriented. To make the analysis based on facts, students' responses and teachers' views are of utmost importance.

8. Students' Assessment of Gender Role Portrayal in the Textbook

The students of class VIII, IX and X are given a few direct questions to be answered from their respective English language textbooks. The answers received from them are presented in this part of the analysis. It is important to mention here that students of class VIII in the two private schools follow a textbook published by Oxford publication. If time and place permit, these sections of students' responses would be presented separately.

8.1. Students' Favourite Character from the Textbook:

In the textbooks there are supposed to be a host of characters male, female and other characters. Other characters mostly include animated character like animals, ghost, birds etc. Sometimes these characters are being attributed human qualities by attaching the tag of male and female gender to them. However, the answers given by the students to the question, only male and female or other category are selected and put as options. The frequent recurrence of a certain category as answer means the presence of that category in maximum number in the textbook. Students were asked to name the favourite character from the textbook and to write a few qualities that impress them. Most of the students are seen promptly choosing a male character and describes qualities associated him. Khushi Jain from Class IX of JHCS picks up the character of Gaston from the English language textbook and mentions his qualities as intelligent and funny; B. Raja Vamsi of class X, KV chooses Jacopo and Nicola for their patience, smartness and hard work. The table 5.10 shows the choices made by the students in this regard.

Table 5.10 Students' favourite character in the textbook (per cent)

Gender of student	Class	Male character	Female character	Other Character	Not resp.	Total
Male	8th class	29.4	3.9	1.1	0.0	34.4
	9th class	26.7	4.4	1.1	0.6	32.8
	10th class	26.7	6.1	0.0	0.0	32.8
	Total	82.8	14.4	2.2	0.6	100.0
Female	8th class	22.8	5.0	3.3	1.1	32.2
	9th class	16.7	13.9	2.2	1.1	33.9
	10th class	24.4	8.3	0.0	1.1	33.9
	Total	63.9	27.2	5.6	3.3	100.0
Total	8th class	26.1	4.4	2.2	0.6	33.3
	9th class	21.7	9.2	1.7	0.8	33.3
	10th class	25.6	7.2	0.0	0.6	33.3
	Total	73.3	20.8	3.9	1.9	100.0

Source: Compiled from the field study 2017

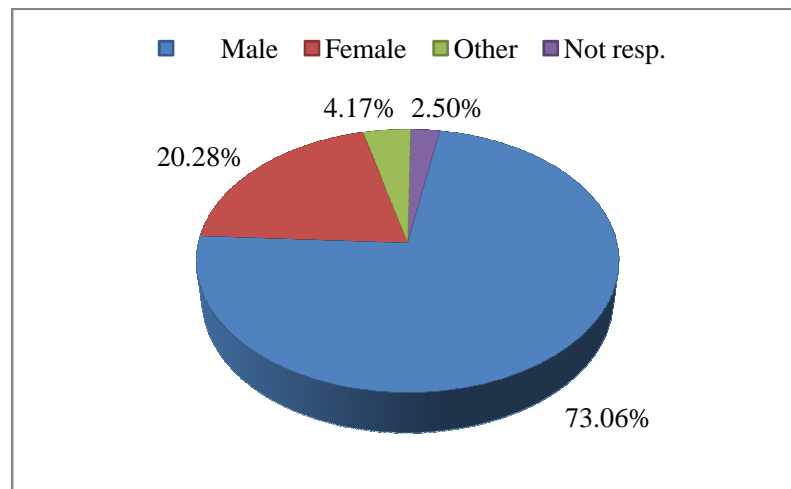
A huge percentage of students (73.3 per cent) write the name of male characters; only 20.8 per cent mentions female characters. 82.8 per cent male students write male characters and only a 14.4 per cent writes about a female character. From the side of the female students, a total of 63.9 per cent writes about male character and a mere 27.2 per cent mentions female characters. This brings home the fact that books are filled with male characters, description of male characters are very attractive to the students.

The students have also mentioned their specific qualities like intelligence (27.8 per cent), kind heartedness (53.1 per cent), and good looks (3.9 per cent) adventurous or playful nature (9.4 per cent) and for other qualities (8 per cent). All these qualities are attached to the character they like and since majority like male characters these qualities are also mostly associated with the men of their choice. There is less visibility of female characters in the narration. The assessment is almost same for all the three classes as can be seen from the table.

8.2. Inclusion of Main Characters/Protagonists in the Textbook:

On being asked to mention at least four main characters or protagonists of different stories/prose lessons, the responses received from the students show hugely overloaded male characters in the textbook. In all four questions percentage of male characters are more than three times than the female characters. One of these four responses is shown in the diagram 5.9.

Diagram 5.9 Main characters/ protagonists from the textbook



Source: Compiled from the field study 2017

It is needless to say that, in spite of revisions of the books after 2005, when recommendations of the NCF 2005 asked to include gender sensitive materials, the current books are not able to reflect it. The students find more male characters as protagonists; the analysis of the books by the researcher also shows the same result.

8.3. Inclusion of Humorous and Adventurous Characters in the Textbook:

Not only the central characters but also many other important aspects or shades of a character are mostly male; it is found that female characters having shades of humour,

playfulness, activeness, adventurous nature are getting less importance, and almost absent in the texts. Characters with various dimensions are always associated with male. Almost 74 per cent of students say that male characters are portrayed as humorous and adventurous in the textbooks against 19 per cent and 16 per cent who says the same about female characters in their textbooks respectively.

8.4. Inclusion of Famous Personality and Role Model in the Textbook:

The textbooks include small biography, career sketch or a part of autobiography of important role models from the society for the students to be familiar with their lives and to draw inspirations from. Students mention the name of a famous personality given in the textbooks. There are personalities like APJ Abdul Kalam, Nelson Mandela, Mahatma Gandhi, Waraigi Mathai, etc. in the textbooks. Apart from that there are several personalities from world politics, sports and games, science.

To see the visibility of famous women personalities, students were asked to name a famous personality from their textbooks where responses are again heavy on male side. Only around 17 per cent students wrote the names of women personalities against a huge majority of 76 per cent who mentioned famous male personality. Same is true for choosing their role models from the textbooks. It can be observed that there is under representation of women in the text, students are at a loss while choosing name of famous women role models as it can be seen from the table 5.11.

Table 5.11 Students' choice of role model from the textbook (per cent)

School	Gender of student	Male role model	Female role model	Other	Not resp.	Total
BVB	Male	28.6	13.5	0.8	2.4	45.2
	Female	34.9	14.3	0.8	4.8	54.8
JHCS	Male	38.9	3.7	1.9	16.7	61.1
	Female	11.1	16.7	1.9	9.3	38.9
JNV	Male	41.1	8.9	0.0	0.0	50.0
	Female	40.0	7.8	0.0	2.2	50.0
KV	Male	32.2	13.3	0.0	4.4	50.0
	Female	38.9	7.8	1.1	2.2	50.0
Total	Male	34.2	10.8	0.6	4.4	50.0
	Female	33.6	11.4	0.8	4.2	50.0
Total		67.8	22.2	8.6	8.6	100.0

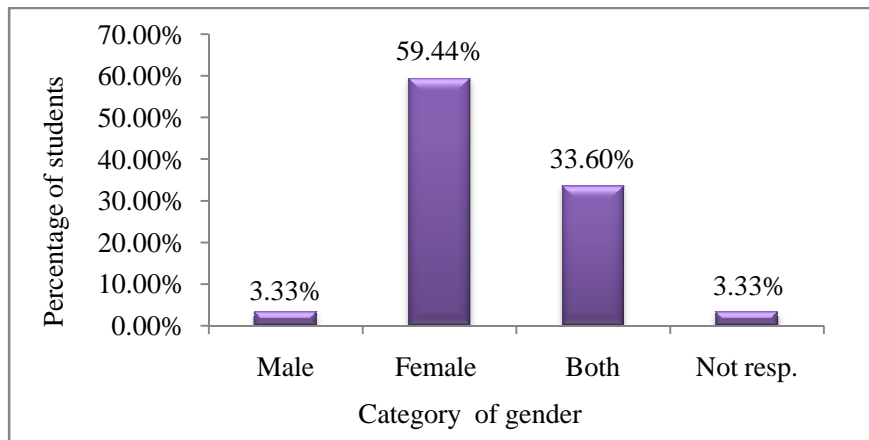
Source: Compiled from the field study 2017

The highest number of male names for the role model comes from JNV (81.1 per cent) followed by KV (71.1 per cent) and the biggest female group who mentions male role models comes from the JNV (40 per cent). BVB has mentioned about female role models (27.8 per cent) and JNB (16.7 per cent) and JHCS and BVB (private schools) girls have mentioned more about female role models than their counterparts in the other two schools (public schools). For the male students, there is very less preference for female role models which is clearly seen in their scanty data. But it is expected of the textbooks to include more women role models as it is encouraging for all the students, as almost 86 per cent students expressed that it is really encouraging for all even though a small sections of the students believe that it is encouraging for girls only.

8.5. Portrayal of Gender Role Division in the Textbook:

Another set of direct questions were asked to the students about gender role portrayals in the textbooks. To the question of what category of gender is seen more in household work like cooking, making tea and serving in the textbook, the responses are found to be more number of female characters. 59.44 per cent students say that female characters do this thing more often in the textbooks as against only 3.33 per cent who think that males also do this in the textbook. 33.60 per cent think that both the genders are equally employed in this type of jobs in their textbooks.

Diagram 5.10 Gender role division of household activity in textbook



Source: Compiled from the field study 2017

Data show that male gender is mostly seen in various professions like scientist, players, pilots in the textbooks; the students' responses are saying that as 52.50 per cent students think that male characters are given various kinds of professions, although 44.44

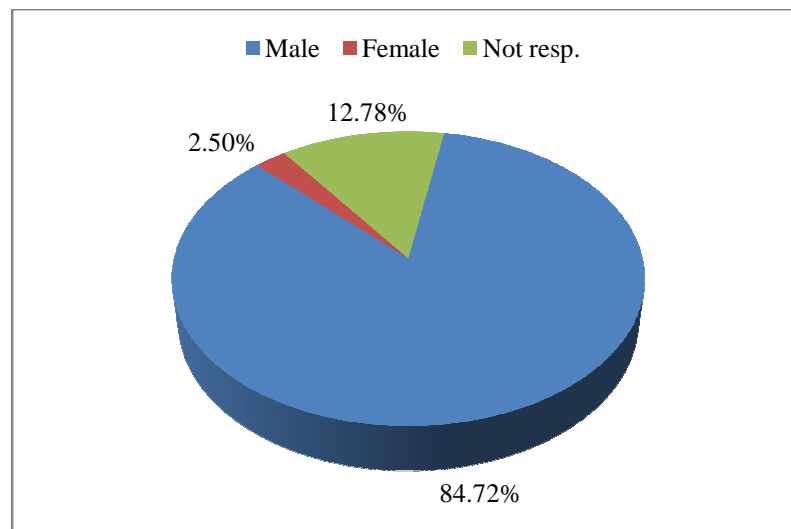
per cent says that they see both male and female in this category of content. There has been a clear role division in the textbook; it is portraying women in the domestic realm and men in public domain. This stereotypical role presentation is very much present in the textbooks.

According to the students, only 3.33 per cent male are seen doing household work, this gives a clear indication of gender bias present in the textbooks. Earlier in this chapter, it has been found that majority of these students still feel that women are good at household work and not enough good at science and math subjects. The books are not able to set any example of equality in this regard.

8.6. Inclusion of Authors in the Textbook:

A key ingredient of the textbook is the contributors or the authors of the contents, which are selected, edited and published by the NCERT and CBSE for the students to read in the school. In almost all the lessons, the authorities have mentioned the original authors of a text narrative or a poem. Inclusion of women authors is an important aspect of gender equality of a text, the diagram 5.11 shows students' responses on it.

Diagram 5.11 Inclusion of authors in the textbook



Source: Compiled from the field study 2017

There is again female under-representation in the textbooks as evident from the result. The students have commented on this aspect of their textbooks. K. Shirisha of class X, BVB comments that “more women authors should be included in the textbooks so that we get a woman’s perspective on various issues”. B. Akshitha of class IX, JNV

comments that “we as girls feel more inspired by reading their stories and lessons.” B. Raja Vamsi of class X, JHCS says that it is really monotonous and boring to read writings of only male authors in the textbooks. The teachers’ view on this is also same. A huge majority of teachers say that it is important to include women authors more and more to reflect gender equality.

The data analysis shows that the textbooks of English languages are not able to portray women at par with man. The gender roles are portrayed stereotypical ways. Women are underrepresented in every aspects of importance. The male category of gender is overpoweringly present. The books are meant for students and each story and lesson impresses upon the minds of the students. The gender biases hinder the books to reflect gender equality.

8.7. Students’ View on Reflection of Gender Equality in the Textbook:

Students are familiar with the term gender equality, even though they may not have a fair idea on this. Their definition of it varies; some say it is all about equal opportunity to boys and girls and some say it is about giving equal rights to both the genders, more than 50 per cent say that men and women should be equal in the society without discriminations. On being asked a very direct question, whether their English Language textbooks exhibit gender equality or not, a total 40 per cent of the students say that the books reflect gender equality, rest of the students do not agree with it and say that the textbooks are not reflecting gender equality at all.

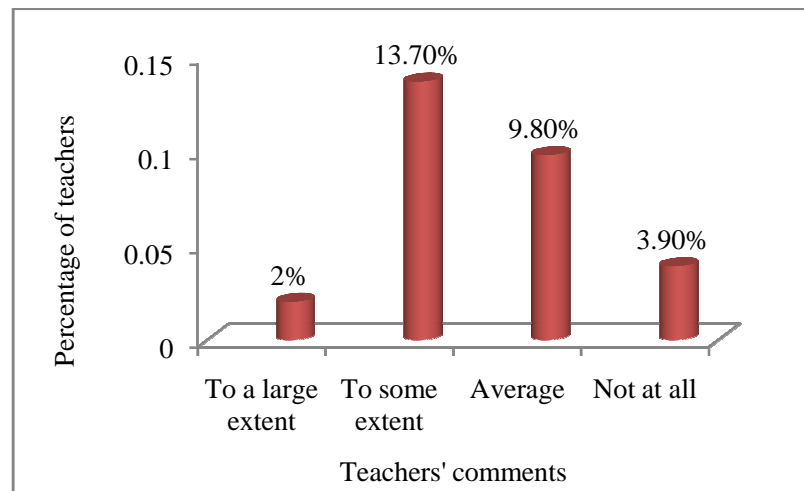
9. Teachers’ View on Reflection of Gender Issues in the Textbook

It is imperative to have teacher’s views on how gender is reflected in the textbooks, since there are altogether 15 English language teachers in the sample of total 51 teachers. Sometimes analysis is done subject wise also rather than school wise. The teachers have been asked various open ended and closed ended questions on gender role portrayals in the English language textbooks. Teachers have expressed that the books do not exhibit enough role models and representative figures of famous women. According to the majority of English language teachers, the textbooks have included women role models only averagely (15.7 per cent). When talking to the English teachers, it has been revealed that it has been a nagging problem in English language textbooks where women representation is always less than men.

Teachers are of opinion that overall visibility of women in the textbook is a matter of great concern. And 11.8 per cent teachers opine that women are just invisible in the textbooks. There is very less presentation of women character in the textbooks. A total of 25.5 per cent teachers say that women are visible in the textbook, 41.2 per cent thinks that women are averagely visible, although a 5.9 per cent says that they are highly invisible. As far as English subject teachers are concerned, they think that women are visible (5.9 per cent) and averagely visible (17.6 per cent) in the textual narrative and illustrations. Manju Osman working in JNV as an English teacher feels that there is a need to change the mindset of the male society and lessons should be included keeping this fact in mind to make a textbook reflect equality of gender.

Teachers have responded to the question of stereotypical presentation of women characters in the textbooks, whether portrayal of gender roles are presented stereotypical or non stereotypical ways, and to what extent and degree a woman is seen engaged in activities like cooking, cleaning and caring and sharing. The responses of the close ended question are captured in the diagram 5.12. Here only English language teachers' opinions are collected as the study is specifically focused on English language textbooks.

Diagram 5.12 Women in stereotypical roles in English language textbook



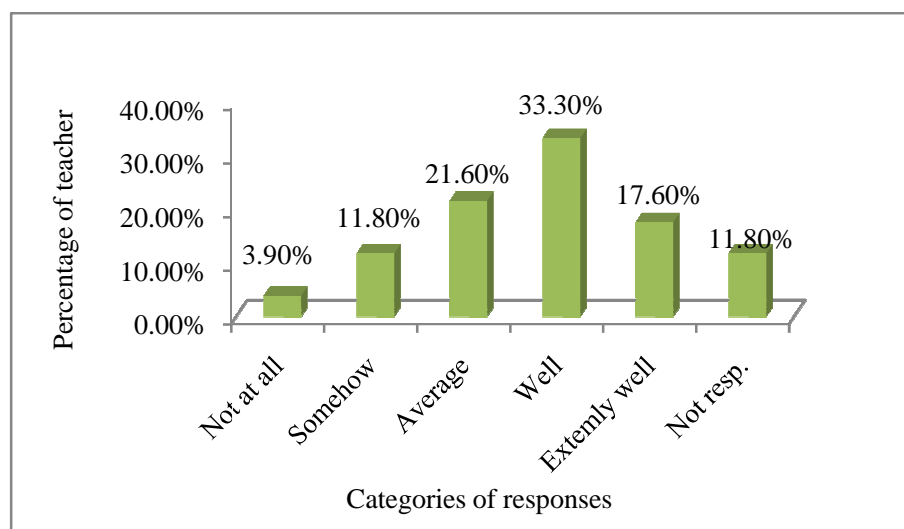
Source: Compiled from the field study 2017

Women are not being attributed leadership qualities in most of the stories and lesson; the male characters always take frontage in group activities and games. The data

collected from the teachers in this regard show that only to some extent (19.6 per cent) the English language textbooks are exhibiting leadership qualities for girls.

Teachers' overall assessment of textbooks shows the presence of all kinds of gender biases in the textbooks. Needless to say that gender biases restrict a book to reflect gender equality. So a direct question was asked to the teacher whether the content of the textbook reflect the much needed gender equality or not, and their responses are given in the diagram 5.13.

Diagram 5.13 Teachers' view on reflection of gender equality in the textbook



Source: Compiled from the field study 2017

Only 33.30 per cent teachers say that the books are doing it well in reflecting gender equality in the content. Science teacher V. Gangadhara Rao of KV has a long career record; he has a piece of advice to offer in this regard, he says that “the textbook framing committee should be headed by women with a democratic frame of mind”.

There is a difference of opinion between teachers of private and public schools. The data show that 19.61 per cent of public school teachers and 13.75 per cent of private school teachers think that the books are reflecting gender well enough. Again 11.76 per cent public school teachers and 5.88 per cent private school teachers think that books are reflecting gender equality extremely well.

Apart from the textbooks showing gender biases in an overt manner, there is some hidden gender biases within the school set up that needs to be discussed.

9.1. Gendered Division of Sitting Arrangement and Group-making in the School

Children's gender attitude is shaped by the society. Home, family and school influence the students to do a certain thing in a certain way which in turn becomes a habit. In school, there exists a hidden curriculum which is gendered. Differentiated games and activities for boys and girls also perpetuate gender stereotypes. The sitting arrangement in the school is often seem to be categorical. The teachers' responses in this regard are presented in the table 5.12.

Table 5.12 Formation of groups and sitting arrangement in school (per cent)

Group making					Sitting arrangement		
School	Random	Gender based	Merit based	Total	Gender based	Mixed	Total
BVB	13.7	2.0	9.8	25.5	13.7	11.8	25.5
JHCS	23.5	2.0	2.0	27.5	7.8	19.6	27.5
JNV	11.8	5.9	2.0	19.6	19.6	0.0	19.6
KV	23.5	0.0	3.9	27.5	23.5	3.9	27.5
Total	72.5	9.8	17.6	100.0	64.7	35.3	100.0

Source: Compiled from the field study 2017

Altogether 64.7 per cent teachers say that in their classes sitting arrangement is gender based, and 35.3 per cent teachers follow a mixed sitting arrangement in the class. For different kind of class activities and projects, teachers have to make groups for which the selection is gender based many a times. The majority of the teachers says they follow a random selection in this regard. The NCF 2005 has recommended for doing away with the hidden curriculum, it asked for a gender sensitive pedagogical practice. These types of subtle and hidden gender biases discriminates girls in educational institute.

Section-IV: Impact of Textbooks on Students' Understanding of Gender

The textbooks reflect gender in a stereotypical way, as it is found from the inputs given by the students and the teachers. Woman is still being given a subordinate position, and male dominate the important characters in the textbooks, the male author abounds, female author is negligible in the textbooks. The impact of this on the students needs to be understood. The NCF2005 recommended for a "critical pedagogy" to address inequality– issues like gender, caste, religion needs to be discussed in the classroom for an broader understanding of these societal issues (NCERT 2005, 24). Based on the a few

gender stereotypes present in almost all the textbooks, a few questions were asked to students. The responses have been analysed to see the impact of these on students.

10. Title and Identity

There is an identity crisis for women in general, traditionally, after marriage the title of the husband becomes her new identity. The textbooks also portray women under the shadow of her husband. How do the students react to it? Whether this change of name is justified in their views or not? Should it be continued the same way or not? As a response to this question, 18.9 per cent students show their confusion by being not sure of that. A few (5.3 per cent) did not answer; the table 5.13 shows some of the reactions of the students in the form of comments.

Table 5.13 Students' response on married woman's title (per cent)

Gender of student	Yes			No	
	It increases women's respect in the society	It is the most formal way of writing	Married women should write like that	Women have the freedom to choose	Women should use own name
Male	8.1	2.2	2.5	4.4	14.4
Female	4.7	0.8	3.9	3.3	25.3
Total	12.8	3.1	6.4	7.8	39.7

Source: Compiled from the field study 2017

There seems to have confusion among students how to justify this. There are many who did not comment, some just replied in yes or no. There is a difference of opinion between public and private school children. In public school, 21.7 per cent believe (including 7.8 per cent female) that it is respectful to use husband's name, against negligible per cent of private school children. But the number of boys is less who thinks that women can use their own identity. After all, the society is male dominated. On the other hand, more private school students believe that women should use their own names and she has the freedom to choose whatever she likes. K. Shirisha of class X, BVS has expressed her dissatisfaction saying that "in each story, a woman is introduced by her husband's name, instead of her own identity." Mahima Reddy of Class X, JHCS thinks that "girls have to fight for this."

The teachers have been asked the same question to know their opinion on this issue. The majority of the teachers, including female teachers believe that using the husband's title increases women's respects in the society. Ms. Vibha Roy, a social

science teacher from BVB believes that “this is the culture of our society” and feels that the question itself is irrelevant. On the other hand Ch. Surya Kumari from the same school believes that it is a wrong way of writing a female married woman’s name and teachers can correct these types of examples in the textbook. For Ms. K. Poornima of JNV, this is only a way of identification which “does not affect woman in any way”.

Table 5.14 Teachers’ response on married woman’s title (per cent)

Teachers’ comment on married woman’s title				
School	Lowers self confidence of girls	Increases women’s respect	Not sure	Total
BVB	11.8	11.8	2.0	25.5
JHCS	7.8	17.6	2.0	27.5
JNV	5.9	9.8	3.9	19.6
KV	9.8	15.7	2.0	27.5
Total	35.3	54.9	9.8	100.0

Source: Compiled from the field study 2017

To tackle some rigid gender issues in the textbooks, teacher’s intervention is required in a gender positive way. The NCF 2005 has asked for it. The NCERT provides for different types of orientations programme including gender sensitisation programmes for teachers. On being asked about this, half of the teachers said that they had attended such programmes among which the teachers of the public schools form the majority.

10.1. Position of Women Characters in the Textbook:

There is another question projected towards students to understand how they react when women are seen giving negligible position in the textbook. The position and status of women in the society today is definitely better and more advanced. How students feel, when women are not given an equal status at par with men in the textbooks, the responses are presented in the table 5.15.

Table 5.15 Students’ response on subordinate position of women (per cent)

Gender of student	It is fine	It is not fine	It is just a story	Not resp.	Total
Male	8.9	16.1	21.1	3.9	50.0
Female	5.3	23.1	21.1	0.6	50.0
Total	14.2	39.2	42.2	4.4	100.0

Source: Compiled from the field study 2017

A group of students (14.2 per cent) believes that there is nothing wrong with women having a subordinate position in the textbook. The KV female and JHCS male groups are more vocal about this. There is another group who believes that it is not good to have women in subordinate positions (39.2 per cent) and the majority of students in this group are from private schools (42.8 per cent). Yet another group (42.2 per cent) thinks that it is just in the story, and so does not matter much! Mahima from class X, JHCS thinks that “after reading the textbooks, it will be impressed in people’s mindset that girls are nothing compared to boys.” So there are wide variations in the opinions of the students. But it is noteworthy here that there are more females than males who believe that it is not good to give women subordinate positions as put by Megha from class IX, JHCS “it is the way society perceives women”.

There are a few students who comment that this is discriminatory towards girls. Many others feel that both girls and boys should be treated equally. There are a few others who comment that it is sad; some say that reading influences the views of people; some say that it bothers them etc. Another group (6.7 per cent) comments that it does not matter as it is happening only in a story.

The majority of teachers believes that textbooks under representing women impacts the girls negatively, while some teachers think that it is not so. Some teachers are not sure about this impact. The table 5.16 shows a comparative analysis of teachers’ reactions.

Table 5.16 Teachers’ view on impact of under-representation of girls (per cent)

School	Gender	Positively	Negatively	Not Sure	Not resp.	Total
Public	Male	4.2	25.0	20.8	8.3	58.3
	Female	16.7	16.7	8.3	0.0	41.7
	Total	20.8	41.7	29.2	8.3	100.0
Private	Male	7.4	3.7	11.1	0.0	22.2
	Female	22.2	40.7	14.8	0.0	77.8
	Total	29.6	44.4	25.9	0.0	100.0
Total	Male	5.9	13.7	15.7	3.9	39.2
	Female	19.6	29.4	11.8	0.0	60.8
	Total	25.5	43.1	27.5	3.9	100.0

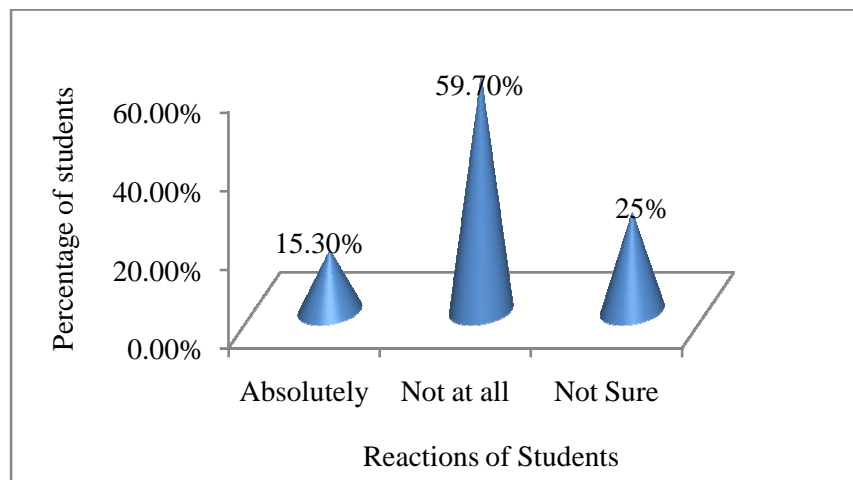
Source: Compiled from the field study 2017

M. Prasad teaches Hindi in JNV, he says that this practice makes girl think that they are the only care taker of the family. Ms. Suman Thakur of JHCS also says that it creates an impression in the young minds that girl's first and foremost responsibility is household work. For Surya Kumari and Anita Kumari of BVB, it should be made clear to the girls that women are capable of multitasking. Ms.Vibha Roy of BVB has suggested that examples of girls doing car or bike repairing should be included in the textbooks to show women's capability.

10.2. Decision Making Capability of Women in Textbook:

The books impart knowledge through facts and fiction. Students learn this from their textbooks. English literature or any other literature presents a virtual world through stories and fiction which may be true or unreal, but there is a message in it for students to learn from. What is the message here when the book show men taking all the important decisions in the textbooks? Do students understand that it is only a story or do they think that it is the only way of life, especially in a society where women in political and economic participation is less than men? The diagram 5.14 shows the responses of students to the questions whether men should take all the decision in the textbook.

Diagram 5.14 Students' response on men taking all decisions in textbook



Source: Compiled from the field study 2017

Majority of the students (59.70 per cent) think that it is not correct that men only always take important decisions, but a good number of students (25 per cent) are not sure about it; and 15.30 per cent students think that there is nothing wrong if men take important decisions.

Some students comment that men are naturally good at taking decisions (6.9 per cent). Some students comment that women have the ability to take decisions, hence chance should be given to them (38.3 per cent); Some others comments that both men/women should take part in taking decisions as they are equal (9.7 per cent). For some, men are good at taking decisions (6.9 per cent) and for a few others there it is only a story in the textbook, not reality hence it really does not matter (from data analysis, table not presented here). A male student (name not mentioned) opines that inequality starts from the lesson itself.

The gender disparities reflected in the textbooks are not good for the proper development of the psychological wellbeing of the children. The mutual respect towards opposite sexes should be developed in a positive way when both the genders are given equal place in the society. Women being marginalised in the textbook might have a negative impacts in the minds of the young boys in the class in this regards teachers expresses their concerns through various comments, though majority of them have either not responded or not sure about it. But the majority of the teachers believe that this is not good for the society. Ch. Surya Kumari who teaches Social Studies in BVB has pointed out to the gap of male-female sex ratio to hint at the discrimination of a girl child in the country today.

Section-V: Policy Related Recommendations by Teacher Respondents

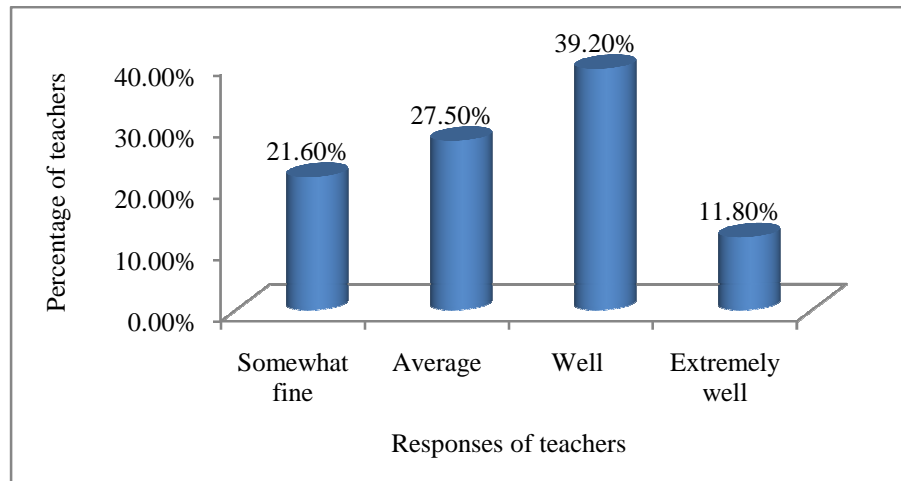
Many teachers have been working in the schools for many years. Many of them have attended several in-service programmes recommended by the government, the NCERT and many other private organisations. Their opinions on a few questions regarding the latest revision of the current textbooks, gender issues in them, the methodological and textual recommendations have been analysed here.

11. Revision of the Textbook:

The revision of the textbooks was done after NCF 2005 recommendations for it. The NCERT gave suggestion to make the study material gender sensitive for the school education and student centric; following this, there has been a revision and up gradation of all the textbooks for all the classes. Teacher's opinion on this regard is genuinely necessary as there are many teachers who are working for several years in the schools. When asked whether the latest revision is more students centric and relevant to the

contemporary needs of the society, the responses of the teachers vary to a large extent. It is important to state here that the latest revision of the books include a few girl child and women oriented concepts and lessons. The diagram 5.15 shows Teacher's responses on this aspect:

Diagram 5.15 Teachers' response on the latest revision of the textbook



Source: Compiled from the field study 2017

The opinions are ranging from well (39.2 per cent), average, somewhat fine and extremely well (11.8 per cent) in descending order. The difference of opinion between two managements of schools differs slightly. Ms. R. Shalini Nair who teaches English in BVB says that “Textbooks should present the role of men and women equally. Literary works of men and women should be equally distributed in the textbooks”. M. Nalini Reddy, a senior faculty of English who has been working in BVB for last 23 years and currently holding an administrative position in the same school says that:

In class IX and X particularly, except in MCB, where Wangari Maathai and the Ponnimanthuri village are mentioned, there is hardly any women protagonist. In class IX Sudhamurthy's story reflects a women writer and a character, otherwise representation is marginal. Conscious gender balancing is recommended (Field work 2017).

Teachers have shown their dissatisfaction about the ways the content of the textbooks are concerned. Their opinions on presentation of gender issues in the current textbooks have already expressed in the previous section. Less than half of the teachers collectively feel that the books are promoting gender equality well, 20 per cent feel that it is averagely done, no extra effort is being given to improve gender equality.

It is important to mention here that the English language teachers include a few teachers who teach in primary classes, whereas the study's main concern is to examine textbooks for secondary classes. Anunidhi Sharma, a primary English Teacher of JHCs says that in the textbooks of lower classes there are chapters on different women role models like Bachendri Pal and Indira Gandhi. Ch. Sri Sudha, an English teacher of the BVB School leaves it to be decided by the well experienced educationists. M. Nalini Reddy, the English teacher from BVB says that "I don't think much thought has been given to gender sensitisation in the textbooks". Another English teacher from BVB Ms. K. Roy thinks that textbooks must be improvised to make it gender equal. Ms. Shama Sultana from JHCS says that some lessons are gender inclusive. However, the opinions again vary between two sets of school teachers. More number of public school teachers (27.45 per cent) think that gender issues are well tackled in the textbooks than their counterparts in private school (17.65 per cent).

12. Teachers' View on the Present Education System

As a response to another question whether today's school education is gender sensitive, the teachers have expressed their views which are presented in the table 5.17.

Table 5.17 Teachers' view on the present education system (per cent)

School	Is education gender sensitive today?						Total
	Not at all	Somewhat	Average	Well	Extremely well	Not resp.	
BVB	9.8	3.9	7.8	0.0	3.9	0.0	25.5
JHCS	11.8	7.8	7.8	0.0	0.0	0.0	27.5
JNV	0.0	2.0	3.9	9.8	0.0	3.9	19.6
KV	7.8	5.9	2.0	5.9	3.9	2.0	27.5
Total	29.4	19.6	21.6	15.7	7.8	5.9	100.0

Source: Compiled from the field study 2017

Majority of the teachers (29.4 per cent) think that today's education system is not at all gender sensitive which is very depressing indeed.

13. Teachers' Recommendation

Teachers have been asked various questions about how to tackle gender issues within and beyond the textbook. The teachers have given various suggestions which are categorised in two main heading— methodological recommendations and revision/up gradation of the textbooks.

13.1. Methodological Recommendation:

When asked how they would present a piece of writings where gender bias is present, the teachers gave a variety of techniques. Some in the private schools feel that doing a role-reversal activity in the class is a good idea. Some say that lots of examples of successful women should be described in the class to counter balance gender bias; some say it is important to tell the students that it is now the time has changed and women's status in the society has also improved. The table 5.18 shows a few recommendations in form of comments.

Table 5.18 Teachers' recommendation to tackle gender bias in a lesson (per cent)

School	Talk to the children that all are equal	Do not appreciate gender bias at all	Put it in a positive way by giving examples	These situations are rare	Not resp.	Other	Total
BVB	30.8	0.0	38.5	7.7	15.4	7.7	100.0
JHCS	7.1	14.3	21.4	0.0	57.1	0.0	100.0
JNV	10.0	0.0	10.0	0.0	80.0	0.0	100.0
KV	21.4	7.1	7.1	0.0	64.3	0.0	100.0
Total	17.6	5.9	19.6	2.0	52.9	2.0	100.0

Source: Compiled from the field study 2017

This is a kind of methodology the teachers follow in the class, if there is gender bias or stereotype in any lesson, the teachers interpret it in a positive way by talking to the students and giving examples of successful women. A female Social Science teacher of BVB school Ms. Hina Ali Khursheed says that "We equally emphasis on heroic deeds of both genders like Shivaji, Rani Laxmibai, Razia Sultana, Rudramma Devi etc." Ms. C. Padmaja, an English teacher of JNV says that if there is any gender bias, she criticises that and encourages and appreciates women's roles in the book. There are a few activities followed in the class like role reversals, a boy's role is given to girl and vice-versa, to make each gender feel equal. While talking to the students, it is found that this activity is followed very rarely in the schools, especially in the public schools. The data collected in this regard shows that less than 5 per cent teachers follow role-reversal regularly, 64 per cent teachers do it sometimes and 23 per cent never have done this activity in the class. The NCF 2005 clearly mentions the methodology of role reversal to be followed in the school to hint at the point that any role and activity can be played by both girls and boys. The teachers have not mentioned it anywhere.

13.2. Textual Revision:

Majority of the teachers agree that there are a few guidelines need to be followed in the textbooks to promote gender equality. A textual revision needs to be done including the following aspects

1. Inclusion of more women characters, drawn from different professional areas needs to be incorporated in the text. A total of 74.5 per cent teachers recommend for it.
2. Inclusion of women authors at par with male authors. Majority of the teachers (78.4 per cent) have asked for inclusion of women authors.
3. A total 86.3 per cent teachers have recommended for the inclusion of more statements about girls and more women oriented content and illustration.

13.3. Suggestion on Improving Textbook Content in a Gender Sensitive Manner:

Teachers have suggested a few things to revise the books so as to promote gender equality more efficiently, but it is disappointing to see that a large number of teachers, particularly from the two public schools preferred not to respond to the question. The table 5.19 shows their views.

Table 5.19 Teachers' recommendation on improving textbook content (per cent)

School	To motivate girls by highlighting their achievements in the text	To include lesson on women empowerment and gender equality	Contents should be updated regularly	To sensitise students about women atrocities	Other	Not resp.	Total
BVB	7.8	3.9	3.9	3.9	0.0	5.9	25.5
JHCS	9.8	2.0	2.0	0.0	0.0	13.7	27.5
JNV	0.0	3.9	5.9	0.0	2.0	7.8	19.6
KV	2.0	5.9	3.9	0.0	2.0	13.7	27.5
Total	19.6	15.7	15.7	3.9	3.9	41.2	100.0

Source: Compiled from the field study 2017

Dr. G.B. Mahesh Kumar, assistant head of JHCS has suggested including autobiography of women achievers. Social Science teacher Ratna Jaiswal from JHCS thinks that it would be good to “revise the books by highlighting the achievements of the girls to motivate both girls and parents”, and mentions an example such as the winners of Rio Olympics. V. Gangadhara Rao of KV has suggested making a woman as head of the textbook framework committee.

P. Vamseedhar of JNV feels that it is important to promote gender equality so that a human being can understand another human being! L.V.R. Prasad who teaches Hindi in JNV also stressed on including more women-oriented contents. Ms. M. Nalini Reddy, an English faculty opines that a conscious gender balancing is required through carefully selected pieces of literature where women take up varieties of professions to break stereotypical notions about women's limited professional engagements. Ms. Ch.Surya Kumari from BVB has been more concerned about the fact that in an ever-changing scenario of the society today, women's roles have been changed for better; hence there is an urgent need to include topics related to gender equality in the syllabus. She also says that more women oriented content in different fields like space, sports are required. According to Shalini Nair of BVB, along with women oriented contents, women oriented illustrations are also need to be included.

Doing gender justice to empower girls calls for an equal place in the society at par with boys, and so is in the textbooks. Many teachers believe that textbooks should highlight girls in main characters and in important roles for that reason. The table 5.20 shows teachers responses in this closed ended question.

Table 5.20 Teachers' response on gender injustice in the textbook (per cent)

School	Yes	No	Not resp.	Total
BVB	19.6	3.9	2.0	25.5
JHCS	17.6	9.8	0.0	27.5
JNV	2.0	13.7	3.9	19.6
KV	13.7	11.8	2.0	27.5
Total	52.9	39.2	7.8	100.0

Source: Compiled from the field study 2017

Some teachers believe that in the present day world when women empowerment is the talk of the town, women should get equal space in the textbooks. A. Jayaraju who teaches English in KV says that importance is given to only male characters in the textbooks, whereas the real need is to give more importance to the female characters. He also wants more women authors in the textbooks. Otherwise it is an injustice to the women. Many teachers from JHCs and BVB feel that a conscious gender balance is required, and the content needs to be improvised looking at the reality of the society.

However many other teachers, majority of who are from JNV and KV feel that girls are already empowered; and the textbooks are fine, only mindset needs to be changed as Manju Osman of JNV puts it “actually the need is to change the mindset of the male society, for that reason lessons should be included, no matter who writes”.

14. Summing Up

There are a few English language teachers who have been teaching in primary sections and are part of the sample respondents. According to them, the textbooks of English language for primary stages have been revised gender sensitively enough; there are lots of women role models and illustrations of women. But it is not the case with the textbooks for higher classes. The data analysis shows gender disparities in many aspects and gender role stereotyping is abundantly present in all the textbooks. When students read a story or a lesson, it leaves a long lasting impression in their minds, the characters have different shades, the children get impressed, but the important thing here is almost more than seventy per cent characters are male characters, be it main role, humourous or adventurous role, a computer savvy role or an active professional role.

There is no denying the fact that, there are a few lessons included from gender point of view in the latest revised editions of the books which are currently being used by the students; but it fails to give proper orientations towards gender issues to the students. Moreover, teachers attending special orientation course on gender sensitive education is a less in number. A lesson with some gender biases needs to be presented to the class with proper methodology, which very few schools and very few teachers are following. Students of class VIII, IX and X have some idea of what is called or meant by gender equality, as has been found by their answers to the same question, but it has not been able to change their perception about gender stereotypes existed in the society much. Their opinions are influenced by gender stereotypes to a large extent. The textbooks are not able to change this stereotypical perception of gender.

It seems that the textbooks framework authorities have not thought much about the need of change of the attitude of the society by educating the students who are tomorrow's citizens. There is a huge gap of rhetoric of empowering girls through education as envisaged by the policies and real implementation of it. It has also been noticed that the family background in terms of highly educated parents, wide exposure in

society they mingle with, multi-cultural environment of school, and highly qualified female teachers in the school and many other factors have positive influence in shaping children's gender attitude.

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Chapter-6

Conclusion

Drawing a conclusion to this study is a difficult job as there is so much more to explore about gender, textbooks and students within the teaching and learning process. The world of school going children is a world of hope, aspirations and newness which goes obviously beyond the textbook. But nonetheless, the world depicted in the textbook should raise hope and encouragement to the students to go ahead and ahead in the journey of life. All the knowledge they acquire, and all the skills they develop within a school make them prepare for a good citizenship tomorrow, and if this knowledge is complemented by a balanced gender attitude, the society would be gender equal. So in a bid to understand gender in textbook, the present study makes an effort to understand students' understanding of gender in general and in the context of textbook. How teachers maneuver their roles in putting across the gender presentations of the text materials to these grownups needs to be understood in the study.

Education should uplift the poor and the deprived; include the excluded; and bring to the fore the needs and aspirations of the marginalised. It is for these reasons that educational policies are being framed and renewed from time to time to cover the uncovered and immediate needs of the society. But what is the practical use of these policies if they cannot implement these objectives. Gender issue in education is a nagging problem in the society which may be a major concern in policies, but implementation is doubtful. The girls in the society is marginalised even today, may be lesser in degree than in the past, but it is true. Within a highly educated family too, there may be subtle gender bias. This atmosphere of gender discrimination pervades all institutions of the society. The school is another place, where discrimination of girls is internalised. But much has been done in this regard from textbooks to policies, and in writings, but what is the present status of school education regarding gender issues is still doubtful and needs to be surveyed.

The present study aims at understanding the contemporary secondary educational system of the CBSE schools from a gender point of view. Simultaneously, the study also tries to offer a comparative viewpoint of the same in both public and private school set up. In other words, the study is about an important ingredient of quality education. It is

expected that education should reflect the current needs and aspirations of the society without compromising on the content to be studied for imparting skill, knowledge and lasting values. The gender oriented needs are also one such ingredient that education cannot afford to miss out for a gender equal society. The study tries to reiterate that education and academic environment should be gender sensitive and reflect this equality in every possible way from teaching materials, textbooks and methodology. For a deeper understanding of this fact, the textbooks are scrutinised for both apparently visible gender biases and stereotypes and subtle and hidden gender biases in presentation of the text materials and classroom pedagogy; students are interviewed for their textual and factual understanding of gender matters and their parental and socioeconomic background is studied for any possible impact on it; the school environment and teachers' academic exposures are carefully analysed for any possible impact they might have on shaping students gender attitude; teacher's personal opinions are considered regarding textbook revision and up gradation for the same.

The study area is nonetheless limited to the two districts of Hyderabad– Range Reddy and Medak of the recently formed Telangana state. The four schools are strategically selected keeping in mind the location, management and the service they have been providing to different category of people from almost all walks of life. The schools are at the heart of the city Hyderabad, a city that has been booming with information technology and allied professions.

Gender role stereotyping in the textbooks is one of the many gender biases present in the textbooks. Gender bias in textbook is a worldwide concern with many international organisations like UNESCO, and it has been working on it with various collaborations worldwide. It has been very well understood that gender bias in the textbook is a rocklike obstacle in the path of equality in education (Blumberg, 2007; Blumberg and Kenan, 2014); the authors have done a few case studies of the textbooks mostly from low income countries in the world only to find that gender biases are still prevalent in the textbooks to a large extent. The textbook is the formal tool in the teaching learning process and hence it has powerful impact on learners.

The present study analyses all kinds of biases present in the textbooks apart from gender role stereotypes to make the analysis strong and to put the study within the frame

work of collecting evidences of gender biases in the textbooks. The framework of the study is broadly based on the guidelines put forward by Blumberg (2007) in the background paper published by UNESCO, which analyses the obstacles in achieving equality in education. This international organisation has been working continuously to achieve gender equality in education and concerned about the kind of education for girls which goes beyond mere access to schooling. These policies undertaken by different governments in the world including India has been thoroughly discussed in the second chapter. UNESCO has been monitoring the progress in this regard by publishing report on this particular development agenda. Blumberg (2007, 53-54)) has recommended a framework for analysing gender biases in the textbooks based on the extensive study conducted by Sadker and Sadker on curriculum bias. The framework calls for examination of seven important aspect of a textbook and these are discussed in details in the first chapter.

The text analysis of English Language textbooks prepared by the NCERT and CBSE is done following the same guidelines to find out gender biases. Discourses of the narrative texts (i.e. narrative text; examples; messages; illustrations etc.) is analysed from a gender perspective. The textbook comprises of many components like authors, title of a lesson, content of a lesson, illustrations, exercises and activities for the students etc. All these aspects are scrutinised to see how the role of men and women are portrayed in. Importance is given to sketch out the image of woman portrayed in the textbooks—what does she do, how does she do, how much important her role is in the story, whether she is the central figure or not, etc. are recorded in detailed. However, the stakeholders' (teachers and students) opinion is important in this regard to find out and comment on gender bias in the textbooks and for recommending up gradation of the books in a more gender friendly way. For collecting their opinions questionnaires were prepared separately for both students and teachers. The questions were both open and close ended and follow and guidelines offered for textbook review and analysis from a gender perspectives (UNESCO 2009, 2010). The analysis of data collected through this interview and the analysis of the textbooks are targeted at to bring out a conceptual as well as methodological aspect of the study. At the same time, the questions are

thematically based on aspects that have been highlighted by the NCF 2005 and the content of the selected textbooks.

The first chapter gives an overview of Indian education system, how schools were established in the British era to spread education among the masses, how it had been realised that women education was lagging behind considerably compared to men, and how slowly women got access to educational institution. The chapter refers to a few available data on women's access to schooling to understand the gender gap in that time. However, an important phrase of women education begins in India much after Independence; when the gender gap in educational achievement and overall wellbeing of women in different facets of their individual and social life came to be highlighted in the *Towards Equality* report in 1974. Many governmental, international and non-governmental organisations from India and abroad came forward with policymaking in education. Simultaneously women organisations were formed in India to further stress their goals and aspirations that drew inspirations from the feminist movement worldwide that had already gained momentum day by day. Women study centers were formed which started showing concern regarding school textbooks and methodology that contain gender biases. The formation of a national system of education brought forward all children under the same academic system, national policy on education started handling the school education system by reviewing and putting forward guidelines to schools curriculum framework committees which have been revising the curriculum from time to time looking at the contemporarily concerns of the society. The gender gap in educational achievement is indeed grave, women in science and technical education is lagging far behind men even today. Women comprise only eight per cent as of today in IITs, which is the reason for the recent increase in the seats for women in IITs from the year 2018. According to a newspaper report published in *The Hindu* on 16 April 2017, the authorities have announced to increase seats for women up to fourteen per cent from the academic year of 2018. This is just one example of women's under performance in science subjects. Traditionally biased belief that girls are naturally bad at science subjects lowers self esteem and discourages girls. To combat stereotypical presentations of boys and girls and other gender issues in the textbooks became a concern with the educators; and this concern seemed to be reflected in the educational policies since 1986 with the

publication of the NPE. But in spite of that, a very few studies were sporadically done on Indian school textbooks which shows extreme gender biases to a large extent.

This particular study is one of its kind that tries to analyse contemporary English language textbooks used in the CBSE affiliated schools for the classes of VIII, IX and X in both conceptual and methodological levels from the gender point of view to collect gender stereotypes and other kinds of gender biases present in the books. The findings help for suggestions to do away these types of biases.

The relevant literature review on the topic shows that there is a persistent eagerness on the part of the educators and organisations, both national and international, to promote gender equality through textbooks. UNESCO, in collaboration with different nations has been constantly monitoring the progress in this regards by conducting case studies especially in developing nations. In India also there are a few studies conducted to find out gender stereotypes and biases in the school textbooks and these studies were done mostly in 80's and 90's. Based on the suggestions of these studies there have been a couple of revisions in the textbooks where seemingly important gender issues have been integrated in the textbooks and methodologies. But as NCERT (2006) points out in a position paper that the initiative taken in this regard is not without limitations as the understanding of gender and equality itself is limited. Most of these studies shows evidence of lower representations of women and recommends for an inclusion of role reversals of the same in the textbooks.

The first chapter also includes a quest for the answers to several research questions that arises after going through the relevant literature review. What is gender bias? What is gender equality and why it is important for a gender equal society? What are the recommendations of the NCFs for a bias free gender equal education? Why it is important to analyse textbooks from gender perspectives? How gender is reflected in the contemporary English language textbooks and how gender roles have been portrayed in it? What kind of impact the students have from the gender issues reflected in the textbooks? To find answers for all these questions the objectives of the research is very clear. The main objectives of the study that is to analyse how gender is reflected in the above mentioned textbooks and what kind of impact it does leave in the minds of the students. To understand these objectives requires to understand the concept of gender and

gender related issues in education along with the provisions and guidelines put forward in this regard by the National Curriculum Framework Committees of India to the Indian CBSE affiliated schools.

The concept of gender and the difference of use of the terms gender and sex is integral to the study. The evolution of the term gender and its extensive use in all sphere of life in general and at the policy level in particular has been explained in the second chapter. It explains how gender role stereotyping rigidly assign a set of characteristics to all members of a group (i.e. boys as a group; girls as a group) without taking into account the individual attributes and differences. This stereotypical presentation of gender is a social construct and society maintains it by the socialisation process through all its components and parts like family, institutions, and of course literature -as literature is a reflection of society itself is not without this bias in general. The society is patriarchal and men form the dominant group in it. Women are subordinate group and this fact has been reflected in all the facets of the society including literature. This ideology has been challenged by the feminists and women groups at different levels who think that both men and women are equal in the society and should get equal rights.

The first chapter has incorporated a few other aspects of the Indian educational scenario for schools. The school board of CBSE is the oldest and most popular board and a lion's share of students joins this board every year. A recent development in this arena is the sudden spurt of growth of a private school culture, especially after globalisation. Though most of these schools have attained affiliation to the CBSE board, there has been a difference of quality of education as perceived by many. The private schools follow the national curriculum structure but exercise freedom in many other aspects like employment of teachers, academic qualifications of teachers, fees taken from students, infrastructures and activities for students etc. This has created a wide gap between the public and private schools in India. The study has selected both kinds of schools for field investigation.

The English language has almost become a backbone of the country as it is the most used language in the country. It is more important in the present society as after globalisation interaction with other countries have increased considerably. The spread of information technology has brought many international companies to India, where

employees work day and night to cope up with the global competitions. But in spite of all this, there are many children in India who are the first generation of school goers, for them probably the English language textbook and the teacher is the medium of learning English. The study chooses the Textbooks of English for a gender analysis looking at the magnanimity of the language in India.

The second chapter discusses the term gender, how and why it is originated and how does it perceive to be different from sex. The sociological implications of the term are explained with its allied concepts. The gender roles, the images of being masculine or feminine, the socialisation of these concepts through persistent stereotypes in the society and reproduction of the same in the institution of society is explained here.

The counter for these inequalities is gender equality. So the second chapter discusses gender equality as a concept from a variety of angles. The idea is to understand the present status of women in India in academic performance. So the second chapter explains the much used term called gender equality and its relation with education. How gender equality has become a core issue in the requirement of social justice in all walks of life. The United Nations have taken initiative to safeguard women from gender violence and gender inequality by setting up organisations and programmes of different capacities. How and why the UNDP is bringing out reports on gender equality based on certain indicators to measure gender equality of different countries; what is India's gender development Index and gender inequality index in the last few years, and what kind of trend it is following, have been discussed with data in the second chapter. Why gender equality has been a development goal and a tool for women empowerment in India and elsewhere has been explained with details. The governmental and nongovernmental programmes and schemes undertaken in India as a developmental goal is discussed. The feminist perspective of gender equality and abundant feminist scholarship that has been arisen out of it, has also found place in the second chapter. The origin of feminist movement in India and its positive impact on women education has been described. Need and efforts for a gender sensitive education from different stakeholders of the society and the perceived outcome like increased literary rates of women since pre independent period has been described. Gender equality is a human right that has been stressed in various international conferences where equality between

two sexes has been considered as the fundamental principle of human right. Last but not the least, the chapter discusses the emergence of consciousness rising among the masses about gender sensitive education for women empowerment and reducing gender gap in education.

To see how gender concerns entered into the Indian school education system, the third chapter examines the national curriculum frameworks since 1975 and the NPE 1986. The frameworks hold a mirror to the evolution of Indian school system in a systematic way. The recommendations made by these frameworks are integral to the schooling process in India. However these documents are reviewed from a gender perspective to see when and how the gender concerns of the society get reflected in them and what kind of recommendations they made to the textbooks framework committees and to the methodology to be followed in the school. The frameworks concern for equality and inclusivity is reviewed. The criticisms they attract from various educationist are also referred to. The NCF 1988 gives directions about non discrimination based on sex. It says that the curriculum should not be discriminating towards boys and girls so that it can bring girls and boys on par. It also stressed on equality not only of access to education but also an equality of outcome. Meanwhile ago the NPE 1968 also gave importance in equality of educational opportunity. But the NPE 1986 for the first time sends out a clear signal to women education by stating the objective of education for women equality and empowerment. And to achieve these women empowerment through education, gender concerns needed to be given importance. As a result, the NCF 2000 recommends for a curriculum that is gender inclusive and gender sensitive, strategically implemented to nurture a generation of competent boys and who are mutually sensitive to each other. Elimination of gender bias from the textbooks and curriculum was a necessary step for the NCF 2000. But some contradictions persisted in the objectives as it also says that curriculum should nurture the best features of each gender in best Indian tradition. Keeping alive the Indian tradition is one thing, but keeping alive traditional gender traits and attributes associated with each gender is neither gender sensitivity nor gender inclusive education. This is how the stereotypical presentation of gender roles continues in textbooks and in curricula. The school becomes a breeding ground for all this bias, the gender biases proliferate instead of coming to an end. In words, the NCF

2000 says that women need to be the agent of change but in practice what is happening is a big question. Women are getting a negligible place in the textbooks. Women's roles in the textbooks are still portrayed as domestic. Gender role is stereotypically presented. The NCF 2005 goes one step ahead in projecting the objective of promoting equality. The framework is doing so with a view to remove all the prejudices and complexities transmitted through the social environment. In clear words the document says that the society transmits inequality of all kinds in a complex way and it is the responsibility of the curriculum to do away with all these. The document talks about rights that come with every individual which can only be claimed with education. So education should enable the individuals to come out of the disadvantages of unequal socialisation. It also shuns unequal gender relations as it creates dominance of the powerful group upon the weaker group, hampering the development of human capabilities to the fullest. Hence the document realises that it is important for the society to liberate people from existing inequalities of gender. In very clear terms the NCF 2005 talks about existing gender inequality and prejudices of the society. Any policy to be relevant to the time, the societal concerns of the contemporary society needs to be reflected. The framework do recommend for a change and up gradations of the curriculum including textbooks and other materials from a gender perspectives.

The methodological guidelines given for a gender sensitive education in the NCF 2005, is examined in the third and fourth chapters in textbooks analysis and in field study respectively to understand the implementations of the same in the schools.

The fourth chapter examines the implementations of the recommendations of these policies in the textbooks. The revision of the textbooks has been undertaken once in 2006, after the NCF 2005 got published and the foreword of their books states that the books are being revised according to the guidelines of the same. However, this particular study looks into the English language textbooks only. The NCFs put a lot of importance in language learning and advices for the three language formula. The English language learning is important part of a student's life. Acquiring skill in English as a second language requires some amount of effort on the part of both students and teachers. The NCF 2005 states that in higher classes students should be able to appreciate and enjoy literature. At this point of time a student reaches adolescent period where they try to form

their own identity in relation to the society. That is why the NCF 2005 points out that at this stage any wrong notion of gender exhibited anywhere can have a negative impact in their minds. Very often, in any place language textbooks are analysed for gender biases as the discourses often carry gender bias. It has also been established that the white males are dominant authors in English language and literature. The notion of hegemony of the stronger sections of the society over the weaker sections is reflected through the power relations in the pages of the books. The concept of power relation is the foundations of the discourses in the textbook which has been propounded by Foucault (1972). For analysing the text content post structural methodology has been used where languages used have been seen through a gender view point.

The fourth chapter analyses two sets of textbooks each for class VIII, IX and X. The Text analysis is done from gender point of view. A feminist post structural discourse analysis is done thoroughly, considering each and every prose lesson represented in a particular book. All prose lessons of each book has been analysed to see how women is presented in the content, what kind of roles women are given, what kinds of characters women are portraying, how important is the women's role in the development of the story, what kinds of activity women are performing, whether there are women role models or not in the text, whether women are present in illustrations, exercises and activities given to the students or not and of course what kind of language is used to describe a woman. The overall gender role portrayals in the textbooks are looked into critically. The analyses bring out existing stereotypical presentations of each gender. Even now also women are identified with the title of her husband. Even today also women are mostly busy with household chores like cooking, cleaning and taking care of other family members; women believe in doing remedial *puja* to nullify the ill effects of planets in her husband's life. On the contrary, men are portrayed in a variety of professional roles. They are bad at domestic activities; even if they want to pack their own bags and want to cook a meal for themselves they have to cross many humourous challenges. They are the most studious lot, great professors or scientists or architect. They are sports persons with great agility; they are as adventurous in the sky and battlefield as in water and jungle. Men do go for travelling around looking for new places and great experiences, they show their superiority of knowledge, they praise their fathers as having

more knowledge than anybody else; they are good at latest technology, they are hard working professionals, great humourists, they are theatre artists and great writers and what not. There are a few stories here and there about great women personalities like sportswomen, political activists, musicians, good car drivers, but those lessons do look cosmetically attached to the textbooks and not being able to impress the learners. The main reason for this is that in most of the other lessons women's role is in a domestic sphere to a large extent which seems to be justified in the context and background of the lessons. Furthermore the students come to school with a preconceived notion of gender roles which gets further crystallised in the minds of the learners. For a student from backward regions and economically weaker sections of the society, it has become the norms of the society as it is seen from the survey data. The children in private schools and children from educated parents are have more flexible views of gender role stereotyping than the children from disadvantaged sections of the society. At the same time some teachers have also a rigid vision of traditional gender notions. That is why it is very important that the textbooks do portray gender in a sensible way. If gender roles have been portrayed gender sensitive way to show the equality of both the genders, then the students would have been able to come out of the traditional gender notions of the society to a great extent. The guidelines given by the NCF 2005 in this regard, is not reflected in the revised books prepared by the NCERT and the CBSE. The next chapter, the chapter five discusses this impact of gender of gender role division in the textbooks on the minds of the students.

The fifth chapter is based on the interactions with student respondents and teachers. The data collected through questionnaire and conversation with them reveals important dimensions of gender sensitivity of the textbooks and overall school educations. The questions were framed at three different levels to understand students' understanding of gender issues in general, and from their respective textbooks and the impact or influence of these notions in their minds. The responses of the respondents are analysed in five different sections. The first section examines the socio-demographic characteristics of the selected students and teachers. Next section explores respondents' inherent notions about gender and gender roles. The third section brings out a kind gender audit of their respective textbooks by the students themselves; they have answered

many questions pertaining to the gender roles portrayed in the texts. And the fourth section brings about their critical analysis of the gender matters portrayed in the textbooks. Almost same way teachers' notions about gender, the methodology followed by the class in this regards, their comments on the gender sensitivities of the textbooks, their comments on the latest revision of the textbooks and recommendations to revise the books have been followed up in the fifth and final section of the chapter. While analysing the impact or influence of the gender notions on students, simultaneously a comparison is made between the public schools and private schools to know if there is any visible difference is present in the degree of attitude towards the notion of gender sensitivity of the respondents or not.

The NCF 2005 is very vocal about the stereotypes present in the society. The framework has discussed about the stereotypical notions that a girl is considered weak in science or math. The questionnaire prepared for the students include questions based on this. The survey shows that many students still believe that women are better in domestic work for whatever reasons; they also believe that science subjects are better suited for boys as boys are naturally more intelligent than girls. The students do have some ideas about gender sensitive issues of the society, which is apparently not that much from the textbooks or school learning, but because of some recently popular movies like *Mary Kom* and *Dangle* that portrays women as capable of the same achievements like boys. However many students believe that these are women oriented movies, which is of course true, but a very few have commented that is about gender empowerment where women can set foot successfully in a hitherto considered male domain of activities. Generally boys spend more time in outside after school, whereas more number of girls stay at home as it has been found out from the data analysis. The boys play more and they play more vigorous games even in the schools. The textbooks have more male characters and they engage in different activities as it is stated by the students themselves. The textbooks have more male authors.

There are many female teachers who have expressed happiness about the nature of the study, and say that they want more of these kinds of studies about gender role portrayals in the textbooks where they can express their opinions freely as it has been not done earlier. The teachers are of opinions that much is required to do to revise the

textbooks in a gender sensitive way. They expressed concerns at the low visibility of the women in the textbooks. However responses of the teachers vary to a great extent; there is not a single male teacher who seems to be liking questions related to gender. They seem to be biased about the use of the word gender itself. The number of male teachers is less than female teachers who believe that domestic responsibilities should be divided among all genders. There is more number of teachers from private schools who have attended teachers' orientation courses on different topics including gender sensitivity in the school. More teachers from public school also believe that girls lack intelligence, confidence and stamina to do well in science subjects. There is also more number of teachers who believe that taking husbands title after marriage increases women's respect in the society. This shows that some teachers' understanding of gender roles is still in the traditional line to some extent. There is categorical sitting arrangement in the classroom and for many class activities students are divided on the basis of their gender. This factor is seen more in public schools than private schools. In almost all the schools girls' activity in games and sports are limited to a few indoor games.

About gender role portrayals in the textbooks, the students of each school and each class say the same thing. When asked to name their favorite character, main character, role model, adventurous character and humourous characters etc. from the textbooks, huge majority of the students write the name of male characters. Very few have mentioned about women characters. It shows the low visibility of women in the text. According to their responses, women are portrayed in limited professions, and there are very less women authors in their texts. These findings are true for every class and every set of textbooks. There are same views exhibited by the teachers about the current textbooks. The majority of the teachers believe that women are presented in stereotypical roles to a large extent; women are only averagely visible in the text.

About gender equality, the students have some ideas as they define it as both men and women having equal rights, men and women having equal opportunities, both men and women getting equal treatment etc. While asked whether their textbooks reflect gender equality, majority of the students say no and reasons stated for that are because the textbooks are having more male characters than women by majority. The students

want inclusion of more female authors; they say that they want to know about women's experiences and it is justified that women should also get a chance to write.

The NCF 2005 puts stress on critical pedagogical approach for understanding a notion which is discussed in the third chapter. Based on the textbooks, some questions were asked to the students to bring out their critical thinking on gender issues on the society. Majority of them think that married women should take their husbands name as it increases their respect in the society as it is the norm. When asked whether men should take all the important decisions in a family, a good percentage of the children say they are not sure about it, even though majority says that decision making should be done by both men and women. A good percentage of students feel that women having subordinate position in the textbooks is fine, though majority says that it is not good for the society, again a good number of students not sure about it. There have been confusions in the minds of the children about these gender issues which the textbooks can very well clarify, but in reality textbooks is not doing so.

The teachers are of the view that the currently used books are reflecting gender equality to some extent only. As 39 per cent of teachers which is the majority say that it is reflecting gender equality well, but not extremely well, which means that there is a need for further revision from this angle. When asked whether the school education is gender sensitive, the largest group of teachers says that it is not. The teachers have individually and collectively given some recommendations in this regard which are explained in the fifth chapter. The recommendations are both on textual content revision and pedagogical strategies to be followed and implemented in the classroom.

Important Findings from Primary Sources

The study has a few important findings. The analysis of the primary data reveals that the students' gender notions have been shaped depending on a variety of factors. Students' socio economic background and community life is one such factor that shapes their attitudes towards gender issues in general in the society. Parents' educational background and school environment play a vital role here. It has been found that students from the JNV schools, whose parental educational status and economic status is the lowest among all the students, show lower level of gender awareness. The majority of JNV students, especially male students think that boys are naturally better in science and

mathematics and able to show good performance in science subjects. It is important to mention that JNV consists of the highest number of SC, ST and OBC and the lowest number of unreserved category in student population. This shows that, collectively the socially disadvantaged students need more encouragement and awareness about gender from the schooling process. But the most number of teachers from JNV have attended gender sensitisation programmes than their counterparts from other schools. So the teaching material in the school needs to be gender balanced for the gender mainstreaming of these students.

It has also been found that the students from private schools have shown higher levels of gender awareness than those of public school students.

When it comes to the professional choices, majority of female students opts for medicine and teaching. When it comes to Engineering it is the first choice of boys in each school. Only boys from JNV prefers Computer Engineering to hard core Engineering. The two private school students seem to have interest in taking up more varied professions than the students of public schools. Overall the highest number of male students prefers computer engineering while highest number of female prefers to be doctors and teachers.

When it comes to the use of computers, girls are using them more for a short time, but number of male students use compute for longer time per day than girls. There is a persistent gender gap in technology and engineering which needs to be encouraged at the school level only. When it comes to subject preference, more number of boys prefers mathematics and computers than girls. The more number of girls prefers language and literature.

When it comes to domestic work, there are more boys than girls who think that girls are naturally better in domestic work. The number of boys who believe that is more in public school than the private schools. In games and other physical activities boys are more interested than girls. But it has been observed that in private school girls go out to play more often than public school girls.

The educational status of the parents shows that more educated mothers prefer to send their children to the private schools. In both the private schools mothers are engaged with varied occupations than their counterparts in public schools. Again it is observed

that in private schools women teachers are more and they are with high qualifications and experience. In Public schools male teachers are more in number.

An important observation made in the course of data collection is that in both the private schools, the head of the institutions have showed interest in the study and they have gone through the questionnaire carefully and taken initiative in arranging the meeting with other teachers and students. But in case of both the public schools, the same kind of interest is not experienced; and most of the public schools teachers are not eager to give their opinions. The private school children also exhibited more discipline and enthusiasm by being very co operative and interactive. This type of environment is missing in the public schools, may be because of the huge number of students present in each class.

Most of the female teachers show interests in the nature of the particular study and some of them have expressed the need for this kind of study: whereas most of the male teachers are neutral and seem to have not happy with the use of the word gender. It seems that most of the male teachers are biased towards the word gender itself.

The textbooks carry gender stereotypes to a large extent, women are visible only to some extent, and there have been other types of gender biases in the discourse. The language bias includes using male specific terms to denote all humanity. The words like businessman, milkman etc. in general are biased because they don't consider women's contribution in the field associated with the term.

The recommendation of the NCF 2005 to integrate the woman's perspective in the teaching materials seems to be a distant dream. Women are few when come to the character portrayals. Women have been given traditional work. The gender role portrayals are still very stereotypical. Women are not shown in any decision making process, married women are identified by the titles of the husbands. Women authors are negligible in the books. Many students express that they want to understand women perspectives in many issues but there is not enough women authors nor there are substantial women characters in the textbooks.

Teachers are not very open to the questions except a few, and the policy level questions are answered with some kind of hesitations. A few lady teachers who have been teaching the English subjects for many years have expressed their opinions saying

that the content is gender biased and there should be more studies on this subject. They have expressed their concern and dissatisfaction at the textbook material and have recommended a revision from gender perspectives. A few English teachers have written in clear terms that there is an absolute lack of women oriented lessons in the textbooks which discourage both students and female teachers.

When it comes to the implementation of the gender-specific methodologies mentioned in the NCF 2005, the schools are not able to follow it systematically. The use of the “critical pedagogy” in understanding issues of gender is not followed up. Most of the students show their confusions in a few questions like whether a girl should take her husband’s title after marriage or not.

The practice of role reversal as mentioned in the NCF 2005 is hardly been followed in the classroom as data in this regard point out. This practice is combative to stereotypes as a boys role from a textbook is given to a girl and vice versa. Same way segregated sitting arrangement and segregated games and sports are followed in all the schools. In public schools this seems to be more in practice.

The Students understanding of gender role is traditional to a larger extent. The NCF 2005 talks about raising the status of women, to integrate women to be capable of decision making, but the textbooks have not shown any effort to include women character of such capacity. A fair number of students did not answer a question whether women are capable of taking important decision or not.

Many teachers and students still believe that women have lower level of intelligence when it comes to show their expertise in math and science; in spite of a candid discussion of this social stereotype which lowers girl’s self image is given in the NCF 2005.

Findings from Secondary Sources

The study uses many secondary data which are relevant for the proper understanding of the topic. These secondary sources have given important insights for the development of the process of the study. A few findings based on these need to be mentioned here.

Education of women was always a priority with the government of India since the period of British Raj.

The gender gap in education is the main concern to deal with at any given point of time in the country. It is true even today, though there has been a considerable progress in case of primary and secondary education. Beyond this there are many issues. Gender gap in science and technology is very apparent.

Education in a gender sensitive way is the only solution to decrease the gender gap in academic achievement. Development of the country depends on the development of women along with men. For that to happen, gender sensitive education is required from the school level. Gender equality can empower women in the true sense.

Gender bias is deeply rooted in the fabric of society. The educational policies and frameworks have no doubt put effort to recognise the issues and have tried to incorporate gender sensitive approaches to tackle these issues. But there is a serious need for proper implementation of the policies and programmes for a gender equal education. Equally important is to have a comprehensive understanding of gender and a gender equitable curriculum in the school.

Following the guidelines of the NCF 2005, there is inclusion of societal concern in the textbooks. Even though a few women oriented topics have been included books are not able to promote gender equality. The English language textbooks are still very highly loaded with gender biases. Gender role stereotyping is very apparent, a cursory glance at the book is enough to find out many gender biases.

Recommendations

Students should be encouraged to assess their textbooks from a gender point of view. Secondary students should have a fair idea of what is gender stereotype and what is gender bias and they should be given the task of finding out gender stereotypes from their textbooks as an activity.

Developing and practicing a gender balanced attitude is as important as learning a lesson in the school, it contributes towards good citizenship qualities. A well-structured period for this should be incorporated in the school curriculum.

There need to have some guidelines for a gender assessment of the school. The school should take initiative in this regard to develop programmes. A well structured programme is required to tackle the rigid notions of gender biases; a gender sensitive approach alone is not enough.

Secondary students should comprehend and enjoy literature, but not at the cost of stereotypical portrayal of both the genders. That is why it is important to explain the background of the social setting of the time when the particular piece of literature is written. Since most of the famous prose lessons and literary pieces are collected from different periods of human history, to know the position of women in that particular age might help children to critically differentiate the changing scenario for women today and in the past.

The direct method of doing away with gender bias is to replace the content with suitable alternative; apart from gender role stereotyping, there are many other biases like linguistic biases, selectivity of content, etc. in the content and it is the responsibility of the text book framework committee to find out alternative texts with great literary values. A vigorous revision of the textbooks is recommended in a gender sensitive way.

Any teacher, especially English language teachers should be familiar with the feminist scholarship to some extent to make themselves aware of the societal issues related to gender. To bring home a feminist point of view to the classroom is the need of the hour, especially when confronted with gender biases in the textbooks.

All teachers should mandatorily attend special courses on gender sensitivity. Movies and videos reflecting gender equality should be screened from time to time for both students and teachers. The classroom pedagogy should include activity of role reversals where female students get a chance to enact the role of a male portrayed in the text. The sitting arrangement, games and other activities should not be gender based.

The recommendations put forward by the teacher respondents in the study are of great value! The teachers have expressed their concern about gender biases in the textbooks and suggest methodological techniques and revision of textbooks incorporating a few objectives. That recommendation needs to be formulated for a gender sensitive curriculum.

Limitations of the Study

The limitations of the study need to be mentioned here so that in the future these things can be taken care by taking up further studies in this regard. The Study is limited to the CBSE English language textbooks only; the books are mostly used as the main textbooks of the English core subject and have been used mostly in this part of the

country. The other supplementary books or novels for class IX and X are not selected for the study.

The study is unable to access all the stakeholders' opinion, the parents and the educators who prepare the textbooks have not been contacted for their valuable insight, and it is limited to the opinions of students and teachers only.

All the teachers' collective opinion has been considered here for the review and recommendation of English language textbooks as English teachers are less in number. In some cases English subject teachers' opinion is presented separately.

The draft of the New Education policy has just come out, but the study has not reviewed it as the current textbooks have been formulated based on the guidelines of the latest NCF2005.

The last but not the least, the researcher being a woman might carry any unintentional bias, in any process of the study. But with humility and truth, it is submitted that the views presented here are gender neutral and free from any other kind of biases.

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Questionnaire for Students

I am Ms. Ainu Borah, a PhD research scholar in the Centre for Social Exclusion and Inclusive policy (CSSEIP)), School of Social Sciences, University of Hyderabad and my topic for the study is “The Portrayal of Gender Roles in CBSE English Textbook and its Impact on Students: A Study of Selected Schools in Hyderabad.” The aim of the study is to examine the gender equality in the Secondary school English language textbooks, with a view to assess its impact on students. Kindly be informed that your views and comments would be kept confidential and used for research purposes only. Respondents’ names would not be mentioned in any part of the work and the responses will be aggregated and presented as summary statistics only. You are requested to be open and honest in your responses to the questions asked whereas it is your wish alone that matters most in choosing to participate in the study. The data collected would be used for fulfilling my PhD degree under the supervision of Dr. V. Srinivasa Rao, Associate Professor in the Centre for Regional Studies (CRS), School of Social Sciences, University of Hyderabad, Gachibowli, Hyderabad.

Date:

Place: Hyderabad.

I. General information about the pupil, please write/tick wherever appropriate:

1. Name of the pupil :
2. Class : VIII () IX () X ()
3. Gender : Male () Female ()
4. Caste : SC () ST () OBC () UR ()
5. Religion : Hindu () Christian () Islam ()
: Other religion _____
6. School :
7. Home address (location) :

8. Occupation of father :

9. Occupation of mother :

10. Educational qualification of father :

II. The following questions are related to your general attitude and belief, please write/tick your answers wherever necessary:

1. Which subject do you like most? Mathematics () Social Science ()
Science () Language and literature () computers ()
others, specify_____

2. What profession would you like to take up? Teaching () Medicine ()
Military () Aviation () Engineering ()
Computer Engineering () other_____

3.1. Do you like to help your parents at home? Yes () No ()

3.2. If yes, then what of the following work/ works would you like to do for them?
Cooking () Cleaning the house () Shopping () Car-washing ()
other_____

4. What kind of games and sports do you like to play or like to watch?
Bicycling () Badminton () Tennis () Boxing () Wrestling ()
others_____

5. After coming back from the school, what do you very often do?
Go out to play() stay at home () others, specify_____

6. What is your play group in school or neighborhood consists of?
Boys only () Girls only () both boys and girls ()

7.1. Do you like to use the computer daily? Yes () no ()

7.2. If yes, then how much time does you usually spend with computers daily?
One hour () two hours () more than Two hours ()

8.1. Do you think that girls/women are better in household works like cooking, cleaning, and taking care of others than boys are? Yes () no () can't say ()

8.2. If yes/no, please write why do you think so? _____

9.1. Do you think that boys can do better in Science and Math subjects than girls?

Yes () No () can't say ()

9.2. If yes/no, please write why do you think so?

10.1. Have you watched movies like *Mary kom* and *Dangal* ? Yes () No ()

10.2. If yes, what do you think is the reason for the huge popularity of these movies?

III. The following questions are based on your English language Textbooks:

11.1. What is the name your favourite character in your English language textbook(s)?

11.2. What are the qualities of the favourite character that impress you?

a. _____ b. _____
c. _____ d. _____

12. What are the names of the main characters/protagonists in your English language textbooks?

a. _____ b. _____ c. _____
d. _____ e. _____ f. _____

13. What is the name of the character that you think is the most adventurous in your textbooks?

14. Who, according to you, is the most humorous character in your English textbooks?

15. Who, according to you is a famous personality worldwide?

16. What is the name of the character who, according to you, is a role model for the society?

17. What character do you see most in household work like cooking /making tea/ or cleaning?

Male/boy () female/girl () both () can't say ()

18. What character do you see most in various professions like scientists, players, pilots etc.?

Male/boy () female/girl () both () can't say ()

19. Who is given more visibility (description, pictures/images, and examples) in the textbooks?

Male/boy () female/girl () both () can't say ()

20. Whose writings are more in your textbooks?

Male authors / writers () female authors/writers () can't say ()

IV. The following questions are asked to learn about the impact of the English language textbooks on you. Please answer in short or tick wherever necessary:

21. Some women characters are identified not by their names but by the titles of the husbands (i.e. Mrs. Macpherson, Mrs. Bramble etc.) in the textbooks. Do you think it is justified and so needs to be written that way only?

a. Yes, because...

b. No,

because...

c. Not sure,

because

22. When you find women/girls taking care of the other family members in the textbook, do you feel that it is only a women's/girls' job? Explain:

a.

Yes...

b.

No...

23. When you see many examples of great male achievers in different fields like Science, Politics, Industry, Sports etc. in your English language textbooks, do you think that women are also capable of the same achievements?

a. Yes...

b. No...

c. Not sure...

24. When you read a prose lesson in your English textbook where the central character is a male, do you imagine or discuss about a role- reversal of the same?

a. Sometimes..._____

b. Never..._____

c. Always..._____

25. When you take a lesson in your English class where the role of a girl/woman is negligible or invisible compared to that of a boy/man, how do you feel about it?

a. It is
fine/ok..._____

b. It is not ok..._____

c. It is just a story..._____

26. When you find men taking all important decisions in a lesson, do you feel that it should be continued in the same way in the society?

a. Absolutely..._____

b. Not at all...._____

c. Can't say..._____

27. When you find example of a woman role model in your book, how do you feel?

a. It is encouraging for all students ()

b. It is encouraging for girls only ()

c. Other reason,
specify_____

28 Do you think that there should be inclusion of more writings from female writers in your textbooks? Yes () no ()

Your comment_____

29.1 Have you heard of the term ‘Gender Equality’? Yes () no ()

29.2. If yes, what do you understand by it?_____

30. Do you think that English language textbooks are reflecting gender equality?

Yes () no () your comment (if any)

Thank you!

Questionnaire for Teachers

I am Ms. Ainu Borah, a PhD research scholar in the Centre for Social Exclusion and Inclusive policy (CSSEIP), School of Social Sciences, University of Hyderabad and my topic for the study is “The Portrayal of Gender Roles in CBSE English Textbook and its Impact on Students: A Study of Selected Schools in Hyderabad”. The aim of the study is to examine the gender equality in the Secondary school English language textbooks, with a view to assess its impact on students. Kindly be informed that your views and comments would be kept confidential and used for research purposes only. Respondents’ names would not be mentioned in any part of the work and the responses will be aggregated and presented as summary statistics only. You are requested to be open and honest in your responses to the questions asked whereas it is your wish alone that matters most in choosing to participate in the study. Your kind assistance is very much appreciated. The data collected would be used for fulfilling my PhD degree under the supervision of Dr. V. Srinivasa Rao, Associate Professor in the Centre for Regional Studies (CRS), School of Social Sciences, University of Hyderabad, Gachibowli, Hyderabad.

Date:

Place: Hyderabad

I. General Information:

1. Name of the respondent :
2. Subjects Teaching :
3. Classes Teaching : VIII () IX () X () all of the three ()
4. Gender : Male () Female ()
5. Social Category : SC () ST () OBC () UR ()
6. Religion : Hindu () Christian () Islam ()
Other _____

7. School :

8. Home address (location) :

9. Educational qualification :

10. Teaching experiences (in years) :

11. Any orientation programme attended :

II. Question related to general attitude and classroom pedagogy:

1. Do you enjoy teaching your subject?

Sometimes () always () never () often ()

2. Do you think that girls in the class are more attentive than boys?

Sometimes () always () never () often ()

Your observation, If any_____

3. How is the sitting arrangement in your class?

Separate for boys and girls () mixed () other, specify_____

4. How do you make groups out of students for class activities and projects?

Random selection () gender based selection () merit based selection ()

5.1. Have you watched movies like *Mary kom* and *Dangal*? Yes () no ()

5.2 If yes, do you make a mention of them to the pupils or advice them to watch too?

6. Which are the sports available for boys in the school? Please name few-

a. _____ b. _____

c. _____ d. _____

7. Which are the sports available for girls to play in the school?

a. _____ b. _____

c. _____ d. _____

8. Do you think that men should share equal responsibility of the domestic chores?

Equally () partially () in case of emergency situations only ()

Your comments please _____

9. Do you think that domestic violence on women needs to be reported immediately? (yes)/ (no)

Your comments please _____

_____ **I**

II. Questions related to English language textbook content:

10. Do you think that the textbooks present a good number of role models for students?

Large number () average () a few () very few ()

11. Are there women role models from different fields or professions in the textbooks?

Large number () average () a few () very few ()

12. Do you find women invisible in the content and illustrations?

Highly invisible () invisible () average () visible () visible to a large extent ()

13. Do you find women in stereotypical roles like cooking, cleaning and taking care of others?

To a large extent () to some extent () average () not at all ()

14. Do you find women attributed to leadership qualities in the textbooks?

Not at all () to some extent () average () often () to a large extent ()

15. Does the textbook content (i.e. language used, information, concept, illustration, example, statement etc.) represent and encourage boys and girls equally?

Not at all () somehow () average ()
well () extremely well ()

16. Please comment on gender bias (i.e. stereotype, invisibility, isolation, selectivity of women) in the current of the textbooks_____

17. If you find any gender bias in a lesson how do you present it to the students?

III. Policy related questions:

18. Do you feel that the latest revision of the textbooks is more student-friendly and relevant to the needs of the contemporary society?

Not at all () somewhat () average () well () extremely well ()

19. Do you think that the current textbooks are promoting gender equality by addressing gender issues in an appropriate way?

Not at all () somewhat () average () well () extremely well ()

Your comments please_____

20. In your opinion, what are the aspects of a textbook that can promote gender equality?

a) Inclusion of women authors at par with male authors– yes () no ()

b) Statement about women/girls equally as that of men/ boys in the content-
Yes () no ()

c) Examples of women in text and illustrations equally as that of men/boys-
Yes () no ()

21. Is it important to include writings of women authors more in the current textbooks?

Not at all important () not very important () important () very important ()

22. Is it important to add more women oriented contents/materials in the current textbooks?

Not at all important () not very important () important () very important ()

23. What, in your opinion, should be done to revise the books so as to promote gender equality more efficiently?

Please recommend _____

24. Is there any gender sensitization programmes for in- service teachers?

Yes () no ()

25. Do you think that today's school education is gender- sensitive?

Not at all () somewhat () average () well () extremely well ()

IV. Questions related to impact of gender bias on students:

26. When a textbook under-represent women/girls in science and technology, do you think that a girl student is negatively impacted by it?

Yes () no () not sure ()

27. What do you think is the main reason for women lagging behind in science & technology?

28. When a textbook portrays girls /women as care taker of the family most of the time, it restricts girls/women from realizing other aspirations in life, and hence it impact girls in a-

Positive way () negative way () not sure ()

Your remarks please _____

29. When some women characters in a textbook are identified not by their names but by the titles of the husbands (i.e. Mrs. Macpherson, Mrs. Bramble etc.), do you think that it is another example of male dominance on women that---

- a. Lowers the self confidence of girls/women ()
- c. Does not matter! It increases women's respect in the society ()

Your

comments_____

30. When the content/ text material tends to isolate or marginalize women as a category, what may be the possible impact(s) in the minds of the young boys in a class?

- 1. It is the order of the society! Males are always superior to females! ()
- 2. Women are always in a subordinate position in the society! ()

Your comments please_____

31. When today women's status in the society is much better than before, and we talk about women empowerment; do you feel that the textbooks giving women less space in main characters and contents do injustice to the aspirations of the young girls in the classroom?

Yes () no () your views please_____

Thank You!

ANNEXURE

- Some Photographs from the field

Photos from field 2017









Source: Field study 2017

“Portrayal of Gender Roles in CBSE English Language Textbooks and its Impact on Students: A Study of Selected Schools in Hyderabad”

by Ainu Borah

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