UNIVERSITY OF Southampton

UNIVERSITY OF SOUTHAMPTON

FACULTY OF HUMANITIES

Modern Languages

[FEMALE TEACHERS' PROFESSIONAL IDENTITY AND GENDER REPRESENTATION IN EFL TEXTBOOKS IN SAUDI ARABIA]

by

Amjjad Osama Sulaimani

Thesis for the degree of Doctor of Philosophy

75,568 words excluding front pages, references, and appendices

[September 2021]

UNIVERSITY OF SOUTHAMPTON

<u>ABSTRACT</u>

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Research on teachers' professional identity has received considerable attention over the last three decades. Research studies (e.g. Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012c, 2012a, 2012b; Park, 2009; Simon-Maeda, 2004) showed that sociocultural discourses, in general, and educational discourses, in particular, shape the professional identity of female teachers. Female teachers reported a lack of confidence, and feelings of marginalization within academia due to gendered discourses in educational institutions (Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012c, 2012a, 2012b; Park, 2009; Simon-Maeda, 2004). Textbooks also play a prominent role in constructing identities and normalizing gendered discourses. In fact, gender representation in textbooks constitutes powerful discourses of masculinity and femininity (Butler, 2011; Sunderland, 2004). Such discourses about gender construct roles, behaviours, activities, and attributes that a given society considers appropriate for men and women (Butler, 2011; Sunderland, 2004). Numerous studies (e.g. Al-Taweel, 2005; Eslami et al., 2015; Gharbavi & Mousavi, 2012; Moore, 2007) concluded that gendered textbooks have a deleterious effect on the learners' identities, including feelings of exclusion, devaluation, alienation, and lowered-expectations. Although teachers are direct consumers of textbooks, no study has been conducted so far exploring teachers' professional identity negotiation with gendered representation in textbooks. Therefore, this study tries to bridge this gap by exploring Saudi female EFL teachers' negotiation of their professional identity in relation to the gender representation in EFL textbooks. In this study, qualitative data was collected and analysed in two phases. In Phase I, the researcher focused on collecting data related to gender representation in EFL textbooks which are specifically adapted to suit the context of Saudi Arabia. Thus, data was collected from an adapted edition of an international EFL series by

using the principles of critical discourse analysis as an analytic lens. In Phase II, the researcher explored how Saudi female EFL teachers negotiate their professional identity in relation to gender representation in the sample EFL series. Thus, data was collected from six Saudi female EFL teachers using face-to-face semi-structured interviews. The data from interviews were analysed using thematic analysis. The findings of the study revealed that the sample series was biased in terms of gender representation. The series systematically privileged male characters, while female characters in the series were disadvantaged, excluded and disempowered. Such a hegemonic masculinity discourse promoted the ideology that men are superior to women. More importantly, the data from the interviews revealed that all participants were fully aware of the patriarchal discourses in the series, and they experienced feelings of frustration toward the gendered images as a result. Also, the results displayed that participant teachers' care about their students motivated them to resist the institutional policy and personalize the gendered images for their students. These results indicate that participant teachers' professional identity was a mediation between three dimensions: their emotions, cognition, and the teaching context. The results of the study contribute to an understanding of the dynamic nature of teachers' professional identity by shedding light on the normalized discourses that shape Saudi female teachers' professional identities. Practical suggestions for pedagogy and future research were also identified in this study.

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Academic Thesis: Declaration of Authorship

I,   [Amjjad Osama Sulaimnai]

declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

[Female Teachers' Professional Identity and Gender Representation in EFL Textbooks In Saudi Arabia]

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;

2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;

3. Where I have consulted the published work of others, this is always clearly attributed;

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5. I have acknowledged all main sources of help;

6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;

7. None of this work has been published before submission

Signed:

Date: 09/09/2021

Acknowledgements

First and foremost, praises and thanks to Allah for his showers of blessings throughout my journey of completing PhD.

I would like to express my deep and sincere gratitude to my supervisor Dr. Aude campmas for providing guidance, feedback, and support throughout this research. I am extremely thankful for Dr. Campmas's patience during the discussions we had on my research work and thesis preparation. Her enthusiasm, sincerity, and motivation have deeply inspired me. I am extending my thanks to my co-supervisor Dr. Adriana Patino for her guidance and academic feedback. Also, I gratefully acknowledge the funding received for my PhD from King Abdulaziz University.

I am in debt to my family for their love, care, prayers, and continuous support to this research work. A big thank you to my brother Mohammed, and sisters Duaa and Roya for helping me in whatever way they could during this challenging period. My special thanks goes to my uncle Dr. Mohammed for the keen interest shown to complete this research successfully.

Finally, a warm thank you to my husband Ahmed Al-Attas who has been by my side at the last stages of PhD, living every single minute of it, and making it possible to complete what I have started

Definitions and Abbreviations

Abaya	A black, robe-like dress worn by women from the Gulf region mainly. It is usually worn with a black headscarf called a "Tarha"
CEA	Commission on English Language Program Accreditation
CEFR	Common European Framework for language learning, teaching and assessment
EFL	English as a Foreign Language
ELI	English Language Institute
ELT	English Language Teaching
GCC	Gulf Cooperation Council
GPGE	General Presidency of Girls' Education
Hijab	A headscarf worn by Muslim women around the world to cover hair and neck. A Hijab can come in different colours.
KAU	King Abdul Aziz University
Kuttab	Traditional schools focused on teaching young children (girls and boys aged 5 to 12) the basics of Islam. Such schools were not accredited after the introduction of formal education in Saudi Arabia.
MOE	The Ministry of Education
Niqab	A small cloth worn by Muslim women, especially in rural areas around the world, to cover the full face except the eyes. It is usually black in colour.
NNES	Non-native English speaker

Definitions and Abbreviations

PYP	preparatory year program
SA	Saudi Arabia
Thoub	A white, robe-like dress worn by men from the Gulf region mainly. It is usually worn with a white head cloth called a " Ghotra", and a black ring to hold the Ghotra, called an "Igal"
Ulama	Male religious scholars who study the Quran and the Hadith. These religious scholars apply the Shari'a–Islamic law–which constitutes the basic law of Saudi Arabia.
UNESCO	United Nations Educational, Scientific and Cultural Organization

Chapter 1   Introduction

1.1   Introduction

For more than three decades, research on teachers' professional identity has received a considerable attention within the fields of social sciences and humanities, applied linguistics and English Language Teaching (Barkhuizen, 2017; Beijaard et al., 2004; Clarke, 2009; Gee, 2000; Morgan & Clarke, 2011; Norton, 2000; Norton & Pavlenko, 2004). Tsung and Clarke (2010) state that "identities are multiple and diverse as the different practices and settings we engage in" (Tsung & Clarke, 2010, pp. 59–60). Consequently, Butler (2011) explain that professional identity is produced in specific historical and institutional sites. Such sites have specific discursive formations, practices, and social linguistic resources that surround any individual. Gee (2011) explains that the word discourse refers both to language bits and to the cultural models that are associated with the discourse. In higher education, for example, there is a university discourse that includes certain language bits that may be particular to academia; and there are also associated ways of thinking, believing, and valuing that are related to the membership of the discourse belonging to the university. Therefore, teachers' professional identity is shaped by a wide array of institutional discourses including how language teachers perform their profession, how they educate their students, how they interact with institutional policies, and how they negotiate the surrounding sociocultural ideologies. Given this, this study defines teachers' professional identity as the way teachers view, position, and identify themselves in their instructional role and how they portray themselves to their students and colleagues. These mental representations of themselves are intimately intertwined with four dimensions: context, teacher's biography, teacher's cognition, and teacher's emotion (Beijaard et al., 2000; Cross & Hong, 2009; Schutz et al., 2007; Van Veen, 2003; Yazan, 2018). This means that teachers' professional identity changes as teachers participate in varying institutional contexts, interact with other individuals, and position themselves in sociocultural contexts.

Since sociocultural and institutional discourses shape teachers' professional identity, gendered discourses also play a role in shaping female teachers' professional identity. Postmodernist scholars (e.g. Butler, 2011; Cameron, 1997; Pavlenko & Piller, 2008; Sunderland, 2004) view gender as a socially constructed and dynamic system of power relations and discursive practices. This means that powerful discourses of masculinity and femininity construct roles, behaviours, activities, and attributes that a given society considers

appropriate for men and women (Butler, 2011; Sunderland, 2004). Given that, scholarships (Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012c, 2012a, 2012b; Park, 2009; Simon-Maeda, 2004) displayed that female teachers' professional identity has been positioned within the normalized gendered orientations in both institutional and sociocultural contexts. Such a forced positioning limited the female teacher professional identity in a generalizable and stereotypical way without realizing the fluid, changing, and unfixed nature of professional identity. In consequence, female teachers experienced tension between how they wished to project themselves as professionals, and the patriarchal orientataions of the educational institution (Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012c, 2012a, 2012b; Park, 2009; Simon-Maeda, 2004). More than that, the literature (e.g. Blumberg, 2015; Gharbavi & Mousavi, 2012; Mukundan & Nimehchisalem, 2008; Mustapha, 2013; Norton, 2000; Sunderland, 2000a) highlighted that gendered discourses in English as a Foreign Language (EFL hereafter) textbooks also contribute to shaping identities. According to Mustapha (2013), biased gender representation constructs gender stereotypes, which advocates gender inequality and sustains patriarchy.

The above discussions focused on the role of gendered discourse in shaping female teachers' professional identity, but before continuing, I must first shed light on the role of teachers' agency in professional identity construction. Foucault (1972, 1975) states that powerful discourses are always accompanied by resistance. This means that the way people react to powerful gendered discourses cannot be viewed as master versus slave or oppressor versus victim, as teachers are active agents in the process of meaning-making of gendered discourses (Hall et al., 2012). For example, the meaning of the gender representation in textbooks is constructed through the readers' (teachers in this case) interpretations of the gendered texts. Furthermore, teachers have the agency to shape, change, or preserve their own professional identity (Cross & Hong, 2009; Sannino, 2010; Zembylas, 2003b, 2003a, 2006). Although professional identity can be constructed through representations in discourse, teachers have the ability to at least resist these discourses (Sannino, 2010; Zembylas, 2006). Resistance is an early form of agency, a way to say no, a move towards authorship, and an act of empowerment (Sannino, 2010). Zembylas (2006) adds that teachers have the agency to shape their professional identity by reflecting on their professional practices, resisting normalized institutional discourses, and consenting their own emotions. Thus, teachers can define and perform their roles in the classroom while at the same time their roles are also influenced and shaped by the boundaries of the sociocultural and institutional context (Cross & Hong, 2009; Zembylas, 2003a).

The above paragraphs reflected the complex nature of female teachers' professional identity. I argued that female teachers' professional identities are shaped by a wide range of sociocultural and institutional discourses; yet teachers have the agency to resist these discourses and shape their own professional identity. Given that, women's empowerment and the gender inequalities in Saudi Arabia (SA hereafter) have become a key of interest for the local and international discussions. Since the political reform in 2004, issues such as male guardianship over women and off-limits occupations for women have been discussed extensively in SA (Al-Ohali & Al-Mehrej, 2012; Alsubaie & Jones, 2017; Jamjoom & Kelly, 2013). In my opinion, there is no doubt that the 2004 policy reform has empowered women, yet it has constituted new sociocultural and institutional discourses in SA. The new women empowerment discourses have contributed in shaping Saudi women's identity in general, and their professional identity in particular. The empowerment discourses enabled Saudi female professionals to articulate their own grievances and aspirations, and develop gender consciousness and awareness of the patriarchal discourses around them (Al-Rasheed, 2013). In this critical time of changing discourses in SA, this study contributes to the understanding of the complex nature of female teachers' professional identity by exploring Saudi female EFL teachers' negotiation of their professional identity in relation to the gender representation in EFL textbooks.

1.2   Research problem

The discourse in educational institutions has a considerable influence on the professional identity of women working at universities (Nagatomo, 2012c; Romera, 2015). This discourse, whether written in educational policy, uttered by colleagues and authorities, or printed in textbooks, may either empower or marginalize female teachers in their workplace. Nagatomo's (2012c) study describes how educational institutions may misshape the professional identities of female teachers. In her study, Nagatomo (2012c) stated that female teachers in Japan are actually excluded from all the administrative positions and the professional roles, causing them to feel unimportant, and as though they were outsiders to the university. Consequently, this exclusion has affected the professional relationship of female teachers with their male colleagues. It has also made female teachers feel unheard, because their male counterparts do not give much worth to their decisions.

Being part of the educational field in SA as a student and later as a teacher, I can report that the position of female EFL teachers in SA is not different from the teachers in Nagatomo's (2012c) study, if not even worse. In fact, the educational sphere follows the same patriarchal

culture of SA. It is evident that the educational institutions are gender biased; for example, women are not allowed to register for certain major courses, such as industrial engineering and aviation (A. Hamdan, 2005). Some academic positions, such as university presidential positions, are also off-limits to women (Mobaraki & Söderfeldt, 2010), and the decision-makers in higher education are usually men (Al-Ohali & Al-Mehrej, 2012; Alsubaie & Jones, 2017; Jamjoom & Kelly, 2013; Mobaraki & Söderfeldt, 2010). In fact, the highest position reported for Saudi female academics is the role of dean at Princess Nora Bint Abdul Rahman University (a female only university) (Alsubaie & Jones, 2017). Also, the Organisation for Economic Co-operation and Development reported that women in SA, who are educated to tertiary level, occupy less than half the employment rate of similarly educated men (OECD, 2016). Based on these facts, one can infer that patriarchy has been institutionalized in Saudi society in general, and in the educational sector in particular. Such patriarchy in the educational field could affect the professional identity of female teachers working in that sector (Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012c, 2012a, 2012b; Park, 2009; Simon-Maeda, 2004). Feelings of marginalization, worthlessness, and otherness could be developed among EFL teachers in SA.

Apart from the gender-biased nature of the Saudi educational system, there lies another problem that could shape EFL teachers' professional identity. In fact, textbooks play a prominent role in constructing identities and normalizing gendered discourses. Sunderland (2000a) stresses the issue of textbooks and gender by arguing that the way gender is represented in the textbooks will have an effect on learners' gender identities and language learning opportunities. A large body of literature on gender studies (e.g. Al-Taweel, 2005; Eslami et al., 2015; Gharbavi & Mousavi, 2012; Moore, 2007) focuses on the effect of gender representation in EFL textbooks on learners, and these studies concluded that gendered textbooks have a deleterious effect on the learners' identities, including feelings of exclusion, devaluation, alienation and lowered-expectations. Although teachers are direct consumers of the EFL textbooks, no study has been conducted exploring the effect of gender representation in textbooks on EFL teachers' identity.

Thus, this study bridges the gap in the literature by investigating how gender representation in EFL textbooks contributes in shaping Saudi female EFL teacher's professional identity. Also, as a Saudi woman whose identity is being constructed and reconstructed by the surrounding discourse of equality versus cultural norms, and as an EFL teacher working at a Saudi university that follows the patriarchal norm, I believe it is fundamental to highlight the Saudi experience in the body of research about female academics. Highlighting the voice,

feelings, views, and experiences of female academics in SA, this study adds the Saudi experience to the women in higher education research.

1.3   Research aims, objectives, and questions

The aim of this research is divided into two parts: First, the research aims to investigate how gender is represented in EFL textbooks that are specifically designed for the Saudi market. Second, it aims to find out how Saudi female EFL teachers negotiated their professional identity in relation to the gender representation in EFL textbooks.

The following objectives were formulated to achieve the above two aims:

- To investigate gender representation in images in EFL textbooks that are designed for and taught in the educational context of SA.
- To investigate the dimensions that shape the Saudi female EFL teachers' professional identity formation
- To explore if gender representation in EFL textbooks played a role in Saudi female EFL teachers' professional identity formation

The following research question was formulated regarding the topic under investigation:

How do Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks?

The following subsidiary questions are formulated to answer the main question:

1. How is gender represented in EFL textbooks that are specifically designed for the Saudi market?
2. How do Saudi female EFL teachers' perceive the gender representation in EFL textbooks?
3. How do Saudi female EFL teachers feel when viewing gendered images of EFL textbooks?
4. How do Saudi female EFL teachers negotiate the gender representation in EFL textbooks at their classrooms?

1.4   Research methodology

This study adopted the qualitative approach because of the nature of the problem under exploration. Qualitative data was collected and analysed in two phases. Phase I focused on

collecting data related to gender representation in EFL textbooks. An EFL series entitled *English Unlimited Special Edition* was selected as the material for this study. Thus, data was collected from the *English Unlimited* series by using the principles of critical discourse analysis as an analytic lens. Phase II focused on exploring how Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks. Thus, data was collected from six Saudi female EFL teachers using face-to-face semi structured-interviews. The data from interviews were analysed using thematic analysis.

1.5   Background of the study

This section provides a thorough description of the status of women in Saudi Arabia (SA). The description is divided into five top-down layers of women in SA. The first section (1.5.1) gives an overview of women in Saudi society. It discusses the dress code, segregation, and employment of women in SA. The second section (1.5.2) details the history of women's education in SA since 1950. The third section (1.5.3) discusses the current English language teaching (ELT) curriculum in SA. The fourth section (1.5.4.1) describes the research context on a macro level by focusing on the educational setting at King Abdul Aziz University (KAU hereafter). The fifth section (1.5.4.2) focuses on the research context on a micro level by describing the English Language Institute (ELI hereafter) at KAU.

1.5.1   A social overview of women in Saudi Arabia

Saudi Arabia is a monarchy which uses Islamic law as the primary source of legislation (Wynbrandt & Gerges, 2010). For this reason, the Ulama, male religious scholars, have a direct influence in mandating policies (Kechichian, 1986; Layish, 2013). The Ulama are male religious scholars who study the Quran and the Hadith–the Prophet Muhammad's sayings. These religious scholars apply the Shari'a–Islamic law–which constitutes the basic law of SA (Al Rawaf & Simmons, 1991; Elyas & Picard, 2010; Yamani, 1996). In 2004, SA reformed its policy, and the status of women in SA was affected as a result (Al-Rasheed, 2013). One of the aims of the policy reforms in SA was to empower women in SA. Thus, the Shura council, i.e. consultative council, broadened its responsibilities, from discussing national regulations to proposing new legislation and amending existing laws without prior submission to the King (The Embassy of The Kingdom of Saudi Arabia, 2019). This new responsibility opened doors to discuss the status of women in SA. Many local news articles (e.g. Alarabiya, 2018; Aldosari, 2017; Al-Hussein, 2018; Al-Rashed, 2013) reported numerous issues concerning women in SA, such as employment, divorce law, education,

male guardianship over women, and segregation, under discussion at the Shura council. Hence, many changes occurred since 2004 that benefited women in SA. First, the visibility of women grew in public places, local news, TV, and national celebrations (Al-Rasheed, 2013). Female Saudi news anchors can be seen in cable TV channels, which are broadcasted in the Middle East and North Africa region, without head cover. Interviews with Saudi business-women are published in local news, along with their pictures. Successful Saudi women, such as Dr. Khawla Al-Kuraya and Dr. Maha Al-Munif, were hosted in TV programs after receiving national prizes (M. Al munif, personal communication, 2017; K. Al-Kuraya, personal communication, 2011). Second, Saudi women were granted higher positions in civil services. For example, Norah Al Faiz was appointed as the first female deputy minister of education in 2009 (Rholetter, 2011), and Princess Reema bint Bandar was appointed as the first female Saudi ambassador to the USA in 2019 (Krimly, 2019). The most recent amendment in Saudi law is lifting the driving ban for female citizens (Alsubaie & Jones, 2017). Apart from the above changes in the status of women, this section gives an overview of women in SA with regards to three points that are applicable to this study: the dress code, segregation, and employment.

The Abaya– a black dress–is considered a piece of cultural heritage in the Gulf Cooperation Council countries in general, and a national identity for female Saudi citizens in particular (Al-Qasimi, 2010; Le Renard, 2008) (see page xvii for details about the Abaya). By law, women must cover up by wearing Abaya when they step outside their houses in SA (Baki, 2004; Doumato, 1999; El-Sanabary, 1994; Le Renard, 2008; Quamar, 2016; Yamani, 1996). This law stems from the Islamic concept of modesty. Modesty in Islam includes both men and women. It involves dress as well as proper behaviour, such as voice tone for women and eye gaze for men (Siraj, 2011). Regarding women's dress, modesty means that a woman should cover certain parts of her body, and that these parts should not be revealed to men outside the immediate family (Akou, 2010). However, the issue of exactly which body parts to cover has been heavily debated. Some Islamic scholars, such as Albani (1970), advocate that a woman should cover everything but her hands and face; others , such as Ibn Uthaymin (1982) and Maududi (2011), believe that covering the face is also required.

The law of wearing Abaya in public places applies to both Saudi and non-Saudi women regardless of their religion (Baki, 2004; Doumato, 1999; El-Sanabary, 1994; Le Renard, 2008; Quamar, 2016; Yamani, 1996). Although the Tarha, i.e. head cover, is considered an attire that accompanies the Abaya, the recent law is becoming less strict about it (Quamar, 2016). Numerous researchers (e.g. Al-Rasheed, 2013; Le Renard, 2008; Quamar, 2016)

reported their observations about women in SA, especially on high streets in big cities, many of whom do not cover their heads and wear the Tarha as a neck scarf. The act of veiling, covering the face, is becoming an individual choice. To some veiled women covering the face is a religious belief, while to others it is a family tradition (Quamar, 2016). Despite the recent law of female dressing, women are represented with head covers in local TV channels, newspapers and advertisements.

The Abaya may give the impression of a unified black dress to someone who is not familiar with the context of SA. However, Abaya has become an integral part of Saudi women's fashion (Al-Qasimi, 2010; Shimek, 2012). Local designers in big cities compete in setting new trends for the Abaya (Shimek, 2012). The designs range from fully embroidered black Abaya to bright-coloured cotton Abaya. As a result, depending on a woman's style, there is a different Abaya for different occasions.

Gender segregation in SA is institutionalized through governmental discourses, laws, and policies (Le Renard, 2008). The segregation policy is also interpreted from the concept of Islamic modesty (Siraj, 2011). As was discussed in previous paragraphs, the notion of modesty includes a behavioural aspect for both men and women (Siraj, 2011). The behavioural aspect mandates that men should lower their gaze in the presence of a woman, while women should mind the tone of their voice in the presence of men (Quamar, 2016). Many Ulama in SA, such as Ibn Baz, Ibn Uthaimien, and Ibn Jibreen, view gender segregation as a necessity to preserve modesty in Islamic societies (AL Musnad, 2008). As a result, the segregation discourse is highly promoted in Saudi public sectors, such as schools, colleges, universities, offices, banks, and hospitals (Al-Rasheed, 2013; Al-Sudairy, 2017; Le Renard, 2008; Meijer, 2010; Quamar, 2016; Yamani, 1996). Each public sector has separate branches, with its own female staff members, to provide services for female citizens. For example, banks have separate women's branches, hospitals have separate female waiting rooms, and the civil affairs offices have separate female branches (AlMunajjed, 1997; Le Renard, 2008; Meijer, 2010). As a result, "sexual segregation is a general rule that touches on virtually every aspect of public and social life" in SA (AlMunajjed, 1997, p. 33). Unlike the strict rules in the public sphere, the segregation rules are becoming lenient for working women in the private sector nowadays (AlMunajjed, 1997; Al-Rasheed, 2013; Al-Sudairy, 2017). For example, private companies, especially commercial ones, employ male and female staff members working in the same building (AlMunajjed, 1997). Meetings between staff members are mixed gender, which means that female staff members must wear the Abaya during working hours (Le Renard, 2008). Apart

from the public and private sectors, the public spaces; such as, parks, malls, supermarkets, and restaurants, are not completely segregated. For example, some places, usually restaurants, have a family section and a men section. Men and women can dine together in the family section, while the men section is limited to male groups.

The gender segregation policy may give the impression that it created more job opportunities for women in Saudi Arabia. The idea of having two branches (male and female) of an organization would sound empowering in terms of gender employment (Al-Rasheed, 2013; Alsubaie & Jones, 2017; Al-Sudairy, 2017; Le Renard, 2008; Meijer, 2010; Quamar, 2016; Yamani, 1996). However, the female employment rates in SA are not promising. According to the 2016 gender gap in employment report , published by the Organisation for Economic Co-operation and Development, SA ranks 141 out of 144 countries in the world for gender parity, and third lowest among 18 countries in the Middle East and North Africa region (OECD, 2016). The report highlights that women educated to tertiary level comprise less than half the employment rate of men (OECD, 2016). The low rates of female employment is a result of the limited sectors available for Saudi women to work in (Alomair, 2015; Al-Rasheed, 2013; Alsubaie & Jones, 2017; Al-Sudairy, 2017; Hvidt, 2018).

The education sector is one of the fields that women in SA commonly participate in (Al-Rasheed, 2013; Alsubaie & Jones, 2017; Al-Sudairy, 2017). However, Saudi women did not advance in educational leadership (Abalkhail, 2017; Alsubaie & Jones, 2017). The 2017 Ministry of Education report reveals a huge gap between male and female leadership positions in higher education (as cited in: Alsubaie & Jones, 2017). According to the report, the total number of females in leadership academic positions is 302, while the males comprise 1033 of the leadership positions. Also, the report reveals that the highest position reported for women is the role of dean at Princess Nora Bint Abdul Rahman University, a female only university (Alsubaie & Jones, 2017). This makes the positions of directors and vice presidents of universities available for male academics only. Also, the report implies that men were given preference in recruitment processes for leadership roles (Abalkhail, 2017). Apart from the educational sector, Saudi women are active in business and trading (Al-Rasheed, 2013; Al-Sudairy, 2017). There are a lot of Saudi women who own shops related to fashion, such as beauty salons, jewellery, Abaya, and clothing shops. Also, Saudi women work in banking, private companies, administration, and media (AlMunajjed, 1997; Al-Rasheed, 2013; Al-Sudairy, 2017). The Ministry of Health is another sector that employs women. However the percentage of Saudi women in the health sector is lower compared to other sectors (AlMunajjed, 1997). Women work as doctors, nurses, mid wives and

administrators at hospitals. Recently, the Saudi government announced many positions for women to join the public services. In January 2018, the government announced numerous positions for women to work as border officers, social researchers, administrative assistants, Islamic jurisprudence researchers, and legal researchers (Hvidt, 2018).

1.5.2 A historical overview of female education in Saudi Arabia

This section traces the history of women's education in SA. The section starts by describing the informal education of women before the 1950s. Then, it thoroughly studies the start of formal education for women in SA in 1959. Lastly, the section discusses the educational reform in early 2000 and its impact on women's education in SA.

1.5.2.1 Early education

The basic Islamic education system, referred to as Kuttab, was well-known in SA before 1950 (refer to page xvii for further information about Kuttab) (Al-Rasheed, 2013; Al-Sudairy, 2017; Yamani, 1996). The Islamic education focused on teaching young boys and girls, ranging from 5 to 12 years old, fundamentals of Islam, reading, and memorising the Quran (Yaman & Gultom, 2017). Consequently, the Quran is considered the main textbook at the Kuttab. The teaching method at the Kuttab depends on memorization(Yaman & Gultom, 2017; Yamani, 1996). According to Yaman and Gultom (2017), a typical lesson at the Kuttab will be the teacher reading a verse from the Quran aloud, after which students repeat the verse. After students memorize a number of verses, the teacher starts to introduce the Arabic Alphabets in these verses. Then, students write the Alphabets several times.

The Kuttabs were segregated in SA (Al-Rasheed, 2013; Al-Sudairy, 2017; Yamani, 1996). Male students gather in a small room attached to a mosque and are taught by a male teacher; while female students gather at the female teacher's house (Al-Sudairy, 2017). According to Al Amri (2007), there were 70 Kuttabs in the western region, 82 in the central region, 16 in the eastern region, 7 in the northern region, and 8 in the southern region of SA.

After finishing the Kuttab, students would continue their Islamic education to become teachers of Islam (Al-Sudairy, 2017). Pursuing further education after the Kuttab was more popular among male students rather than females (Al-Sudairy, 2017). Al-Sudairy (2017) gives several reasons for the low ratio of female students. First, education was not free of charge. As a result, Saudi families could not financially afford to send all their children to the Kuttabs due to the poor financial circumstances of many Saudis before the oil-generated

revenue in the1970s. The low income of the Saudis resulted in a preference of sending their sons to Kuttabs, rather than daughters. Second, many Saudis had a traditional view of gender roles at that time. They believed that women were responsible for the household and raising children, while men were providers and responsible for financial issues. This traditional view of gender prevented many Saudi families from seeing the necessity of encouraging their daughters to pursue further education after the Kuttab. Some families didn't even see the need of sending their young daughters to the Kuttab. However, Al Amri (2007) details different names of famous female Islamic teachers in different cities in SA. For example, from the western region, Jawaher Jamaliah in the city of Mecca, and Zeinab Megharbel in the city of Madinah.

The discovery of oil in 1936 introduced major developments in SA. One result of the oil revenues was the establishment of the Ministry of Education (MOE hereafter) in 1945 (Wynbrandt & Gerges, 2010). However, the MOE focused on educating boys at that time (Al Rawaf & Simmons, 1991). Notably, it was not until 1959 that the issue of females' education was formally addressed (Al-Rasheed, 2013; Al-Sudairy, 2017; Yamani, 1996).

Yamani (1996) claims that "the position and role of Saudi women in work and public life has remained determined by the established religious authorities" (Yamani, 1996, p. 266). Women's education is not an exception. In fact, Prokop (2003) supports her view by stating that "the influence of the Ulama in the educational and social sphere is felt particularly strongly in respect of women's education and the role of women in public life" (Prokop, 2003, p. 78). Thus, in 1959, King Saud, with the support of the Ulama, addressed the issue of females' education in a royal speech broadcasted on the radio, and published in newspapers (Al Rawaf & Simmons, 1991). Below is the royal decree published in a Saudi newspaper named *Al Yamama*:

> Thanks be to God, we have decided to bring into effect the desire of the Ulama in Saudi Arabia, and to open schools to teach our girls the science of our religion from the Quran, and belief and fuqaha [religious instruction], and other sciences which are in harmony with our religious beliefs, such as home economics and child rearing, and anything of which the effect on their belief will not make us fear for the present or for the future. The schools will not have any negative effect on our belief or behaviour or customs. To this end, we order that a committee be set up, its members being drawn from the important ulama, who we trust very much to organise this school, to decide on a programme, and to see that it is carried out. This committee will report to Sheik Mohammed Ibn Ibrahim, and it must choose teachers from the Kingdom of Saudi Arabia or other countries, but they must be Muslim. It will be responsible for those [girls'] schools which have already been opened as well as for the establishment of new schools. The realisation of this plan will take

time, but I hope we shall succeed quickly, trusting in no power but that of God (cited in: Al Rawaf & Simmons, 1991, p. 289).

The decree indicates that there was a need to address the issue of female education with diplomacy due to the traditional view of gender roles among Saudis at that time. As mentioned above, Saudis believed that women must stay indoors and take care of the house (Al-Sudairy, 2017). This means people were not open to the idea of female presence in public places. Consequently, the idea of Saudi girls walking in public streets every day to attend school was alarming to many families (A. Hamdan, 2005). However, with its explicit reference to the religious and domestic curriculum, King Saud's speech sought to reassure the concerned Saudi families that girl education was compatible with the traditional gender role of women at that time (Al Rawaf & Simmons, 1991).

In 1960, a year after the decree, the General Presidency of Girl Education (hereafter GPGE) was formed (Al Rawaf & Simmons, 1991; Al-Rasheed, 2013; Al-Sudairy, 2017; Yamani, 1996). The GPGE was responsible for girls' education at all levels, from elementary to higher education (Prokop, 2003) . According to the directorate general of the GPGE, the purpose of educating a girl is to " bring her up in a proper Islamic way so as to perform her duty in life, be an ideal and successful housewife and a good mother, ready to do things which suit her nature as teaching, nursing, and medical treatment" (cited in: A. Hamdan, 2005, p. 44). To achieve the educational goal, the GPGE was independent from the MOE and managed by the Ulama in order to ensure that the educational system did not deviate from its main goal (Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005).

Higher education institutions started to enrol female students a decade after King Saud's decree and the establishment of the GPGE (Al Rawaf & Simmons, 1991; Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005). The GPGE established many colleges for teaching in the 1970s (Al Rawaf & Simmons, 1991; Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005). These colleges offer teaching degrees to female students. Also, some of the male universities established separate female campuses and opened admissions in some colleges for females. The first university to admit women was King Abdulaziz University in Jeddah in 1970, followed by Umm Al-Qura University in Mecca in 1971, King Faisal University in Dammam in 1978, and King Saud University in Riyadh in 1979 (Al Rawaf & Simmons, 1991; Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005). All the higher education courses offered by the college for teaching and universities were female-friendly (Al Rawaf & Simmons, 1991; Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005). The courses ranged from medicine, nursing, nutrition, home economics, Arabic, English, history,

geography, and Islamic studies (Al Rawaf & Simmons, 1991; Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005). To encourage women to enrol in higher education, the government offered a monthly allowance for college students and rewards of money or land upon graduation (Al Rawaf & Simmons, 1991; Al-Sudairy, 2017; A. Hamdan, 2005).

The GPGE curriculum was religious in nature (Al Rawaf & Simmons, 1991). In general education, Arabic and Islamic studies had more importance than other subjects (Al Rawaf & Simmons, 1991; Prokop, 2003). English classes were introduced at grade seven in intermediate schools (Elyas, 2008). The English classes were offered once a week, for a duration of 45 minutes, avoiding any reference to Western culture, habits, or names (Azuri, 2006; Golam, 2015). At higher education, students completed four mandatory Islamic courses, two Arabic courses, and ,in some universities, four Quran memorization courses (Prokop, 2003).

The GPGE was in charge of producing their own locally designed textbooks in order to ensure achievement of its educational aim (Al Rawaf & Simmons, 1991). Textbooks in different subjects showed a close reference to the Saudi culture (Azuri, 2006; Golam, 2015). All of the characters had Arabic names, the contents promoted Islamic values and societal gender roles, and the textbooks contained no images of females (Al Rawaf & Simmons, 1991; Azuri, 2006; Golam, 2015). Al Rawaf and Simmons (1991) examine four different GPGE Arabic reading textbooks used at different levels in elementary school, and were issued at different years from 1981 to 1988. A close examination of the textbooks demonstrates that the GPGE worked hard to ensure that the traditional gender roles in Saudi society were endorsed. Al Rawaf and Simmons's (1991) text analysis finds that the textbooks reinforce traditional views of the separate gender roles of men and women. For example, one reading textbook, taught to first grade students, includes the sentence "my father goes to work; my mother stays at home and cooks and cares for the family" (Al Rawaf & Simmons, 1991, p. 291). Another reading textbook, taught to fourth grade students, includes a topic where a girl describes her position at home as "in my leisure time I do needlework; this is my sport. If I finish my needle work, I go to serve my family. After this I go to the kitchen because in the kitchen I have a noble position" (Al Rawaf & Simmons, 1991, p. 291). Such sentences position women as homemakers and remind young female students of their ultimate goal, which is taking care of the family (Al Rawaf & Simmons, 1991). The fifth grade reading textbook continues to emphasize a woman's domestic role, by suggesting that home-economics is a subject in which a girl should seek to excel (Al Rawaf & Simmons, 1991). To support this view, the textbook provides a historical incident of a

woman named Umm Ateah, who followed seven warriors with the Prophet Muhammed, and said: "I stay behind, cook and take care of the wounded and serve them." (Al Rawaf & Simmons, 1991, p. 291). According to Al Rawaf and Simmons's (1991) text analysis, the fifth grade textbook implies that, even when a woman does find work outside the home, it should still be in the domestic area, or in medicine.

Despite its conservative educational aim, the GPGE succeeded in eliminating illiteracy of women in SA at that time. The number of women schools has grown from 5 in the 1960s to 155 in the 1970s, 496 in 1980, 16600 in 2000, and 31399 in 2005 (Al Amri, 2007; Al Rawaf & Simmons, 1991; Al-Sudairy, 2017).

1.5.2.2   Current education in Saudi Arabia

In the after math of 9/11, the Saudi educational system in general, and its religious curriculum in particular, became the focus of much criticism (Al-Rasheed, 2013; Elyas, 2008; Prokop, 2003). Some Western journalists (e.g. Glasser, 2003) questioned the religious and political influences on the Saudi education, and blamed Saudi pedagogical practices for fostering Jihadi beliefs (Karmani, 2005). Therefore, the Saudi government has experienced increasing pressure to reform its curricula (Al-Rasheed, 2013; Al-Sudairy, 2017; Elyas, 2008). Saudi Arabia's ambassador to the United States in 2006, Prince Turki al Faisal, proclaimed

> We have recognized that a comprehensive, modern, and open educational system- with new and revised textbooks- is fundamental to the growth and prosperity of our country. A thoughtful revision of this system is necessary, and indeed well underway (as cited in: Wynbrandt & Gerges, 2010, p. 297).

His statement indicates that there is a relationship between education and changing or reinforcing culture. Consequently, 9/11 resulted in major educational reforms in SA (Al-Rasheed, 2013; Al-Sudairy, 2017; Elyas, 2008). The below discussion focuses on five educational reforms which are applicable to this study.

The first reform focused on the girls' education policy. In 2001, girls' education was removed from the supervision of the Ulama (Al-Rasheed, 2013; Al-Sudairy, 2017; Prokop, 2003). The General Presidency of Girl Education (GPGE) was amalgamated with the Ministry of Education (MOE) (Al-Rasheed, 2013; Al-Sudairy, 2017; Prokop, 2003). As a result, the MOE issued a unified curriculum and textbooks for both male and female students (Al-Rasheed, 2013; Al-Sudairy, 2017; Prokop, 2003). The second reform was the establishment of the King Abdullah scholarship program in 2005 (Al-Sudairy, 2017; Bukhari

& Denman, 2013). The program offered state-funded overseas scholarships to male and female Saudi citizens (Bukhari & Denman, 2013). The statistical data in 2010 showed that female students comprised more than 20 % of the overall number of funded students (Jamjoom & Kelly, 2013). The third reform focused on developing the EFL curriculum and textbooks. Saudi Arabia launched a $ 2.4 billion educational reform project in 2007 (Elyas, 2008). The project aimed to develop major educational issues including the curriculum and textbooks (Elyas, 2008). The educational reform project lasted for 10 years, and in these 10 years major changes occurred in EFL curriculum (further discussion in section 1.5.3) (Elyas, 2008). Fifth, some new majors in higher education, which banned female enrolment pre 9/11, started to enrol female students (Al-Rasheed, 2013; Alsubaie & Jones, 2017; Al-Sudairy, 2017). These majors include, law, architecture, media, and tourism (Al-Rasheed, 2013; Alsubaie & Jones, 2017; Al-Sudairy, 2017). The last reform is the visibility of women in textbooks. In 2012, images of women were introduced for the first time in textbooks used in SA (Sulaimani & Elyas, 2018). The representation of women in textbooks was a major educational reform which was reported in local news. A local newspaper, named *Al Arabiya*, reported on the 4th of December 2012 that images of veiled women had been added to textbooks in Saudi Arabia for the first time (Alarabiya, 2012). The article states that the recent female representation is a major step forward, as images of women had been banned in all textbooks in SA since 1926, and "only drawings of women were permitted before" (Alarabiya, 2012, p. 1).

Despite the educational policy reforms, which benefited female students and teachers, the position of women in the educational sector remains affected by the societal gender roles to this day (Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005; Le Renard, 2008; Meijer, 2010; Yamani, 1996). Hamdan (2005) states that "women's education did not change the patriarchal nature of Saudi society. Women in every field are subordinate to men" (A. Hamdan, 2005, p. 48). Alwedinani (2016) argues that education in SA maintains gender segregation, the traditional gender roles and power relations. Thus, women's education in SA does not enjoy the same prestige as their men counterparts (Yamani, 1996). There are certain regulations applied to women's educational institutions in order to meet societal expectations regarding gender roles (Prokop, 2003). These regulations are still applied to-date in both schools and universities (Al-Rasheed, 2013; Al-Sudairy, 2017; A. Hamdan, 2005; Meijer, 2010; Prokop, 2003).

First, the educational institutions are completely segregated, from general to higher education level (Al-Rasheed, 2013; Al-Sudairy, 2017; Alwedinani, 2016; A. Hamdan, 2005;

Meijer, 2010; Yamani, 1996). At the general education level, the education is fully segregated. Female students attend girls' schools, taught by female teachers, and are supervised by female advisors (Al-Sudairy, 2017; Meijer, 2010). The administration is also segregated, girls' schools have a separate administrative team at the Ministry of Education to process any administrative work, such as supervisory visits, school detention, teachers' retirement, etc. (Meijer, 2010). Thus, male and female teachers and students hardly communicate with each other in general education.

At higher education level, the same segregation continues, but with a minor difference. Male and female students and academic members attend segregated campuses (Al-Rasheed, 2013; Al-Sudairy, 2017; Alwedinani, 2016; A. Hamdan, 2005; Le Renard, 2008; Meijer, 2010). Women's campuses have their own female administration, female academic staff, and female faculty boards (Alsubaie & Jones, 2017). However, due to the shortage of female academics in certain fields (medical and media fields mostly), female students take some courses with a male instructor (Mobaraki & Söderfeldt, 2010). These classes are mostly given through video conferencing (Al-Rasheed, 2013; Al-Sudairy, 2017; Alwedinani, 2016; A. Hamdan, 2005; Le Renard, 2008; Meijer, 2010). Every university in SA has a building dedicated to this purpose, and these are well equipped with video conferencing tools (AlMunajjed, 1997). Based on my observations as a student and a teacher, who has studied and worked at universities in SA, I can describe the classes as follows. The classrooms in the female side are equipped with ceiling microphones, so that students can easily ask questions and interact with the male teacher. However, the male teacher cannot see the female students. He can only hear them. Also, the female classes have a large screen that projects the board in the male classroom. In the male side, the classrooms have a camera that is directed toward the classroom board. Female students can only see the board, and whoever stands in front of the board. They cannot see the male students who are attending the class.

Although women have their own campuses with a full female administration, the stakeholders in higher education are men (Alsubaie & Jones, 2017). The highest rank a Saudi woman can achieve in higher education is the vice dean for the women's campus (Abalkhail, 2017; Alsubaie & Jones, 2017). Also, the decision-makers on a faculty level are always men. The faculty dean is always a man, and the vice dean is a woman, who administers the faculty at the women's campus (Alsubaie & Jones, 2017).

Second, some courses are offered to students based on gender (Al-Rasheed, 2013; Al-Sudairy, 2017; Alwedinani, 2016; Meijer, 2010). For example, physical education is part of the curriculum at male schools and universities. However, sports is banned from female

public schools and universities (Al-Rashed, 2013; Al-Sudairy, 2017; Meijer, 2010). The female sport curriculum issue reached the Shura council (i.e. the parliament) but no decision has been made to date (Al-Sudairy, 2017). However, some private schools and universities have started to offer sport classes, and organize tournaments (Al-Sudairy, 2017).

Also, subject segregation continues to the higher education level. Female students are not allowed to enrol in certain majors at universities, such as industrial engineering, aviation, and petroleum studies (Al-Rasheed, 2013; Al-Sudairy, 2017; Meijer, 2010). AlMunajjed (1997) highlights that most Saudi female university graduates hold degrees in fields such as education, Islamic studies, humanities, art, mathematics, chemistry, business, physics, and biology. Also, some universities, such as King Fahd University of Petroleum and Minerals, do not enrol female students in most of its academic programs (Al-Rashed, 2013; Al-Sudairy, 2017; Meijer, 2010). Although the university is for petroleum studies, the programs offered to female students are graduate programs in mathematics applied statistics, computer sciences, computer engineering, and engineering management (KFUPM, 2018).

1.5.3   English Language Teaching in Saudi Arabia

In this section, I discuss the current curriculum of ELT in SA. In early 2000, many Saudi scholars (e.g. Al-Hazmi, 2003; Al-Shammary, 2003) criticized the unsatisfactory English proficiency levels of Saudi students in general and higher education. Consequently, the educational reform project in 2007 (mentioned in section 1.5.2.2) considered developing the English language curriculum and introducing English in all primary schools (Elyas, 2008). The reformed curriculum aims at teaching language for communication (Ministry of Education, 2013). According to the reformed English curriculum, "teaching a language involves enabling learners to interact socially in a variety of situations and contexts. This is optimally achieved through the unification of the four skills of speaking, listening, reading and writing" (Ministry of Education, 2013, p. 1). The reformed ELT policy indicates a pedagogical shift from teaching grammatical structures to teaching real-life communication (Alqahtani, 2019). Alqahtani (2019) states that textbooks are considered "the De facto curriculum in the Saudi Arabian EFL classroom" (Alqahtani, 2019, p. 129). Al Harbi (2017) and Alasmi, (2016) confirm Alqahtani's (2019) statement by reporting that EFL teachers in SA strictly follow the textbooks. As a result, the MOE started implementing the communicative approach in language teaching by first developing the textbooks (Alqahtani, 2019). As part of the reform project, the MOE introduced the communicative language teaching approach through textbooks that were developed by the MOE in collaboration with

international publishing companies form the West (Alharbi, 2015). In the general education level, the MOE collaborated with Macmillan publishing house to design and publish custom made EFL textbooks which meet the cultural aspects of SA (Alharbi, 2015).

Similar to general education, higher education reformed the English language programs at universities (Al-Harbi, 2016; Smith & Abouammoh, 2013). Many researchers (Al-Harbi, 2016; Ha & Barnawi, 2015; A. Hamdan, 2013) view the international accreditation of English language programs as an urgent necessity in order to meet the job market and promote the quality of education in Saudi universities. As a result, many studies (Almuhammadi, 2017; Sarhandi, 2019; Sulaimani, 2017) reported Saudi universities' process in gaining the Commission for English Language Accreditation (CEA) in order to ensure the quality of their English language programs. The international accreditation required many university-level English language institutes to use the Common European Framework of Reference for Language (CEFR hereafter) to assess students' English proficiency (Almuhammadi, 2017). The CEFR is an international guideline designed and published by the Council of Europe to provide international standards for describing language ability. The framework helps language institutes in curriculum design, assessments, and pedagogical practices. The framework describes six language levels (beginner to advanced), and gives detailed descriptions of the learner's proficiency and language skills at each level (Council of Europe, 2001). One of the steps to adopt the CEFR in the curriculum is to use textbooks that are designed following the CEFR standards (Almuhammadi, 2017). Since the locally designed EFL textbooks do not follow the CEFR, numerous researchers (e.g. Aldera, 2017; Alfahadi, 2012; Alhmadi, 2014; Sulaimani & Elyas, 2018) highlighted different Saudi universities using adapted editions of international textbooks in order to meet the CEFR requirements. An adapted edition of international textbooks means that the contents of the textbooks, including its topics and images, were modified in order to meet the Islamic values and the conservative Saudi culture (Sulaimani & Elyas, 2018).

Since textbooks are the main teaching resource in EFL classrooms in SA, many studies (e.g. H. Ahmad & Shah, 2014; Aldera, 2017; Alfahadi, 2012; Azuri, 2006; Golam, 2015) emerged analysing the cultural representation in early locally designed and adapted editions of EFL textbooks. The results of the studies highlighted the absence of the Islamic and Saudi culture in the new EFL adapted edition textbooks in both general and higher education. Azuri (2006) pointed out that early locally designed EFL textbooks deleted references to Western cultures, while the new adapted textbooks carefully introduced Western culture. Golam (2015)

analyses three EFL textbooks taught in Saudi public schools over the last three decades: from 1982 to 2017. Two of the textbooks are locally designed and published by the MOE, while one is a customized textbook designed and published by international publishers. The content analysis of the textbooks showed that the locally designed textbooks taught from 1989 to 2012 introduced English through a religious and Saudi cultural context, and it was noticed that there was deliberate avoidance of Western culture. On the other hand, the customized textbook designed by the international publisher was contextualized in terms of Western cultural elements. Only two reading texts in the customized textbook contained Islamic and Saudi elements, whereas Western culture appeared in 18 reading texts. As a result of the limited representation of Saudi culture in the current EFL textbooks, numerous researchers (e.g. H. Ahmad & Shah, 2014; Alfahadi, 2012; Alsaif, 2016; Sulaimani & Elyas, 2018; Zafer, 2002) advocate for revised textbooks that fairly represent Saudi culture and align with its cultural norms.

1.5.4   The research context

This study was conducted in the English Language Institute (ELI) at King Abdul Aziz University in Saudi Arabia (KAU). I chose KAU as a research site for two reasons. First, I am a staff member at the ELI in KAU. This means that I have the access required to collect data from Saudi EFL teachers working at the ELI. Second, KAU is considered to be one of the first universities to have enrolled women, in 1970 (Al-Sudairy, 2017). This gives KAU a good reputation in terms of female education. In the following sections, I will give a thorough description of KAU management, the programs offered to female students, the ELI management, and the English language preparatory year program.

1.5.4.1   King Abdul Aziz University

KAU is a public university which has two segregated campuses, one for male students and one for female students. Both campuses are well-resourced, with large libraries, athletic facilities, and cutting edge technology. Each campus has its own administration. Female administrators, staff members, and academics work at the women's campus, while male administrators, staff members, and academics work at the men's campus (Al-Rasheed, 2013; Al-Sudairy, 2017; Meijer, 2010). As was discussed in section (1.5.1), the highest position for women at Saudi universities is a vice president; KAU is no exception. The president of KAU is a male academic, and his office is located at the men's campus. Following the university president is the position of the vice president for men's campus. The vice president

for the women's campus is the third position in the leadership hierarchy (Vice deanship of women's campus, 2014, 2016). Due to the segregation policy in education, the management in both the men's and women's campuses generally communicate via phone, formal letters, emails, a university software program, and video conferencing (AlMunajjed, 1997). Formal meetings on a higher management level are usually held using video conferencing tools. Similar to the way video conferencing used in classrooms (mentioned in section1.5.2.2), the male attendees in the meeting cannot see the women's side.

KAU has a total number of 24 faculties, however some faculties, such as the faculty of earth sciences, marine sciences, environmental design, and engineering, don't enrol female students (Vice deanship of women's campus, 2014, 2016). Upon gaining acceptance, male and female students must complete a preparatory year program (PYP hereafter) before enrolling in any major (English language institute, 2018). The PYP offers two tracks, science and Arts, for students. In the PYP, students study general subjects, related to the track, for example math and history. However, Islamic studies, Arabic language, and English language are mandatory subjects in both the science and the Arts track (English language institute, 2018).

1.5.4.2   The English Language Institute

The ELI offers general English language classes for the PYP students. The ELI has three campuses, one men's campus and two women's campuses (English language institute, 2018). The management positions at the ELI are also divided between men's and women's campuses. The Dean of the ELI is a male academic, and his office is located at the men's campus. The Vice Dean of the ELI is a female academic and her office is located at the women's campus (English language institute, 2018; Vice deanship of women's campus, 2014, 2016). The men's campus has the Dean of ELI and four Vice Deans in charge of different units; a total number of 16 units (English language institute, 2018). The women's campus has only one Vice Dean in charge of four units only (refer to 0 for details about ELI administration).The communication between the male and female administrations is usually via phones, video conferencing, and formal letters (Al-Sudairy, 2017). In fact, the ELI has a large meeting room equipped with HD TV and a microphone. This meeting room is dedicated to meetings with the male administration. The female academics who attend video-conferencing meetings usually hold administrative positions; for example, head of the testing unit at the women's campus.

The ELI has a large number of Saudi and non-Saudi male and female EFL teachers. The minimum qualification for Saudi teachers is a bachelor's degree in English language (Nasem, 2019). However, Saudi teachers have the privilege of granting a scholarship to pursue graduate degrees in TESOL (Bukhari & Denman, 2013; Jamjoom & Kelly, 2013) . For this reason, the number of Saudi teachers holding MA and PhD degrees is growing.

The ELI became accredited by the CEA in 2013(English language institute, 2018). The ELI offers an intensive one year general English program to help PYP students achieve an intermediate level of proficiency in English language, B1 level according to CEFR (English language institute, 2018). The curriculum of the ELI English program is composed of four instructional levels, beginner to intermediate level, correlated with the CEFR levels.

The English program is delivered using a system of modules. Each level is taught in one module. As a result, there are four modules in the PYP, two in each academic semester. The duration of each module is seven academic weeks, at the rate of 18 hours per week. The final exam is scheduled during the seventh week of each module. Both Arts and science track students follow the same curriculum and levels although the textbooks are different. Arts students study the *English Unlimited Special Edition* series, while science students study the *Unlock Special Edition* series. Both series are published by Cambridge University Press (a detailed description of the *English Unlimited Special Edition* series is in chapter 3, section 3.5.1.1).

The ELI testing unit, located at the men's campus, is responsible for assessment. The unit designs a unified mid-term, final, writing, and speaking exams to Arts and science students (English language institute, 2018). Teachers do not have any control over exams. As a result, teachers follow the textbooks provided by the ELI. In fact, the ELI publishes an annual pacing guide for teachers. The pacing guide provides teachers with a weekly plan of units from the textbook to be covered (see Appendix B for a sample of the pacing guide). At the end of every week, teachers report the taught units or pages to the administration. This ensures that all the units included in the exams are covered in the classrooms.

1.6   Organization of the study

This thesis consists of seven chapters. **Chapter 1: Introduction** provides an overview of this research study, including the research problem, research questions, aims and objectives of the study, and research methodology. The chapter also gives a thorough description of the research context on a macro and micro level. **Chapter 2: Literature review** looks at the

literature related to gender representation in EFL textbooks and EFL teachers' professional identity. The chapter also identifies and discusses the research gap to rationalize the need for this study. **Chapter 3: Methodology** describes the research design and the methodology of the study. The chapter presents the detailed procedure that was followed to answer the research questions. **Chapter 4: Results of gender representation in *English Unlimited* series** presents the results of the research question about gender representation in EFL textbooks that are specifically designed for the Saudi market. **Chapter 5: Results of EFL teachers' professional identity** details the results related to the Saudi female EFL teachers' professional identity. **Chapter 6: Discussion of findings** interprets and discusses key results previously presented in chapters 4 and 5, with reference to the research questions and in relation to previous relevant research findings. **Chapter 7: Conclusion** summarizes the research findings, suggests implications for teachers and stakeholders based on the results of the study, discusses the limitations of the study, and recommends areas to explore in future research.

Chapter 2   Literature review

2.1   Introduction

This chapter critically discusses the available and related literature to gender representation in EFL textbooks and EFL teachers' professional identity. The chapter is divided into two sections: Gender representation in EFL textbooks and EFL teachers' professional identity. The first section (2.2) focuses on the following key areas: 1) gender imbalances in EFL textbooks, 2) teachers' awareness of gender representation in textbooks, and 3) teachers' pedagogical practices when dealing with gendered texts in classrooms. The second section (2.3) discusses the following key areas: 1) defining EFL teachers' professional identity, 2) dimensions shaping the EFL teachers' professional identity, and 3) dimensions shaping the female EFL teachers' professional identity.

2.2   Gender representation in EFL textbooks

2.2.1   Introduction

The basis of this section is to review literature related to the study of gender representation in EFL textbooks. The section starts by discussing the development of the study of language and gender (2.2.2). Then, it reviews the literature related to gender representation in EFL textbooks in three phases: Phase I reviews the literature aiming at raising awareness of the gender bias in textbooks (2.2.3), phase II revises the literature evaluating any progress made in gender representation in EFL textbooks (2.2.4), and finally, phase III analyses the literature investigating how EFL teachers use gendered textbooks in classrooms (2.2.5).

2.2.2   Gender representation in EFL textbooks: General overview

2.2.2.1   Defining gender representation

For the purpose of this study, I view gender from a postmodernist approach. Postmodernist scholars, such as Butler (2011), Cameron (1997), Pavlenko and Piller (2008), and Sunderland (2004), view gender as a socially constructed and dynamic system of power relations and discursive practices, rather than the biological differences between men and women. This approach emphasizes that beliefs about masculinities and femininities are

socially constructed depending on different contexts, cultures and eras (Norton & Pavlenko, 2004). Consequently, powerful discourses of masculinity and femininity construct roles, behaviours, activities, and attributes that a given society considers appropriate for men and women (Butler, 2011; Sunderland, 2004). This implies that gender roles are intertwined with the levels of power men and women hold in a society (Sunderland, 1994). The normalized gender roles in a local culture create gender stereotypes (Mustapha, 2012). Thus, gender stereotypes express simplistic generalizations about the characteristics of desirable gender roles and attributes assigned to men and women (R. J. Cook & Cusack, 2010; Golombok & Fivush, 1994; Hall et al., 2012; Mustapha & Mills, 2015). They include information; such as physical appearance, personality traits, and occupations, related to gender roles (Hall et al., 2012). For example, women are expected to be passionate, domestic, and socially dependent on men. A related issue to gender stereotype is female objectification. Scholars (Such as, Bernard et al., 2012; Gervais, Vescio, & Allen, 2012; Gervais, Vescio, Förster, et al., 2012) define objectification as reducing a person to a body and treating her/him as an object. Many scholars (e.g. Bernard & Wollast, 2019; Fasoli et al., 2018; Ward, 2016) argue that female objectification causes people to see women as objects, and to cognitively appraise them in a manner similar to the way ordinary objects are appraised. Sunderland (1994), Mustapha and Mills (2015), and Block, Koch, Liberman, Merriweather, and Roberson (2011) advocate that stereotypes cause gender inequalities because these stereotypes suggest men and women should be treated differently. Johnson (2014) adds that the concept of femininity and masculinity, with its related gender roles and stereotypes, encourages the view of men and women as opposites. This view splits humanity into an opposing binary, where men are on one side and women are on the other. The problem with the gender binary, according to Johnson (2014), is that people tend to see women and men in polar opposites, and do not allow for alternatives. As a result, dualities related to the masculinity and femininity are formed (Johnson, 2014). For example, that men are dominant, so women must be submissive, despite the fact that there are many alternative traits to being dominant. Many scholars, such as (Butler, 2011; Johnson, 2014; Lazar, 2007) advocate that the gender binary is at the heart of inequality in the gender system because femininity and masculinity do not describe most people as they actually are.

The literature of EFL textbooks and gender relates the notion of representation to the formation of gender stereotypes. According to Mustapha (2012), representation, whether in texts or visuals, is used to engender stereotypes. Thus, representation means using text or visuals to say something meaningful about, or to represent, the world to other people (Hall

et al., 2012). There are three approaches explaining how representation of meaning works: the reflective, the intentional, and the constructivist (Hall et al., 2012). From the reflective approach, representation functions like a mirror reflecting the true meaning which already exists in the world (Hall et al., 2012). In this view, textbooks take what already exists in reality, and re-present it to its readers. In other words, gender representation in textbooks is simply a re-presentation of the gender inequality in reality (Lacey, 2009). However, this approach disregards the textbook authors' view of the world, and the fact that textbooks include fictional characters in an imaginary world which the authors have created. The intentional approach to representation suggests that representation holds the producer's meaning of the world (Hall et al., 2012). In this approach the important issue is not what is represented in the textbooks, but the author who is representing it. Gray and Morton (2018) argue that representation in EFL textbooks is "overwhelmingly politically, ideologically and commercially motivated" (Gray & Morton, 2018, p. 120). For example, ELT publishers ensure that materials designed for use in lucrative markets, such as Turkey and Greece, contain no references to contested territories and critical socio-political issues (Gray, 2013). Such a commercially determined representation aims to satisfy stakeholders, achieve corporate goals, and maximize textbooks sales (Gray, 2013). Sunderland (2000a) adds that representation of gender in textbooks is often done with a level of intentionality. This means that textbook authors have a pool of possible choices when selecting what to include or exclude in the representation. Thus, the act of filtering the available and desirable choices is based on the authors' decision of what is worthy to represent to the target market (Gray & Morton, 2018; Sunderland, 2000a). However, Hall et al. (2012) state that the intentional approach is flawed, because it views the textbook authors as the only source of meaning. In other words, this approach does not give weight to the reader's interpretations of the gender representations in textbooks. The last approach, the constructivist, is a response to the weaknesses highlighted in the reflective and the intentional approach. In this approach the meaning of representation is constructed in the reader's mind (Hall et al., 2012). This means that the textbook authors select what to represent based on their view of the world, and the readers construct meaning for these representations based on their view of the world. By that, the reader is an active participant in the process of making sense of the gender representation in textbooks (Mustapha & Mills, 2015). Thus, the meaning of representation is constructed from many factors: the representation itself in text or image, the opinions of the author, the reaction of the reader, and the society where the representation is taking place (Hall et al., 2012). Hence, I follow the constructivist definition of representation in this research for its inclusive nature.

2.2.2.2   Early studies on gender representation in EFL textbooks

Studies in the area of education and gender are still growing for a number of reasons. The first reason is that government bodies in various countries around the world started giving attention to gender equality in education. This interest is in response to the United Nations Educational, Scientific and Cultural Organization (UNESCO) global movement *Education For All* in 2000. The movement aimed to ensure full and equal access to primary education to all children, especially girls by 2015. The movement did not focus on gender equality in educational enrolment only; the quality of education gained the same attention. One of the main goals of the movement was to eliminate gender disparity in education, and to provide good-quality education to women (UNESCO, 2015). Fifteen years of the start of the movement , Blumberg (2015) reported many challenges to UNESCO that hindered educational equality to women. One of the main obstacles identified by Blumberg (2015) was biased representation of gender in textbooks. According to Blumberg, gender bias in textbooks is a hidden obstacle to females' equality in education and beyond because it may constrain girls from realizing their full potential. At the end of the report, Blumberg (2015) urged organizations to fund research in gender representation in textbooks because "reducing textbooks' gender bias is typically an expensive process" (Blumberg, 2015, p. 21). In consequence, many government boards and international organizations, e.g. UNESCO, the World Bank, the Commonwealth of Nations, the Ford Foundation, and the Qatar National Research Fund, started funding research undertaking the area of gender representation in textbooks. Another reason is that the study of education and gender has evolved beyond the textbook to include the teacher, the student, and classroom interaction. This development in the field was a result of Sunderland's (2000b) well-known question "does gender bias 'in the text' matter?" (Sunderland, 2000b, p. 152). In her seminal article, Sunderland argued that students and teachers are likely to read a text in different ways. As a result, rather than investigating the textbook individually, researchers should consider how a text is used in class. "This may take us [researchers] one step nearer to students' learning and understanding than would looking at the text alone" (Sunderland, 2000b, p. 154). In my opinion, Sunderland's (2000b) suggestion implies a level of agency from the textbook reader. This means that the reader, whether a teacher or a student, is not a passive recipient of gendered text and images. In fact, the reader is an active participant in the process of meaning-making. In other words, if a text appears to be gendered, readers have the option to either accept, or resist the message, by developing a critique or an alternative learning material. Sunderland's (2000b) proposal inspired many researchers (e.g. Al-Taweel, 2005; Barton & Sakwa, 2012; Eslami et al.,

2015; Kızılaslan, 2010; Pakuła et al., 2015) with a wider scope to investigate beyond the traditional representation of gender in the text. Consequently, researchers started to include the teacher's treatment of the text, and the effect of gendered text on students while investigating the textbooks.

The study of language and gender dates back to the 1960s (Cameron, 1998; Wright, 1985). However, the field of language and gender developed rapidly during the 1970s, with the inspiration of Lakoff's *Language and Woman's Place* (Lakoff, 2004). In her book, Lakoff (2004) explored the differences between men's and women's speech, and how women's speech is shaped by the society. She argued that, because of societal expectations, women feel pressured to speak politely and in an indirect way when opposing something. Lakoff's work inspired many researchers (e.g. Cincotta, 1978; Hartman & Judd, 1978; Hellinger, 1980; Schmitz, 1975; Talansky, 1986; U'ren, 1971) to pursue further studies in language and gender in general, and in the educational contexts in particular. As a result, in the 1970s and 1980s, extensive research into gender representation in ELT textbooks was conducted in Western countries (Cincotta, 1978; Hartman & Judd, 1978; Hellinger, 1980; Schmitz, 1975; Talansky, 1986; U'ren, 1971). Almost all the studies used content and linguistic analysis, and reported similar findings. The studies reported biased representation of women in three main forms: exclusion, subordination and distortion, and degradation. Men were over-represented in relation to women (Hellinger, 1980); men and women performed gender-stereotypical activities (Cincotta, 1978); men had more varied occupational roles compared to women (Porreca, 1984; Schmitz, 1975); and women tended to be stereotypically emotional (Hartman & Judd, 1978; Talansky, 1986). Also, women were found to speak less in dialogues and perform a narrower range of discourse roles (Hartman & Judd, 1978; Talansky, 1986). In response to the extensive research on gender representation, ELT materials in Western countries have changed significantly in this regard since the 1970s. In fact, ELT materials today are typified by codified regimes of inclusivity whereby women, in particular, are listed as requiring non-stereotypical representation (Gray, 2013).

Despite the extensive research in gender representation in textbooks in Western contexts since the 1970s, Sunderland (2000a) noted that gender and language in education has under-researched sites in many parts of the globe, such as, in Eastern Europe, Asia, Africa, and Islamic countries. However, a large body of literature has emerged from these sites over the past two decades, investigating gender representations in textbooks. Unfortunately, the studies that emerged reported the same findings of the 1970s and 1980s concerning the

representation of women and men in EFL textbooks. Women continued to be excluded from the content of EFL textbooks (e.g. Aydınoğlu, 2014; Barton & Sakwa, 2012; Mirza, 2004; Shteiwi, 2003; Sulaimani & Elyas, 2018; Tahan, 2015), subordinated in occupational roles (e.g. Gharbavi & Mousavi, 2012; Ismail et al., 2011; Matsuno, 2002; Mattu & Hussain, 2003; Mustapha, 2015), and degraded when represented in text and images (e.g. Barton & Sakwa, 2012; Kuruvilla & Thasniya, 2015; Nakamura, 2002; Pakuła et al., 2015; Sulaimani & Elyas, 2018).

Hence, the literature review in the following sections is limited to the studies that were conducted in the under-researched sites identified by Sunderland (2000a), and published during the last 20 years. For easier reference, the studies are grouped according to the geographical site of the study. In addition, I have adopted Mustapha's (2013) layout in reviewing the literature. In his article, Mustapha (2013) identified three phases in the study of gender representation in EFL textbooks. The phases cover different scopes investigating gender representation in textbooks: 1) studies that highlighted the gender imbalance in EFL textbooks; 2) studies served as follow-up studies by assessing reforms in textbooks; 3) studies that focused on extending the focus beyond textbook representations to talk around the text in the classroom. Thus, following this layout will help me review a wide scope of studies on gender representation in EFL textbooks.

2.2.3 First phase studies

The studies of the first phase focused on highlighting and raising awareness of the gender bias in textbooks. The studies aimed at exploring gender representation through counting male and female frequency, highlighting gender roles, occupations, and topics associated to male and female characters. The phase includes a variety of quantitative and qualitative research studies. Almost all the studies in this phase are content-based analysis of the linguistic or non-linguistic representation of gender in the textbooks (e.g. Al-Taweel, 2005; Pakuła et al., 2015; Tajeddin & Enayat, 2010; Yasin, Hamid, et al., 2012). Most of the studies in this phase used the following analytical frameworks: critical discourse analysis CDA to analyse the gender representation in conversations (Barton & Sakwa, 2012; Pakuła et al., 2015; Sulaimani, 2017; Tahriri & Moradpour, 2014; Yaghoubi-Notash & Kooshavar, 2013), Giaschi's (2000) critical image analysis to analyse gender representation in images (Mustapha, 2015; Sulaimani & Elyas, 2018; Tajeddin & Enayat, 2010), and statistical analysis to analyse the male and female ratio (Barton & Sakwa, 2012; Gharbavi & Mousavi, 2012; Mirza, 2004; Tahan, 2015).

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In Turkey, Aydınoğlu (2014) explored three locally designed EFL textbooks. The statistical analysis showed that women are underrepresented in all the sample textbooks. Also, the findings revealed stereotypical representation of women. Females were represented more indoors and performing stereotypical jobs, while men had a variety of jobs. A study funded by the British Council and conducted by Pakuła, Pawelczyk, and Sunderland (2015) assessed gender representation in EFL textbooks in Poland. The researchers selected a corpus of EFL textbooks from different educational levels. The quantitative data showed that the textbooks are fairly balanced in terms of gender representation. The number of male and female characters was equal, the reading texts included female and male protagonists, and the stereotypical jobs of male doctors and female teachers were avoided. However, the critical discourse analysis of the texts in the textbooks revealed traditional gender expectations and gender stereotypes. The researchers found that some listening exercises reflect traditional gendered expectations. For example, women's acceptance of men's opinions, male characters rather than female ones are interested and engaged in sports, and women's main interest is shopping.

A large body of literature emerged from countries in South and Southeast Asia reporting that women are underrepresented in EFL textbooks, and that both men and women are depicted in stereotypical roles. In Pakistan, the UNESCO funded a project, conducted by Mirza (2004), investigating gender representation in textbooks. The researcher analysed 194 textbooks from Pakistan's four provinces for six subjects: English, Urdu, science, mathematics, social studies and Islamic studies. The findings showed that women were almost invisible in the textbooks. The representation of women was only 20.9% of all the sample textbooks. Women were visible in 23.1% of total characters, 25.7% of the pictures, 9.8 % of the professional characters, and 15% of the occupational roles. Another study, conducted in the same context by Mattu and Hussain (2003), shares parallel results to Mirza's (2004). The results of Mattu and Hussain (2003) reported that EFL textbooks in Pakistan depict women in stereotypical roles that give a clear message, that "women's only appropriate and legitimate role is to perform the household tasks of nurturing and caring for the family" (Mattu & Hussain, 2003, p. 94). Recently, the results of Ahmad and Shah (2019) were consistent with Mirza (2004) and Mattu and Hussain (2003). Using critical discourse analysis, the researchers investigated locally designed elementary level EFL textbooks in Pakistan. The results showed that representation of female characters in the textbooks was restricted to the household.

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The female underrepresentation and stereotypes in EFL textbooks were also highlighted in the studies conducted in Japan, China, Indonesia, and Malaysia. Sano, Iida and Hardy (2001) reported that, although gender-imbalanced language has been substantially eliminated from EFL textbooks since 1990, the results of their statistical analysis showed that women were underrepresented in textbooks in Japan. Also, Xiaoping (2004) investigated the content of three EFL textbooks used in China. The results of the study concluded that females were minimalized, while men had a better representation. Using Systemic Functional Linguistics, Emilia, Moecharam, and Syifa (2017) investigated gender representation in reading passages of an EFL textbook used in Indonesian schools. The findings revealed that male characters were overrepresented, held dominant roles in the reading passages, and were more likely to be assigned in active actions which demand higher amounts of energy, e.g. climbing. Nakamura (2002) focused on the literary stories of Japanese high school EFL textbooks to examine the images of women. Using both quantitative and qualitative analyses, the results indicated that at least 80% of the stories presented women as emotional, sad, guilty, and foolish, while men were shown as warm-hearted, having self-control and greatness. Also, Levine and O'Sullivan (2010) examined images and illustrations of EFL textbooks written for a Japanese university. Using quantitative and qualitative analyses, the results showed that males occupied a great number of social roles, while females were pictured as schoolgirls and in low-status occupations. Similarly, the results of Matsuno (2002) showed that esteemed occupational roles (e.g. doctor, president, chief executive officer, founder) were occupied by males in EFL textbooks in Japan, and women were often described in terms of their relationship with others (e.g. mother, cousin, wife), and were portrayed as weak, ill, or disabled. Both Mineshima (2008) and Datzman (2013) explored locally designed EFL textbooks in Japan. The results of the statistical analysis of both studies showed balanced representation in terms of gender visibility. There was an equal number of male and female characters. However, Mineshima (2008) found occasions of occupational stereotypes. Males seem more often associated with higher-paying and higher-status jobs than are females. Similarly, Yasin, Hamid, Othman, Bakar, Hashim and Mothi (2012) found that women were assigned stereotypical roles in the images of a locally designed EFL textbook in Malaysia. The textbook showed images of young girls serving food to boys, leading roles were assigned to male characters rather than female, and male students sat at the head of the classroom table, leading group projects. The researchers concluded that the stereotypical representation of women in the textbook does not reflect the high ratio of Malaysian women in "unconventional professions" in the workforce (Yasin, Hamid, et al., 2012, p. 1879). The results of Kuruvilla and Thasniya (2015) were consistent with (Yasin, Hamid, et al., 2012).

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The researchers explored locally designed EFL textbooks in India. The content analysis revealed stereotypical representation of gender in images. Jobs such as doctor, police officer, and engineer were assigned to male characters, whereas female jobs were limited to a nurse or teacher. Men were shown doing activities that require physical strength such as climbing on the trees and swimming, while women were shown appreciating the acts done by boys, plucking flowers, or washing clothes.

The position of gender representation in textbooks used in Africa is also not encouraging. Studies from Tanzania (Mkuchu, 2004), Kenya (Kobia, 2009), Uganda (Barton & Sakwa, 2012), and Nigeria (Mustapha, 2015) showed that women were underrepresented and were assigned traditional stereotypical roles in EFL textbooks taught in Africa. The findings of the quantitative data of (Barton & Sakwa, 2012) showed discrepancy in the representation of gender in a locally designed EFL textbook in Uganda. Women comprised 35.7% of the appearances in the textbook, while men comprised 64.3%. According to the researchers, the underrepresentation of women in the textbook contradicts the reality that more than half of Uganda's population (51%) are women. The critical discourse analysis of the contents of the textbook revealed stereotypical representation of gender. Women had a strong presence in the units that were discussing the topic of child-rearing. The titles of these units were "*How to Tame a Husband", "The Kitchen in My House",* and *"The Problem Daughter*" (Barton & Sakwa, 2012, p.179). Also, women were assigned weak personality traits and played stereotypical occupational roles that often did not require any form of education. Only two (nurse and cashier) out of ten occupational roles listed for women required formal education, while most of the occupational roles for men required higher education. Mustapha (2015) also reported occupational stereotypes. The study analysed images in nine locally designed EFL textbooks in Nigeria. The findings of the critical image analysis showed that men were positioned in strong, superior, and high-status jobs, while women were positioned in domestic activities and low-paid jobs, e.g. nurse and teacher. Both studies argued that showing women in such jobs would " send the message that girls need not to spend a lot of time in school, since the kind of employment for which they are destined does not necessitate it" (Barton & Sakwa, 2012, p. 181).

A large body of literature emerging from the Islamic Republic of Iran reported gender stereotypes and quantitative imbalance of gender in textbooks (e.g. Ahmadi Darani & Akbari, 2016; Azizifara et al., 2010; Bahman & Rahimi, 2010; Gharbavi & Mousavi, 2012; Tahriri & Moradpour, 2014). The status of sexism in Iranian EFL textbooks was studied first by Ansary and Babaii (2003). The researchers explored the status of sexism in two EFL

textbooks used in Iran. They analysed gender visibility in reading texts, images, and dialogues by using systematic quantitative content analysis and qualitative inquiry. The results showed that EFL textbooks were completely biased. Women appeared less visible than men in the textbooks, the topics covered in the textbooks were male-orientated, women were more visible in passive, indoor activities, and they were placed in traditional stereotypical roles. Later, Gharbavi and Mousavi (2012) investigated gender bias in four locally designed EFL textbooks taught in Iranian high schools. The quantitative analysis of chi-square test indicated that there was a significant difference between the frequencies of men and women. In fact, men's visibility was nearly three times more than that of the women. Seventy-six percent of the pictures in the textbooks showed men whereas 24% of the pictures display female personalities. As for occupational roles, only 18% of women were portrayed in occupational roles, while 82% of the jobs were performed by men. More recent attention in Iran is on comparing the representation of gender in adapted version of international edition EFL textbooks and the locally designed EFL textbooks published by the Iran Language Institute (Esmaily, 2011; Tajeddin & Enayat, 2010; Yaghoubi-Notash & Kooshavar, 2013). Tajeddin and Enayat focused their investigation on comparing images in locally designed and international edition textbooks taught in Iran (2010). The researchers used Giaschi's (2000) critical image analysis as an analytic tool to investigate male and female representation in the images in three textbooks from three different publishers: *New Headway* by Oxford University Press, *Top Notch* by Pearson Longman, and the locally designed textbook published by the Iran Language Institute. The results showed that the three textbooks, international and locally designed, were biased in terms of gender. Both the international edition textbooks, New *Headway and Top Notch*, showed images of men in work spaces performing active executive roles, while women were indoors performing traditional stereotypical roles. The representation of women in the locally designed textbook was no better, if not worse, than the international editions. Women were presented in only 45 images, while men were shown in more than 100 images. Women were rarely presented making direct eye contact with the viewer; they gazed away from the viewer in 95.6% of the images. Moreover, women's gaze was accompanied by behaviours such as smiling or head tilting, which indicates subordination. On the other hand, Yaghoubi-Notash and Kooshavar (2013) focused their analysis on comparing conversations in an international EFL series published by Cambridge University Press, and the locally designed EFL series published by the Iran Language Institute. The finding of the study contradicted the study of Tajeddin and Enayat (2010). It seems that the representation of gender in conversations was quite balanced in the two series. The statistical analysis of the word count in conversations by male and

female characters showed that both series are balanced in terms of gender. The difference between female and male word count in both series was not significant. However, the researchers highlighted that women were presented in traditional stereotypical roles in the locally designed ILI series, and more attention to such stereotypical representation needed to be given as a result.

There is a relatively small body of literature that is concerned with investigating gender representation in EFL textbooks in Arabic-speaking countries. Four studies from Jordan investigated locally designed EFL series (Al-Taweel, 2005; S. Hamdan & Jalabneh, 2009; Nofal & Qawar, 2015; Shteiwi, 2003). All of the studies revealed female underrepresentation in locally designed EFL textbooks in Jordan. The ratio of female to male characters was nearly 1:3; the majority of the characters were male 78%, while only 22% are female (Nofal & Qawar, 2015). Also, men monopolized a variety of roles. They were depicted in 87% of the occupational roles (Shteiwi, 2003), dominated 93% of the outdoor roles (Nofal & Qawar, 2015; Shteiwi, 2003), and dominated more conversations and reading passages than women (S. Hamdan & Jalabneh, 2009). Moreover, the results of Al-Taweel (2005) revealed linguistic sexism in the series. Male figures were first narrators of their stories, compared to no female first narrators. Most of the female references were presented in contexts that are specifically related to women, with partial dependence on men, while most male references were used as pseudo-masculine references. The results of Mechouat (2017) were similar to the above studies conducted in Jordan (Al-Taweel, 2005; S. Hamdan & Jalabneh, 2009; Nofal & Qawar, 2015; Shteiwi, 2003). Mechouat (2017) examined four widely used EFL textbooks in Morocco. The study employed mixed methods to investigate gender representation in textbooks. The quantitative results showed that male characters were over represented in the textbooks. Females comprised 36% of the characters in the textbooks. The qualitative data revealed that men were assigned powerful and high-economic-status jobs, while women were mainly presented as service workers or housewives. Also, women were stereotypically depicted as shopaholics. They were presented mostly in shopping places throughout the four textbooks.

A total number of eight studies explored gender representation in EFL textbooks in the Gulf Cooperation Council (GCC) countries (Al Jumiah, 2016; Alsatrawi, 2016; Baharuddin et al., 2011; Ismail et al., 2011; Sulaimani, 2017; Sulaimani & Elyas, 2018; Tahan, 2015; Yasin, Abdul Hamid, et al., 2012). The overall results of the studies conducted in the GCC context revealed female underrepresentation and gender stereotypes in EFL textbooks.

Three projects funded by the Qatar National Research Fund in 2009–2011 explored gender representation in textbooks in Qatar (Baharuddin et al., 2011; Ismail et al., 2011; Yasin, Abdul Hamid, et al., 2012). A selection of textbooks (math, science, and English) used in Qatari schools at different levels were collected and analysed by the researchers participating in the funded projects. The overall findings revealed that women were underrepresented in all examined textbooks, and both men and women were depicted in their traditional roles. The project of Ismail, Hamid, and Othman (2011) focused on examining linguistic sexism in EFL textbooks used in Qatari schools. The linguistics analysis revealed female underrepresentation. Male references (63%) were used more than female references (22%). In addition, men were found to be positioned in a higher status than women in both visual and textual materials. The findings of a study from the United Arab Emirates (Tahan, 2015) correlated the previous Qatari studies. Tahan (2015) randomly sampled one unit from adapted version textbooks, which were specifically tailored to suit the UAE context, and taught to students from grades 1 to 12. The content and linguistic analysis of gender in the textbooks showed that women were underrepresented in the textbooks. Men appeared in 60% of the illustrations, were present 10 times more than women in texts, took 73% of the jobs, and dominated 62% of the topics (determined either through initiating conversations or by the number of turn-taking). In Bahrain, Alsatrawi (2016) used CDA to examine an adapted version of an international series published by Pearson Longman. The series was tailored to suit the context of Bahrain. The results revealed biased representation of gender in the series. Men were more visible, active, and mentioned first in dialogues throughout the series. Male characters were 4% more visible than females in the series. Men were mentioned first 60.4% of the time, while women were mentioned first 39.6% of the time. Also, men performed 56% of activities, while 44% of activities were performed by women.

Only three studies explored gender representation in EFL textbooks in Saudi Arabia (Al Jumiah, 2016; Sulaimani, 2017; Sulaimani & Elyas, 2018). Similar to the studies that emerged from Jordan, Qatar, Bahrain, and the UAE, the results of these studies also revealed female underrepresentation and gender stereotypes. Sulaimani (2017) explored gender frequencies in listening conversations in an international EFL textbook that has been specifically adapted for the Saudi Arabian context. The results of the quantitative analysis showed that the number of male characters were twice the number of female characters in the textbook. Only 11 female–female conversations occurred in the textbook. Also, eight male–female conversations, out of 25, indicated equal relations between the two genders. The relationships between men and women in these conversations were mainly friendship.

Sulaimani and Elyas (2018) investigated another international EFL series that has been adapted for the Saudi Arabian context. The researchers focused their investigation on images using Giaschi's (2000) critical image analysis. The results of the study reported a huge gap between the number of male images and the number of female images. In terms of gender positioning, the analysis revealed that men were depicted in a wide range of contexts, had higher-status jobs, and were assigned stereotypical personality traits.

2.2.4   Second phase studies

Second phase studies aimed at evaluating and highlighting any progress made in gender representation in EFL textbooks. Almost all the studies in this phase are quantitative in nature, with a focus on linguistic analysis in order to get an accurate view of any changes that occurred regarding male and female representation (e.g. Bag & Bayyurt, 2015; Khurshid et al., 2010; J. F. K. Lee, 2014, 2016; Mukundan & Nimehchisalem, 2008). Some of the studies at this phase (Bag & Bayyurt, 2015; M. Cook, 2015; Gümüşoğlu, 2008; Healy, 2009; J. F. K. Lee, 2014; Mukundan & Nimehchisalem, 2008; Yang, 2011) are follow up studies to previous published works, while others (Khurshid et al., 2010; J. F. K. Lee, 2016; J. F. K. Lee & Collins, 2008, 2010; Shah, 2012; Ullah & Skelton, 2013) are evaluative studies of educational reform policies. Most of the studies of this phase (M. Cook, 2015; Healy, 2009; J. F. K. Lee, 2014, 2016; J. F. K. Lee & Collins, 2008, 2010; Yang, 2011) emerged from Southeast Asia, mainly Japan and China. Very few studies were conducted in countries with a majority of Muslim population, such as Turkey, Pakistan, or Malaysia (Bag & Bayyurt, 2015; Gümüşoğlu, 2008; Khurshid et al., 2010; Mukundan & Nimehchisalem, 2008; Shah, 2012; Ullah & Skelton, 2013). No studies were found in the Arabic-speaking or GCC countries. The results of some studies (M. Cook, 2015; Healy, 2009; J. F. K. Lee, 2014, 2016; J. F. K. Lee & Collins, 2008, 2010; Yang, 2011) reported minimal improvements in the representation of gender in EFL textbooks, while others, especially the ones in Islamic countries, (Gümüşoğlu, 2008; Khurshid et al., 2010; Mukundan & Nimehchisalem, 2008; Shah, 2012; Ullah & Skelton, 2013) reported no improvements at all.

A total number of three studies emerging from Pakistan (Khurshid et al., 2010; Shah, 2012; Ullah & Skelton, 2013) assessed developments made on the status of gender representation in EFL textbooks after Pakistan's educational reforms in 2001. The educational reforms were a result of the Pakistani government's agreement of the UNESCO Education for All goals (Blumberg, 2015). In consequence, the Ministry of Education clearly stated that "efforts will be made to eliminate gender bias in textbooks and curriculum" (Ministry of Education in

Pakistan, 2003, p. 22). Unfortunately, despite the Pakistani Ministry of Education efforts, all the studies reported that no improvements in gender representation in EFL textbooks were found.

Nearly a decade after the findings of Mirza (2004) and the curriculum reforms in 2001, Khurshid, Gillani and Hashmi (2010), Ullah and Skelton (2013), and Shah (2012) tried to measure progress in gender representation in textbooks in Pakistan. The researchers analysed different locally designed textbooks of Urdu, English, and social studies. The findings of the studies revealed that the ministry's initiatives have done little to improve the quantity and quality of female representation in Pakistan's textbooks. Females were underrepresented in all of the sample textbooks. Females comprised 28% of the characters in the textbooks, 4% of the images related to fiction, and 10 % in topics related to history (Khurshid et al., 2010; Shah, 2012). Also, both genders were shown in stereotypical roles. Women were depicted in the traditional stereotypical gender roles which involve "the three Cs – cooking, cleaning and child rearing" (Ullah & Skelton, 2013, p. 187). Women were rarely depicted in a leading position (Shah, 2012), while men were depicted in the public domain as breadwinners, spiritual leaders, and political leaders (Khurshid et al., 2010). Moreover, the researchers highlighted a tendency in the textbooks to depict conventional, male-dominated family systems, in which males, regardless of their age, act as the primary authority figure, and control family affairs, women, children, and property (Ullah & Skelton, 2013).

The status of gender representation in EFL textbooks in Turkey is not different from Pakistan. Studies that analysed EFL textbooks used in Turkey reported that the status of female underrepresentation has not improved since the 1950s (Gümüşoğlu, 2008). Gümüşoğlu tried to evaluate any improvements in gender representation in textbooks in recent years (Gümüşoğlu, 1996, 2008). The two studies used a large sample of EFL textbooks from 1928 to 2008. The results of the analysis found that women and men were represented in an equal manner, and any stereotypes were avoided in textbooks used from the first years of the Turkish Republic until the1950s. However, women and men were given stereotypical roles in textbooks used after the 1950s. Women were depicted as homemakers, while men were depicted as decision-makers. In recent years, according to Gümüşoğlu (2008), the position of the depiction of women in textbooks seems to be worse than it was in the19950s. Bag and Bayyrut (2008) conducted a study investigating gender representation in locally designed EFL textbooks used in primary schools in Turkey. The content analysis showed that there was an unequal representation of gender in the textbooks. Seven years later the researchers conducted a follow-up study evaluating any improvement or change in

the content of EFL textbooks in Turkey (Bag & Bayyurt, 2015). The content analysis showed that, although there have been some improvements in terms of gender equality and equity, there was still inequity and stereotypical representation of gender. The analysis showed occasional examples of female subordination, such as women asking their husbands permission to buy a new coat.

Similarly, no improvements in the position of gender representation in EFL textbooks has been found in Malaysia. Mukundan and Nimehchisalem (2008) conducted a follow-up study of Seng (2003) and Chandran and Adbudllah (2003). The researchers explored four EFL textbooks taught in Malaysian schools. The quantitative analysis showed that there was no improvement in gender representation. Male characters continued to be overrepresented in the textbooks. There were more words referring to male characters than to female characters. Male characters spoke more, talked first, and frequently excluded females from the conversations they had with members of their own gender.

In contrast, the findings of the studies emerging from Japan and China showed significant improvements in the quantity of female representation in EFL textbooks. All of the studies aimed at evaluating whether the Chinese and Japanese governments' attempts to promote a gender-equal society had any effect on gender representation in EFL textbooks. Despite the governments' policies for equal opportunities to both genders, the studies reported occasional stereotypical representations of both genders in textbooks.

Lee and Collins (2008) compared 10 locally designed EFL textbooks published in the late 1980s and early 1990s with EFL textbooks published in the early 2000s. In comparing the textbooks, the authors explored whether the passing of the Sex Discrimination Ordinance in 1995, the establishment of the Equal Opportunities Commission in 1996, and the Women's Commission in 2001 had any effect on the representation of gender in EFL textbooks in China. The results showed improvement in the ratio of female representation. However, there was a perpetuation of stereotyped images of women as weaker than men, and as operating primarily within domestic rather than social domains. Two years later, the author widened the scope of the study by comparing gender representations in EFL textbooks used in China to those used in Australia. Consequently, Lee and Collins (2010) explored the effects of the gender-awareness movements in Australia and Hong Kong. The gender awareness-movement in Australia was driven by the women's movement in the 1980s, while in Hong Kong the movement was driven mainly by government policy changes in the 1990s. The researchers explored the potential impact of the awareness movements and educational

policy reforms on the EFL textbooks by comparing 10 textbooks used in Australia and Hong Kong published after 1997. The results of the study showed improvements with regard to gender representation in both textbooks. There were significantly more females in Hong Kong textbooks (51.1%) than in Australian textbooks (41.6%). Also, there were attempts to use gender-inclusive language in all textbooks, e.g. the use of (they) when referring to a male and female couple rather than (he and she). Although both contexts (Australia and Hong Kong) showed improvement in the quantity of female representation in textbooks, the usual stereotypical patterns were still extant. Women were depicted in a narrower set of social roles and presented as more passive and home-bound than men. A year later, Yang (2011) reported some improvements in the representation of gender in EFL textbooks in Hong Kong. The findings were surprisingly positive; females and males were almost equally included and depicted in a similar range of activities. Also, females were remarkably more visible than males in both illustrations and text. One constraint of Yang's (2011) study, however, is that it was limited in scope: only two volumes of a primary textbook, with a total number of 124 pages, was examined. Thus, Lee (2014) is a follow-up study to Lee and Collins (2008), Lee and Collins (2010), and Yang (2011). To get an accurate measurement of changes in gender representation over time, the author compared two series which have the same titles, written by the same authors, and published by the same publisher in two different eras: 1988 and 2005. The statistical analysis showed a significant increase in the female appearance visually and textually in the 2005 series. The 2005 series was balanced in terms of the number of female characters, images, and female pronouns. On the other hand, the analysis showed slight improvement in the representation of gender roles between the two series. There has been a 7.7% rise in the number of female characters participating in social domains in the 2005 series. Also, the analysis showed no significant improvement in the average ratio of female-to-male firstness between the two series. The study recorded an overall tendency for males to be presented before females in both series.

The studies occurring in Japanese context highlighted a significant improvement in the frequency of female visibility in EFL textbooks. Healy (2009) is a follow-up on studies conducted in the 1960s, 1970s, 1980s, and 1990s (Byrd, 2001; Hartman & Judd, 1978; Jones et al., 1997; Porreca, 1984). The researcher revisited all of the previous studies and evaluated current EFL textbooks to check "if textbook authors and publishers have continued to produce gender fair books" (Healy, 2009, p. 93). The results showed overall improvement in gender representation in recently published textbooks, and also improvement in terms of occupational representation and linguistic sexism. Women were represented in occupations

ranging from traditional jobs such as teachers to high-esteemed jobs such as architects. The linguistic analysis also revealed a fair representation of the number of male and female pronouns. Similarly, Cook (2015) published a quantitative paper as a follow-up to a previous study written by the author 10 years previous (M. Cook, 2005). The author tracked changes concerning gender bias in EFL textbooks taught in Japan. The results showed a great improvement in terms of female visibility. Females and males took the same number of turns in conversations, and both genders were depicted engaging in a wide range of activities. Unlike Cook (2015) and Healy (2009), Lee (2016) reported slight improvements in gender representation in EFL textbooks in Japan. The study analysed four popular locally designed EFL series published after the Japanese gender policy reforms in 2006. The author used corpus linguistic tools to investigate improvements concerning linguistic sexism in the series. The findings revealed a slight improvement in the use of gender-neutral vocabulary, like "businessperson", and the use of the neutral title "Ms" to address women. However, there were substantially more occurrences of masculine pronouns than feminine pronouns. Also, women were often defined in terms of their relationship to men. The corpus analysis showed a tendency to describe females in terms of their age, appearance, and emotions. On the other hand, men were portrayed by the textbook writers with a range of adjectives which are associated with physical and mental strength, success, and wealth.

2.2.5 Third phase studies

Studies in the third phase extended the focus beyond gender representation in EFL textbooks to include the teacher's usage of the textbook in classrooms. A relatively small body of literature, compared to first and second phase studies, was found in this phase. A total of 12 studies emerged from various contexts including Poland (Pakuła et al., 2015; Pawelczyk & Pakuła, 2015), Uganda (Barton & Sakwa, 2012), Pakistan (Mirza, 2004; Shah, 2012; Ullah & Ali, 2012), Iran (Yaghoubi-Notash & Kooshavar, 2013), and Turkey (Kızılaslan, 2010). Only three studies (Al-Taweel, 2005; Eslami et al., 2015; Eslami & Hasan, 2012) were conducted in Arabic-speaking countries, such as Jordan and Qatar, however, not a single study has been carried out in Saudi Arabia to date. Third phase studies can be grouped into two types. The first type of study focused on teachers' talk around the text. Such studies observed teachers' teaching practices when teaching a gendered text in the classroom. Only four studies (Barton & Sakwa, 2012; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000) focused on teachers' talk around the text were found in this phase. All of these studies were qualitative in nature, and employed classroom observation and field

notes to collect data, and CDA as an analytic tool. The results revealed a resistance from teachers in terms of discussing gender-related topics in EFL classrooms. The second type of study in the third phase focused on exploring teachers' perceptions of gender representation in EFL textbooks. Second type studies were varied in research methodology, few studies were qualitative in nature (Eslami et al., 2015; Kızılaslan, 2010; Ullah & Ali, 2012), while the majority were quantitative studies (Al-Taweel, 2005; Eslami & Hasan, 2012; Mirza, 2004; Shah, 2012; Yaghoubi-Notash & Kooshavar, 2013) . The qualitative studies (Eslami et al., 2015; Kızılaslan, 2010; Ullah & Ali, 2012) used interviews and content analysis, while the quantitative ones (Al-Taweel, 2005; Eslami & Hasan, 2012; Mirza, 2004; Shah, 2012; Yaghoubi-Notash & Kooshavar, 2013) used questionnaires and statistical analysis to explore teachers' views on gender representation in EFL textbooks. The results of the studies were contradictory. Few studies (Eslami & Hasan, 2012; Mirza, 2004) reported that teachers were aware of the gender stereotypes in textbooks, while the majority (Al-Taweel, 2005; Eslami et al., 2015; Kızılaslan, 2010; Shah, 2012; Ullah & Ali, 2012; Yaghoubi-Notash & Kooshavar, 2013) found a lack of awareness of gender representation in EFL textbooks among teachers.

A small number of studies (Barton & Sakwa, 2012; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000) emerged from Europe and Africa investigating teachers' talk around the text. The studies were inspired by Sunderland's (2000b) article *"New Understandings of Gender and Language Classroom Research: Texts, Teacher Talk and Student Talk"* . In her article, Sunderland (2000b) asserted that "research on gender representation in textbooks should not mark the end of the road, more research is needed investigating the effect of that representation" (Sunderland, 2000b, p. 153). Moreover, she highlighted the importance and the high effectiveness of a teacher when focusing on the "teacher talk around the text", which encourages researchers to observe what teachers do and say about a gendered text in the classroom (Sunderland, 2000b, p. 153). Sunderland argued "a text is arguably as good or as bad as the treatment it receives from the teacher who is using it" in the classroom (Sunderland, 2000b, p. 155). Even the most gendered text can be rescued when it is used critically by the teacher; such gendered texts can be used to raise students' awareness of gender stereotypes (Sunderland, 2000b).

Following Sunderland's (2000b) theoretical and methodological approach of teachers' talk around the text, a number of studies from Europe observed teachers' talk around the text in classrooms in Poland (Pakuła et al., 2015; Pawelczyk & Pakuła, 2015), Portugal, Greece, and the UK (Sunderland et al., 2000). The aim of the observation was to see how teachers

consumed gendered texts inside the classroom, and to check if teachers used any gender-critical points mentioned in the texts in order to open classroom discussions. The researchers chose a gendered text and observed different teachers teaching the same gendered texts. The researchers recorded the classroom interaction and used multi modal discourse analysis to analyse the data. The results showed that EFL teachers chose to ignore the gendered texts in all of the classrooms. The researchers found that teachers rarely responded to gendered portrayals of women and men in textbooks. There was hardly any negotiation of the stereotypical gender portrayals during EFL classroom interactions. When interviewed, the teachers made it clear that they were aware of the biased representation of women and men in the textbooks (Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000). However, the teachers reported that discussing gender stereotypes in the classroom might distract students' attention, because the main aim in EFL classrooms was grammatical accuracy (Pakuła et al., 2015; Sunderland et al., 2000).

Only one study emerged from Africa exploring teachers' talk around the text. Barton and Sakwa (2012) observed two teachers dealing with a gendered text discussing forced marriage in classrooms in Uganda. The results were opposite to the results of the studies conducted by (Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000). The two teachers did not ignore gender-critical points in the text altogether; they responded to the texts, but in an unpredictable way. Both teachers failed to use the text as a vehicle for promoting gender-inclusive attitudes. Rather than using the text to discuss gender issues, the text became simply "the material for a joke" (Barton & Sakwa, 2012, p. 184). The teachers asked students to give an exaggerated performance of scenes from the text, discriminated between male and female students during classroom discussions, and resisted sharing their views with students about the gender critical points in the classroom. When interviewed, the teachers stated that it's unethical to share their own views about gender-related issues because these views would influence students' thinking.

Three studies (Mirza, 2004; Shah, 2012; Ullah & Ali, 2012) explored teachers' perceptions of the representation of gender in EFL textbooks in Pakistan. A large sample of teachers from 34 schools in Pakistan participated in a questionnaire conducted by Mirza (2004). The statistical analysis revealed that the majority of teachers (57%) were aware of the biased representation of gender in textbooks. About half of the teachers (54.2%) believed that textbooks in Pakistan were encouraging female students to drop out of schools. When asked to share suggestions for promoting gender equality in textbooks, 13.3% of the teachers suggested that more female characters should be included; 11.1% suggested more female

role models should be included; 8.8% suggested domestic skills should be included in the curriculum; only 1.66% of the teachers suggested presentation of female characters in a variety of occupations. In contrast, the results of Shah (2012) contradicted Mirza's (2004) findings. Shah (2012) collected data in the form of a questionnaire presented to teachers from four cities in Pakistan. The quantitative data revealed that teachers did not notice the biased representation of gender "due to the approved social norms" of the gender roles in Pakistani society (Shah, 2012, p. 125). Most of the responses indicated that teachers were "unaware and in-sensitive of the non-inclusion of women in the textbooks" (Shah, 2012, p. 125). Ullah and Ali (2012) interviewed 28 male and female educationists from Pakistan. The participants included textbook publishers, ministry of education officials, and teachers. The researchers found what they described as a remarkable degree of "gender blindness" (Ullah & Ali, 2012, p. 223). The results of the study concluded that the research respondents ignored the gender representation in textbooks. Many of the respondents viewed the biased gender representations in EFL textbooks as an accurate depiction of Pakistani society. Consequently, the participants, male and female, were not devoted to eliminating gender bias in textbooks. When asked about their views about gender roles, half of the respondents viewed teaching and nursing as the best professions for women.

The results of Al Taweel (2005) , Kızılaslan (2010), and Yaghoubi-Notash and Kooshavar (2013) were similar to the findings of Shah (2012) and Ullah and Ali (2012). Al Taweel (2005) collected questionnaire responses from 77 male and female teachers from 24 schools in Jordan. The results of the questionnaire showed that teachers were not aware of the biased representation of gender in the textbooks. Consequently, teachers did not see the need for a stronger representation of women in textbooks. On the other hand, the responses to the questionnaire indicated that more than half of the teachers were aware of students' unconscious sensitivity to sexism; but teachers still did not see sexism clearly in the textbooks. An overall number of 30 male and female teachers participated in a survey conducted by Yaghoubi-Notash and Kooshavar (2013). The survey aimed to evaluate teachers' knowledge of gender representation in EFL textbooks in Iran. The statistical analysis showed a lack of awareness of the gender representation in textbooks among teachers. The results demonstrated that male teachers were less aware of gender issues than female teachers. Kızılaslan (2010), on the other hand, asked 68 teachers to critically evaluate two texts from a locally designed EFL textbook in Turkey. The teachers were given no clue that the text was gendered. The findings revealed that only a few teachers reported the gender-biased nature of the texts, while most of the teachers reported other pedagogical

aspects. When interviewed about possible reasons for not noticing gendered texts, the teachers reported that the stereotypical roles had been normalized in Turkish society, and they accepted the stereotypical roles without questioning. Also, the teachers showed a preference to turn a blind eye on the gender representation in textbooks, and to avoid classroom discussions on the portrayal of males and females in textbooks, because they perceived it potentially controversial.

Two studies were conducted in Qatar evaluating teachers' awareness of gender representation in EFL textbooks. Eslami and Hasan (2012) collected survey data from 163 randomly selected EFL male and female teachers in Qatar. The survey data were analysed through T-tests. The results showed that the majority of teachers (86.8% male teachers, 88.7% female teachers) affirmed the importance of textbooks in Qatari schools. Also, teachers showed some awareness regarding the presence of gender stereotyping in textbooks. However, a significant difference between male and female teachers' awareness of gender stereotyping in textbooks was found. Female teachers were more aware of gender inequality in textbooks than their counterparts. A follow-up study (Eslami et al., 2015) was conducted to extend the quantitative focus of Eslami and Hasan (2012). The researchers employed a qualitative analysis of the collected interview data from 30 male and female teachers in Qatar. The qualitative results revealed a lack of awareness of the gender representation in EFL textbooks among teachers, contradicting the results of the study conducted by Eslami and Hasan (2012). The interview data showed that some teachers had minimal awareness of gender stereotyping in textbooks, while others denied or ignored gender stereotypes' existence in textbooks. Also, teachers presumed that textbooks do not influence how students see gender roles. Instead, teachers viewed family as the primary influence in shaping students' views of gender.

The above literature review reported a lack of awareness among EFL teachers in teaching and identifying gendered texts. In order to further explore the EFL teacher's negotiation of gender representation in EFL textbooks, the following section reviews the literature related to EFL teachers' professional identity.

2.3 EFL teachers' professional identity

2.3.1 Introduction

This section reviews the literature related to EFL teachers' professional identity. First, it starts by discussing two schools of thoughts, the sociocultural and the postmodern, which have influenced the notion of identity construction (section 2.3.2). Then, section (2.3.3) identifies the empirical studies exploring the role of gender representation in EFL textbooks in identity construction. In section (2.3.4), EFL teachers' professional identity is defined. Finally, section (2.3.5) reviews the empirical studies investigating EFL teachers' professional identity in general, while section (2.3.6) is concerned with scholarships exploring female EFL teachers' professional identity in particular.

2.3.2 Identity construction: General overview

Identity has become one of the most frequently employed concepts in the field of social sciences and humanities (Bendle, 2002) , and in the fields of education (Barkhuizen, 2017; Beijaard et al., 2000, 2004; Clarke, 2009; Gee, 2000; Morgan & Clarke, 2011) and applied linguistics (Belcher & Lukkarila, 2011; D. Block, 2007; Cummins, 2006; Dörnyei & Ushioda, 2009; Fleming, 2003; Menard-Warwick, 2005; Norton, 2000; Pavlenko & Blackledge, 2004). According to Norton (1997), identity is "the desire for recognition, the desire for affiliation, and the desire for security and safety" (Norton, 1997, p. 410). Thus, such a desire is crucial for humans, and the notion of identity has been vigorously discussed in social theory as a result. There are two major schools of thought which have influenced the notion of identity: the sociocultural and the postmodern (Hall, 1992; Zembylas, 2003b).

2.3.2.1 The sociocultural approach to identity formation

In this view, identity construction is perceived as a dynamic process affected by sociocultural contexts (Duff & Uchida, 1997; Leung et al., 1997). The advocates of this school of thought; such as Stets and Burke (2000), Tajfel and Turner (1986), Mead (1934) , Erikson (1968), and Hogg and Abrams (1988) support the belief that identity is formed through the interaction between self and society. This means that individuals identify themselves through the societal values and culture of the place they live in. In other words, individuals "internalize" their societal values and make the values part of themselves, then they "externalize" these values through actions in the social world (Hall, 1992, p. 284).

Some scholars (Benwell & Stokoe, 2006; Hogg & Abrams, 1988; Mead, 1934; Tajfel & Turner, 1986) view identity formation as an encounter between the individuals' membership in a society, their participation, and the role they play in social relationships. To them, identity is the sum of the individual's relationships, emotions, and culture. Hogg and Abrams (1988) argue that identity is a person's knowledge that he or she belongs to a social category or group. Such a knowledge implies that identity construction is as a result of social communication in a social setting (Mead, 1934). Tajfel and Turner (1986) detail the process of identity construction by explaining that identity evolves as individuals participate or act as members of a group. This participation leads towards the conceptualization of collective identities when an individual identifies with a group and builds up a sense of group membership. Benwell and Stokoe (2006) conclude that identity is whatever people agree to be in any given historical and cultural context.

However, Erikson (1968) and Stets and Burke (2000) highlight a relationship between the self and identity. They consider identity construction as a process that stems from an individual's interior. To Erikson (1968), identity expands from the inner sense of self to include social and external factors. Stets and Burke (2000) explained that identity is "composed of the self-views that emerge from the reflexive activity of self-categorization or identification in terms of membership in particular groups or roles" (Stets & Burke, 2000, p. 225). "Self, then, might be thought of as the meaning maker and identity as the meaning made" (Lauriala & Kukkonen, 2005, p. 200).

From the above sociocultural views, one can infer that the notion of identity is seen as fragmented, amalgamated, and composed in accordance with the society the individual is living in. However, despite the strong emphasis on the influence of culture and society on identity, it can be seen from the above definitions that the sociocultural approach has not paid much attention to the role of power in mediating between identity and society. In consequence, the postmodernist approach laid out the foundations of the role of power in identity construction.

2.3.2.2 The postmodernist approach to identity formation

The postmodernist scholars (e.g. Butler, 2011; Clarke, 2009; Davies & Harré, 1990; Sfard & Prusak, 2005; Tsung & Clarke, 2010) view identity formation as a dynamic process of surrounding discourses, experiences, and emotions. In this regard, identity is the product of dominant discourses that are tied to social arrangements and practices (Foucault, 1972). As a result, identity changes over time as discourses change; and as the cultural representation

multiplies, the individual is constantly offered new identities (Hall, 1992; Zembylas, 2003b).This means that the processes of identity formation is intimately related to the discourses and the communities that the individual lives in.

Davies and Harré (1990) argue that identity is constructed by being positioned within pre-existing discourses and ongoing social conversations. Sfard and Prusak (2005) support these views when stating that "identity is connected with how collective discourses shape personal worlds and how individual voices combine into the voice of a community" (Sfard & Prusak, 2005, p. 15). Marsh (2003) describes the process of identity construction by stating "we are continually in the process of fashioning and refashioning our identities by patching together fragments of the discourses to which we are exposed" (Marsh, 2003, p. 8). In consequence, Clarke (2009) concludes that "identities are thus partly given yet they are also something that has to be achieved, offering a potential site of agency within the inevitably social process of becoming" (Clarke, 2009, p. 187).

Both Butler (2011) and Tsung and Clarke (2010) highlight the effect of powerful discourses in communities in constructing identity. Tsung and Clarke (2010) state that "identities are multiple and diverse as the different practices and settings we engage in" (Tsung & Clarke, 2010, pp. 59–60). Consequently, Butler (2011) explain that identity is produced in specific historical and institutional sites. Such sites have specific discursive formations, practices, and social linguistic resources that surround any individual. This makes an individual position him/herself within the surrounding discourses, and highlight any difference between him/her and the discourses. Thus, identity is dependent on the individual's self-definition of what he/she is not (Tsung & Clarke, 2010). "Just as the meaning of black requires the contrastive existence of white, so identity relies on difference for its specification" (Tsung & Clarke, 2010, pp. 59–60).

From the above views, one can infer that the notion of identity has been changed or, in more accurate words, problematized. Identity has shifted from being defined or as Lauriala and Kukkonen (2005, p. 200) refer "made" within the individual to being defined within the discourses surrounding the individual. Such a shift dislocates the self from being the centre of identity. In this research, I follow the definition of identity offered by the above scholars: Clarke (2009), Davies and Harré (1990), and Butler (2011). These scholars highlighted the notion of power in shaping the process of identity construction. Such a view has been influenced by Foucault's works, *Discipline and Punish: The Birth of the Prison* (1975) and *The Archaeology of Knowledge* (1972), when arguing that discourse is tied to power. Power in Foucault's view does not necessarily mean a negative force; it is not a tool of oppression.

As he states "I am not referring to Power with a capital P, dominating and imposing its rationality upon the totality of the social body. In fact, there are power relations. They are multiple; they have different forms, they can be in play in family relations, or within an institution, or an administration" (Foucault, 1988, p. 38). Foucault (1972, 1975) offers five important characteristics about the nature of power that are applicable to this research. First, according to him, power is more of a strategy than a possession. Power is not a thing that belongs to anybody; it is something that can be exercised and manifests itself in a certain way (Bălan, 2010). For example, the educational institution, based on Foucault's (1972, 1975) view, is not mainly something that owns power, but rather something which builds a system of relations between individuals so that the institutional policy works. Second, Foucault (1972, 1975) views power as a system or a network of relations between different fields, institutions, bureaucracies, and stakeholders. Consequently, power becomes fluid and changeable. It can flow very quickly from one point to another, depending on changing alliances and circumstances (Bălan, 2010). Third, Foucault (1972, 1975) asserts that power comes from below. He explains that the types of power relationships that result in hegemonic groups are sustained by local power relationships from below. He states that: "one must suppose rather that the manifold relationships of force that take shape and come into play in the machinery of production, in families, limited groups, and institutions, are the basis for wide-ranging effects of cleavage that run through the social body as a whole" (Foucault, 1978, p. 94). In this view, power is disciplinary rather than sovereign. It comes from the individual's self with her/ his own consent. People internalize the surrounding discourses of social and cultural norms to discipline themselves. As a result, people's behaviour is not regulated by the threat of legal punishment; it is normalized by the social and cultural codes around them. Fourth, knowledge and power are interlinked. Foucault (1978) states that "we should admit rather that power produces knowledge (and not simply by encouraging it because it serves power or by applying it because it is useful); that power and knowledge directly imply one another" (Foucault, 1978, pp. 27–28). This means that the way people come to understand the world, the way they behave, the values and aspirations they develop and the way they react to events; all of these things work as sources of knowledge to normalize people (Hewett, 2004). These surrounding norms decide what is normal and what is abnormal. In consequence, people internalize the surrounding ideas, cultural norms, and values, and normalize themselves accordingly. Thus, people's identities are produced by, and subject to, the forces of power. Their identities are not only influenced by their personal characteristics, learning history, prior experiences, and beliefs, but also by professional contexts, colleagues, or knowledge, skills, and institutional attitudes (Beauchamp &

Thomas, 2009; Beijaard et al., 2004; Cooper & Olson, 1996; Flores & Day, 2006; Hong, 2010; Olsen, 2011, 2016; Schepens et al., 2009). Fifth, power is always accompanied by resistance (Foucault, 1972, 1975). This means that the power relations between individuals cannot be reduced to master versus slave or oppressor versus victim. In fact, the power relations between individuals produce resistance (Hewett, 2004).

Therefore, several studies (e.g. Barkhuizen, 2016; Benwell & Stokoe, 2006; Clarke, 2006, 2009; Davies & Harré, 1990; Ibrahim, 1999; Khoddami, 2011; Park, 2009, 2012) were conducted exploring the forms of power that affect identity construction. It has been found that several dimensions contribute in shaping the identity, leaving the individual bewildered by the range of possible identities (refer to section 2.3.5). As a result, the "fully unified, completed, secure and coherent identity is a fantasy" (Hall, 1992, p. 277). This research contributes to this field by exploring the dimensions that contribute in shaping the identity of female teachers in SA.

2.3.3   Identity in EFL textbooks

Although the notion of identity has been explored since the Renaissance era, the study of identity construction in EFL textbooks is a relatively recent phenomenon in applied linguistics (Shardakova & Pavlenko, 2004). Almost all of the studies investigating the role of EFL textbooks in identity construction focused on the EFL learners rather than the teachers. For example, Canagarajah (1993), Durham (1995), Kramsch and von Hoene (2001), and Shardakova and Pavlenko (2004) explored the range of social identities offered to students in foreign language textbooks, and the students' perceptions of identity options offered to them. The results of the studies revealed that textbooks portrayed cultural stereotypes that offer oversimplified, stereotyped identity options for students. The researchers argued that these identity options may influence, and at times even shape, the students' motivation in learning the second language. Dörnyei (2001) asserts that "students will not be motivated to learn unless they regard the material they are taught as worth learning" (Dörnyei, 2001, p. 63). This means that biased gender representation in textbooks reduces female students' intrinsic motivation to learn English language. Intrinsic motivation, in this study, is defined as the extent to which the student works or strives to learn the language for its own sake in order to experience the satisfaction experienced in this activity (Dörnyei, 2001). In addition to learners' intrinsic motivation, Gray (2013) explained that textbooks are ideological artefacts which tend to create, endorse, and reproduce existing power relations particularly with regard to gender. Although the message that textbooks

convey about gender may appear old fashioned; e.g. the boys are more professional than girls, such representations generate social meanings, restraints, and cultural values which shape students' roles outside the classroom (Gray, 2013). Following this argument, numerous studies showed that biased gender representation in textbooks could negatively affect learners' comprehension of the textbooks (Crawford & English, 1984; Good et al., 2010), as well as their academic and career choices(Bazler & Simonis, 1991; Briere & Lanktree, 1983; Potter & Rosser, 1992), understanding of social equality, and development of social values, behaviour, and self-esteem (Amare, 2007; Frasher & Walker, 1972; Macaulay & Brice, 1997; Mukundan & Nimehchisalem, 2008; Peterson & Lach, 1990). The results of Latif (2009) and Rind (2015) showed that gendered representation in textbooks can limit female students' actions and interactions with textbooks, peers and teachers. The studies revealed that gendered representations in EFL textbooks in Pakistan affect the female students' identity. As a result of the gendered representation in EFL textbooks, "female students in the ESL class start losing interest in the topic as learners, and feel degraded as women. While they may have joined the class with the aim of improving [their] English speaking skills, female students are eventually only concerned with passing time until the class is over" (Rind, 2015, p. 7). Similarly, many researchers (e.g. Blumberg, 2015; Gharbavi & Mousavi, 2012; Mukundan & Nimehchisalem, 2008; Mustapha, 2013; Norton, 2000; Sunderland, 2000b; Sunderland et al., 2002; Ullah & Skelton, 2013) confirmed that biased representation of gender has damaging pedagogical consequences on female students' identity. Gharbavi and Mousavi (2012) argued that biased representations of gender have deleterious effects on female students' identity. These effects include " feelings of exclusion, devaluation, alienation and lowered- expectations" (Gharbavi & Mousavi, 2012, p. 42). Norton (2000) added that female learners may also experience denial or misunderstanding, because they lack the necessary linguistic competence to negotiate, represent, and defend their identities against the stereotypical representations.

Despite the growing body of literature discussing the negative impacts of gender representation in EFL textbooks on learners' identity, none of these studies investigated the role gendered representation plays in shaping EFL teachers' identity in general, and professional identity in particular. As the above discussion showed, almost all of the studies investigating the role of EFL textbooks in identity construction focused on the EFL learners rather than the teachers. Furthermore, the reason behind the absence of EFL teachers in such studies is not known. As a result, Pillen, Den Brok, and Beijaard (2013) call for further research investigating the factors which shape EFL teachers' professional identity. They

argue that typical EFL teachers' problems, whether administrative or pedagogical, are generally considered resolvable. However, professional identity tensions, especially between how the teachers sees themselves as people and as professionals, are complex to cope with because they challenge teachers' feelings, values beliefs, and perceptions. Hence, this research bridges the gap by exploring the role gender representation in EFL textbooks plays in shaping the female EFL teachers' professional identity in SA.

2.3.4   Defining EFL teachers' professional identity

A major hurdle in gaining an understanding of teachers' professional identity is finding a well-established definition. In a review of teachers' professional identity, Beijaard, Meijer, and Verloop (2004) note the absence of a definition for teachers' professional identity in several works. This absence is a result of the strong association between identity and several influencers inside and outside the individual. According to Beauchamp and Thomas (2009),

> One must struggle to comprehend the close connection between identity and the self, the role of emotion in shaping identity, the power of stories and discourse in understanding identity, the role of reflection in shaping identity, the link between identity and agency, the contextual factors that promote or hinder the construction of identity, and ultimately the responsibility of teacher education programs to create opportunities for the exploration of new and developing teacher identities. (Beauchamp & Thomas, 2009, p. 176)

Despite the difficulty in developing a well-established definition of teachers' professional identity, many scholars (e.g. Beauchamp & Thomas, 2011; Beijaard et al., 2004; Britzman, 2003; Clarke, 2009; Flores & Day, 2006; Morton & Gray, 2018; Stronach et al., 2002; Trent, 2014) attempted to give a definition by highlighting different characteristics of teachers' professional identity that can be applicable to this research.

First, teachers' professional identity is a flexible, ongoing and dynamic process of interpretation and reinterpretation of one's own values and experiences (Beijaard et al., 2004; Britzman, 2003; Danielewicz, 2001; Flores & Day, 2006; Schutz et al., 2007; Varghese, 2017; Zembylas, 2003a). This means that professional identity construction is a negotiation between inside the teacher and the outside sociocultural, political, and educational context (Barkhuizen, 2017; Britzman, 2003; Stronach et al., 2002) . Britzman (2003) emphasizes that the formation of professional identity is a dynamic process of the negotiation of "conflicting visions, disparaging considerations, and contesting interpretations" of what it means to be a teacher (Britzman, 2003, p. 26). There is a large body of literature (e.g. Beauchamp & Thomas, 2011; Clarke, 2008, 2009; Marsh, 2003;

Trent, 2014; Varghese, 2017) acknowledging the aspect of negotiation in professional identity construction. Clarke (2008) explains that teachers in crafting their professional identities, "are not creating something out of nothing" (Clarke, 2008, p. 92). Rather, their professional identity construction is based on a negotiation in relation to pre-existing contextual discourses that shape the meanings of teacher and teaching (Beauchamp & Thomas, 2011; Clarke, 2008). The negotiation aspect makes teachers' professional identity context sensitive, consequently, changeable from one context to another (Barkhuizen, 2017; Stronach et al., 2002). Although there is a certain amount of stability in how teachers see themselves as teachers, there is also continuous change as teachers interact with colleagues, learners, administrators, and the wider classrooms, institutions, and sociocultural contexts (Barkhuizen, 2017; Danielewicz, 2001; Stronach et al., 2002; Zembylas, 2003a). Conceptualizing the construction of professional identity as the interplay of contextual constraint and enablement imply that professional identity is both ascribed and inhabited (Morton & Gray, 2018; Norton & Toohey, 2011). Therefore, "teachers are continually fashioning and refashioning their identities" in response to the socially and historically specific discourses that position them in particular ways (Marsh, 2003, p. 8). The relationship between teachers' professional identity and the context will be further discussed in the next paragraphs.

 Second, the view of professional identity as a dynamic process of negotiation between inside the teacher and the surrounding context draws attention to the role of agency in professional identity construction (Trent, 2014, 2017). Teachers' agency refers to the actions teachers do, the choices teachers make, and the stances teachers take that affect their work and their professional identity (Imants & Wal, 2020; Layder, 2006). Beauchamp and Thomas (2011) argue that the link between agency and professional identity occurs because the teachers' sense of who they are as professionals permits the dynamic dimension in their identity to be fulfilled. Based on this view, teachers possess a level of agency to shape their own professional identity by questioning, defying, and resisting the surrounding discourses in their sociocultural, political, and educational contexts (Beijaard et al., 2004; Flores & Day, 2006; Schutz et al., 2007; Zembylas, 2003a). Nevertheless, Trent (2014, 2017) highlights that limits to teachers' agency can also shape professional identity construction. Consequently, a comprehensive understanding of professional identity construction must also account for the limits to teacher agency. Haneda and Sherman (2018) illustrate that agentic teachers make responsible judgments about the effectiveness of their actions and evaluating the possibilities and limitations of the teaching context. Exercising agency,

therefore, involves choosing actions that align with the teachers' commitments and values, their sense of who they are as professionals, and continuously evaluating affordances and constraints of their teaching contexts (Haneda & Sherman, 2018; Morton & Gray, 2018; Olsen, 2011; Trent, 2017). This means that teachers can influence their teaching context, while at the same time being shaped by the surrounding discourses in their sociocultural context, and the requirements of their institutional context (Cross & Hong, 2009; Zembylas, 2003a). So, while teachers are agentic to independently define and portray their roles in the classroom, the roles are also influenced and shaped by the boundaries of the sociocultural and institutional context (Cross & Hong, 2009). Hence, the interplay between agency and limits to agency in the construction of a professional identity means that teachers' professional identities are always "negotiated accomplishments, as well as potential sites of conflict and struggle" (Trent, 2014, p. 46).

In the light of the above characteristics of teachers' professional identity and the postmodernist views of identity constructions presented in section (2.3.2.2), this study defines teachers' professional identity as the way teachers view, position, and identify themselves in their instructional role and how they portray themselves to their students and colleagues. These mental representations of themselves are intimately intertwined with four dimensions: the context, teacher's biography, teacher's cognition, and teacher's emotion (Beijaard et al., 2000; Cross & Hong, 2009; Schutz et al., 2007; Van Veen, 2003; Yazan, 2018). As the below Figure 2.1 shows, the four dimensions of teachers' professional identity are neither linear nor unidirectional; rather, they are inextricably related to each other through an ongoing, multidirectional, transactional process (Yazan, 2018). The following paragraphs discuss the four dimensions of teachers' professional identity.
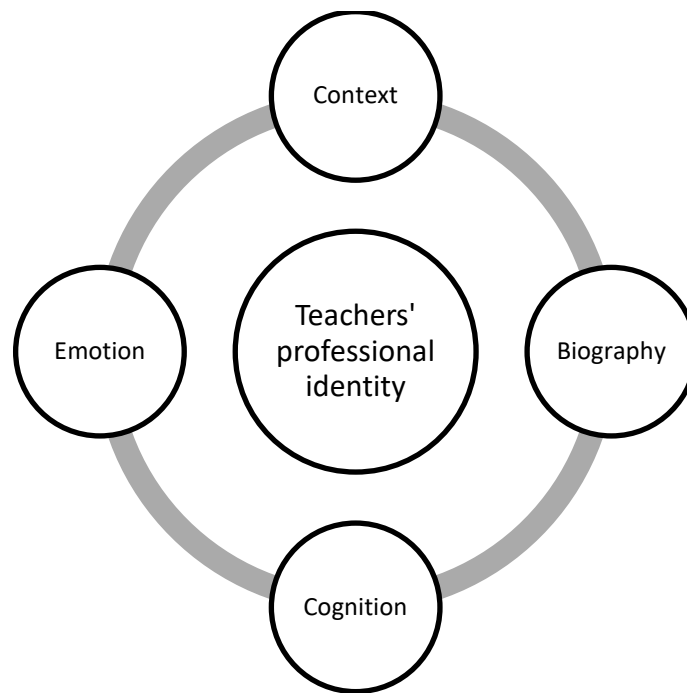
Figure 2. 1 Dimensions of teachers' professional identity

The dimension of context can be defined as the setting and the surrounding circumstances which shape an EFL teacher's learning and teaching practices (Yazan, 2018). Context includes the micro institutional and classroom contexts, and the broader macro sociocultural and political contexts (Yazan, 2018). Teachers' professional identity is context-bound; therefore, it is crucially related to the macro and micro contexts (Barkhuizen, 2017; Beijaard et al., 2004; Danielewicz, 2001; Flores & Day, 2006; Schutz et al., 2007; Stronach et al., 2002; Varghese et al., 2005; Zembylas, 2003a). Many researchers highlight context as a significant dimension in shaping teachers' professional identity by arguing that teachers' professional identity is both inhabited and ascribed (D. Block, 2007, 2015; Morton & Gray, 2018; Norton & Toohey, 2011). Block (2007) explains that teachers' professional identity may be understood in terms of how individuals, who both self-position and are positioned by others as teachers, affiliate to different aspects of teaching in their lives. Thus, teachers' professional identity is shaped by contextual factors such as curriculum, testing, students' needs, and the assigned teaching roles. These institutional factors offer a presupposed professional identity to teachers (D. Block, 2007). By that, teachers always find themselves under the influence of context when making interpretations and decisions about their teaching (Yazan, 2018). Although teachers' professional identity is ascribed, teachers possess a level of agency to negotiate and claim their own professional identity, as discussed above (Olsen, 2011; Trent, 2017). This means that teachers' professional identity is also inhabited within the teacher(D. Block, 2015; Morton & Gray, 2018). Such a characteristic

entails teachers to respond to the institutional constraints by arguing for themselves in ways which are congruent with the other dimensions of biography, cognition, and emotions. In other words, what it means to be a teacher is both ascribed by the context; such as, the state and schools, and at the same time inhabited by the individual teacher (Morton & Gray, 2018). In fact, many studies (e.g. Day et al., 2005; Flores & Day, 2006; Hong, 2010; Maclure, 1993; O'Connor, 2008; Van Veen & Sleegers, 2009; Y. Xu, 2013) reported that despite the ascribed professional identity offered by sociocultural and institutional context, teachers, as being agentic, go beyond the prescribed roles by actively construing their own purpose and meaning for their work (discussed in next section 2.3.5). This implies that teachers' professional identity develops as teachers appropriate or resist the sets of knowledge, skills, normalized discourses, and practices ascribed in their micro and macro contexts (Singh & Richards, 2006). Their professional identity is shaped and reshaped as teachers internalize the resources and discourses in their contexts, interact with their colleagues and students, negotiate the educational system, and externalize themselves to others (Cross & Hong, 2009; Day et al., 2005; Lasky, 2005; van den Berg, 2002). Teachers' professional identity, therefore, is ascribed, rejected, negotiated, claimed, and inhabited (Benwell & Stokoe, 2006; D. Block, 2007; De Costa & Norton, 2017; Morton & Gray, 2018; Norton & Toohey, 2011).

Biography refers to teachers' prior experiences as learners, preservice, and beginning teachers which have influenced their conceptions about teaching, learning, and teaching practices in the classroom (Yazan, 2018). Teachers' biography also includes the critical incidents and events in the teachers' family and private life that helped in shaping their professional identity (Beijaard et al., 2000, 2004). Teachers' professional identity cannot be detached from the teachers' past experiences and how they internalize, understand, negotiate, and re-negotiate those experiences (Barkhuizen, 2017; Beijaard et al., 2004; Ortaçtepe, 2015). Teachers' biography contributes in shaping their current teaching cognition, future aspirations, and how they envision themselves as teachers (Barkhuizen, 2017; Ortaçtepe, 2015; Yazan, 2018). However, as stated previously, teachers possess a level of agency to shape their own professional identity (Beijaard et al., 2004; Flores & Day, 2006; Schutz et al., 2007; Zembylas, 2003a). For example, some teachers had difficult experiences as learners, and were taught by hard teachers. This does not mean that these teachers would follow the same strict teaching practices they experienced as learners. In fact, they may develop resistance towards strict teaching practices, and adopt the coaching role in their classrooms to motivate, encourage, and show care to their students. This confirms that the way teachers perceive themselves influences their choice of action and judgment.

Chapter 2

Teachers' cognition is a collective term for teachers' beliefs, knowledge, attitudes, assumptions, conceptions, perspectives about teaching, learning, students, subject matter, curricula, teaching materials, and instructional activities (Borg, 2003; Burri et al., 2017). Teachers' cognition is intertwined with the teachers' current self-images, self-conceptions, and future aspirations (J. Miller, 2009). According to Cross and Hong (2009), teachers' cognition develops over time as teachers engage in more teaching experience and interact with students in various institutional contexts. Such interactions enable teachers to negotiate their emerging identities, reshape their beliefs, values, practices, and the kind of teachers they imagine being (Cross & Hong, 2009; Yazan, 2018). Moreover, teachers' cognition shapes the role teachers enact in the classroom by prescribing how they interact with their students, set their teaching goal, and design instruction (Cross & Hong, 2009). This infers that teachers' cognition justifies teachers' behaviours inside the classroom. Hence, teachers' cognition is personalized, context-sensitive, and inseparable from teachers' professional identity (Borg, 2009).

According to Gross and Thomson (2007), it is difficult to define emotions, because the term "emotion" was lifted from common language and then used in research. Following Gross and Thompson (2007), Dixon (2012) argues that the term "emotion" is defined as undefinable. In an attempt to explain what is teachers' emotion, Lasky (2005) states that teachers' emotions are "a heightened state of being that changes" as a result of their reflections on their interactions with students, colleagues , teaching context, and past and future teaching practices (Lasky, 2005, p. 901). This confirms that teachers experience emotions of various degrees as they respond to numerous instructional and non-instructional situations they encounter at their teaching contexts (Benesch, 2012; Yazan & Peercy, 2016). Zembylas (2002, 2003a) explains that school culture constructs emotional norms which requires teachers to control their negative emotions such as anger, anxiety, and vulnerability, and express their legitimate emotions such as empathy, care, commitment, and support. Such discourses about emotions often appear in the form of "ethical codes, professional techniques, and specialized pedagogical knowledge" (Zembylas, 2002, p. 201). Thus, how teachers understand, experience, perform, and talk about emotions is closely relevant to their sense of self in relation to the sociocultural and institutional context. Furthermore, teachers' control of their emotions engenders a great amount of emotional labour and vulnerability (Zembylas, 2002). Apart from the institutional constrains, teachers also control their emotions in an attempt to express their professional identity. Identity and emotions are inextricably related to each other. Identity is expressed and conveyed, whether

unconsciously or consciously, through emotions (Fried et al., 2015; Meyer, 2009; Schutz et al., 2007). In other words, the emotions teachers experience reflect their sense of professional identity. For example, a teacher who wants to portray her/himself as an inspiring teacher, would make an effort to express emotions of care at the classroom, and exclude certain emotions such as anger and frustration, because these emotions may hinder her/him from portraying the desired professional self. Also, teachers gain better understanding about their professional identity through emotions (Fried et al., 2015; Hargreaves, 2005; Hastings, 2008; Schutz et al., 2007; Shapiro, 2010; Yazan, 2018; Zembylas, 2005). They learn better what annoys, frustrates, stresses and motivates them as teachers in their teaching practice. This self-knowledge enables the teacher to handle negative emotions and keep her committed to teaching practice (Benesch, 2012). Furthermore, teachers' emotions are rooted in their cognition (Yazan, 2018). According to Cross and Hong (2009), emotions are powerful in consolidating, modifying existing beliefs, and forming new teachers' beliefs. Researchers (e.g. Cross & Hong, 2009; Frijda et al., 2000; Frijda & Mesquita, 2000; Schutz et al., 2007; Zembylas, 2005) advocate that although teachers' cognition may guide teachers' actions, their cognition is not sufficient to initiate action. In fact, teachers' emotions are the driving force behind the activation of their cognition (Frijda et al., 2000; Frijda & Mesquita, 2000) . Emotions provide the necessary motivation teachers need to achieve their teaching goals(Cross & Hong, 2009). In consequence, the relationship between teachers' emotions and cognition can be described as interconnected and interdependent (Cross & Hong, 2009; Frijda & Mesquita, 2000; Schutz et al., 2007). According to Lazarus (2001), the emotion-forming process begins with a teacher instantaneously and unconsciously making a judgment or appraisal of a situation at a particular context. Such appraisals are dependent on each teacher's cognition, so there are individual differences in appraisals of the same interaction (Sutton, 2007). For example, one teacher may become angry at students' low proficiency level in English, and blame the students for not keeping up with their studies, whereas another teacher may become frustrated, believing that the students' low proficiency is caused by the current heavy curriculum that requires students to cover many subjects in a short period of time. Since emotions involve an appraisal of what is happening during a particular encounter, the appraisal of a situation tends to be heavily influenced by sociocultural variables (Van Veen, 2003). Institutional polices reflect sociocultural and political expectations with regards to how teachers should work (C.-K. J. Lee & Yin, 2010; Nagatomo, 2012b; Romera, 2015; Van Veen, 2003; Van Veen & Sleegers, 2009). These expectations may or may not be congruent with the teachers' own cognition (Van Veen, 2003). Researchers (e.g. Cross & Hong, 2009; C.-K. J. Lee & Yin, 2010; Van Veen, 2003;

Van Veen & Sleegers, 2009) highlight that, when the institutional requirements are in alignment with the teachers' cognition, teachers experience pleasant emotions which tend to support their views and sense of self as teachers. However, when there is a mismatch between the teachers' cognition and institutional requirements, teachers experience unpleasant emotions, such as stress and frustration (Cross & Hong, 2009; C.-K. J. Lee & Yin, 2010; Van Veen, 2003; Van Veen & Sleegers, 2009).

In summary, how teachers view themselves in their professional role and how they portray themselves to their students is influenced by their context, biography, cognition, and emotions. These four dimensions are inextricably related to each other through an ongoing, multidirectional, transactional process (Yazan, 2018). More importantly, the vital role of teachers' agency in professional identity construction confirms that the way teachers perceive themselves influences their choice of action and judgment; thereby making professional identity a critical factor in understanding teachers' classroom behaviours. Hence, viewing teachers' professional identity in relation to the four dimensions entails a multifaceted approach that helps me, the researcher, to capture the complexity of teachers' professional identity.

2.3.5 EFL teachers' professional identity: Literature review

Despite the fact that numerous studies of teachers' professional identity in higher and general education have been conducted in the past 25 years (e.g. Briggs, 2007; Galloway et al., 1986; Jeffrey & Woods, 1996; Mahboob, 2017; Mockler, 2006; Mortimore et al., 1988; Reid et al., 2008; Varghese, 2017), no study has been found so far that investigates the role of gender representation in EFL textbooks in shaping EFL teachers' professional identity. Therefore, to get a better overview of the significant studies that have been conducted in the area of EFL teachers' professional identity, I thoroughly searched several electronic databases, such as Google Scholar, ERIC, ProQuest, EBSCO, ScienceDirect, professional journals, conference proceedings, dissertations, reference books, educational periodicals, and web searches. Also, a manual search was carried out through key journals, and related books in order to ensure a full coverage of studies in this area. Search phrases, such as "EFL teachers' professional identity", "gender representation in EFL textbooks", and "EFL teachers' professional identity construction" were used to search databases. Nevertheless, the notion of gender representation in EFL textbooks and EFL teachers' professional identity haven't been located in any of the resources.

However, the literature highlighted several factors that contribute to shaping the EFL teachers' professional identity. The vast majority of the empirical studies were qualitative in nature. Several qualitative data collection tools, such as unstructured and semi-structured interviews, classroom observations, and reflective journals, were employed in the studies of EFL teachers' professional identity. In my opinion, the factors found in the literature can be grouped under the four dimensions: context, teacher's biography, teacher's cognition, and teacher's emotion, mentioned in the previous section (2.3.4). Figure 2. 2 summarizes all of the factors, mentioned in the literature, shaping the EFL teachers' professional identity. Apart from the below listed themes, the role of gender representation in EFL textbooks in shaping the EFL teachers' professional identity remains unexplored.

The following sections review the existing literature on the factors that contribute in shaping the EFL teachers' professional identity. The studies were grouped under the four dimensions: context, teacher's biography, teacher's cognition and emotion, mentioned in the previous section (2.3.4). Section (2.3.5.1) discusses the studies that highlighted the role of context in shaping the teachers' professional identity. Section (2.3.5.2) reviews the studies that showed how teachers' biography shapes their professional identity. Section (2.3.5.3) focuses on the studies that demonstrated the role of teachers' cognition and emotion in shaping the teachers' professional identity. It is important to note that some of the studies (e.g. Al Zadjali, 2017; Beijaard et al., 2000; Duff & Uchida, 1997; Flores & Day, 2006; Samuel & Stephens, 2000; Y. Xu, 2013) may be repeated in different sections of the literature review covering EFL teachers' professional identity. Also, there might be an occasional reference to different dimensions in one section. The repetition is due to the fact that the literature on EFL teachers' professional identity highlighted several interrelated factors which contributed in shaping EFL teachers' professional identity. For example, the study of Beijaard et al. (2000) revealed that teachers' teaching context, along with teachers' biography, play equal roles in influencing the teachers' perceptions of their professional identity. Moreover, Samuel and Stephens (2000) showed that teachers' professional identity construction is formed by three factors: teachers' biography, curriculum, and institutional culture. Such interrelated factors, reported in the literature, reflect the complexity of EFL teachers' professional identity discussed in the previous section (2.3.4).
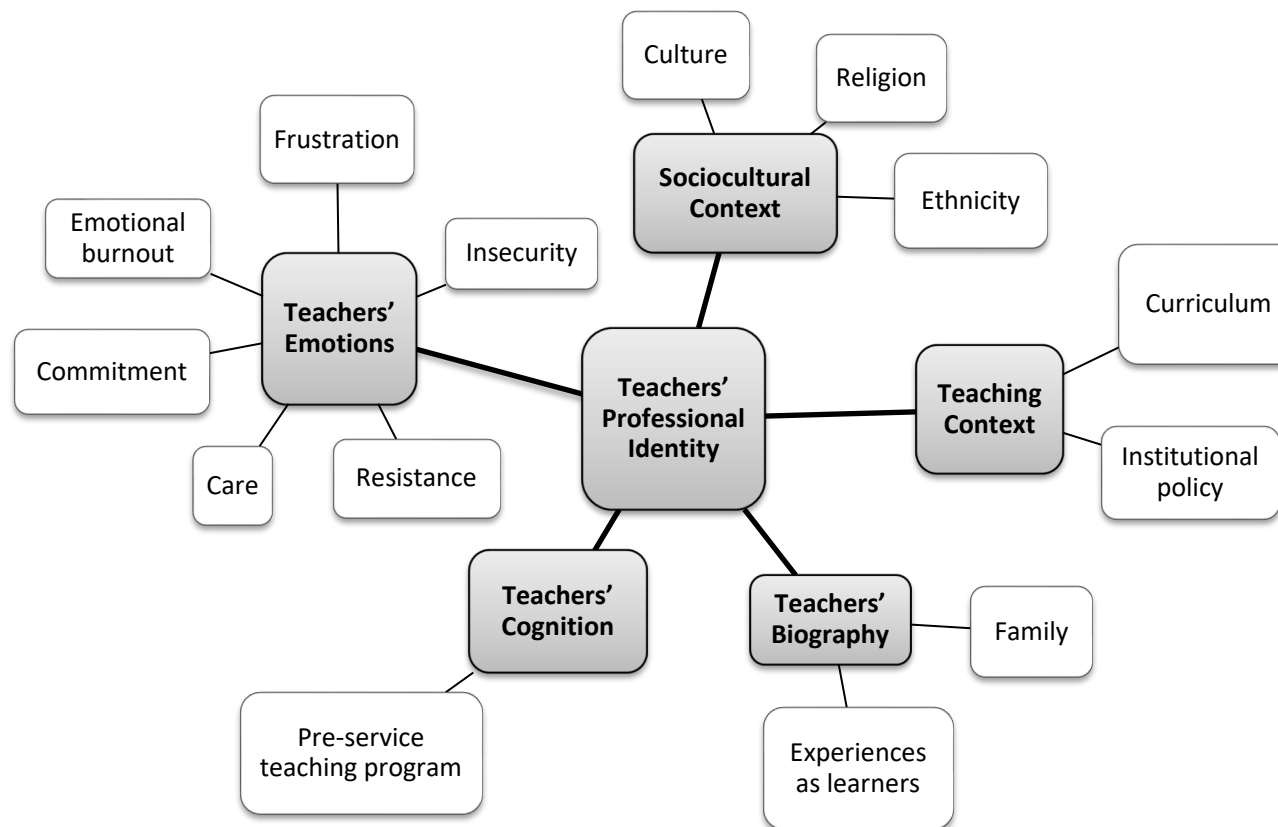
Figure 2. 2 Factors shaping EFL teachers' professional identity

2.3.5.1   Context

2.3.5.1.1   Sociocultural context

As mentioned previously in section (2.3.4), sociocultural context refers to the macro physical and sociocultural setting surrounding the EFL teachers' lives and work. Three sub themes were found under this theme: the culture of the context, religion, and race.

Regarding culture, several studies (Cooper & Olson, 1996; Duff & Uchida, 1997; Fajardo Castañeda, 2011; Hamilton & Richardson, 1995; Lasky, 2005; Reynolds, 1996; Richards, 2015) noted culture as an influencer on the EFL teachers' professional identity and their pedagogical practices. Fajardo Castañeda (2011) investigated how six Colombian pre-service teachers constructed their professional identity. The case study used interviews, stimulated recall, and online blogs to collect data. The findings revealed that teachers not only constructed their identity based on their personal knowledge and experiences, but that their identities were also influenced by the ideological, political and cultural interests and circumstances surrounding the teachers' lives and work. Thus, the research participants exhibited a permanent struggle between developing a personal professional style and coping with the restrictions imposed on them by living in a particular type of society that has already defined what teachers should do. Duff and Uchida (1997) conducted an ethnographic study examining the relationship between four EFL teachers' sociocultural identities and their teaching practices in Japan. The results showed that teachers' past experiences, along with their cross-cultural experiences, shaped their professional identities. The study also revealed that teachers' identities were constantly negotiated with the surrounding sociocultural contexts, such as the Japanese and institutional culture. For example, teachers had been pressured by their classes to create an entertaining classroom environment, and end-of-term dinner parties. Such pressure was caused by the fact that "students were accustomed to bringing edible souvenirs to share in class [as] a sign of students' group membership and contentment with the course" (Duff & Uchida, 1997, p. 469). Cooper and Olson (1996) and Reynolds (1996) investigated the interconnections between the personal and professional elements of teachers' identities. They found that there are multiple selves in teachers' professional identity. These sub identities, as they suggest, are continually reconstructed through the historical, cultural, sociological, and psychological influences which all shape the meaning of being a teacher. Also, a study conducted by Lasky (2005) explored how the teachers' professional identity interacts with the social context. The interview data revealed

that the political and social context, along with early teacher development, shaped the teachers' sense of identity and sense of purpose as a teacher.

Also, Al Zadjali (2017), Mansour (2008), and Yayli (2015) identified religion as a factor shaping the EFL teachers' professional identity. Mansour (2008) explored the influence of teaching experiences along with socio-Islamic culture on teachers' beliefs and practices. Data were collected from 10 Egyptian teachers using interviews and classroom observations. The analysis revealed that the teachers' personal religious beliefs shaped their professional identity and pedagogy. Teachers' beliefs regarding their roles, students' roles, the aims of science and their teaching methods were strongly shaped by values and instructions inherent in Islam. Also, Al Zadjali (2017) examined factors affecting Omani EFL teachers' professional identity. The study employed focus groups and semi-structured interviews of male and female university teachers. The data showed that teachers' Islamic values influenced their professional identity and practices. Some participants viewed their care and concern for their teaching and learners as an Islamic duty. Similarly, Yayli (2015) investigated factors that affected three EFL teachers' professional identity construction in Turkey. The analysis of the survey and interview showed that the teachers noted being a Muslim in their attempt to define their multiple identities. The study concluded that the most dominant identity in the participants' professional identity was the Muslim identity.

On most occasions, the studies investigating non-native English speaker (NNES) EFL teachers' professional identities (e.g. Amin, 1997; Chacon, 2009; C.-J. Lee, 2010; Menard-Warwick, 2008; Motha, 2006; Park, 2012; Pavlenko, 2003; Rajagopalan, 2005; Tang, 1997; Varghese et al., 2005) highlighted race as a significant factor in the construction of professional identity. For example, Tang (1997) investigated the identity of NNES EFL teachers in terms of their power and status compared to the native ESL teachers. Data from the survey of 47 NNES EFL teachers showed that the non-native teachers experienced anxiety because most of the students prefer a native speaker as a teacher. Such a preference negatively affected the NNES EFL teachers' professional identities. The NNES EFL teachers felt threatened, unwelcomed, and unconfident in the classrooms. Similarly, the participant NNES EFL teachers in a study conducted in Canada by Amin (1997) stated that some of their students made the following assumptions: " [o]nly white people can be native speakers of English; (b) only native speakers know "real," "proper," "Canadian" English; and (c) only white people are "real" Canadians" (Amin, 1997, p. 580). These assumptions made the teachers feel labelled as unqualified by their students. Also, the results of Motha (2006) revealed that EFL teachers struggled in deciding how to position themselves within

an institutional culture that prefers the supremacy of both whiteness and native speakers. The study explored four female public school teachers' (three white and one Korean-American) professional identities. The study employed critical feminist ethnography in analysing data collected through classroom observations and interviews. The finding revealed tension between the institutional race policy and the four teachers' professional identity construction. The analysis showed that the white teachers constructed themselves as supporters of NNES EFL teachers, and challenged the institutional polices which favoured white teachers, while the Korean-born teacher sensed that her authority inside the classroom was in question because of her race. As a result, the Korean-American teacher's professional identity was influenced by her own views of shame about her race. Furthermore, Rajagopalan (2005) assessed the problems faced by NNES EFL teachers. The quantitative and qualitative data from a questionnaire completed by 450 EFL teachers in Brazil showed that NNES EFL teachers view their professional identity negatively due to their "unconfessed complex of inferiority" (Rajagopalan, 2005, p. 284).

2.3.5.1.2   Teaching context

Many studies identified the influence of the workplace in shaping the EFL teachers' understanding of teaching (e.g. Oruç, 2013; Ruohotie-Lyhty, 2013; Ruohotie-Lyhty & Moate, 2016), facilitating or hindering their professional development (e.g. Abednia, 2012; Hökkä et al., 2017; Maclure, 1993), and reconstructing their professional identities (e.g. Voinea & Pălăşan, 2014; H. Xu, 2013). In fact, Flores and Day (2006) and Duff and Uchida (1997) argued that despite the strong connection between teachers' cognition and professional identity, a mediation between the teachers' cognition and the teaching context was found in professional identity reconstruction. Two sub themes were found under the teaching context: curriculum and institutional policy.

A relatively large body of literature (e.g. Galloway et al., 1986; Mortimore et al., 1988; Pollard, 1987; Rutter et al., 1979; Voinea & Pălăşan, 2014; Woods et al., 1997; Y. Xu, 2013) pointed at the role of the institutional policy in shaping the EFL teachers' professional identity. Overall, the studies exploring the teaching context and EFL teachers' professional identity highlighted the negative influences of the institutional policies on professional identity. Numerous scholars, such as Rutter et al. (1979), Galloway et al. (1986), Mortimore et al. (1988), Pollard (1987), Woods et al. (1997), Voinea and Pălăşan (2014), and Xu (2013) found that institutional polices, along with its internal dynamics and organization, either enable or constrain the teachers' agency, sense of commitment, sense of belonging, and

motivation, which all play a vital role in teachers' professional identity construction. MacLure (1993) conducted empirical research with 69 teachers at the beginning of a period of major institutional policy reform at an institution in England. The research found that the new institutional policy was a strong influence on teachers' professional identity. Many of the teachers reported feelings of alienation from the new values and practices in their institution, their local education authority, and the central government. Some teachers reported that they were no longer able to reconcile their professional identity with their job and had taken the decision either to retire early or resign, or had experienced long periods of stress-related illnesses. Other teachers expressed a desire to leave their jobs but felt trapped within them. Many other teachers shared feelings of having a spoiled identity. Those teachers kept expressing their dissatisfaction by comparing the new circumstances with the past golden age. Moreover, the case study of Van Veen and Sleger (2009) highlighted the role of institutional management in shaping the teachers' emotional experience. Using several interviews, the study examined the professional identity of an experienced high school teacher with 20 years of teaching experience. The participant teacher's narrative revealed two different snapshots of her teaching life. The snapshots indicated that the participant teacher was innovative during her early teaching years; however, she gradually became disappointed and frustrated regarding the institutional management. The first snapshot highlighted the teacher's early years of teaching. During that time, the teacher was involved in an educational reform process, and was active in developing new curriculum material. As a result, the participant teacher felt supported, and was taken seriously. These feelings reinforced the participant teacher's sense of agency, autonomy, and most importantly, professional identity. The second snapshot reflected the participant teacher's recent experience, which seemed to have had many negative implications for her. Instead of giving space for teachers to develop and experiment, the institutional management designed an implementation plan instructing how new educational reforms should be implemented. The plan caused the participant teacher unpleasant emotions. She felt that she was not taken seriously anymore as a professional, that her subject pedagogical views were neglected by the management, and that her sense of agency was being eroded. Such feelings affected her self-image as an involved and professional teacher. Similarly, in their study on newly appointed teachers, Flores and Day (2006) found that the institutional policy negatively impacted the new teachers' attitudes and practices. The participants shared their experiences in realizing the institution's operational and hierarchal system. Most of the participants claimed that they preferred to adopt a step-back attitude after becoming more aware of the institutional policy. The study concluded that the teachers' professional identity became

bounded by the institutional policies, and teachers became less progressive and innovative as a result. In the higher education context, Xu (2013) attempted to gain an in-depth understanding of Chinese university EFL teachers' identity construction as researchers. The study used narrative surveys and in-depth interviews to collect data from 104 EFL university teachers in China. Survey data were collected from 104 university teachers, and were analysed using Barkhuizen and Wette's (2008) framework. Also, interviews were conducted with four teachers. The study revealed that institutional research supporting policies and practical constraints are the main factors that guided teachers' research engagement and teachers' identity construction as researchers.

A few studies (Al Zadjali, 2017; Clandinin & Connelly, 1999; Duff & Uchida, 1997; Goh et al., 2005; Risager, 1991) identified curriculum as a factor shaping the EFL teachers' professional identity. Yet, the researchers did not identify the EFL textbooks, in particular, as an influencer in shaping the EFL teachers' professional identity. In fact, the studies explored how a prescribed curriculum, i.e. a curriculum that is imposed on teachers, shape the EFL teachers' professional identity. In their studies, Clandinin and Connelly (1999), Duff and Uchida (1997), Risager (1991), and Goh et al. (2005) found that the institutional expectations prescribed in the curriculum influenced teacher pedagogy and classroom practice. The findings also highlighted that the curriculum expectations of the teacher's role caused dilemmas and a mismatch between the EFL teachers' cognition, emotions and the curriculum they taught. However, the findings of Al Zadjali (2017) contradicts the above studies. Using a multi-disciplinary model to professional identity construction, the study explored the effect of a prescribed English language curriculum in Oman on the development of EFL teachers' professional identity. The study employed focus groups and semi-structured interviews of male and female university teachers, and showed that the impact of curriculum on EFL teachers' professional identity was quite limited as a result of the teachers' underdeveloped knowledge in pedagogical content knowledge, curriculum knowledge, and knowledge of educational values.

2.3.5.2 Teachers' biography

As discussed previously in section (2.3.4), biographical experiences refer to critical incidents and events in the teachers' lives that helped in shaping their professional identity. Such events could be related to the workplace or to the teachers' family and private life. Two sub themes emerged from the literature related to the teachers' biographical experience: teachers' family and teachers' prior experiences as learners.

Chapter 2

A small but emerging body of literature (Bukor, 2013, 2015; Clarke, 2006; Fajardo Castañeda, 2011; Timoštšuk & Ugaste, 2010) highlighted the role of family in shaping the EFL teachers' professional identity. The literature shed light on the interaction between family of the teachers and their career choices. Bukor (2013, 2015) highlighted the role of family on the EFL teachers' experiences as learners and their career choice. The studies investigated three EFL teachers' professional identity from a holistic perspective. Data were collected using reflective autobiographical journaling, a guided visualization activity, and three in-depth interviews. The results revealed that the family impacted the teachers' career choice, instructional practice, and teaching philosophy. The results also showed that the participants developed certain personality traits as a result of either their strong relationship with their mother, or loss of their mother. These personality traits directly influenced their career choices and shaped their professional identity as a result. Similarly, Clarke (2006) identified family as one of the reasons the participants highlighted for choosing teaching. His findings came from a two-year research study with 75 female student teachers in the United Arab Emirates. The participants reported that they chose teaching as a career because their families favoured teaching and encouraged them to become teachers. Similar to Clarke's (2006) findings, Fajardo Castañeda (2011) in his case study on six Colombian pre-service teachers found that families appeared to mould student teachers' professional choices in different ways. The participants reported that their decision to become a teacher was influenced by their family encouraging them to become teachers, and discouraging them to join other professional aspirations.

Many studies (e.g. Bullough, 1997; Duff & Uchida, 1997; Flores & Day, 2006; Malderez et al., 2007; Samuel & Stephens, 2000; H. Xu, 2013) identified teachers' prior experiences as learners as an important part in shaping the teachers' professional identity. In their study on EFL pre-service teachers, Flores and Day (2006) found that EFL teachers' past experiences as learners played an important role in constructing their professional identities and teaching practices. The qualitative data revealed that the participants who acknowledged the influence of their former teachers during school years valued their current teaching practice at school. In fact, the former teachers and their teaching methods were seen by the participants as a frame of reference when reflecting on their teaching. Also, the results of Malderez et al. (2007) showed that the former teachers during school years contributed in shaping the EFL teachers' professional identity. The researchers conducted a longitudinal study throughout England investigating teachers' professional identity. The findings revealed that the participants' experiences as learners, both positive and negative, helped shape their

professional identity and teaching practices as well. Good teachers inspired the participants to offer similar experiences to students, while bad teachers made them aware of the need to teach students better than they were taught. Similarly, the participants in Samuel and Stephens (2000) reported their willingness to provide a better English language teaching to their students than the one they had experienced as learner. The one-year case study investigated two EFL teachers' professional identity in South Africa. Data were collected using various tools, such as reflective journals, classroom observation, teaching reports, classroom materials, and in-depth interviews. The teachers' narratives showed a strong influence of their personal life and childhood experiences on the professional identity. The participants interpreted their negative schooling experiences as a manifesto for seeking alternative forms of English language teaching.

2.3.5.3   Teachers' cognition and emotions

As highlighted before in section (2.3.4), the relationship between teachers' emotions and cognition is interconnected and interdependent (Cross & Hong, 2009; Frijda et al., 2000; Schutz et al., 2007; Yazan, 2018). In fact, teachers' emotions are rooted in their cognition (Yazan, 2018). Therefore, much of the literature on teachers' cognition and emotion paid particular attention to the conflict teachers experience when their cognition is not in harmony with institutional policy (discussed previously in section 2.3.4). To begin with, this section starts by reviewing the literature related to the effective role of positive emotions in teachers' professional identity construction. Then, it focuses on the role of teaching cognition in developing teachers' professional identity. Lastly, a large part of this section is dedicated to the empirical investigations into the negative emotions teachers experience as a result of the incongruity between their cognition and institutional policy.

Researchers, such as Benesch (2012) and Yazan and Peercy (2016) have advocated that teachers experience various emotions as they respond to instructional situations at their teaching contexts (discussed previously in section 2.3.4). These emotions are inextricably related to teachers' professional identity (Fried et al., 2015; Meyer, 2009; Schutz et al., 2007). James-Wilson (2001), Zembylas (2003b, 2003a), and Al Zadjail (2017) added that EFL teachers' professional identity is shaped by how teachers feel about themselves and their students. According to these researchers, teaching is an emotionally driven job due to the strong relationship and the daily interaction between the teacher and students (Al Zadjali, 2017; James-Wilson, 2001; Zembylas, 2003a, 2003b). These emotionally driven relationships enable the EFL teachers to care more about their students, and to position

themselves in relation to their students' needs and make the necessary adjustments in their teaching practices (Al Zadjali, 2017; James-Wilson, 2001; Zembylas, 2003a, 2003b). Hence, the literature covering the EFL teachers' emotions sheds light on various positive and negative emotions teachers feel inside the workplace. The positive emotions include care, commitment, and support, while the negative emotions include resistance, frustration, uncertainty, anxiety, and emotional burnout. The following paragraph focuses on reviewing the literature related to teachers' positive emotions.

Some studies covering the notion of teachers' emotions (Al Zadjali, 2017; Day et al., 2005; Gao & Liu, 2013; Malikow, n.d.; McBer, 2000; O'Connor, 2008) have demonstrated that teachers' professional identity is shaped by the teachers' care, commitment, support and help. Kelchtermans and Ballet (2002) and Maclure (1993) advocated that teachers' values and emotions function as a rationale for their professional actions. Malikow (n.d.) and Gao and Liu (2013) asserted that certain positive emotions, such as teacher enthusiasm, interest in learners, care and patience, can lead to teacher effectiveness. Both Flores and Day (2006) and O'Connor (2008) pointed out that care is an essential part of the teachers' professional identity. The interview data from both studies showed that caring for students was an integral part of the participants' professional identity. It acted as a motivation factor for teachers to continue their teaching practice (O'Connor, 2008). More than that, the studies showed that teachers who care for the students and help them deal with their own difficulties found teaching a rewarding experience, and valued their profession and teaching practice at class (Flores & Day, 2006; O'Connor, 2008). On the other hand, the small-scale exploratory study of Day et al. (2005) revealed that commitment is a key to the teachers' sense of professional identity. Interview data, which were drawn from 20 teachers who had 25 to 35 years' teaching experience, revealed that teachers' commitment to students, school priorities, and subject knowledge were important components shaping their professional identity. The results of Al Zadjali (2017) showed three more types of emotions that shaped the EFL teachers' professional identity. The study explored EFL teachers' professional identity in Oman. Based on the qualitative data, the researcher concluded that the teachers participating in the study felt responsible for their learners and were concerned about their teaching as a result of the participants' personality traits of being kind, helpful, supportive, and responsible. More than that, the researcher emphasized that teachers' emotions are "crucial not only during the formation stage of their professional identity, but are necessary for its development" (Al Zadjali, 2017, p. 183).

In relation to teachers' cognition, Borg (2003) and Burri et al. (2017) define teachers' cognition as teachers' beliefs, knowledge, attitudes, and perspectives about teaching, learning, and students (discussed previously in section 2.3.4). These beliefs develop as teachers engage in more teaching experience and interact with students in various institutional contexts, which enables teachers to negotiate their emerging professional identities as a result (Cross & Hong, 2009; Yazan, 2018). The existing literature on EFL teachers' cognition is extensive, and focuses particularly on novice teachers. Much of the greater part of the empirical studies (e.g. Flores & Day, 2006; Fraser, 2011; Hochstetler, 2011; Oruç, 2013; Ruohotie-Lyhty, 2013; Ruohotie-Lyhty & Moate, 2016; Timoštšuk & Ugaste, 2010) paid particular attention to the role of pre-service teaching programs in helping novice teachers to develop their teaching cognition and become aware of the teaching beliefs that shape their professional identity.

For example, Ruohotie-Lyhty and Moate (2016) highlighted how pre-service teaching programs helped student teachers to develop their teaching cognition and professional identity. The study investigated 12 pre-service EFL teachers' identity construction in a pre-service teaching program in Finland. Data were collected through written narratives and analysed based on Sullivan's (2012) dialogical analysis. The results of the analysis revealed three different forms of professional identity construction. The first form of professional identity was shaped by the participants reforming their cognition about teaching. Such reformed cognition was based on the new practices and ideas that were available to the teachers in the pre-service program. The second form of professional identity, in contrast, was a result of a partial rejection of what was offered in the pre-service program. The third form of professional identity was shaped by active monitoring of the educational environment and raising possible important themes for the future development as teachers. Also, qualitative data from various studies (e.g. Burri et al., 2017; Golombek & Doran, 2014; Oruç, 2013; Ruohotie-Lyhty, 2013) reported the importance of pre-service teaching programs in constructing novice teachers' cognition and professional identity. On one hand, pre-service teaching programs helped student teachers to develop their teaching beliefs, build social relationships with colleagues and students, and reflect on their teaching practices (Oruç, 2013; Ruohotie-Lyhty, 2013). On the other hand, the programs enabled novice teachers gaining confidence and positioning themselves as capable teachers (Burri et al., 2017; Golombek & Doran, 2014).

Despite the important role of pre-service teaching programs in developing teachers' cognition and professional identity, data from several studies (e.g. Bullock, 2013; Flores &

Day, 2006; Hochstetler, 2011; Hong, 2010; Timoštšuk & Ugaste, 2010; H. Xu, 2013) suggested noticeable changes in the professional identity of pre-service teachers as a result of incongruity between the teachers' cognition and institutional pressures. By far the most thorough account of novice teachers' professional identity change was found in the study of Xu (2013). Using several qualitative data collection methods, Xu (2013) conducted a four-year longitudinal case study exploring the professional identity of four Chinese EFL teachers. The data collection process started at the participants' last year of their pre-service training, and continued to the participants' first three years of teaching. The results revealed that teachers experienced a change in their professional identities during the first few years of teaching. The researcher revealed that during the pre-service program, the major sources of the teachers' professional identity were the teachers' personal experiences as learners, examples of teachers around them, and their own cognition about what is good teaching (H. Xu, 2013). However, when the participants became in-service, new rule-based professional identities were constructed because of institutional demands (H. Xu, 2013). For example, one participant believed in guiding students spiritually. However, the participant felt incompetent in keeping her previous pursuit because of institutional demands, such as covering contents of textbooks and drilling vocabulary list (H. Xu, 2013). Also, Bullock (2013) examined the professional identity of student teachers during their practicum course. The data from the student teachers' reflective blogs revealed that student teachers had firm beliefs about what teaching should look like based on their observations during the pre-service program. Despite their teaching cognition, student teachers felt considerable pressure to adopt the normalized institutional practices of their host school during the practicum course.

Therefore, researchers (e.g. Cross & Hong, 2009; C.-K. J. Lee & Yin, 2010; Van Veen, 2003; Van Veen & Sleegers, 2009) argue that when the institutional requirements are incongruent with the teachers' cognition, teachers experience unpleasant emotions (see section 2.3.4 for detailed discussion). Following this argument, numerous studies (e.g. Flores & Day, 2006; Hochstetler, 2011; Hong, 2010; Timoštšuk & Ugaste, 2010) reported different kinds of unpleasant emotions, such as insecurity and emotional burnout, which novice teachers experience as a result of the mismatch between their cognition and institutional demands. For example, Flores and Day (2006) highlighted the conflict novice teachers experienced due to the incongruity between their cognition and the institutional demands. The study explored the professional identity of 14 novice teachers during their first two years in teaching. The interview data revealed an inner tension, in the teachers' professional identity,

between the pedagogical theories learned at the pre-service teaching program and the complex and demanding reality of the classroom. The participants shared their views that the materials covered in the pre-service teaching program were inadequate, and didn't prepare them enough to face the real classrooms (Flores & Day, 2006). Hochstetler (2011), Timoštšuk and Ugaste (2010), and Hong (2010) supported the results of Flores and Day (2006) when they claimed that pre-service teaching programs do not help student teachers in building their teaching cognition. Using qualitative interviews, the studies explored pre-service teachers' professional identity. The studies found that participant teachers perceived themselves as incompetent (Hochstetler, 2011; Hong, 2010; Timoštšuk & Ugaste, 2010). Hochstetler (2011) argued that pre-service teaching programs only focus on equipping student teachers with technical skills that are necessary for developing lesson plans. In consequence, student teachers had naive perceptions about teaching, weak pedagogical content knowledge and teaching experience (Hong, 2010). As a result, novice teachers experienced several overwhelming feelings, such as fear of failure before starting their teaching practice, insecurity, anxiety, and emotional burnout (Hochstetler, 2011; Hong, 2010; Timoštšuk & Ugaste, 2010).

Apart from the negative emotions reported by pre-service teachers, an emerging body of literature (e.g. Darby, 2008; C.-K. J. Lee & Yin, 2010; McDougall, 2010; O'Connor, 2008; Van Veen & Sleegers, 2009) revealed teachers' vulnerability during the time of educational reform. Kelchtermans (2005, 2011) defined teachers' professional vulnerability as a constitutive characteristic of teaching and a structural condition teachers find themselves situated in. Such a state can be characterized as the state of being easily hurt (Bullough, 2005). Since teaching involves dynamic and complex interaction between the teacher and students, teachers experience vulnerability when they feel questioned by others, e.g. principal, parents, and students, about their professional identity and moral integrity (Kelchtermans, 2005, 2011). Therefore, teachers' vulnerability is prone to be intensified during the time of educational reform (Kelchtermans, 2005; C.-K. J. Lee & Yin, 2010; Van Veen & Sleegers, 2009). In other words, teachers feel threatened by the educational reforms when there is incongruity between the reformed curriculum and the teachers' cognition (Darby, 2008; C.-K. J. Lee & Yin, 2010; McDougall, 2010; O'Connor, 2008; Van Veen & Sleegers, 2009). Scholarships (e.g. Darby, 2008; C.-K. J. Lee & Yin, 2010; McDougall, 2010; O'Connor, 2008) reported teachers experiencing various negative emotions; such as uncertainty, fragility, resistance, frustration during educational reforms, which all constitute the salient themes associated with professional vulnerability.

For example, Lasky (2005) explored secondary school teachers' professional identity during educational reform. Data from interviews revealed that there was incongruity between teachers' cognition and expectations of the new reform. In some instances these reforms came into conflict with teachers' beliefs about how to teach, what should be taught, and how student knowledge should be assessed. As a result of the incongruity teachers reported vulnerability because they saw themselves being less effective as teachers. They experienced increased guilt and frustration as they compromised their teaching according to the reform policy. Similarly, Lee and Yin (2010) employed semi-structured interviews to examine mid-career secondary school teachers' emotional experiences during the time of the national curriculum reform in China. The findings indicated that teachers revealed negative emotional responses due to the incongruence between their cognition and the demands of the reformed curriculum. This mismatch made teachers vulnerable. Teachers doubted their own teaching beliefs, and felt "lost in seeking responses to questions such as, "what is a good teacher?'' or ''what is good teaching in implementing the curriculum reform?''(C.-K. J. Lee & Yin, 2010, p. 36). More important, the results of Lee and Yin (2010) showed that teachers passively resisted the curriculum reform. They did not challenge or confront the reform policy publicly; instead, teachers controlled their negative emotions and behaviours while being obedient to the reform policy. The study identified three emotional strategies used by the teachers in order to cope with their vulnerability (C.-K. J. Lee & Yin, 2010). First, teachers adjusted their own teaching beliefs according to the curriculum reform. Second, teachers depreciated the value of self and viewed themselves as insignificant in the reform. Third, teachers resisted the reform emotionally, but were obedient to the reform policy behaviourally. It is important to note that resistance is an early form of agency (Sannino, 2010). This means that teachers have the agency to shape their own professional identity by questioning, defying, and resisting the normalized practices in their educational contexts (Beijaard et al., 2004; Flores & Day, 2006; Schutz et al., 2007; Zembylas, 2003b, 2003a) (see section 2.3.4). The results of O'Connor (2008) also shed light on the role of emotional resistance as a form of teachers' agency. The study explored mid-career secondary school teachers' professional identities and emotional experiences. Data were collected using two in-depth semi-structured interviews with a sample of three participants. The study reported the case of a teacher named Christina. Christina believed in showing care to students. However, the institutional policy asked teachers to act as service providers and overlook the personal and individual nature of teachers' work. Despite the institutional policy, the results revealed that Christina managed to sustain her professional identity as a caring teacher. Her negative feelings acted as a justification for her reflective resistance against the institutional

values. Her care for students and strong agency "enabled her to develop and sustain an identity that reflectively resists the service provider label despite having to publicly perform such a role" (O'Connor, 2008, p. 124). Similarly, the findings of McDougall (2010) and Darby (2008) showed that experienced teachers interpreted the educational reform as a challenge to their professional self-image. For example, one teacher stated "I just remember last year how traumatized I was… it was like throw out everything you've ever done… Let's try something new" (Darby, 2008, p. 1165). Also, teachers expressed vulnerability while they were trying to mediate between their teaching cognition and the educational reform policy. The teachers' experiences of vulnerability ranged from a steely determination to resist change, to feelings of confusion, guilt, fear, and frustration (Darby, 2008; McDougall, 2010). Such vulnerability shaped the teachers' professional identity as they admitted their lack of confidence in embracing new educational reform (McDougall, 2010).

2.3.6 Female EFL teachers' professional identity

Only eight studies (Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012c, 2012a, 2012b; Park, 2009; Simon-Maeda, 2004) were found that investigated the female EFL teachers' professional identity. The studies were conducted in different parts of the world. Context, both macro and micro, was the main dimension, identified in the literature, shaping the female teachers' professional identity. Figure 2.3 details all the contextual factors, mentioned in the literature, that shape the female EFL teachers' professional identity.
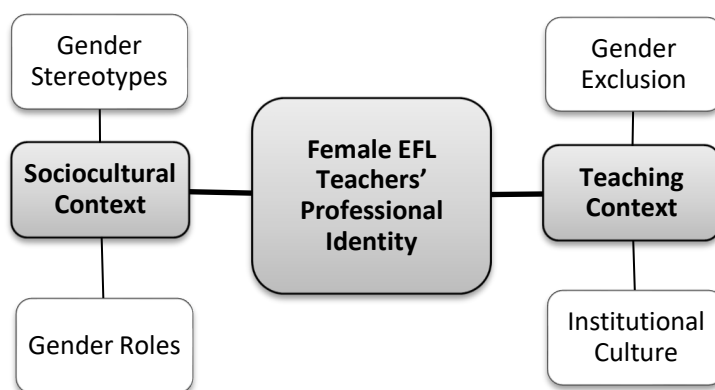
Figure 2. 3   Factors shaping female EFL teachers' professional identity

2.3.6.1   Sociocultural context

Some empirical studies (Cammack & Phillips, 2002; Han, 2017; Khoddami, 2011; Nagatomo, 2012b; Oruç, 2013; Park, 2009) identified the role of the sociocultural context in shaping the female EFL teachers' professional identity. These studies highlighted the societal constraints, expectations, and gender stereotypes the female teachers face. Two sub themes were identified related to the dimension of sociocultural context: gender roles and gender stereotypes.

Both Han (2017) and Khoddami (2011) asserted that women's expected gender roles influenced the formation of female teachers' professional identity. Applying post-structural feminist theory, Khoddami (2011) explored powerful discourses determining female teachers' identity construction. The researcher interviewed eight female EFL teachers at a public university in Iran. The findings of the narratives showed that all participants adhered to the expected gender roles of the Iranian society. Female teachers showed their concerns that teaching should not affect their domestic duties. For example, one teacher shared her experience that she is a part-time teacher merely because she wants to attend to her primary tasks at home. The results of Khoddami (2011) also corresponded with Han (2017). Han (2017) investigated five high school EFL teachers' professional identity in Korea using interviews and semi-structured questionnaires for collecting data. The teachers' narratives showed their inability to pursue higher education due to their dual role at home and work. The teachers reported that their availability for professional development is significantly controlled by their socially expected gender roles and positions in their family.

Many studies (Cammack & Phillips, 2002; Khoddami, 2011; Nagatomo, 2012b; Oruç, 2013) reported incidents of gendered occupational stereotypes. Cammack and Phillips (2002) explored 18 female pre-service EFL teachers' professional identity at a large public university in the USA. Many of the participants' narratives reflected the discourses of teaching as an appropriate career path for women, due to women's innate nurturing capacity. Also, the participants viewed teaching as a non-traditional profession for men. Similarly, the participants in Khoddami (2011), Nagatomo (2012b), and Oruç (2013) viewed teaching as the most appropriate profession for women, and associated the teaching profession with femininity. One can infer from the above studies that female teachers' teaching cognition have been influenced by the surrounding gendered occupational discourses which have directly impacted their career choices, their professional identities, and their teaching

practices. The study of Oruç (2013) showed that teachers believed that teaching is a women's job. This belief shaped the teachers' professional identity and pedagogy. For example, one teacher perceived her role toward students as a nurturing mother more than a teacher. Furthermore, scholarships (Cammack & Phillips, 2002; Nagatomo, 2012b; Park, 2009) highlighted that the gendered occupational discourses also shaped the teachers' family views about teaching. These studies reported that the family of the teachers viewed teaching as women's jobs and convinced their daughters to become teachers (Cammack & Phillips, 2002; Nagatomo, 2012b; Park, 2009). Park (2009) employed the narrative approach to investigate a female Korean EFL teacher identity studying at a TESOL program in the US. The narrative revealed a tension between the teacher's Korean cultural norms and her desire to be an independent female scholar. The participant's narrative disclosed that being an EFL teacher was not her own choice; rather it was decided for her by her family. Also, the narratives revealed that the teacher's family viewed teaching as a perfect job for women "due to fierce competition among men and women" in other fields (Park, 2009, p. 197). Despite the normalized belief that teaching is a suitable job for women, some studies (Cammack & Phillips, 2002; Nagatomo, 2012b) reported a preference toward male teachers over females. Female EFL teachers reported many instances when male teachers were more valued in the profession than women (Cammack & Phillips, 2002; Nagatomo, 2012b). Female teachers shared stories of parents preferring male teachers over female teachers, because "men could handle children better" (Cammack & Phillips, 2002, p. 129). Also, female EFL teachers shared many incidents of sexism in employment. Institutions preferred to hire male teachers "because they [men] needed to support a family" (Nagatomo, 2012b, p. 137).

The above discussed studies displayed that female EFL teachers' professional identity have been positioned within the normalized gendered discourses in the society. Such a forced positioning limits the female teacher's professional identity in a generalizable and stereotypical way without realizing the fluid, changing, and unfixed nature of professional identity (discussed previously in section 2.3.4). Thus, unavoidable tension in the female EFL teachers' professional identity occurs as a result of the association of teaching with femininity and the hard reality of gender exclusion in the workplace.

2.3.6.2 Teaching context

A small but emerging body of literature (Khoddami, 2011; Nagatomo, 2012c, 2012a; Simon-Maeda, 2004) has highlighted the role of the teaching context in shaping the female EFL

teachers' professional identity. Two sub themes emerged from the teaching context: institutional culture and gender exclusion. Institutional culture refers to the norms and values shared by the staff and students of the institution. These unwritten rules lead to a specific way of working.

Nagatomo (2012c), Nagatomo (2012a), Simon-Maeda (2004), and Khoddami (2011) highlighted the unwritten rules of female exclusion from positions at the university, and how these rules shaped the female teachers' professional identity. Nagatomo (2012c) investigated the professional identity of seven female EFL teachers, ranging in age from early 30s to 60s, at a Japanese university. The study employed a narrative approach and used Gee (2000) as the theoretical framework. The interview data revealed that the participants' gender played a profound role in the way they were treated at the university, which influenced the formation of their professional identity. The teachers' gender was a barrier that prevented them from having the same rights and privileges as their male colleagues. Female teachers were excluded from significant committees at the university, and they felt marginalized at their faculties because of their gender. The study also reported that female teachers received special treatment from their colleagues because of their gender. One teacher stated that her male co-workers treated her like a "princess" or a "daughter," in their attempt "to make her feel at home" (Nagatomo, 2012c, p. 220). However, as the researcher stated "it is hard to imagine that newly hired male employees would be treated like a "prince" or a "son." (Nagatomo, 2012c, p. 223). Similarly, Simon-Maeda (2004), Khoddami (2011), and Nagatomo (2012a) investigated female EFL teachers' professional identity at different universities. The studies shed light on the role of gender exclusion in shaping female EFL teachers' professional identity. The female teachers in the studies reported disempowering experiences, such as exclusion from decision-making positions at the university despite the fact that the participants in the studies were all qualified academic professionals (Khoddami, 2011; Nagatomo, 2012a; Simon-Maeda, 2004). As a result, unlike their male colleagues, some female teachers struggled to align their professional identities with the university (Nagatomo, 2012a). Nevertheless, Foucault (1972, 1975) advocated that power is always accompanied by resistance (discussed previously in section 2.3.2.2). This implies that the gender power relations highlighted in the literature of female teachers' professional identity cannot be reduced to oppressor versus victim relations. In fact, gender power relations between individuals produce resistance, which is an early form of agency (Hewett, 2004; Sannino, 2010). More importantly, as explained in section (2.3.4), teachers are active agents who have the ability to shape their own professional identity, make choices, and perform

actions within a given context (Beijaard et al., 2004; Flores & Day, 2006; Sannino, 2010; Schutz et al., 2007; Zembylas, 2003a). Thus, the studies of Simon-Maeda (2004) and Khoddami (2011) reported that female teachers resisted the surrounding gendered institutional discourses. The participant teachers expressed their resistance by concentrating on their professional development, pursuing higher education (Simon-Maeda, 2004) and focusing on developing their teaching skills (Khoddami, 2011). Also, some female teachers expressed their resistance by confirming their presence at the university through showing a strict, dominant, and outspoken self (Khoddami, 2011).

All the above studies displayed that the female EFL teachers' professional identities have been negotiated and renegotiated with the discursive practices of the institutional culture and their colleagues at the workplace. Such gendered discourses make female EFL teachers feel academically unconfident, inadequate, and marginalized from academia. In consequence, tensions may occur between how the female teachers wish to project themselves as professionals, and their desire to get along well with their male colleagues and the norms and values of the educational institution. However, the vital role of teachers' agency in shaping their professional identity cannot be overlooked. Teachers possess a level agency to defy, question, and resist the gendered institutional discourses and practices.

2.4   Conclusion

This chapter reviewed literature related to the study of gender representation in EFL textbooks and female EFL teachers' professional identity. The chapter showed that the studies in gender representation in EFL textbooks covered four main areas: 1) highlighting gender imbalances in EFL textbooks, 2) assessing developments in gender representation in EFL textbooks in response to educational reforms, 3) evaluating teachers' awareness of gender representation in textbooks, and 4) observing teachers' pedagogical practices when dealing with gendered text in classrooms. Despite the extensive research in gender representation in EFL textbooks, the literature reviewed disclosed an absence in the notion of EFL teachers' professional identity. According to Butler (2011), people develop a sense of self and identity through engagement with representation. Thus, the literature has highlighted several negative impacts of gender representation in EFL textbooks on learners' identity construction; however, no study has investigated this notion on EFL teachers' professional identity. The studies that explored EFL teachers and gender representation in textbooks have only investigated the pedagogical practices and the perceptions of EFL teachers about gender representation in EFL textbooks. Nevertheless, empirical studies of

EFL teachers' professional identity demonstrated that interrelated dimensions, such as context, teacher's biography, teacher's cognition, and teacher's emotion, contribute in shaping teachers' professional identity. Also, only eight empirical studies were located investigating female EFL teachers' professional identity. These studies highlighted macro and micro context as the main dimension shaping female EFL teachers' professional identity. More importantly, the literature covering EFL teachers' professional identity asserted that teachers' agency is inextricably bound to professional identity construction. This contributes to the complexity and changing nature of teachers' professional identity.

Chapter 3   Methodology

3.1   Introduction

This chapter describes in-depth the research design and the methodology that the study followed. The chapter presents the detailed procedure that was followed to answer the core question: How do Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks? As well as these subsidiary research questions:

1.   How is gender represented in EFL textbooks that are specifically designed for the Saudi market?

2.   How do Saudi female EFL teachers' perceive the gender representation in EFL textbooks?

3.   How do Saudi female EFL teachers feel when teaching gendered images of EFL textbooks?

4.   How do Saudi female EFL teachers negotiate the gender representation in EFL textbooks at their classrooms?

The following sections discuss the components of the methodologies this study used: the qualitative approach (3.2), the research design (3.3), the research paradigm and theoretical framework (3.4), the research methods and analysis (3.5), the strategies used to ensure trustworthiness in the study (3.6), the position of the researcher (3.7), and ethical considerations (3.8) .

3.2   Qualitative research

Qualitative research is guided by the philosophical assumptions of qualitative inquiry (Kivunja & Kuyini, 2017). These philosophical assumptions include: the nature of reality (ontology), how the researcher knows what she or he knows (epistemology), the role of values in the research (axiology), and the methods used in investigation (methodology) (Kivunja & Kuyini, 2017). From the ontological assumption, the qualitative researcher conducts a study with the intention of viewing multiple realities (Creswell, 2013b). This means people understand reality in different ways that reflect their own perspectives. For this reason, the qualitative researcher aims for a holistic picture of the problem by collecting different evidence from various individuals (Creswell, 2013b; Punch & Oancea, 2014). With the epistemological assumption, qualitative researchers consider the truth about human

behaviour as being dependent upon its context (Punch & Oancea, 2014). This implies that qualitative researchers seek to understand a phenomenon in its setting as it unfolds naturally. In consequence, qualitative researchers conduct their studies in the field, and try to get as close as possible to the participants being studied (Creswell, 2013b). In other words, qualitative researchers do not extricate people from their everyday worlds; rather they visit people in their workplaces, staffrooms, and classrooms. In relation to the axiological assumption, qualitative inquirers position themselves within a study by admitting the value-laden nature of the study and actively reporting their biases as well as the value-laden nature of the information gathered from the field (Creswell, 2013b). The methodology of qualitative research is inductive, emerging, and shaped by the researcher's experience in collecting and analysing the data (Creswell, 2013b; Punch & Oancea, 2014). In other words, qualitative researchers collect their data themselves, and they build and categorize themes from the bottom up when analysing the data. This inductive process toward data analysis requires qualitative researchers to work back and forth between the potential themes and the database until they establish a comprehensive set of themes.

Hence, the current research adopted the qualitative approach because of the nature of the problem under exploration. I need to have a deep understanding of the professional identity of Saudi female EFL teachers, and to explore whether gender representation in EFL textbooks contributes in shaping their identity construction. Marsh (2003) states that identity formation is intimately related to the discourses and the communities a person works within. Consequently, it was vital for me to understand and learn from the Saudi female teachers how they interact with the setting and textbooks. Such a deep understanding of Saudi female teachers' professional identity could be achieved by talking directly to the teachers in their context, and allowing them to share their perspectives.

3.3   Research design

The research design is the basic plan for any research. Many researchers (e.g. Bryman, 2016; Creswell, 2013a; Flick, 2018; Maxwell, 2009, 2012; D. C. Miller & Salkind, 2002; Ragin, 1994) have defined research design as a plan for collecting and analysing relevant data to answer the research questions. As a result, the research design includes all of the components of the research study : the goal of the research, the research questions, its theoretical framework, research methods, and validity (Flick, 2018; Maxwell, 2009, 2012; Ragin, 1994).

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Punch and Oancea (2014) and Creswell (2013a) argue that there is not one standard structure of qualitative design due to the diverse nature of qualitative research. However, this does not mean that qualitative research lacks design. Yin (2018) argues that every type of research has at least an implicit research design. Maxwell (2012) adds that qualitative research designs are less restrictive than quantitative designs.

Many qualitative researchers (e.g. Creswell, 2013a; LeCompte & Preissle, 1993; Lincoln & Guba, 1985; Maxwell, 2012; Miles et al., 2013; Punch & Oancea, 2014; Robson, 2002) agree on the following characteristics for a good research design. First, a good research design should be guided by the research questions, and should show how the researcher is going to answer these questions. The research questions are the heart of the research design that connect all the components of the design. Second, the design should be informed by current knowledge and theory, i.e. the theoretical framework. Third, the research design should be reflexive showing the process of data collection and analysis. Finally, the design must identify validity threats, and ways to deal with these threats.

Reflecting to the above characteristics of good research design, Table 3.1 details how the data collection methods in this study answered the research questions. Also, as the table details, data was collected and analysed in the following sequence: first analysing textbooks, followed by semi-structured interviews. The data from the textbooks helped me to identify major themes regarding gender representation in EFL textbooks in Saudi Arabia. These themes identify certain discourses that would shape teachers' professional identity constructions. As a result, the identified themes from the textbooks informed the design of the interview questions.

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Table 3.1 Answering the Research Questions Plan

Research Question	Explanation	Data Collection	Analysis
How is gender represented in EFL textbooks that are specifically designed for the Saudi market?	This question covers the first part of the research topic. The question helps me to investigate the discourse around gender in EFL textbooks. It enables me to explore the roles given to men and women in the images presented in EFL textbooks.	Critical Discourse Analysis of textbooks	Critical Discourse Analysis
How do Saudi female EFL teachers' perceive the gender representation in EFL textbooks?	The following three questions help me to explore the relationship between gender representation in EFL textbooks and Saudi female EFL teachers' professional identity. Each question explores one dimension of teachers professional identity (discussed in section2.3.4) This question investigates teachers' cognition about patriarchal discourses in EFL textbooks.	Semi-structured interviews	Thematic Analysis

Research Question	Explanation	Data Collection	Analysis
How do Saudi female EFL teachers feel when teaching gendered images of EFL textbooks?	This question focuses on another dimension of teachers' professional identity. The question explores teachers' emotions toward the gendered discourses in the textbooks.	Semi-structured interviews.	Thematic Analysis
How do Saudi female EFL teachers negotiate the gender representation in EFL textbooks at their classrooms?	This question focuses on teachers' reported classroom practices regarding gendered images. It also pays attention to the teaching context and teachers' agency as dimensions of teachers' professional identity.		

3.4   Research paradigm and theoretical framework

Following the transformative paradigm, it is believed that truth is derived from the social context and influenced by the positional power of the advocates of that truth (Cohen et al., 2018; Hussain et al., 2013; Scotland, 2012). This implies that truth is not value-free, and that it is constantly changing depending on social, political, and power based factors. In the light of Foucault's (1972) theory of discourse and power, discourse is a powerful tool for constructing truth, knowledge, gender, and identity. According to Foucault (1972), discourse is not a neutral tool for describing the world; instead, discourse constructs and regulates social relations and knowledge. By that line of thinking, discourse is not only representational but also constitutive. Using Foucault's (1972) theory, this section tries to draw up a theoretical framework for the study by explaining how discourse affects gender roles and teachers' identity construction.

I believe that discourse is not only a form of knowledge about cultural ways of thinking and doing, but that it also possesses the capacity to act as an agent of social construction. Discourse can be viewed as what Foucault (1972) calls an exercise of power. This power of discourse determines the established norms and beliefs as well as the actions within a certain field. Consequently, educational institutions are seen as an exercise of power in the sense that the institutions tend to construct or naturalize certain discourses (Romera, 2015). Hence, the discourse construction process would be achieved by presenting the dominant groups' thinking as common sense (Fairclough, 2014). Geertz (2010) defines common sense as a set of fundamental assumptions, expectations, and beliefs regarding the nature of the world. Thus, the individual acts within and according to this set of assumptions (Geertz, 2010). After that, the individual's practices normalize this set of assumptions and allow the individual to take them for granted (Geertz, 2010). Once something is accepted as normal, or even inevitable, it becomes an accepted truth that is hard to question (Kendall & Wickham, 1998). Assalahi (2015) explains that the transformative paradigm depicts the power agendas imposed on educationalists, and questions their legitimacy. Following this argument, researchers working in this paradigm desire a change that shakes the educational institutions and empowers teachers to act to transform unjust practices. Fairclough (2014) argues that "change depends upon explanation and understanding how domination works, and how discourses figures with it" (Fairclough, 2014, p. 6) . Following Fairclough's (2014) argument, this research aims to raise awareness of the position of female EFL teachers in higher education in SA. The research aims to explore gender representation in EFL

textbooks, and how teachers perceive gender representation as an influence shaping their professional identities. Consequently, the researcher of this study sees a good understanding of the identity of female teachers as the first step to social change. Otherwise it would be hard to determine whether the status of Saudi female teachers needs to be changed or revised.

Regarding gender, Lazar (2007) argues "gender ideology is hegemonic in that it often does not appear as domination at all, appearing instead as largely consensual and acceptable to most in a community" (Lazar, 2007, p. 146). In the light of Lazar's (2007) and Foucault's (1972) views, gender representation in general and the category of women in particular can be seen as organized, structured, and normalized by dominant discourses. For example, as previously mentioned in section (2.2.2), the research studies in gender representation in EFL textbooks in the Gulf area and SA showed consistent stereotypical representations of men and women in textbooks. In such cases, discourse helped not only in representing gendered roles, but also in maintaining and normalizing gender inequality. These gendered discourses in EFL textbooks in SA would shape female EFL teachers' identity construction.

As mentioned previously, I viewed teachers' identity from a postmodernist approach (see chapter 2 section 2.3.2.2). Many researchers in EFL (e.g. Duff & Uchida, 1997; Varghese et al., 2005; Yazan, 2018) believe that teacher identity is context-bound, i.e. crucially related to cultural, political, and institutional contexts. According to Fairclough (2014) identity is closely related to discourse. Identity is the effect of discourse and constructed within discourse. Individuals construct, maintain, and negotiate their identities through language and discourse. Marsh (2003) describes the process of teacher identity construction as one of fashioning and refashioning identities by patching together fragments of the discourses to which a person is exposed to. Consequently, how Saudi women position themselves and are positioned by others within the discourses of societal, institutional, and professional gender roles influences what kind of language teachers they are, or aspire to become. This value-laden discourse is contextually constructed and fluid, as well as being interlaced with the discourses of gender, religion, and culture in SA.

However, this doesn't indicate that Saudi female EFL teachers do not have agency over their professional identities. Fairclough (2014), Butler (2011), and Hall (1992) acknowledge that although identity can be constructed through representations in discourse, the individual has the ability to challenge, construct, and problematize these representations in discourse. In consequence, this research views teachers' professional identity as being partly given, though as yet to be achieved. The Saudi female EFL teacher has a sense of agency over her identity. She can shape her identity by personalizing her social and professional roles,

investing her identity with her own personality, and enacting her identity in a distinctive way (Archer, 2000; Pavlenko & Blackledge, 2004) . As such, this research could shed new light on how female EFL teachers shape their own professional identity within the discourses of gender in textbooks. Furthermore, this study was conducted in a specific context, so that it would lead to further exploration in the fields of gender representation in textbooks and female EFL teachers' professional identity in SA.

3.5   Research methods and analysis

A research method is simply a technique for collecting data (Bryman, 2016). Taylor and Medina (2013) states that deciding on research methods is guided by the research paradigm, theoretical framework, and the research questions.

Bryman (2016) states that the data analysis stage is profoundly about data reduction. Its main concern is reducing the large amount of data gathered by the researcher, in order to make sense of it.

As mentioned earlier in section 3.3, data was collected and analysed in two phases: first, by analysing textbooks, followed by semi-structured interviews. The following two sections detail the data collection tools and analysis used in this research.

3.5.1   Phase I: Critical Discourse Analysis

Phase I focused on collecting data related to gender representation in EFL textbooks. Thus, data was collected from EFL textbooks using Critical Discourse Analysis (CDA hereafter). CDA is a theory and a research method for critically describing, interpreting, and explaining the ways in which powerful discourses construct, maintain, and legitimize certain ideologies, identities, and culture in a society (Fairclough, 2014; vanDijk, 2001; Wodak & Meyer, 2001).

Many CDA researchers (e.g. Fairclough, 2014; Gee, 2011; Rogers et al., 2005) argue that what makes CDA critical or different from other types of discourse analysis is the explanation stage. In CDA, the analysis moves beyond description and interpretation of the role of discourse in the social world, toward explaining why and how discourse does the work that it does (Fairclough, 2014; Rogers et al., 2005; vanDijk, 2001; Wodak & Meyer, 2001) .

In CDA, discourse is "semiosis, meaning making, and the resources that are associated used in it" (Fairclough, 2014, p. 8). Gee (2011) explains that the word discourse in CDA refers both to language bits and to the cultural models that are associated with the discourse. Gee (2011) further gives an example that there is a university discourse that includes certain language bits that may be particular to academia; and there are also associated ways of thinking, believing, and valuing that are related to the membership of the discourse belonging to the university. As a result of the new technologies in text production, many CDA researchers (e.g. Fairclough, 2014; Jørgensen & Phillips, 2002; Kress & Leeuwen, 2006; Leeuwen, 2004) add that discourse also includes multiple-semiotic texts which combine language with visual images and sounds. Thus, in this research, my definition of discourse follows the above researchers' definition in the sense that images are important components in meaning-making, and are capable of shaping discourse, as well as being shaped by the contents.

Regarding analysis, CDA relates the subjects under analysis to power (Fairclough, 2014; Gee, 2011; Rogers et al., 2005; Wodak & Meyer, 2001) . For example, rather than analysing language in relation to the speaker's psychological intentions, motivation, or competency; CDA analyses opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language (Wodak & Meyer, 2001).

Many scholars (e.g. Mohamed, 2014; Rahimi & Riasati, 2011; vanDijk, 2001) have highlighted the tremendous effects textbooks have on shaping and transmitting ideologies. These scholars viewed textbooks as an exercise of power through controlled discourse. vanDijk (2001) and Mohamed (2014) argued that textbooks are ideologies embedded in curriculum. By that reasoning, textbooks are a means to enforce hegemony and dominance over a community. Thus, this study employed principles of CDA to analyse gender representation in textbooks for two reasons. First, CDA operates under the assumption that institutions act as gatekeepers to discursive resources (Mullet, 2018). This assumption matches the context of the research under study, for the fact that, the sample textbooks have been modified to match the conservative context of SA. In other words, the discourses inside the textbook have been appropriated for the educational institutions in SA. Second, inspired by the principles of CDA as an analytic lens, I would be able to uncover the hidden ideologies and expose exploitation in textbooks, if any, of one gender over the other.

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3.5.1.1   **Materials**

An EFL series named *English Unlimited Special Edition* was selected as the material for this study. I decided to explore the sampled series for two reasons. First, the series plays an important role for students and teachers at the ELI. As mentioned in section (1.5.4.2), the series is a very important resource for both students and teachers. The series is the main teaching resource, and as a result, teachers make sure to cover all the units of the textbooks, following a prescribed pacing guide. More than that, the series is the study material for students. Final and mid-module exams conducted by the ELI include contents, i.e. vocabulary and grammatical rules, covered in the textbooks. Second, the series has been modified from the international version to suit the Saudi Arabian context. For this reason, the contents of the textbooks are culturally sensitive. In other words, the contents which are considered inappropriate to the Saudi society have been excluded from the textbooks. To get a better idea of the series analysed, the following paragraphs give a brief description of the special edition of the *English Unlimited* series, and how they were adapted by the publisher to accommodate the stakeholders of the Saudi Arabian market.

The *English Unlimited Special Edition* is an adapted version of the international *English Unlimited* series by Cambridge University Press. The international edition includes six levels of course books, from beginner to advanced. The series was first published in 2010, and authored by Theresa Clementson, Alex Tilbury, Leslie Anne Hendra, David Rea, Adrian Doff, and Ben Goldstein. Only four course books of the series, beginner to intermediate level, have been adapted to accommodate the needs of Arabic speakers. The adapted series is tilted *English Unlimited Special Edition*, and was first published in 2015. The special edition series is authored by a larger team compared to the international edition. The team includes almost all of the authors of the international series. The authors are: Adrian Doff, Leslie Anne Hendra, Theresa Clementson, Alex Tilbury, David Rea, Sabina Ostrowska, Johanna Stirling, Howard Smith, Mark Lloyd, Rachel Thake, and Cathy Brabben. The *English Unlimited Special Edition* series is taught to the Arts track PYP students at KAU in SA (English Language Institute, 2018). Table 3.2 details the four ELI courses and the course books offered to the Arts track students at the ELI:

Table 3.2 ELI courses and textbooks for Arts track

ELIA 101	Cambridge University Press *English Unlimited: Special Edition* "Beginner"

ELIA 102	Cambridge University Press *English Unlimited: Special Edition* "Elementary"
ELIA 103	Cambridge University Press *English Unlimited: Special Edition* "Pre-intermediate"
ELIA 104	Cambridge University Press *English Unlimited: Special Edition* "Intermediate"

The teacher's pack of the special edition series emphasizes that the series is specifically designed for Arabic speakers: "*English Unlimited Special Edition* has been designed with Arabic speaker in mind" (Doff, 2015, p. 5). The series also assures EFL teachers and learners in the Arab world that the series addresses their request of including culturally-related topics: "the authors have chosen topics and texts to appeal to learners from the Arabic-speaking world. Learners and teachers have told us that they would like to see topics close to their interests focused on more prominently in English – teaching materials but are also interested in learning about the world more generally. The choice of topics and texts in *English Unlimited Special Edition* reflects this feedback" (Doff, 2015, p. 5).

Hence, comparing the special edition series to the international edition, published in 2010, I noticed that the two series are nearly the same on a surface level. In both editions, the four course books, beginner to intermediate, are colourful and contain many visuals such as photographs, tables, and drawings. Also, the units of the series are the same in both editions (see Appendix C and Appendix D for content pages of the international and special edition series). Three course books, elementary to pre- intermediate, consist of 14 units, while the beginner textbook consists of 10 units. Each unit consists of three language input modules: grammar, vocabulary, and pronunciation; and four skill development modules: listening, speaking, reading, and writing. The language instruction is presented in context in order to provide a real situation for use. The four textbooks come with supporting materials for students, such as irregular verbs list, new words list, phonetic symbols, and grammar reference.

In addition, the layout of the pages and the exercises are the same. Image 3.1 and Image 3.2 below give an example of how the contents of the international series have been adapted to suit the local culture of SA. The left side of Image 3.1 introduces unit 1 page 10 of the international edition elementary textbook, while the right side of the image introduces unit 1 page 10 of the special edition elementary textbook. Similarly, Image 3.2 shows pages from

the international and special edition pre-intermediate textbooks. Both sides introduce unit 12 page 102; the left side introduces the international edition, while the right side introduces the special edition. As the images show, pages on both sides have the same layout, titles, and order of exercises. This indicates that pages on both editions have the same teaching goals specified on the top right-corner of the page. Pages in Image 3.1 aim to encourage students to introduce people in their life, while pages in Image 3.2 teaches students how to describe countries and famous people. Although the general structure of the contents in both editions are the same, an examination of both series showed that the special edition series has been adapted on six aspects. These aspects are: character's clothing, character's name, settings, public figures, lexical phrases, and a customized section.

First, the clothing of the male and female characters in the special edition follow the Islamic dress code. This means that both male and female characters wear modest and unrevealing clothing that are neither tight nor transparent. Male characters wear clothing that fully covers their bodies from neck to toes. The tops are either full or mid-sleeved. Female characters wear clothing that covers their bodies from head to toes except the face. Their clothes consist mostly of loose, full-sleeved dresses to cover up the female characters' body parts, from shoulders to toes. Their hair and neck are covered with either Hijab (refer to page xvii for definition of Hijab) or a hat. Furthermore, male and female characters are portrayed in traditional Saudi dress, i.e. Abaya and Thoub, sometimes (refer to page xvii for definitions of Abaya and Thoub). It can be argued that the representation of women covering their hair in different contexts throughout the special edition does not reflect reality. For the fact that women in SA only cover their hair in public places (as discussed in chapter 1 page 6). However, the series could be considered a public document because it is taught at universities to both male and female students. This means that the representation of women in the series should follow the same dress codes of women on local TV channels, newspapers, and advertisements (as discussed in chapter 1 page 6). Image 3.1 below portrays how the characters' clothing has been adapted to suit the Saudi local culture. The characters in the special edition, i.e. right side of the image, are dressed in traditional Saudi style. Female characters are wearing a black Abaya that covers their entire bodies, and a black Tarha to cover their hair and necks. The clothing of the male characters in the international edition, left side of the image, is culturally acceptable. Male characters are fully covered from neck to toes. However, male characters were dressed in traditional Thoubs in the special edition in order to suit the context of a Saudi family gathering.

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Second, the special edition series introduces many fictional characters from the Middle East in general and from SA in particular. These characters were given popular Arabic names; such as Mohammed for male characters, and Fatima for female characters. For example, the characters on the right side of Image 3.1 have Arabic names, such as Amira, Ahmed, and Nadia.

Third, the setting in which male and female characters interact is different in both editions. The international edition portrays male and female characters together in different contexts; such as, work, holidays, gatherings, family, shopping, and school. This means that male and female characters are represented in different relationships ranging from kinship to acquaintanceship. In contrast, the setting of mixed-gender images in the special edition series is limited to family settings. In fact, only 21 mixed-gender images are represented throughout the special edition series. The images portray a nuclear family (a mother, a father, a son, and a daughter) most of the time. The family members are introduced performing different activities, such as shopping, skiing, dining, or sitting at a park.
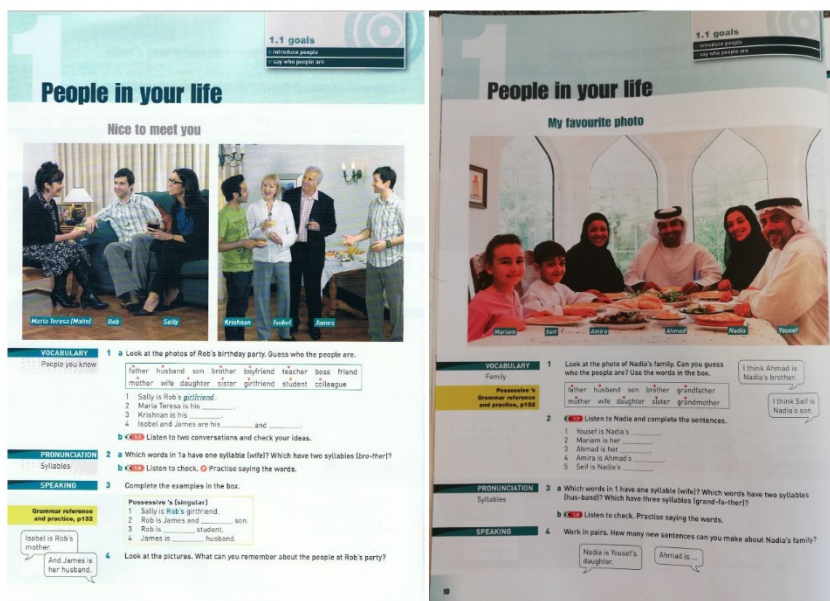
Image 3.1 International and special edition: Characters

(R102-10-international edition, L102-10-special edition)

For instance, the international edition in Image 3.1 depicts female characters socializing with their male colleagues, boss, and friends at a party. This social context would be considered culturally inappropriate in SA. Thus, the special edition proposed a family context instead. The concept of family gatherings is more applicable to the Saudi reader. In SA, people attend big family gatherings on the weekends. These gatherings often are not segregated. In my

opinion, the limited settings for mixed-gender images in the special edition series is a reflection of the segregation policy in SA (discussed in chapter 1 page 6). As was discussed in chapter 1, public sectors, such as schools, banks, and companies, are segregated in SA. In addition, the public places, restaurants in particular, are often semi-segregated. The restaurant is divided into a family section and a men's section. This segregation policy in reality limits the mixed-gender images in the special edition series to family gatherings and outings.

Fourth, some reading and listening passages have been localized in the special edition series by introducing famous people from the Middle East and SA. These passages are biographies of popular media and sport figures, influencers, and royals.
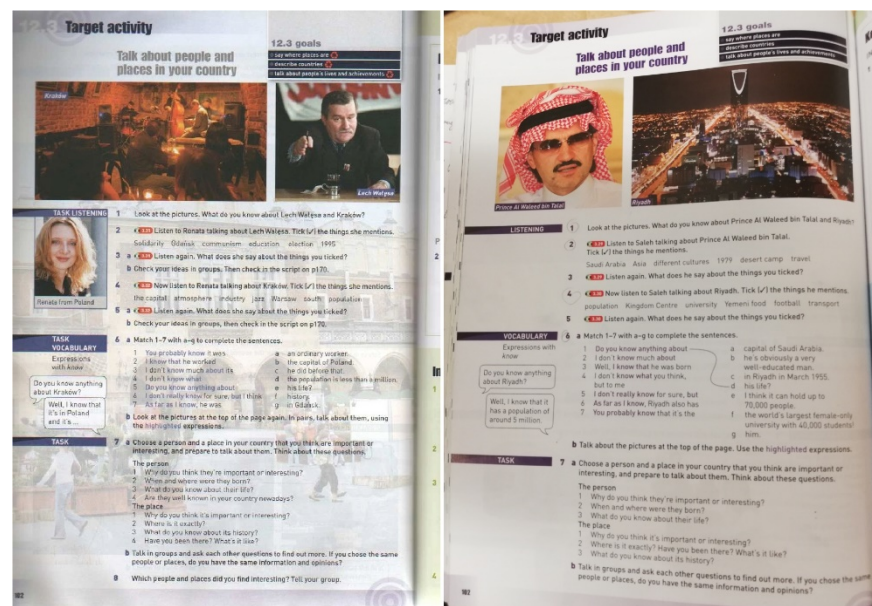
Image 3.2 International and special edition: Passages

(R103-102-international edition, L103-102-special edition)

For example, Image 3.2 shows unit 12 page 102 of the international and special edition series. Both pages are titled (talk about people and places in your country), and introduce politicians. The international edition, the left side, introduces a female Polish character, Renata, talking about the former president of Poland, Lech Wałęsa, and describing the city of Kraków. Beside this, an image of the former president and a Jazz club in Kraków are introduced. The contents of page 102 were adapted in the special edition by introducing a Saudi male character named Saleh. The character talks about the Saudi prince and businessman Al-Waleed bin Talal, and describes Riyadh, the capital of Saudi Arabia.

Consequently, an image of Al-Waleed bin Talal, and the Kingdom Centre skyscraper in Riyadh are introduced.

Fifth, some lexical phrases have been modified from the international edition to match the contents of the special edition. On one hand, some of the lexical phrases have been excluded in the special edition for cultural factors. These lexical phrases have been excluded because they would be considered inappropriate in the Saudi Arabian context. For example, the target vocabulary on page 10 of the international and special edition elementary course books have been modified (Image 3.1). Although page 10 in both editions aims to enable students to talk about people in their lives, the target vocabulary in the special edition is limited to kinship. Words such as "boyfriend" and "girlfriend", have been excluded from the special edition because they are considered culturally inappropriate, if not un-Islamic, to some people in SA. On the other hand, some lexical phrases have been modified to match the setting of the images and topic of the passages. For instance, as mentioned in the previous point, the contents of page 102 were adapted in the special edition by introducing the Saudi prince and businessman Al-Waleed bin Talal (Image 3.2). Consequently, the target vocabulary has been modified to match the setting of the images and the topic of the passage.

Finally, a customized section titled (Get it Right!) has been added to the special edition series. The authors used the Cambridge Learner Corpus to identify common mistakes Arabic speakers make in English (Doff, 2015). In consequence, the section "specifically focus on the language areas that Arabic-speaking learners have most difficulty with" (Doff, 2015, p. 14). The section occurs in even-numbered units, and usually focuses on grammatical points. The target language is introduced in a reading passage, and followed by controlled grammatical exercises. The reading passages include topics about the Middle East, the Gulf, and SA. For example, Image 3.3 below presents page 35 of the international and special edition intermediate textbook. The left side of the image shows page 35 of the international edition, while the right side shows the same page in the special edition. As the image shows, the contents in the special edition have been customized by the introduction of a different target language (i.e. past and present perfect). Also, the target language is introduced in a reading passage about pearl diving which is related to the local traditions.
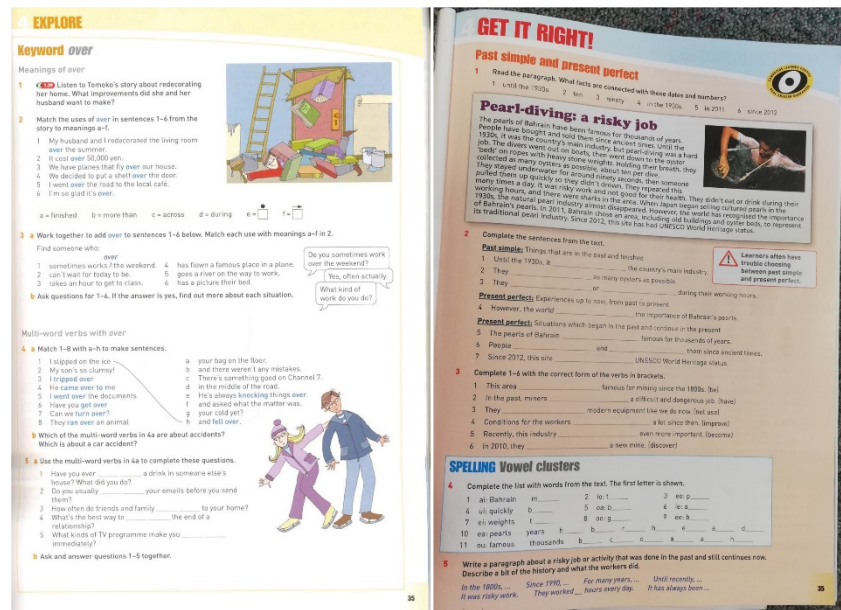
Image 3.3 International and special edition: Customised section

3.5.1.2   Data analysis

My analytical approach was heavily influenced by both Fairclough's (2014) and Kress and van Leeuwen's (2006) framework. Below I justify my decision of devising my own framework and explain how the adaptation of both frameworks enables me to explore gender representation in images.

I adapted Fairclough's (2014) framework for its clear analytical procedure. The framework gives clear guidelines for analysing texts with a focus on the social context. Such a focus is vital to this study since the English Unlimited series has been adapted to the social context of SA. Hence, Fairclough's (2014) framework enables me to provide a thorough analysis of the power relations between male and female characters in the textbook and link the gender representation to the policies, ideologies, and cultural values of SA. To explain the analytical procedure, Fairclough's (2014) framework consists of three intertwined stages of analysis. The stages are: description, interpretation, and explanation. The description stage focuses on the text. It aims to describe and understand the texts. The analysis focuses on identifying, labelling, and categorizing features of the text (Fairclough, 2014; Janks, 1997). The interpretation stage is concerned with the process through which the text is produced and received. According to Faircolugh (2014), this stage explicates the ideologies and power relations built into the visual text. By these means, the analyst should interpret the relationship between the text, its production, and its consumption (Fairclough, 2014; Janks, 1997). The analysis, then, is generated through the combination of what is the text and what knowledge or beliefs the interpreter holds (Fairclough, 2014; Janks, 1997). The explanation

stage is concerned with the relationship between the text and the social context (Fairclough, 2014; Janks, 1997). Accordingly, the analysis is explanative to the historical, social, and cultural contexts which govern the visual texts. Despite its clear analytical guidelines, Faircolugh's (2014) framework was mainly concerned with analysing texts. Therefore, the framework provides ten analytical questions to examine textual features at the description stage of the framework. Nevertheless, this study focuses on investigating visual images; so, I incorporated elements of Kress and Leeuwen's (2006) at the description stage in order to study the images in the sample series.

My first justification of focusing on images, rather than texts in this study, is reflected in Liu's (2013) statement that "we live in an increasingly visual culture, images, color and other non-verbal resources are no longer used mainly to entertain and illustrate, rather, they are becoming significant in communicating and meaning-making" (Liu, 2013, p. 1). Second, the revolution of the EFL material publishing industry confirms that images are becoming an integral part of the learning process. EFL materials were revolutionized with the introduction of technology in the publishing industry in the1970s (Giaschi, 2000). EFL textbooks became technicolour, resulting in an emphasis on visual presentation alongside the textual content (Prodromou, 1988). A concrete demonstration of this can be found in EFL series from different periods published by Oxford University Press: O'Neill's (1970) *English in Situations* includes one image, a graph illustrating the use of the present perfect tense (Giaschi, 2000). Soar and Soar's (1996) *New Headway* series contains more than 260 images, most of them are photographs (Giaschi, 2000). Recently, Soar and Soar's (2013) *New Headway Plus: Special Edition* series contains 426 images that include humans (Sulaimani & Elyas, 2018). Such a move in the EFL textbook production implies that visual modes are similar to language in communicating meaning and articulating ideologies (Kress and van Leeuwen, 2006). Third, the fact that images of women were introduced in 2012 in textbooks in SA inspired me to explore the gender representation in images. As discussed previously in chapter 1 in section 1.5.2.2 such a recent educational reform was significant since images of women had been banned in all textbooks in SA since 1926 (Sulaimani & Elyas, 2018). Consequently, it is important to explore the gender representation in textbooks' images in the light of the current educational, political, and social change of the status of women in SA (discussed in chapter 1). For these reasons, I found it vital to support Fairclough's (2014) analytical procedure with Kress and Leeuwen's (2006) multimodal framework, named grammar of visual design, to explore features of the images in the *English Unlimited* series. Multimodality refers to the combination of different semiotic modes, for example, words

and visual images, in the making of a text-specific meaning (Liu, 2013). In describing their framework, Kress and Leeuwen (2006) state that "just as grammars of language combine in clauses, sentences and texts, so our visual grammar will describe the way in which depicted elements people, place and things combine in visual statements of greater or lesser complexity" (Kress & Leeuwen, 2006, p. 1). Therefore, incorporating Kress and Leeuwen's (2006) framework sheds light on the semiotic system which enables me to explore gender and power relations in the images. In other words, the framework allows me to interpret how various objects are organized and located in the image and how these objects interact and coordinate with other elements to construct meaning about gender and power relations. The following paragraph explains characteristics of Kress and van Leeuwen's framework (2006) that are applicable to this study.

Kress and Van Leeuwen (2006) assume that image, colour, music, typography, and other visual modes are similar to language and they can simultaneously fulfil and communicate meaning as language does. Thus, Kress and van Leeuwen (2006) propose that images hold representational, interactive, and compositional meaning. Representational meaning refers to represented participants, for example, people, places and objects, depicted in the image and how these participants relate to one another in meaningful ways. Interactive meaning refers to the resources, which construct relationships between the viewer, the image producer and the people represented in the image. Interactive meaning has two aspects that are applicable to this research: contact and distance each of which establishes a relationship with the viewer. With regards to contact, Kress and van Leeuwen (2006) identify two types of images: demand and offer images. In demand images, the depicted characters make eye contact with the reader. Such a gaze is suggested to symbolically demand the reader to enter into imaginary relation with the depicted characters. In contrast, the depicted characters in offer images do not make eye contact; instead, they are offered to the viewer's contemplation and scrutiny. The second aspect of interactive meaning is distance which refers to the meaning potential of the space implied between the viewer and the depicted characters. The distance between the viewer and the participants is translated to the image by choices in size of frame. According to Kress and van Leeuwen (2006) a close-up shot can be used to suggest intimacy, a medium shot to suggest a social relationship, and a long shot to imply a more impersonal relationship. Finally, compositional meaning of images is realized through framing and salience. Framing refers to the way in which elements in the images are separated from or linked to each other on the page using lines, arrows, colour or spacing. Framing suggests connections between various elements, and to mark off elements as

somehow differentiated. Salience refers to the way in which degrees of significance can be allocated to elements within a composition by colour, relative size, and positioning.

To summarise, my analytical framework incorporates characteristics and process shared common to approaches described by Fairclough's (2014) and Kress and van Leeuwen's (2006) frameworks. These characteristics include: an emphasis on visual images, the belief that discourses are situated in contexts, and an analysis process that is systematic, descriptive, interpretive, and explanatory. Thus, devising my own framework enables me to investigate the gender representation thoroughly, and interpreting the semiosis and power relation in images of the sample series. More importantly, it helps me interpreting the gender representation in images critically since EFL textbooks, in general, and image production, in particular, entirely fall into the realm of cultural ideology, where particular discourses are privileged, while others are downplayed or even silenced (Kress & Leeuwen, 2006).

The development of my framework was rather an inductive process. To start with, I examined the male and female characters in the images. My aim was looking for patterns that I can use to establish a general description about the gender representation in the series. Then, I tried to confirm or disconfirm these patterns by looking for other related images. While looking for patterns, I noticed that the ratio of female images was low, mostly of close-up shot, and the female characters were static. Consequently, female images did not provide information about the depicted characters. As a result, I decided to explore the voice of the character in order to gain more information about male and female characters. To explore the voice of the character, I explored the texts around the images. It is important to note that my concern, when studying the text around the images, was mainly in exploring the voice of the characters represented within the images. This means that the textual features, such as nominalization, modality, and passivity were not part of the analysis. This decision was guided by the fact that images of female characters were introduced recently (explained previously). Therefore, I aimed to mainly focus the analysis on images. To explore the voice of the characters, I studied personal information, opinions, and stories the character shared in the series. Also, I considered the caption of the images, and titles of the reading passages because they summarized the characters' situations. Through the character's voice, I was able to form a clearer understanding of the images in the series. Hence, looking for patterns enabled me to develop analytical questions that need answering with regard to the power relations and gendered discourses instantiated in the images and the related texts connected to the images. Below is my descriptive framework:

1. Description Stage

Chapter 3

In this stage, I mainly focused on describing the visibility of male and female characters in the images. Therefore, I described a) the ratio of the images, and b) the characters depicted inside the images.

    a. Image

        i. What is the type of the image?

            1. Single female image (where only female characters are represented in the image)

            2. Single male image (where only female characters are represented in the image)

            3. Mixed-gender image (where both female and male characters are represented in one image)

        ii. How frequent are single male, female, and mixed-gender images?

        iii. What is the type of the image shot?

            1. Long shot

            2. Medium shot

            3. Close-up

    b. Characters

        i. Setting: Where are the characters in the image?

            1. Are the characters in work setting (e.g. office, hospital, etc)?

            2. Are the characters in leisure setting (e.g. restaurant, shop, vacation, etc)?

        ii. Activity: What is the character doing in the image?

            1. What does the body language of the character suggest in the image? E.g. Where are the eyes of the character directed? Does the character seem absorbed, bored, or enjoying the activity?

        iii. Clothing: what the characters are wearing?

            1. What does the clothing communicate about the character?

                a. Does the clotting provide information about the characters' nationality, mood, and personality?

        iv. Voice: What information does the title of the section, and caption of the image provide about the character?

            1. Does the title of the section, and the caption of the image reflect the character's opinions, stories, and personality?

2. Interpretation stage

After recording the descriptive data, I was able to interpret the image with one question in mind.

- a. What power relations between men and women do the images communicate?
    - i. Do the images position one gender as inferior to the other?
    - ii. Do the images stereotype men and women?
    - iii. Were women discriminated in the images?
3. Explanation stage

In this stage, I aimed to explore how the gender representation in the series was determined by the context of SA. Therefore, I tried to answer the following question.

- a. What contextual factors (e.g. the segregation policy, Islamic values, and women empowerment laws in SA) influenced the production of gender representation in the images of the series?

3.5.2   Phase II: Semi-structured interview

Phase II focused on exploring how Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks. Thus, data was collected from six Saudi female EFL teachers using face-to-face semi-structured interviews.

Many researchers describe qualitative interviews as a "conversation with a purpose" (Burgess, 1984, p. 102), a "professional conversation" (Kvale, 1996, p. 5), or "the gold standard of qualitative research" (Silverman, 2013, p. 51). Dörnyei (2007) describes semi-structured interviews as a compromise between structured and unstructured interviews. In semi-structured interviews, the researcher knows what topics need to be covered and what questions need to be asked (Cohen et al., 2018; Silverman, 2013). At the same time, a degree of flexibility is needed in semi-structured interviews to probe some aspects in depth and let the respondent lead the interview (Silverman, 2013; Cohen et al., 2018) . For this reason, the interview should be based on an interview guide that identifies key topics to be covered (Heigham & Croker, 2009).

Semi-structured interviews were chosen to investigate the female teachers' professional identity for a number of reasons:

First, the use of semi-structured interviews matches the design of this research. The data related to understanding female teachers' perceptions of gender representation in EFL textbooks and its impact on their professional identity can be collected through interviews.

Second, semi-structured interviews enable the researcher to examine the complexity of the real world by exploring multiple perspectives toward an issue (Rubin & Rubin, 2011) . This approach to data gathering allowed me to explore teachers' professional identity from different angles. During the interviews, female teachers can voice their different perspectives on gender representation in EFL textbooks, and can highlight dimensions that might shape their professional identity. By putting together descriptions from separate interviewees, I was able to create a full picture of the complicated nature of the research problem.

Finally, semi-structured interviews are flexible which gives me the liberty to change interview questions in response to the perspectives and experience of the teachers (Rubin & Rubin, 2011). This is particularly important in this research due to the changing nature of identity. Female participants may highlight or emphasize certain issues that might affect their professional identity, so it's very important for the interview to be flexible enough to allow space for the participants to elaborate.

3.5.2.1 Population and sampling procedure

Many researchers (e.g. Etikan et al., 2016; Onwuegbuzie & Collins, 2007) define sampling as the process of selecting a portion of a population. According to Walliman (2011), a population is a total number of people, things or cases which are the subjects of a research. Because sampling is an important process in social research, novice researchers are always concerned about how large their samples should be (Cohen et al., 2018). However, there is not a definite answer to this question, despite the sheer number of qualitative research resources. Most of the qualitative researchers (e.g. Bryman, 2016; Cohen et al., 2018; Flick, 2018; Onwuegbuzie & Collins, 2007; Onwuegbuzie & Leech, 2007) agreed that the sample size depends on the purpose and the nature of the research under scrutiny. They argue that qualitative research does not aim to generalize findings. For this reason, the sample size is determined not by the need to ensure generalisability, but by a desire to investigate fully the chosen topic and provide information-rich data (Bryman, 2016; Cohen et al., 2018; Flick, 2018). Therefore, a small sample size is more common in qualitative research (Cohen et al., 2018; Onwuegbuzie & Leech, 2007).

There are two main methods of sampling (Bryman, 2016; Cohen et al., 2018; Onwuegbuzie & Leech, 2007). The researcher must decide whether to opt for a random or a purposeful sample. In random sampling, the sample is drawn randomly from the wider population. In this way, each member of the population under study has an equal chance of being selected (Cohen et al., 2018). According to Cohen et al. (2018), random sampling is useful when the

researcher is aiming for generalization, and is seeking representativeness of the wider population in his/her sample. Conversely, in purposeful sampling, the researcher builds up a sample by deliberately choosing the participants to be included based on their qualities (Cohen et al., 2018; Higginbottom, 2004). Through this method, not all of the participants in the population have an equal chance of being included in the sample. Purposeful sampling is suitable when the researcher aims to obtain insights into a phenomenon, individuals, or events (Onwuegbuzie & Leech, 2007). For this reason, Cohen et al. (2018) describes purposeful sampling as a feature of qualitative research.

This research employed the purposeful sampling of six Saudi female EFL teachers. Having a small sample of six teachers enabled me to study professional identity intensively. Also, having a purposeful sampling ensured that all the participants are teaching Arts track and are using the *English Unlimited* series. Thus, the participant teachers were able to share their perceptions about the series.

As stated in chapter 1 (section 1.5.4), this study was conducted at the ELI, women's campus. Hence, an invitation email was sent to Saudi female EFL teachers working at the women's campus of the ELI. The invitation email was forwarded by the academic director to the Saudi female teachers' email list at the ELI. The email included information about this research, and a link to an online survey which teachers could fill if they were willing to participate in the study. The survey asked teachers to fill in the following demographic information: age, academic position, level of education, years of teaching experiences at ELI, and their contact details. Only ten teachers responded to my invitation email. Six teachers were recruited based on their demographic information. The idea behind these demographic features was to ensure variety in the sample. Having a variable sample enabled me to investigate the subject from all available angles and achieve greater understanding as a result (Etikan et al., 2016; King & Horrocks, 2010).

The participants were teaching Arts track students, and had been teaching the *English Unlimited* series for more than two years. Prior to the interview, the six participants chose a pseudonym in order to ensure anonymity. They will be referred to in this study by their pseudonyms: Dula, Sarah, Hanan, Fatmah, Sulaf, and Suha. Two of the participants, Dula and Hanan, were between 40 and 45 years old, while the rest of the participants were in their 30's. Almost all of the participants had studied English as a foreign language in SA. The participants' age range indicates that the participant teachers had studied the GPGE curriculum (discussed in 1.5). The majority of the participant teachers, Hanan, Fatmah, Sulaf, and Suha, had studied English at public schools. This means that they had studied

English using locally designed EFL textbooks published by the GPGE (discussed in 1.5). Five participants had a master's level qualification in teaching English to speakers of other languages, and one participant, Dula, had a doctorate-level qualification in modern languages. Almost all the participants had more than ten years of teaching experience at the ELI. One participant, Hanan, joined the ELI two years ago. Before joining the ELI, Hanan had taught general English language classes at public high schools in SA for ten years. The majority of the participants had held administrative positions at some point during their teaching career at the ELI. For example, Dula had been the head of the external unit. She had been responsible for coordinating teachers and exam procedures for external students at the ELI. Suha had contributed in the professional development unit for a short time. Also, Fatmah had been a member in the BlackBoard committee. She had helped in designing supplementary materials for students at the ELI. Furthermore, Sarah had joined the extracurricular committee at the ELI. She had organized many activities for students at the ELI. Finally, Sulaf had been an administrative officer at the postgraduate unit at the ELI. These various academic positions indicated that the participants were fully aware of the ELI educational policy, and academic and administrative procedure.

3.5.2.2 Interview procedure

The face-to-face interviews were audio recorded. Prior to the interviews, the participants chose a pseudonym, and signed a consent form to indicate their willingness to participate in the interview, to being recorded and to being referred to in the study by their pseudonym (Appendix E). The duration of the face-to-face interview session was approximately 40 minutes.

3.5.2.2.1 Semi-structured interview guide

The development of an interview guide is flexible and depends on the researcher's own desire and the methodological traditions implemented. Therefore, interview guides should not be rigid and force the interview into one direction; rather, they need to include topics that allow for the flow of discussion (King & Horrocks, 2010). However, questions that are not included in the guide may be asked as the interviewer picks up on things said by interviewees (Bryman, 2016).

The following objectives of the interview guide were formulated to achieve the aim of phase II: To explore female teachers':

- Teaching cognition

- Awareness and perceptions of gender representation in EFL textbook
- Reported experiences and emotions when dealing with gendered images in the classroom
- Reported agency and teaching decisions when dealing with gendered images in the classroom.

The interview guide in this research (Appendix F) was designed based on Rubin and Rubin (2011) responsive interviewing. The responsive interview model follows conversational patterns, and encourages the researcher to adapt to new information and change interview questions ,if necessary, to get greater depth on unanticipated insights given by participants (Rubin & Rubin, 2011). To achieve this, I designed the semi-structured interview guide around five types of linked questions: introductory, transition, key, follow-up, and closing. Introductory questions help the researcher begin the interview with easy, nonthreatening questions that ask for narrative descriptions. Transition questions move the interview toward the key questions and keep the conversational tone of the interview. Key questions assure that each of the separate parts of a research question is answered. Follow-up questions ask interviewees to elaborate on key concepts, themes, ideas, or events that they have mentioned to provide the researcher with more depth. Closing questions provide the participant an opportunity to raise any issues not addressed, and indicate the end of the interview.

The interview is divided into three parts. The first part collects data related to teachers' cognition. As a result, the questions investigate teachers' beliefs about teaching and how they see themselves as professionals.

The second part of the interview examines if the series is contributing in constructing teachers' professional identity. The questions in this part are inspired by the CDA of gender representation in the *English Unlimited special edition* series. The CDA of the textbooks informed the topics to be further explored through the interview. Consequently, the interview questions focused on teachers' knowledge of gender representation in the series, teachers' agency, and teachers' decisions when teaching gendered images in the classroom. To stimulate the teachers' schemata about gender representation in the series, I showed the participants page 6 of the beginner textbook (Appendix F). I selected this page as a prompt for three reasons. First, most of the teachers taught the beginner textbook at some point during their teaching years. Second, the page is the starting page of unit 1 of the textbook, and it is included in the pacing guide. For this reason, teachers could not skip this page, and had to deal with the contents in their classrooms. Third, the images on this page are a vital

part of the lesson. The lesson aims to introduce students to lexical words related to greetings. As a result, the page introduces an activity in which students match between conversations and images. There are three male images and one female image in the page. The male characters were represented in a work setting, while the female characters were in an outdoor setting, a cafe. During the interview, I asked the teachers to flip through the pages of the beginner textbook if they need to. I also gave them the liberty to check whichever textbook level they are teaching at the time of the interview (e.g. elementary level textbook). This option gave the teachers the opportunity to reflect on the images, and bring rich examples of the gender representation in the images of the series.

The final part of the interview aims to help teachers reflect on their professional identity by creating an imaginary educational situation. Many researchers (e.g. Beauchamp & Thomas, 2010; Golombek & Klager, 2015; Wenger, 1999) have advocated that educational imagination is an important factor in the development of teachers' professional identity. According to Beauchamp and Thomas (2010), imagination enables teachers to envision their professional identity in advance while reflecting on their current practice. This makes imagination an element of reflective practice (Wenger, 1999). Egan (2001) adds that imagination could influence teachers' professional identity because imagination is the sum of the teacher's perception, memory, idea generation, emotion, metaphor, and life experiences. Consequently, the imaginary situation a teacher may experience echoes her perceptions. In order to create an imaginary educational situation, I showed teachers an adapted version of page 6 of the beginner textbook (Appendix F). I balanced the images of gender in page 6 by including two authentic images of Saudi women. Image number two introduces two Saudi women sitting at a library. The image was taken from a newspaper article discussing Saudi Arabia 2030 vision and its effects on the labour market (for full article see: Djafari, 2017). Image number three shows Saudi Arabia's Jeddah United female basketball team. The team is newly formed by a private university in Jeddah. In the image, the team members are greeting the opponent team in one of their matches in Jordan. The image was introduced in a newspaper article (for full article see: Albilad, 2017). The adapted version of page 6 enabled the participant teachers to reflect on their professional identity. They envisioned themselves teaching the adapted page, and shared their perceptions and feelings about the page.

3.5.2.3   Piloting stage

In order to ensure the practicality and clarity of interview questions, a piloting stage was conducted. The piloting was conducted in the UK with a Saudi female PhD student at the University of Southampton. Turner (2010) suggests that the participants in the piloting stage should share as similar criteria as possible to the group of participants for the main study. Thus, I conducted the piloting interview with a Saudi female PhD student who used to teach at the ELI, and taught the *English Unlimited special edition* series. The interview was audio recorded and lasted for 28 minutes. The interview went well and smoothly. The data collected from the interview was rich, and answered the interview questions. To check the clarity of the interview questions, the participant completed a checklist after the interview (Appendix G). The results of the checklist showed that the questions were easy to understand and organized in a conversational way moving from general to specific topics. Also, the questions were not intrusive. Based on the positive comments received from the participant and my academic supervisor, I decided not to modify any questions, and to proceed in interviewing the real participants with the same questions.

3.5.2.4   Transcription

The audio recordings were transcribed using a software program. McGinn (2008) states that when transcribing, researchers should think carefully about the level of detail important to the research analysis. Hence, the transcriptions in this study were clean verbatim (Appendix H). This means that the transcripts emphasized verbatim words exchanged between the researcher and participants. No attempt has been made to include extralinguistic or body language. Also, filler speech, repeated words, and interjections were removed from the transcripts. Standard punctuations, such as commas, periods, and question marks have been included to facilitate reading of the transcripts.

In order to reduce error in transcription, I aimed to ensure the highest possible audio quality. In consequence, I recorded the interviews on two devices with built-in microphones, and conducted the interviews in a quiet office or classroom, depending on the participant's preference. Also, after reviewing the transcripts, I asked the research participants to review their own transcripts for accuracy.

3.5.2.5   Data analysis

The qualitative data from the semi-structured interviews was analysed using thematic analysis. Thematic analysis is a method for identifying, analysing, and reporting patterns,

i.e. themes, within data (Braun & Clarke, 2006; Joffe, 2012; Maguire & Delahunt, 2017). Joffe (2012) advocates for thematic analysis in qualitative research when stating that thematic analysis enables the researcher to identify critical themes emerging from the phenomenon under study. Thematic analysis is chosen to analyse data from the semi-structured interview for the following reasons. First, verbal interview data tend to be at the root of thematic analysis (Joffe, 2012). In other words, thematic analysis matches the type of the data collected from the interviews in this research. Second, a key feature of thematic analysis is that it focuses on the content of people's thoughts and feelings regarding the issue under study (Joffe, 2012). This means that using thematic analysis is compatible with the interview questions and their objectives. It enables me to gain a deep insight into the dimensions related to EFL teachers' professional identity construction. Also, it helps me to explore the EFL teachers' life experiences, beliefs, and perceptions about gender representation in EFL textbooks. Third, thematic analysis is a flexible method because it is not tied to a particular epistemological or theoretical perspective (Braun & Clarke, 2006; Joffe, 2012; Maguire & Delahunt, 2017). Due to its flexibility thematic analysis is commonly used in diverse studies investigating the complex nature of identity (e.g. Bukor, 2013; Cammack & Phillips, 2002; Mitchell, 1997).

3.6   Trustworthiness

To ensure reliability in qualitative research, an examination of trustworthiness is crucial. Trustworthiness refers to the degree of confidence in data, interpretation, and methods used to ensure the quality of a study (Polit & Beck, 2014). It answers the question: How carefully was the study conducted? To develop trustworthiness in qualitative research, Lincoln and Guba (1985) outlined four criteria which were widely accepted by qualitative researchers (Connelly, 2016; Cope, 2014; Krefting, 1991). These criteria are: credibility, dependability, confirmability, and transferability.

3.6.1   Credibility

Credibility refers to the internal validity of the research. This includes the truth of the data or the participant's views and the interpretation and representation of the data by the researcher (Polit & Beck, 2014). In conducting a qualitative study, several strategies help establish credibility. According to Cope (2014) and Heigham and Croker (2009) credibility is enhanced through prolonged engagement in the research site, member checking, and peer debriefing.

According to Bitsch (2005) in order to ensure qualitative data collection credibility, the researcher must fully immerse himself or herself into the participants' world. Being a Saudi myself and a teacher at the research site, the ELI, helped me to gain a deeper insight into the research context. During the interview data collection period, I managed to gain the participants' trust, and maximized my understanding of the participants' culture and context.

Credibility of the semi-structured interviews was enhanced by member checks. Member checks mean that the "data and interpretations are continuously tested as they are derived from members of various audiences and groups from which data are solicited" (Guba, 1981, p. 85). I shared the transcriptions of the interview with the participants in order to eliminate research bias. I asked the participants to check if they agree with, disagree with, or want to add anything more to the transcriptions. This ensured that the participants' viewpoints were written up well and reflected their version of the truth.

According to Guba (1981), peer debriefing "provides inquirers with the opportunity to test their growing insights and to expose themselves to searching questions" (Guba, 1981, p. 85).To ensure credibility of data analysis, I discussed and revised several drafts of the research with my supervisors, research committee and colleague for academic guidance regarding data collection methods, data management, interview transcripts, textbooks analysis procedures and research findings.

3.6.2   Transferability

Transferability means that the findings of the research can be transferred and applied to other research settings or groups (Houghton et al., 2013; Polit & Beck, 2014). This criterion is actually concerned with whether the research findings have meaning to individuals not involved in the study, and readers can associate the results with their own experiences.

Researchers can facilitates transferability through a rich detailed description of the research context and participants (Bitsch, 2005).

This research provided a detailed description of the context of Saudi Arabian society, the Saudi educational system, the position of women in education in SA, ELT in SA, and the position of female ELT in higher education. Moreover, a detailed description of the participants added to the depth provided about this research context. Indeed, the details provided about the whole research process raised the chances of transferability of this research as the process becomes transparent to the reader.

3.6.3 Dependability

Dependability refers to the stability of the data over time (Bitsch, 2005; Polit & Beck, 2014). In this research dependability is established using audit trail and peer-debriefings.

An audit trail is a thorough collection of records on how the research was conducted (Lincoln & Guba, 1982). In order to develop a detailed audit trail, a researcher needs to maintain raw data, interviews and observation notes, documents, and records collected from the field (Lincoln & Guba, 1982). In this study, I kept all the raw data from the interviews, filed notes, and research notes of the textbook analysis. Also, I shared these records with my supervisors and colleagues for feedback to ensure dependability.

3.6.4 Confirmability

Confirmability refers to the researcher's objectivity by ensuring that the research data represent the participants' responses and not the researcher's biases or viewpoints (Polit & Beck, 2014; Tobin & Begley, 2004). Confirmability also can be achieved through an audit trail (Lincoln & Guba, 1982; Tobin & Begley, 2004). To ensure confirmability, I kept records of the interviews, filed notes, and research notes of the textbook analysis. The records helped me to check how conclusions and interpretations of data were established, and to make sure that the findings were derived directly from the data.

3.7 Position of the researcher

In this section I try to clarify my position as the researcher and acknowledge my influence over the analytical process and results. Many qualitative researchers (e.g. Berger, 2015; Lazar, 2007; Sword, 1999) consider the total detachment from a study to be unrealistic, and that an attempt to achieve this may hinder the qualitative process. Cousin (2010) argues that, rather than attempting to minimize subjectivity in qualitative research, researchers should consider bringing their researcher self into the research process. He writes that "the self is not some kind of a virus which contaminates the research; on the contrary, the self is the research tool, and thus intimately connected to the methods we deploy" (Cousin, 2010, p. 10). By incorporating themselves into the study, researchers will become engaged with the participants and this may enrich the quality of the research (Jootun et al., 2009). Since no qualitative research is free of bias, qualitative researchers agree on the importance of reflexivity (Ahmed et al., 2011; Blaxter et al., 2006; D'Cruz et al., 2007; Koch & Harrington, 1998). Reflexivity is viewed as the process of critical self-evaluation of a researcher's

positionality, as well as active acknowledgement and explicit recognition that this position may affect the research process and findings (Bradbury-Jones, 2007; Guillemin & Gillam, 2004; Pillow, 2003; Stronach et al., 2007).

Given this, I find it vital to acknowledge my own personal and professional positioning as inextricable from this study. First, I have to acknowledge my position as an insider to the research context. I share the same context, language, culture, national identity, and experiences with the participants. I was born and raised in Jeddah, SA. I studied and taught at the same university of the participants. Being an insider enabled me to deeply understand the participants. Many researchers (e.g. Asselin, 2003; Dwyer & Buckle, 2009) pointed out on the advantages of being a member of the group one is studying. These advantages include a level of openness from the participants which allows the researcher to deeply understand the participants' experiences. Also, Adler and Adler (1987) pointed out that the insider role gives researchers a certain amount of legitimacy. While carrying out this study, I felt that I could identify with the participants' experiences. My position as a Saudi woman and an English language teacher gave me a certain depth of insight into the experiences of the participants. Having lived in the same social, cultural, and political atmosphere, as well as being trained in the same educational system and having similar teaching experiences as my participants, I was able to relate to, understand, and discuss with them the relevant issues.

Second, I must acknowledge that the interpretations of the textbook images and results of the textbook analysis may have been quite different when seen with different eyes. Also, there is no doubt that my perception of my own complex multiple identities: my class, gender, profession, and nationality lingered throughout the research process. This suggests the fact that researching social matters is usually influenced by the researcher's own social experiences and political commitments (Fairclough, 1989). More important, CDA analysts reject a neutral, objective stance in research. From the critical perspective, scientific neutrality shows a failure to recognize that all knowledge is socially constructed (Lazar, 2007). Consequently, many CDA researchers (e.g. vanDijk, 2001; Wodak & Meyer, 2001) stressed that researchers must remain aware of the social, political, and economic motives that drive their work. According to these researchers, trustworthiness depends on transparent articulation of the researcher's standpoint, within both their field and larger social contexts (vanDijk, 2001).

In order to address this issue, I need to give a brief autobiographical portrait of myself. I was born and raised in Jeddah, SA. I witnessed the critical change from the prior rigid religious discourse during the 1990s, the modern discourse of the early 2000s, and the current

empowerment discourse of women. This shift in the surrounding discourse affected my own identity. Both as a student and as a teacher, I had to learn how to survive a rigid educational system that shows little tolerance regarding opposing academic views. Educational policy change usually comes from the top down, and as a female academic, I had to learn how to negotiate my professional identity with the institutional authority.

3.8   Ethical considerations

It is of the utmost importance for the researcher to protect the identities of the participants and safeguard their human rights. According to Bryman (2016) "research that is likely to harm participants is regarded by most people as unacceptable" (Bryman, 2016, p. 135). Therefore, a researcher has to abide by ethical standards and refrain from any kind of attitude that might cause harm to the participants in any way while designing, collecting, analysing or interpreting data. Hence, this research highly considered and abided by the ethical policy and guidelines stated by the University of Southampton's ethics and research governance (ERGO). The ERGO principles emphasized volunteer participation, avoidance of deceptive practices, participants' anonymity, data confidentiality, and data protection privacy. The ERGO board approved the ethically related issues in this research and approval was obtained.

3.9   Conclusion

This chapter covered the research design and methods employed in this study. The rationale behind preferring CDA and semi-structured interviews for collection of data was detailed in the chapter. Utilizing CDA enables the researcher to uncover gender exploitation in the *English Unlimited* EFL series. Semi-structured interviews help the researcher to explore various perspectives from Saudi female teachers regarding gender representation in textbooks, and its influence on their professional identity. This chapter also discussed the strategies employed to ensure trustworthiness in the study. Finally, the chapter discussed the ethical considerations that were considered during this study.

Chapter 3

Chapter 4   Results: Gender representation in the *English Unlimited* series

4.1   Introduction

This chapter presents the results of the first research question: How is gender represented in EFL textbooks that are specifically designed for the Saudi market? The chapter is divided into three main sections. The first section (4.2) details the CDA framework and the procedure used to analyse gender representation in the images of the *English Unlimited* special edition series. The CDA found two major themes regarding the representation of gender in the images of the series: male centeredness and professional attitude. Thus, I have organized the remaining sections under these two themes. The second section (4.3) introduces the results which reflect male centeredness in the series. The last section (4.4) shows the professional attitudes allocated to male and female characters in the series.

4.2   The analytical procedure

As mentioned in the previous chapter 3 (section 3.5.1.2), My analytical framework was heavily influenced by both Fairclough's (2014) and Kress and van Leeuwen's (2006) framework. For reasons of accessibility and clarity, I found it better to group the descriptive data under three categories: male and female visibility in the images, contents of the images, and texts around the images. Figure 4. 1 explains the categories.

```
┌─────────────────┐      ┌─────────────────┐      ┌─────────────────┐
│ Visibility in the│  ▶   │ Contents of the │  ▶   │ Texts around the│
│     images       │      │     images      │      │     images      │
├─────────────────┤      ├─────────────────┤      ├─────────────────┤
│ • Frequency of   │      │ • Setting of the│      │ • Voice of the  │
│   male images    │      │   images        │      │   characters    │
│ • Frequency of   │      │ • Activity of the│     │ • Captions of   │
│   female         │      │   characters    │      │   the images    │
│   images         │      │ • Body          │      │                 │
│ • Frequency of   │      │   language of   │      │                 │
│   mixed-gender   │      │   the characters│      │                 │
│   images         │      │                 │      │                 │
└─────────────────┘      └─────────────────┘      └─────────────────┘
```
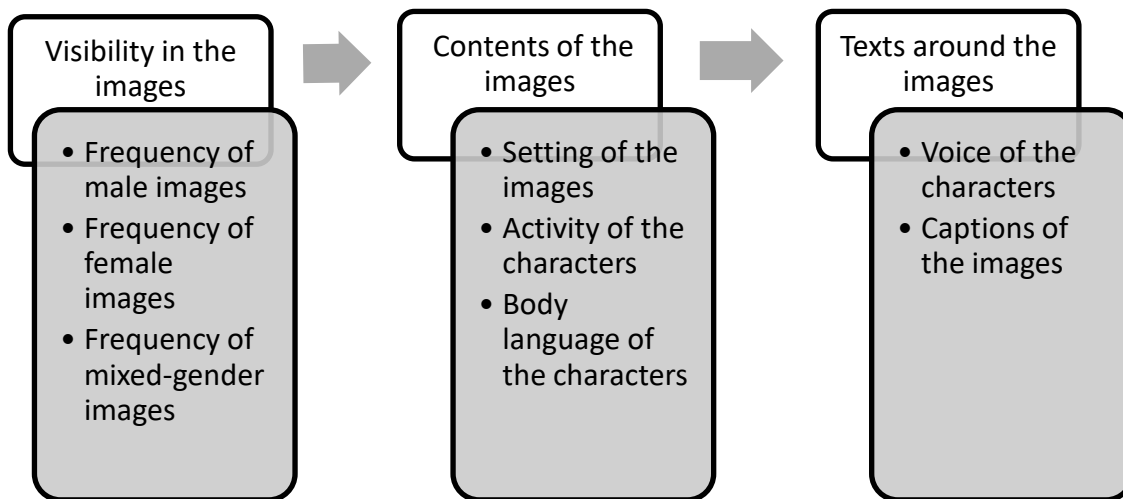
Figure 4. 1 Framework to describe the images

It is important to note that my concern, when studying the text around the images, was mainly in exploring the voice of the characters represented within the images. To explore the voice of the characters, I studied personal information, opinions, and stories the character shared in the series. Also, I considered the caption of the images, and titles of the reading passages because they summarized the characters' situations. Through the character's voice, I was able to form a clearer understanding of the images in the series.

I followed the below analytical procedure in order to examine the images in a systematic way:

1. Identified images which include human characters and gave a specific number to each image for easy reference. The image number referred to the level of the textbook, page number, and section number. I coded the level of the textbooks as follows: 101 beginner, 102 elementary, 103 pre-intermediate, and 104 intermediate textbooks. For example, image 101-23-2.45. This reference number is used in the following sections when studying images.

2. Identified the type of the image, i.e. whether it is a mixed-gender or single image. Single image refers to images where only one gender is presented in the image (either male or female), while mixed-gender image refers to images where both male and female characters are presented in one image.

3. Grouped the images according to the following types: female single image, male single image, and mixed-gender image, for easy reference.

4. Recorded descriptive data of the type of the images, mentioned above, on a spreadsheet in order to count frequencies easily.

5. Described in detail the setting of the image, the activity, the voice, and the body language of characters in the image.

6. Recorded descriptive data using an electronic notebook program, One Note, for ease of coding.

7. Summarized all the descriptive details on a spreadsheet for quick reference.

The above procedure enabled me to collect descriptive data of representations of gender in the sample series.

It is important to highlight the following points at the beginning of this chapter. First, only 21 mixed-gender images were identified throughout the series. The setting of these images was limited to family context because of cultural constrains (as explained in chapter 3, page 89). Consequently, the images provided insufficient data in relation to gender representation and were excluded from the following analysis. This means that the following section includes single images where only one gender is presented in the image (either male or female). Second, the images in the following section have been cropped from different textbooks of the series and combined in one image using a photo editing software. This collage makes the discussion of the images easier because images covering related themes will be grouped in one image. Thus, the reference number of the image (mentioned in point 1 above) is provided under the caption of the image. Also, the following codes are used to locate each image used in the collage.

 T: top   B: bottom   M: middle   R: right side   L: left side

For example: TR101-23-2.45 means that the image is placed at the top-right side of the merged image, and the image can be found in the beginner textbook, page 23, section number 2.45.

4.3   Male centeredness

The analysis of the images showed that the focus of the series was primarily on male characters, their contexts, actions, and voice. Such a focus on men's experiences marginalized female characters in the series. The male centeredness was reflected in four aspects in the series. First, male characters were highly visible in the series (4.3.1). The number of male images surpassed the number of female images. Second, unlike female

characters, male characters were introduced in a wide range of work and leisure contexts (4.3.2). Third, male characters were depicted performing various activities, while female characters were mostly static (4.3.2). Fourth, male characters explicitly expressed themselves by sharing personal information, their likes and dislikes; Female characters, in contrast, shared insufficient information about themselves and their contexts (4.3.3).

4.3.1   Visibility

Visibility refers to the frequency of male and female characters in images. The statistical findings showed high visibility of male characters in the series. The Figure 4.2 below illustrates the total percentage of male and female single images.
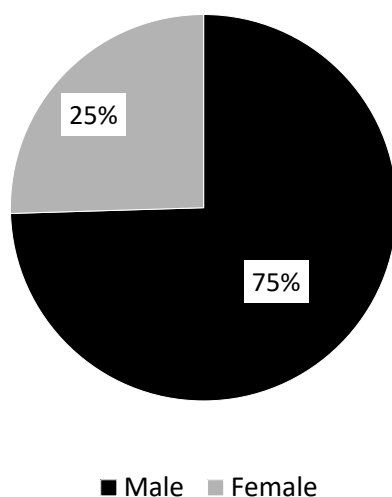
Figure 4. 2 Total percentage of male and female single images

The analysis found a total number of 314 single images in the series. The number of female images was very low compared to male images. Male characters were presented in more than half of the single images in the series. As the figure displays, a total number of 234 (75%) male images were found in the series, whereas only 80 (25%) female images were introduced in the series. More than that, the number of male images surpassed female images in each textbook. Figure 4. 3 compares the number of male and female images in each textbook of the series.
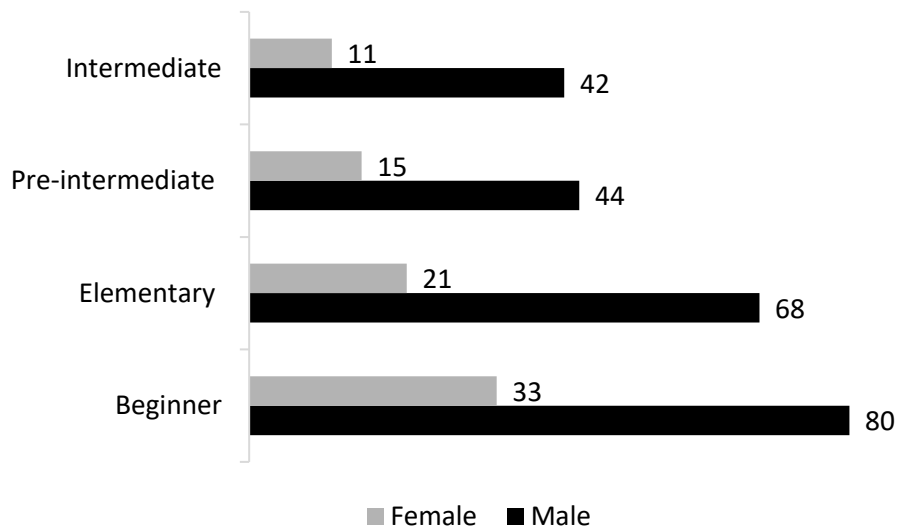
Figure 4. 3 Total number of male and female images in each textbook

It also can be noted from Figure 4. 3 that there is an inverse relationship between the number of human images and the level of the textbook. As the proficiency level of the textbook gets higher, the number of human images gets lower. Referring to Figure 4. 3 , the number of images dropped from (80 male, 33 female) images in the beginner textbook to (42 male, 11 female) single images in the intermediate textbook. This reduction in male and female images could be a result of the presence of long written texts, long exercises, tables, and charts in pre intermediate and intermediate textbooks.

The low ratio of female images came as a result of two factors. First, there were many incidents in the series where only female names and voices were presented without any images to refer to. Image 4.1 provides pages of absent female characters from different levels of the textbooks.

Chapter 4

Image 4.1 Absent female characters

(TL101-16-1.31, TR104- 84-2.24, BL102-44, BR103-27)

As the image shows, the listening script in unit 2, p.16 of the beginner level textbook introduces a female teacher who is working in a school in London; however, the reader can only see her male students working in the classroom (TL). Likewise, page 44 of the elementary textbook introduces a listening script of a female character named Carol describing her flat and her favourite room (BL). However, the page only introduces images of Carol's flat. Similarly, page 27 of the pre intermediate textbook introduces a reading passage from Judi Bevan's book *Trolley Wars* (BR). The author is a freelance financial journalist who has published many books. Although the author is famous in real life, the textbook presented a biography of only two lines at the bottom of the passage to introduce Judi Bevan to the readers. There was no image of the author; instead, images of food and sections in the supermarkets were presented alongside the reading passage. Also, page 84 of the intermediate level textbook introduces a conversation between a husband, Pat, and his wife, Mariah, discussing their day at work (TR). However, only a close up of Pat is represented in image.

The second reason behind the low ratio of female images is the exclusion of women from many units in the series. Table 4.1 below details the units which excluded female images. In addition, Appendix C includes the content pages of each textbook, which detail the topics and goals covered in these units.

Table 4.1 Units excluding female images

Textbook	Total number of units excluded female images	Unit number
Beginner textbook	1 out of 10 units	Unit 8
Elementary textbook	1 out of 14 units	Unit 14
Pre-intermediate textbook	6 out 14 units	Unit 6, 7, 8,10, 11, and 14
Intermediate textbook	5 out 14 units	Unit 4, 6,10,13, and 14

As Appendix C, shows many of the topics in these units would be interesting to female students. For example, unit 8 in the beginner textbook encourages students to talk about places they have visited, and their activities during holidays. Unit 14 of the elementary textbook enables students to talk about their hopes, decisions, and future plans. Unit 6 in the pre intermediate textbook discusses ways of burning calories and keeping fit. Finally, unit 6 in the intermediate textbook gives students the chance to share advice on managing financial expenses. Hence, all these topics would be of interest to female students, because they give them the chance to share their life experiences. However, images of female characters were excluded from these units.

Gray (2013) asserts that gender dominance in textbooks is maintained through compromise and the process of mentioning. Following Gray (2013), the exclusion of female characters' images created a power relation in the series, in which males were the dominant group, and females were a mere tokenism. As the above data showed, the overrepresentation of male characters in the series marginalized female characters. Female characters' names were mentioned in the series, but their related images, issues, lives, interests, and stories were not developed in the series. Consequently, the high visibility of male characters in the series created a huge space for the representation of male characters. The following section confirms that the series is male centred, in which male characters were portrayed in various settings and performing all kinds of activities.

4.3.2   Actions

The previous section displayed that male characters were represented in more than half of the images of the series. As a result of the high visibility, male characters were represented in various aspects of life. They were depicted working, travelling, playing sport, relaxing, and going out with friends. In contrast, female characters performed limited activities throughout the series. The limited range of activities was a result of the small number (29

images) of female images, and the limited settings offered to female characters. A total of 18 images depicted activities in female single images. The characters in these images were either working or socializing.

It is important to discuss the settings offered to male and female characters before exploring the activities of the characters in the series. To get a better understanding of the setting, I identified the setting in each image, and recorded the data on a spreadsheet for easy reference. Then, I grouped the data and created two codes: work and leisure settings. After that, I classified the images in relation to the two codes. Also, I considered the activity of the character while coding the images. For example, the series presented many images of professional football players in matches. As a result, the setting of these images was coded as work. After coding the images, I explored the ratio of work and leisure settings in male and female images. Then, I recorded descriptive details of the setting of the images.

The statistical data revealed a small number of female images with setting clues. Most of the female images were taken as close-up shots, where only the face of the female character was presented. As a result, only 29 female images revealed setting clues throughout the series. The small number of images resulted a limited range of settings to female characters.
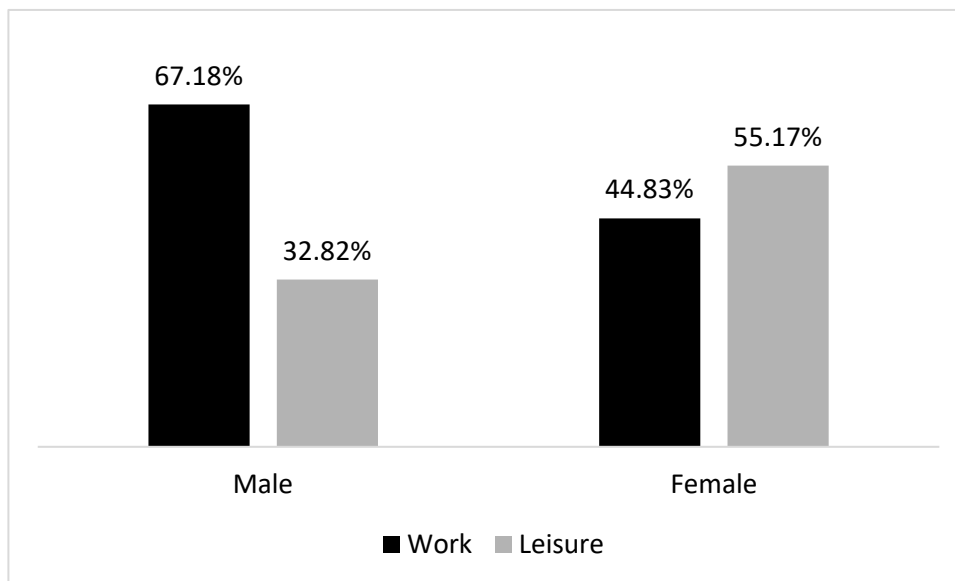
Figure 4. 4 Setting of male and female images

As Figure 4. 4 above illustrates, male characters were mostly presented in work settings (67.18%, a total of 88 out of 131 images) throughout the series. Conversely, female characters were found in leisure settings more than in work settings. However, the ratio of female characters in work and leisure settings is quite close (44.83 % in work, and 55.17% in leisure setting). The small gap between the two settings was a result of the small number

of female images which showed setting clues. Out of 29 images, 13 introduced female characters in work settings.

The high visibility of male characters in work and leisure settings promoted male hegemony in the series. The overrepresentation of male characters generated different kinds of male activities in various aspects of life in the series; male characters were represented working (4.3.2.2), socializing and relaxing (4.3.2.3), while female characters were mostly silent in the series and found posing for a picture in their images (4.3.2.1). Such a high representation of male characters in terms of frequency and range of contexts created power difference between men and women in the series. It promoted the idea that male are superior to women in the series. Hence, the following sections explore the activities allocated to male and female characters in the series.

4.3.2.1   Posing

In addition to the low number and limited settings in female images, female characters were mostly posing for a picture in their images. As a result, the reader could only deduce the activity of the female character from the context of the image and the surrounding text.
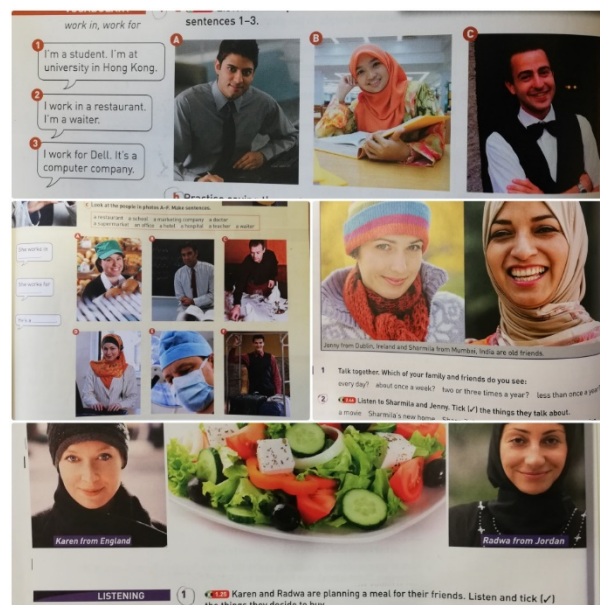
Image 4.2 Female characters posing in images

(T101-16-1.29, MR101-17, ML103-78, B103-30)

As Image 4.2 above illustrates, the series introduced images of female characters in a work context. However, most of the characters were posing for photos rather than working. For example, the beginner textbook introduced two images of working women in an exercise

which asks readers to match the images to the jobs. The first exercise (T) introduces an image of a female character wearing an orange headscarf and posing for a photo. The character is smiling at the reader, resting her head on her hand, and with an open book in front of her. The surrounding text informs the reader that she is a student at the University of Hong Kong. Consequently, the reader could assume from the image and the text that the character is studying. The second exercise (ML) proposed two images of female working characters. The first is wearing a uniform, holding a tray of bread, and smiling to the reader. The surrounding text informs the reader that she is working at a supermarket. Through this information, the reader could conclude that the character is baking. The second character is resting her hands on a keyboard, wearing formal clothes, headphones, and smiling to the reader. The surrounding text informs the reader that she is working for a company.

Similarly, the pre-intermediate textbook portrayed static female characters. However, the portrayal was worse than the beginner textbook because of the absence of contextual clues. The textbook offered close-up images, which showed only the character's face, along with listening scripts. As a consequence, the reader could only know about the activity of the female character once s/he listens to the script.

The first portrayal, in the pre-intermediate textbook, offered two close-up images of Sharmila and Jenny, showing only their faces (MR). The caption of the images informs the reader that Jenny is from Dublin, and Sharmila is from India, and that they are old friends. Also, the characters are wearing different styles of clothing. Jenny is wearing winter clothes, while Sharmila is wearing summer clothes. Despite the different clothing style and locations mentioned in the caption, the reader comes to know from the listening script that Jenny and Sharmila are together in one place. They are catching up and discussing different topics. Furthermore, the listening script does not offer further information regarding the context. The reader could only know where Jenny and Sharmila are sitting from the background noise of the listening script, which features the sound of silverware hitting against plates, and people talking, so Jenny and Sharmila could be at a restaurant.

The second portrayal also showed two close-up images of female characters, Karen and Radwa (B). Their facial expressions are blank, and they are making direct eye contact with the reader. The two close-up images are separated by a bowl of salad. The reader comes to know about the activity of the female characters, and the reason behind the presence of the salad bowl from the listening script only. Through the listening script, the reader learns that Karen and Radwa are planning a meal to invite their friends over. They are discussing what groceries they need to buy to make a salad. Although the two characters are discussing things

together, which implies that they are in one place, the close-up images are segregated by a bowl of salad. The segregation of images, along with the absence of activities and setting clues in the images, make the female characters static in the series.

As the above paragraphs showed, female characters were motionless in most of the images. They were posing and smiling to the reader even in work settings in the series. Such a portrayal objectifies women and reproduces and upholds patriarchal discourses that normalize women as passive and men as active. As stated in the literature review chapter, researchers such as; Bernard et al. (2012) and Gervais et al. (2012; 2012) defined objectification as reducing a person to a body and treating her/him as an object. Following this definition, female characters' postures suggest that they are objects of beauty despite their modest dresses. Recent studies (e.g. Bernard et al., 2012; Fasoli et al., 2018) suggest that posture suggestiveness not only increases ratings in sexualization but also causes people to see women as sexual objects, and to cognitively appraise them in a manner similar to the way ordinary objects are appraised. Ward (2016) asserts that objectification seems not to be just a matter of nudity, but rather a combination of elements that makes a woman being perceived as an object. Following the above line of argument, denying female characters actions did not only marginalize female characters, it also objectified female characters in the series. Objectifying female characters in the series implies that they were appreciated for their appearance rather than their work in spite of their modest covering. This means that the series dehumanized the female characters, and turned them into objects of visual pleasure. In addition to female objectification, Pawelczyk and Pakuła (2015) state that through encouraging particular choices, textbooks reinforce the subordination of girls and domination of males. By that, the following sections explore the positioning of females and males characters in work and leisure settings.

4.3.2.2 Working

This section focuses on exploring the images which presented male and female characters performing their work. Four common types of jobs for male characters emerged from the data; including management, academic, sport, and risky jobs. Female characters, in contrast, were mostly portrayed performing low-paid or stereotypical jobs, such as driving a taxi, carpeting, painting, teaching, and typing.

As stated previously, the high visibility of male characters created power relations between men and women in the series. The overrepresentation of male characters endorsed the ideology that men are superior to women. In addition to that, the representation of male

characters in work settings promoted male supremacy in the series. A significant number of images portrayed male characters in management positions in all the textbooks of the series (see Image 4.3 below). In these images, male characters were depicted working at their offices, holding meetings, and travelling for work. For example, page 36 of the intermediate textbook showed an image of a meeting between Tom, Fahad, and Leo (TL). The caption informed the reader that Tom is the one standing in the middle of the room and introducing himself to his colleagues. The listening script revealed that the meeting is in Jeddah, and Tom is the new head of human resources. Also, page 24 of the pre intermediate textbook introduced Yousef on the phone (BR). The caption of the image informed the reader about Yousef's position as a manager at an employment agency. Furthermore, the series introduced male characters working in academia. For example, page 88 of the intermediate textbook introduced Dr. Hancock operating his lie detector machine (BL). In the image, Dr. Hancock is sitting in front of a laptop analysing charts, and a participant is sitting next to him with the lie monitor on his hand. Many scholars (e.g. Butler, 2011; Johnson, 2014; Lazar, 2007) argue that masculine hegemony is the acceptance that men have rights to authority, and, therefore, it is only natural that men are overrepresented in positions of leadership. Following these scholars, the male hegemony in the series was enhanced by the male characters' monopoly over authority in the series. The representation of male characters in management and academic positions gave the impression that then men as a group become identified with superiority (Johnson, 2014). In other words, male characters are represented as superior, preferable, and of greater value than women.
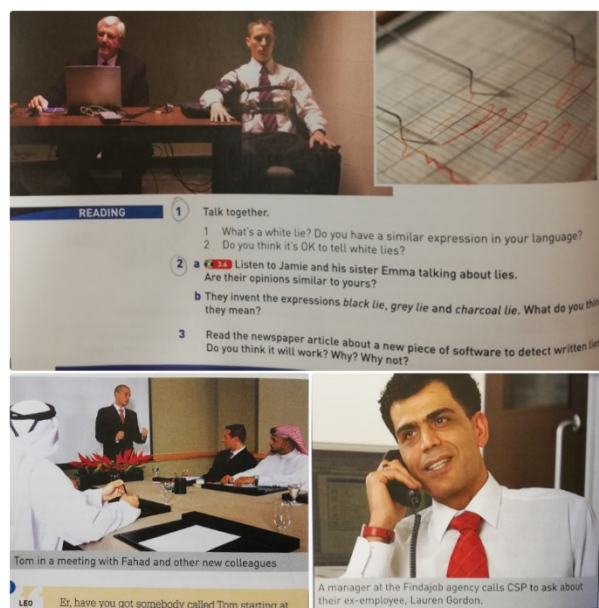
Image 4.3 Male characters in various jobs
 (T104-88, BL104-36-1.36, BR103-24)

Moreover, the male hegemony in the series was emphasized in the monopoly of male characters' over sports and risky jobs. Only male characters were depicted performing sport throughout the series. Many of the male characters in the series were real athletes (see Image 4.4 below), such as in, page 52 of the beginner textbook, which featured an image of Al Zamalek football team in Egypt (TL). Also, the pre-intermediate textbook proposed images of real sport champions. Page 12 in the textbook showed two images of Roben Gonzales, an Olympian luger, performing a luge at the Olympics (BL). The same page also introduced an image of an Omani footballer, Ali Al- Habis, playing football in a match (BR). Likewise, page 100 offered a close-up of Akebeono Taro, a sumo wrestler, wearing a blue sumo robe (ML). The close-up was accompanied with a long shot of Akebeono Taro in a sumo match. Furthermore, the series continued to support the ideology of male hegemony through the continuous exclusion of women from any kind of job that requires physical activity. For example, the intermediate textbook showed images of men in risky yet exciting jobs. Page 35 showed a traditional male pearl diver wearing a white shirt with a fishing net around his neck (TR). Also, page 94 portrayed a professional stuntman, named Rocky Tylor, crashing through a glass door (BM). Such an exclusion of female characters from all kinds of jobs requiring physical activity legitimizes and naturalizes the role of men as leaders in all realms of sport.

Image 4.4 Male characters in sports and risky jobs

(TL101-52.2, ML103-100, TR104-35, BL 103-12, BM104-95, BR103-12)

In contrast to the sheer number of working male characters, only five images in the series depicted female characters working. In these five images, female characters were never

presented in a managerial position; they were mostly portrayed performing low-paid or stereotypical jobs, such as driving a taxi, carpeting, painting, teaching, and typing. More importantly, only three images in the series offered details about female characters working (see Image 4.5 below). The images were proposed along with reading passages discussing the characters and their jobs. The remaining images in the series were introduced in exercises, so limited information about the characters and the nature of their job positions were offered. It is worth mentioning that I will explore the three images of working women further in later section **Error! Reference source not found.**.

Image 4.5 Female characters working

(T103-36, M103-44, B104-67)

The first image was introduced along with a reading passage titled pink taxis in the pre-intermediate textbook (T). The passage discussed the idea of female-only taxis in the UAE. The passage showed two images, a close-up and a long shot, of a fictional female character named Sampaguita Villanuva. The two images were separated by a profile about Sampaguita. The profile informed the reader that Sampaguita is from the Philippines and has moved to the UAE recently, and she is one of only 15 female taxi drivers in the UAE. In the long shot image, Sampaguita was wearing a uniform of pink skirt and beret and a white headscarf. She was opening the door of her pink taxi for a customer. The second image was presented along with a reading passage titled A New Kind of Banking? in the pre-intermediate textbook (M). The passage discussed a real finance company, named Tamweelcom, in Jordan. The company gives business loans to Jordanian citizens. The reading passage introduced a real person, named Ayda Al-Qurneh, a female Jordanian who

benefited from the loan to open a carpentry shop. In the image, Ayda was portrayed working in her fully equipped carpentry shop. She was holding a wooden board and cutting it. The third image was presented along with a reading passage titled A Parlour in Asir in the intermediate textbook (B). The passage discussed traditional wall painting in the southern province, named Asir, in Saudi Arabia. The image portrayed a female character painting on a wall inside her house. The marginalization of female characters in work settings normalised the hegemonic masculinity at work. The above female characters were represented in what can be viewed as male-dominant jobs: a taxi driver, a carpenter, and a house painter. Johnson (2014) asserts that male hegemony means that where there is a concentration of power, men are the ones most likely to have it. Hence, limiting the representation of working women to female characters in male-specific jobs advocates the idea that having a profession is not the norm for women. It communicates the message that women have to defy the normalized gender role in order to work; and even when they do that, women are limited to low-paid jobs.

4.3.2.3   Socializing and relaxing

This section explores the activities of male and female characters in leisure settings. Similar to the work setting, the data showed that male characters were represented performing various leisure activities. The series introduced numerous images of male characters relaxing indoors and outdoors (see Image 4.6 below). For example, pages 10 and 60 of the beginner textbook showed male characters relaxing in the living room and checking their devices (TL, MR). Similarly, page 30 depicted a male character lying in bed and listening to music (BL), while the character on page 57 was sleeping (BM). More frequently, the series represented images of male characters in outdoor settings. For example, page 28 of the beginner textbook featured an image of two male characters sightseeing in Dubai (TR), while pages 56 and 57 showed images of male characters relaxing on the beach (M, BR).

Image 4.6 Male characters relaxing

(TL101-10-1.15, TR101-28-1.49, BL101-30-1.50, MR101-60, M101-57, BM101-57, BR101-56)

Furthermore, the series offered many images of male characters socializing and catching up with friends (see Image 4.7 below). The beginner and elementary textbooks introduced several images of male characters talking to their friends on the phone, and shaking hands in different locations, such as the office, the street, and an airport. Also, page 80 of the pre-intermediate textbook depicted co-workers in a restaurant celebrating the retirement of their friend, named Mujtahed El Amin (MM).

Image 4.7 Male characters socializing

Chapter 4

(TL101-54, TM102-11, TR101-12-1.21, ML101-12-1.19, MM103-80, MR101-70-2.27, BL102-33 BM101-28-1.94, BR102-88)

Interestingly, female characters wearing Abaya were only presented socializing throughout the series. The Abaya is a black, robe-like dress (refer to page xvii for more details). The Abaya indicates that these female characters are from the Gulf region, because Abaya is the traditional clothing for women in the Gulf region in general, and it is the national dress code for women to wear outdoors in Saudi Arabia in particular.

Image 4.8 Female characters from the Gulf region socializing

 (TR101-27, TM103-81, TM101-15-1.25, TR101-6, M101-73, BM101-54, BR102-26, BM102-16, BL101-54)

A total number of 19 images, including both single and group images, depicted female characters in Abaya throughout the series. The female characters in these images were never presented as professionals; they were found socializing only. They were either shopping, relaxing, chatting with friends, or spending time with their families (see Image 4.8 above). For example, pages 6, 15, and 57 of the beginner, page 16 of the elementary, and page 81 of the pre-intermediate textbook showed female characters in Abaya sitting in a café and chatting. Also, pages 15, 54, 73, and 33 of the beginner, page 26 of the elementary, and page 75 of the intermediate textbook presented female characters in Abaya shopping either with families or friends. Such a portrayal of the female characters' outdoor social activity reflected a certain class of women in SA; i.e. women with a wealthy lifestyle, where the man is the provider. Limiting the representation of female characters in Abaya to a certain class

constructed biased discourses of class and sexism. It communicates an overgeneralized view about women in SA where all the women are privileged. Therefore, the series' representation of both gender and class work in tandem to construct an intersectional stereotype of Saudi women. It gives a homogeneous portrayal that all women in SA are rich-class, privileged women. Such a homogeny marginalizes the experiences of women from different classes in SA. Crenshaw (2005) states that discourses of naturalization tend to homogenize social categories and to treat all who belong to a particular social category as sharing equally the particular natural attributes of that category. Following Crenshaw's (2005) statement, this intersectional stereotype of Saudi women associates femininity with consumption, leisure and passivity, and masculinity with power and productivity. These traits put women is in a stereotypical position in which they are silenced, disempowered, and have no control over their lives. Therefore, the an unequal representation of Saudi women in terms of social class constructs stereotypical femininity traits that naturalizes the subordinate position of women, promotes and produces male hegemony as natural, self-evident, desirable, privileged, and necessary.

Lazar (2007) argues that because patriarchy is male identified and male centred, therefore, women and the work they do tends to be devalued, if not made invisible. Following Lazar's (2007) line of argument, the series constructed discourses which sustain a patriarchal social order. The series reflected the men's experience. The focus of attention in the series is primarily on male characters and what they do. However, women's experience has often been ignored and neglected in the series. They were motionless in most of the images, as discussed previously in section (4.3.2.1). Also, their representation was low in work and leisure settings as well. Such a wide representation of male characters in both leisure and work settings made men and men's lives as the standards for human beings. In other words, the characters' actions reflected the men's experience in the series. Consequently, it made men in the foreground and women in the background, marginalized as outsiders. Hence, since female characters were represented posing i.e. motionless in most of the images, it is worth to investigate the images further by exploring the characters' voice. Thus, the next section explores the voice of the character by examining the texts around the images.

4.3.3   Voice

The voice of the character refers to the expression of one's own personality. This includes the personal information, opinions, and stories the character shares with the reader. Through

the character's voice, the reader would be able to understand the images in the series. In order to explore the voice of the character, I studied the texts around the images.

The male hegemony in the series continues to be promoted through the characters' voice. As stated in previous section 4.3.2.1, female characters were motionless in most of the images. In addition to that, female characters distanced themselves from the reader when they were granted a voice in the series. This distance was created by sharing only insufficient information about the character and the context. Consequently, the reader did not become fully aware of what is going in the female images due to the absence of action and voice. This means that women's experiences were marginalised and ignored in the series. However, men's voice were the primary focus of the series. In all cases, male characters were expressive throughout the series. They fully expressed themselves, shared information about their contexts and the people around them, shared their likes and dislikes, and shared their daily routines. As a result, the reader had a clear understanding of what is inside the male images. For example, James and Mike in Image 4.9 below give sufficient information about themselves.

Image 4.9 Voice of the character

(TR101-6, TL101-18, M101-35, BL10254, BR104-67)

In the image (TL), the reader could notice the age difference between the two characters. Also, the older character is wearing formal clothes, i.e. a tie, while the younger character is wearing casual clothes and a backpack. Through the conversation below, the male characters introduce the reader to more information about the context, the relationship between the two

characters, and their jobs. One man says: "Hello James. I am your new teacher". This sentence gives the reader a lot of information. The reader can infer that the image is taken in a campus or a school corridor, that the two characters are a student and his teacher, and that the teacher is newly appointed. In contrast, the two female characters on the same image are passive. They do not share rich information, compared to the male characters, about the context, the people around them, or the activity. The image shows two female characters wearing traditional Abaya sitting at a table. One character is drinking coffee, while the other has her back to the reader. The background of the image does not give any further information. The reader does not know whether the table is at a café, a school cafeteria, or the back-yard of a house. In the conversation, the female characters do not give the reader any information apart from their names: "Hello I am Sarah. Hello I am Zainab". As a result, the reader knows neither where Sarah and Zainab are, nor the relationship between them.

Furthermore, the series dedicated full reading passages to male characters to express themselves and their opinions. For instance, Mohammed Najib (Image 4.9 above) is the focus of the reading passage. The title of the passage and the centralized close-up image (M) indicate that the reader will gain sufficient information about Mohammed. As a result, the male character shares detailed information about himself, his family, his occupation, his country, likes and dislikes, hobbies, and weekend plans. Khoddami (2011) and Nagatomo (2012c) argue that granting voice to people means that they have the ability to speak for themselves, to bring their own questions, and to express their own responses, connected to their personal experience and abilities. Following Khoddami (2011) and Nagatomo's (2012c) point of view, the series silenced female characters. In contrast to male characters, female characters shared their reading passages with other characters and things in the series. For example, Dona and Maysa (Image 4.9 above) are not the focus in the text. Donna's image is accompanied by a reading passage titled *Donna's family* (TR), while the caption of Maysa's image states that she is ordering food from a restaurant (BL). Consequently, the female characters do not share enough information about themselves. Donna only gives general information about herself that she lives and works in a company in London. The rest of the passage is dedicated to introducing her family members. While Maysa only shares that she is on a business trip in Dubai, and the rest of the listening script gives details about her food order. Accordingly, the reader knows neither the female characters' full names nor their occupations. Also, Donna and Maysa's images are placed on the side corners of the text. Donna's image is presented at the bottom left side corner, and her family images are below her. Maysa's image, on the other hand, is introduced on the left side of the page along

with two big images of a menu and a hotel. As a result, the reader's attention is divided between the main female character, side characters and the setting. Another example was an image of a Saudi female character wearing traditional dress (see Image 4.9 above) (BR). The character is fully covered from head to toe. Her face is covered with Niqab (see page xvii for details about Niqab). She is drawing traditional painting on the wall at her house. This is considered a kind of traditional home decoration in the southern region of Saudi Arabia named Asir. The image is introduced along with a reading passage titled *A parlour in Asir*. In the passage, the female character discusses her traditional painting. Despite dedicating a full reading passage to her traditional craft, the reader is not introduced to the female character. The reader learns no personal information about the character, not even her name. Hence, marginalizing the voice of female characters in the series supports the previous argument that the series objectifies women by presenting them as visual pleasure. This suggests that presence of female characters in the series was solely for the purpose of display rather than narrative function.

4.3.4   Summary

The CDA showed that the series is male centred, in which the focus of attention was primarily on male characters and their experiences. The series reflected the men's experience by introducing male characters in 75% of the images. In these images, the series explicitly represented the life of male characters. Such an overrepresentation of male characters reflected male hegemony in which men were the dominant group, and women were a mere tokenism. Furthermore, male hegemony has been normalised in the series by the male characters' monopoly over authority in the series. Only male characters were depicted working in managerial, sport-related, and risky jobs; while female characters were represented in what can be viewed as male-dominant jobs: a taxi driver, a carpenter, and a house painter. This suggests that women have to defy the hegemonic masculinity in order to work; and even when they do that, women cannot reach decision-making positions. In other words, the marginalization of female characters in work settings communicated the message that where there is a concentration of power, men are the ones most likely to have it (Johnson, 2014). Lazar (2007) argues that because patriarchy is male identified and male centred, therefore, women and the work they do tends to be devalued, if not made invisible. Following Lazar's (2007) line of argument, the series marginalized the women's experiences. The CDA displayed that series stripped away the female character's voice, actions, and images. Female characters were motionless and silent throughout the series. In many instances, the series

introduced female characters without any images that showed these characters. When represented in images, female characters were mostly static in these settings; they were posing in the image rather than performing any activity. Such a portrayal dehumanized and objectified women by turning them into objects of visual pleasure. This objectification of female characters constructed discourses which sustained the patriarchal social order in the series, in which men are privileged, valued, and appreciated. In addition to gender bias, the series implied classism. Focusing the representation of women wearing Abayas to a privileged class positions Saudi women within a certain class. It gives a homogeneous portrayal that all women in SA are rich-class, privileged women. The series' portrayal of Saudi women as a homogeneous, undifferentiated mass marginalizes the experiences of women from different classes in SA.

4.4　Gender stereotypes

As explained in chapter 2, section 2.2.2.1, gender stereotypes express simplistic generalizations about the characteristics of desirable gender roles and attributes assigned to men and women (R. J. Cook & Cusack, 2010; Golombok & Fivush, 1994; Hall et al., 2012; Mustapha & Mills, 2015). They include information; such as physical appearance, personality traits, and occupations, related to masculinity and femininity (Hall et al., 2012). Hence, the CDA of the images revealed that the series allocated stereotypical personality traits to male and female characters. Positive professional attitude was attributed to male characters. The professional attitude of male characters was reflected in their body language, voice, and stories of success. Male characters were portrayed as serious people in work and educational settings (4.4.1). They worked hard and shared their professional opinions objectively (4.4.2). Female characters, on the other hand, were assigned unprofessional traits in the series. They were mainly posing and chatting at work settings (4.4.1), and shared personal opinions regarding professional matters (4.4.2). More importantly, the analysis showed that the series only represented successful male professionals (4.4.3).

4.4.1　Body language in professional settings

This section examines the body language of male and female characters in work and educational settings. To study the body language, I focused on body movements, facial expression, and eye contact of the character. The analysis showed that the body language of male characters created a stereotypical personality trait for men as productive people. They study hard, work hard, and are highly professional at work and educational institutions.

Conversely, the body language of female characters implied lack of professional attitude and carelessness. Female characters were mostly presented as leisurely people at work and in educational environments. Their body language indicated that they are relaxed and unhurried in their work. They smile and pose for photos while working or studying.

In general, male characters were introduced as busy and absorbed in their various types of work throughout the series (Image 4.10 below). Their body language, in general, and unsmiling faces, in particular, implied seriousness, concentration, and dedication to work. Their facial expressions were stern, and their eyes were fixed on the work.
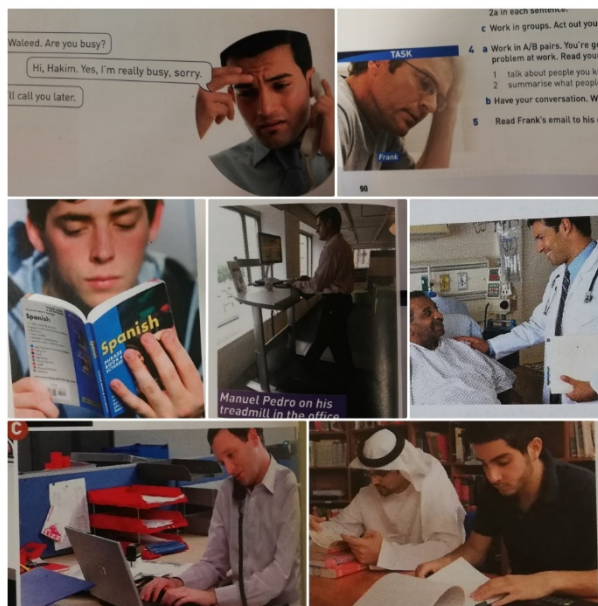
Image 4.10 Male characters' body language

(TL101-70, TR104-90, MR101-16-1.31, MM 103-50, MR101-16-1.31, BR101-56, BL101-57)

In the office environment, male characters were represented as professional, hardworking people who fully dedicate their time to work. They were often portrayed busy, multitasking, and sometimes stressed. Many images in the series depicted male characters multitasking in their offices (Image 4.10 above). They were mostly sitting behind computer screens, directing their eyes to the screen, typing with one hand, and holding a phone with the other (BL). For example, one image showed a male character working and exercising in his office (MM). In the image, Manuel Pedro is walking on his treadmill and working on his computer at the same time. The image was introduced along with a reading passage discussing Manuel's idea of bringing a treadmill to his office in order to stay physically fit. Moreover, some images in the series accompanying the surrounding texts implied that male characters

are busy in their work. For example, the body language of Waleed in the beginner textbook shows that he is stressed in his work (TL). He is holding his forehead, frowning, and informing his friend that he is "very busy". Also, the image of Frank in the intermediate textbook indicates that he is stressed (TR). He is resting his head on his palm. According to the reading passage, Frank is facing trouble at his work because his boss gives him a lot of work. Consequently, Frank has become stressed. He doesn't sleep well, and he is thinking of quitting his job. In addition to the work environment, the body language of male students also displayed dedication and hard work. Their eyes were focused on work as they were typing on their computers, reading, or studying at a library. Such a portrayal of men's body language created a simplistic generalization about masculinity. It communicated a normalized personality trait of men as productive. They are hard workers who earn money, produce knowledge, and create objects.

In contrast femininity was associated with comfort and leisure. The relaxed body language of female characters created a stereotypical personality trait for women as leisurely people. Their body language indicated that they are relaxed and dawdling in their work and study. They smile and pose for photos while performing their tasks (Image 4.11 below).

Image 4.11 Female characters' body language

(TR101-17, TL101-16-1.29, MR 102-96, BR102-112, BM102, BL101-16-1.29)

For example, only two images depicted female students throughout the series. The first image introduced a female university student (BR). She is holding an open book in her hand at a library. Her body language indicates that she is posing for a photo rather than studying. She is resting her head on her left hand. Her eyes are directed toward the reader and a big smile is on her face. The second image presented two female students in an auditorium (TR). Their body language indicates boredom and day dreaming during a lecture. They are resting their heads on their hands during the lecture. There are not books, pens, or notebooks in front of them. Furthermore, two female doctors, named Nina and Bev, in image (MR) are smiling at each other while holding a film-coated tablet. Their body language, i.e. eye contact and hand movements, indicate that they are engaged in a conversation rather than working. The listening script confirms that Nina and Bev are chatting. In the listening script, Nina and Bev are discussing an episode of their favourite TV program (the family). The unprofessional attitude of female characters implied that work, for them, is a social activity rather than a source of income. Such a representation of female characters at work and educational settings communicated the stereotype that women do not have an active role in economic development. They do not take life seriously, they are careless about their studies, unprofessional at work, and have an effortless attitude toward life. This unproductive, careless attitude normalized the rare representation of women in work contexts.

Many researchers (e.g. R. J. Cook & Cusack, 2010; Golombok & Fivush, 1994; Hall et al., 2012; Mustapha & Mills, 2015) assert that stereotypes reinforce differences between people, and represent these differences as natural. Therefore, stereotypes about men and women reinforce the idea that they are very different. The above analysis of male and female characters' body language invites simplistic comparisons which rely on gender stereotype; men are professional hard workers and productive while women are leisurely and carless. Such a binary view of gender splits humanity in half, and mask the complicated realities and variety in the realm of social identity (Johnson, 2014). In addition to the body language, the next section further explores the stereotypical personality traits reflected in the voice of the characters at work settings.

4.4.2 Professional voice

This section explores the professional voice of the character by examining the texts around the images. The professional voice of the character refers to the expression of one's own personality in professional settings. This includes the personal information, opinions, and

stories the character shares with the reader. The characters' professional voice was only reflected in passages related to academia. In these passages, male characters were highly objective when expressing their opinions, while female characters based their argument on personal views.

The series devoted full reading passages to male academic characters to fully express their opinions and predictions. In such passages, a close up of the male academic is introduced alongside the reading passage. The characters gaze straight at the reader with a serious look. The title of the reading passage usually reflects a new invention, or a prediction for the future. Almost all of the male characters in the reading passage voiced their thoughts in an objective way, relying on scientific proofs. For an example, see Professor Ben Rhodes in Image 4.12 below.
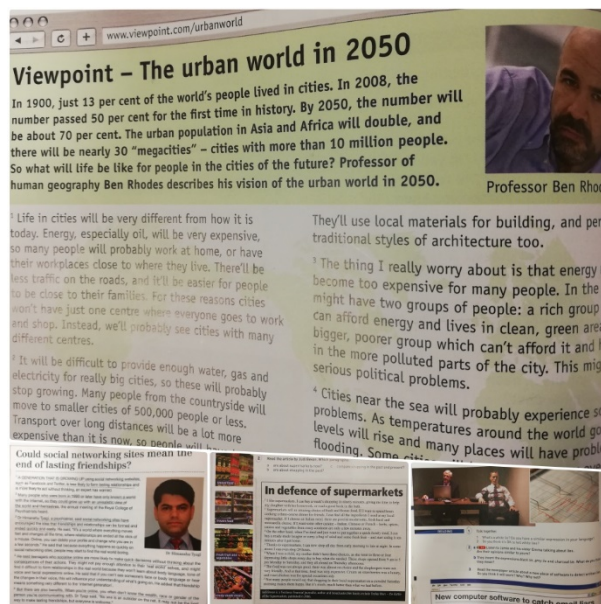
Image 4.12 Status: Voice of the character in academic contexts

(T103-58, BL104-16, BM103-27, BR104-88)

The close-up of the professor is introduced along with a reading passage titled *Viewpoint-The urban world in 2050* (T). In the reading passage, Professor Rhodes gives his predictions about changes in cities 30 years in the future. His predictions are based on geographical and statistical facts. Similarly, Dr. Himansuhu Tygi enquires about the negative effects of social media (BL). His close-up image is introduced along with a reading passage titled *Could social networking sites mean the end of lasting friendships?* In the reading passage, Dr. Tygi shares his opinions about the effects of social media with reference to phenomena from society. Likewise, the image of Dr. Jeff Hancock (BR) operating his lie detector machine is

introduced alongside a reading passage titled *New computer software to catch email liars*. In the image, Dr. Hancock is sitting in front of a laptop analysing charts, and a participant is sitting next to him with the lie monitor on his hand. In the reading passage, Dr. Hancock offers an overview of his invention and the research process while piloting the software.

Conversely, female characters were given less academic voice in the series (see Image 4.12 above). Only one reading passage reflected a female's academic voice throughout the series (BM). The title of the reading passage was *In defence of supermarkets*. The reading passage has been adapted, to a pre-intermediate proficiency level, from Judi Bevan's book *Trolley Wars*. The book discusses major supermarkets in the United Kingdom. Although Judi Bevan is a famous financial journalist in real life, no image of her was presented along with the passage. Images of food and sections in supermarkets were presented beside the reading passage instead. Unlike male academics, Bevan expresses her opinions about supermarkets in a subjective manner. She gives no scientific or financial reasons for her preference of supermarkets. She only gives personal opinions. Also, the reading passage is full of phrases that would portray Bevan as a stay-at-home mother rather than a financial journalist and a book author. For instance, one of the reasons she gives for preferring supermarkets is "I can buy a week's shopping in ninety minutes, giving me time to help my daughter with her homework, or read a good book in a bath" (Tilbury et al., 2015, p. 27).

Hence, the stereotypical representation of male and female characters at work settings encourages the view of gender binary. The body language (previous section 4.4.1) and voice of the characters constructed dualities related to femininity and masculinity. The portrayal of men's body language during work communicated a normalized personality trait of men as productive. Their voice also reflected professional objectivity. Such a representation associated masculinity with professionalism. Femininity, in contrast, was associated with comfort and leisure. Female characters' body language implied unprofessional, unproductive attitude, and their voice reflected subjectivity. These stereotypes split humanity in half, and encourage the view of women and men in polar opposite terms that do not allow for alternatives (Hall et al., 2012; Johnson, 2014). More importantly, the positive masculine personality traits normalized the high managerial positions male characters held in the series. The next section showed that male characters were highly successful, and shared stories of their achievements (section 4.4.3). Such a representation of male characters communicated the message that leadership, professionalism, and success are masculine.

4.4.3   Successful male professionals

In this section, I study the final personality trait, which is success, allocated to male characters by examining the captions of the images. The caption of image refers to the title that accompanies images of male or female characters. These captions were usually presented as titles in reading and listening sections in the series.

In all cases, the caption next to male images reflected high achievement, success, and determination. This was prominent in reading passages. Most of the male images introduced in reading passages were of famous successful men, and were accompanied by titles that acknowledged the character's success. The series presented interviews of real successful athletes (see Image 4.13 below). Their images were presented with titles that celebrated their achievements. The image of Robert Gonzales (TR), a professional luger, is introduced in a reading passage titled *An interview with Robert Gonzales*. Most importantly, the title of the section, An Olympic Athlete, highlighted Robert's achievement as an Olympic luger. Similarly, the success of Akebono Taro (MR), a sumo wrestler, was celebrated in a section titled *Big in Japan*. The section includes a biography and a listening interview discussing his championships. The biography ends with "He is considered the first foreign sumo wrestler and won the Emperor's Cup 12 times".

Similarly, the risky yet exciting profession of Rocky Tylor (MM), a stuntman, was emphasized in a reading passage titled *A burning ambition*. The title of the passage was written in a large font with fire-like colours, reflecting Taylor's elevated, yet risky ambition.

Image 4.13 The caption of male images

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(TL104-102, TR103-12, ML104-54, MM104-94, MR103-100, BL101-81, BR104-22)

Furthermore, the series paid tribute to many well-known businessmen (see Image 4.13 above). The first example is the designer of the IPad, Johnathan Ive (BR). The close-up image of Ive was introduced alongside a reading passage discussing how he designed the IPad. The title of the passage mirrored his high level of determination and hard work "His goal was to make IT easy to use and beautiful to look at. He succeeded". The second example is the UAE animator Mohammmed Saeed Harib (ML). His long-shot image, at the Dubai international film festival, was introduced in a reading passage titled *Mohammed Saeed Harib*. The passage discusses the success of Harib's well-known cartoon show Fereej. The title of the section gave credit to his accomplishment: *A high achiever*. The third example is an innovator in the field of microchips, Erich Lejeune (BR). His close-up photo was introduced along with a reading passage reviewing Lejeune's story. The caption celebrated Lejeune's success with microchips, and how he became rich *How to be a millionaire: the story of Erich Lejeune*. The last example is the businessman Gerald Ratner (TL). His image was introduced in a reading passage titled *Doing a Ratner*. The passage gives an overview about Ratner's jewellery business, describing how the business started, and how Ranter lost the business. It also gives information about how Ratner managed to start different kinds of businesses (e.g. online jewellery, business speeches, and book sale). Hence, the title (*Doing a Ratner*) is an expression used in the business field to refer to someone who has made a big mistake in business. The passage praised Ratner's strength in overcoming his loss by revealing an image of his book. The close-up image of Ratner was printed on his autobiography book titled *The rise and fall and rise again*.

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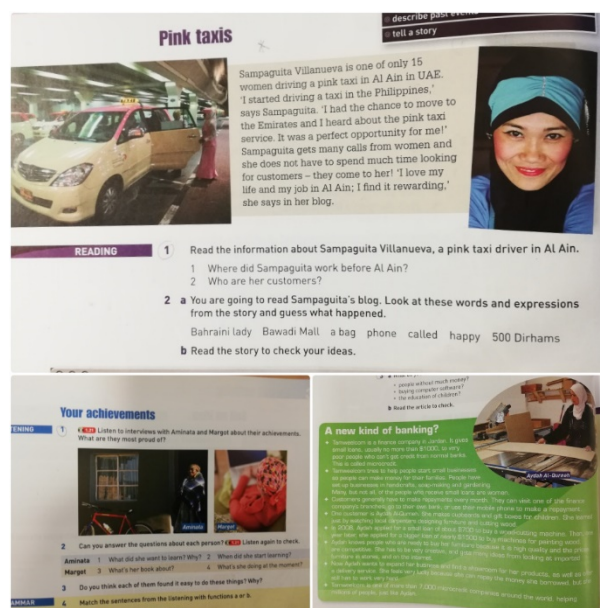
Image 4.14 Status: The captions of female single images

(T103-36, BL104-25-1.21, BR103-44)

The previous sections (4.3.2 and 4.3.3) showed that the series explicitly represented male characters as hard workers, objective, and professional. Such a representation constructed stereotypical personality traits related to masculinity e.g. professionalism is masculine. These positive masculine personality traits normalized the male characters' stories of success. In other words, the representation of successful men in the series became a natural outcome of their hard work. In consequence, the reading passages confirmed the message that leadership, professionalism, and success are masculine. I argued previously in section 4.3.3 that the stereotypical representation created gender binary where men are on one side and women are on the other. The binary opposition constructed dualities in the series such as professional versus unprofessional, or hard worker versus careless. Hall (2012) argue that stereotyping people fixes boundaries and excludes everything which does not belong to normalised stereotypical characteristics. Following Hall (2012), the series normalised gender stereotypes by overshadowing the success of female characters. Unlike with male characters, the success of female characters was neither celebrated nor highlighted in the series. Three images surfaced when focusing on female characters' achievements (see Image 4.14 above). Interestingly, two images reflected strong women who tried to break from female stereotypical jobs in Arab society. However, their struggle and act were concealed by the caption of the images and contents in the passage. The first is the image of a real woman named Ayda Al-Qurneh (BR). The struggle of Al-Qurneh as a real example of a hard-working woman was not highlighted at all. In reality, Al-Qurneh has defied the stereotypical view that carpentry is a man's job, and opened her own carpentry shop. She became the first female carpenter in Jordan. Also, she overcame the financial hurdle of starting a business by taking a loan from a company. Rather than celebrating her achievement, the series overshadowed Al-Qurneh by focusing on the loan company. The reading passage was titled *A new kind of banking?*. The passage introduces Al-Qurneh as someone who benefited from the company's loan to open a carpentry shop. Although Al-Qurneh has given many interviews in real life, the passage does not give any information about her. Also, the fact that Al-Qurneh is the first female Jordanian carpenter is not mentioned in the passage. The second image is of Sampaguita Villanuva, a fictional female taxi driver in the UAE (T). Villanuva's two images were separated by a profile about her. According to the profile, Villanuva is one of only 15 female taxi drivers in the UAE. She is from the Philippines and has moved to the UAE recently. Although her job as a taxi driver

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is quite interesting and unorthodox in the UAE, the reading passage does not acknowledge her at all. The title of the passage is *Pink taxis*. It tells the story of a customer who forgot her bag in Villanuva's taxi. The last images were of Amanita and Margot; both are fictional characters (BL). Their images were introduced along with a listening monologue in which they talk about their achievements. However, the images of the female characters were taken from a side angle, hiding their faces. Amanita is portrayed in front of her house and her red bike is parked beside her. She seems old and is wearing a dress, a shawl and a head wrap. Her face is unclear because she is posing on the far-right-side of the photo. Her monologue reveals that her biggest achievement is that she learned how to ride a bicycle. Likewise, Margot's image was taken from the back and blurred, by that, the reader cannot see her face. She is typing on her laptop. The monologue reveals that her biggest achievement is that she wrote a cookery book. Despite the personal achievements of both characters, the title of the section celebrated the reader's achievement rather than the characters' achievement. The title of the section is *Your achievement*.

According to Hall (2012), stereotypes get hold of the few, simple, vivid, memorable, easily grasped and widely recognized characteristics about men and women. These characteristics reduce everything about the person to those traits. Another feature of stereotyping is its practice of exclusion. It excludes everything which does not fit the normalised characteristics assigned to men and women. The reading passages contributed in normalizing the stereotypical personality traits allocated to male characters in the series. The series introduced images of famous successful men, and were accompanied by titles and reading passages that acknowledged the character's success. As a result, positive personality traits; such as, professionalism and hard work, became associated to masculinity. More importantly, the series overshadowed the success of female characters in an attempt to reinforce gender serotypes. In consequence, success became exclusively related to masculinity.

4.5   Conclusion

This chapter gave a detailed account of the CDA of gender representation in the *English Unlimited special edition* series. The analysis found two major findings related to the representation of gender in the *English Unlimited* series. First, the series clearly reflected male centeredness in the images. It explicitly described the life, actions, voice, and settings of male characters. Male characters were depicted in various work and leisure settings. They expressed themselves by sharing their opinions, likes, and dislikes. Conversely, the series

marginalized the women's experiences. The CDA displayed that series stripped away the female character's voice, actions, and images. In many instances, the series introduced female characters without any images that showed these characters. When represented in images, female characters were mostly static in these settings; they were posing in the image rather than performing any activity. Such an overrepresentation of male characters reflected male hegemony in which men were the dominant group, and women were a mere tokenism. Second, the CDA showed that the series created a stereotypical personality trait for men as productive people. Male characters' body language implied dedication and professionalism. In contrast, the relaxed body language of female characters created a stereotypical personality trait for women as leisurely people. Their body language indicated that they are relaxed and dawdling in their work and study. Such a portrayal of men and women's body language created a simplistic generalization about masculinity and femininity which encouraged gender binary.

Chapter 5   Results: EFL teachers' professional identity

5.1   Introduction

This chapter presents the findings related to the subsidiary research questions: 1) How do Saudi female EFL teachers' perceive the gender representation in EFL textbooks? 2) How do Saudi female EFL teachers feel when teaching gendered images of EFL textbooks? 3) How do Saudi female EFL teachers negotiate the gender representation in EFL textbooks in their classrooms? The chapter is divided into four sections. The first section (5.2 (details the analytical procedure used to analyse the qualitative data from the interviews. The thematic analysis found three major themes concerning how the participants perceived and negotiated the gender representation in the series: teachers' cognition, teachers' emotions, and teachers' classroom practices. Thus, section (**Error! Reference source not found.**), introduced data related to the participants' perceptions about the gender representation in the *English Unlimited* series. Section (5.4) focused on the participants' emotions toward the gendered images in the series. Section (5.4) presents the findings concerning the participants' reported experiences when dealing with gendered images in the classroom.

5.2   The analytical procedure

As I mentioned in chapter 3 (section 3.5.2.5), I used thematic analysis to analyse data from the interviews. Thus, I followed the thematic analysis procedure proposed by Braun and Clarke (2006). The researchers proposed six phases of thematic analysis. The phases include data familiarizing, coding, creating themes, reviewing themes, defining themes, and producing a report (Braun & Clarke, 2006). Following Braun and Clarke's (2006) analytical procedure, I administered the following steps of data analysis.

1. I familiarized myself with the data from the interviews by reading and re-reading the interview transcripts, and noting down initial ideas.
2. I used Nvivo software to generate codes. I created a code whenever a piece of data illustrated, showed, or implied a unit of meaning related to the dimensions of teachers' professional identity explained in chapter 2, (section 2.3.4). I used the exact verbatim of the participants to name the codes, and I added memos when and where necessary.

3. I studied existing codes and grouped the codes under initial themes, such as, perceptions about the gender representation in the series, teaching beliefs, emotions, and teachers' treatment of gendered texts.

4. I analysed the relationship between codes, compared the codes, created sub-themes, and re-grouped the codes under the new sub-themes.

5. I reviewed the initial themes and sub-themes to make sure that the coded extracts were relevant to the generated themes. Then, I defined the initial themes. The definitions helped me to accurately describe what a theme is about.

6. I created a thematic map to visualize the relationship between the themes. The map focused on teachers' cognition, actions, and emotions.

7. The thematic map helped me to develop more accurate names for the final themes.

The above steps of data analysis led to the construction of the following themes and sub-themes concerning how the participants perceived and negotiated their professional identities, and the gender representation in the series (Figure 5. 1).
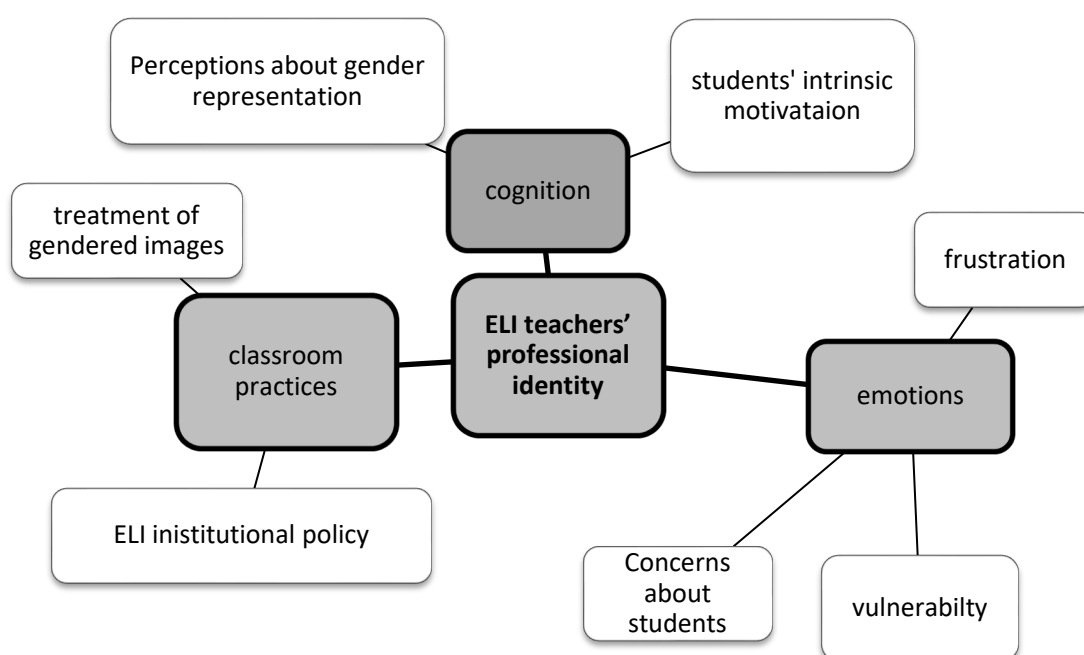
Figure 5. 1 Thematic analysis of teachers' interviews

As the above figure shows, I grouped the interview data in relation to teachers' thoughts, actions, and feelings. This categorization helped me to report the data easily and clearly. It gives an inclusive view of what teachers think and feel about the gender representation in

the series, and their actions toward the gendered images in the series. Also, it helped me to investigate the integration between the four dimensions of teachers' professional identity, context, teachers' biography, cognition, and emotions; discussed in section (2.3.4). It is worthy to highlight that the four dimensions of teachers' professional identity are integrated and inextricably related to each other through an ongoing, multidirectional, transactional process (section2.3.4). Due to the complex nature of teachers' professional identity, I would occasionally mention different dimensions in one section. For example, it was necessary to highlight the dimensions of teacher's cognition, emotions, and institutional context in the section discussing how teachers dealt with gendered images in their classroom (section **Error! Reference source not found.**).

5.3 Perceptions about gender representation in the *English Unlimited* series

The results from the interviews showed that all of the six participant teachers perceived the *English Unlimited* series as biased toward representation of gender. During the interviews, I asked the teachers to flip through the pages of the beginner textbook if they needed to. I also gave them the liberty to check whichever textbook level they were teaching at the time of the interview (e.g. elementary level textbook). This option gave the participant teachers the opportunity to reflect on the images, and bring rich examples of the gender representation in the images of the series.

Participant teachers argued that the representation in the series is biased in terms of female visibility. They explained the term "biased" by referring to the fact that women were not visible. Thus, for example, they noticed the low number of female characters, female exclusion, and lack of female voice. For example, Sulaf highlighted the overrepresentation of male characters in the series by discussing a page from the elementary level textbook she was teaching. During the interview, she flipped through the pages of the textbook until page 90 caught her attention. The topic of the section was *At the airport* (Image 5.1 below).

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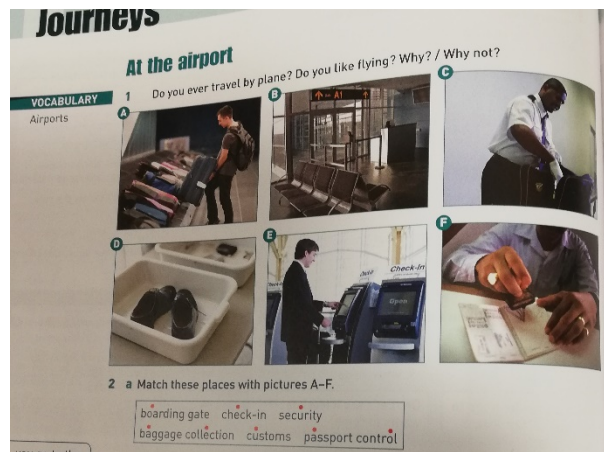
Image 5.1 Elementary level textbook, section entitled *At the airport*

"Look at this page! There are no female characters at all. The page is talking about being in the airport, and even the passenger is a male. The airport staff is male. So, I feel that this book is for males, not for females, because they concentrate on male pictures more than females." (Sulaf, 197–200).

Sulaf's words *"I feel that this book is for males, not for females"* imply that the exclusion of female characters from different settings made her perceive the series as male-oriented. Following Sulaf, Dula explained that the series is also male-oriented in terms of topic selection. She asserted that the series is designed for male students when she highlighted that the topics of the series are of an interest to male rather than female students.

"I remember teaching students a lot about cars, and about jobs that don't exist for women in Saudi Arabia. Cars! Until last year we were not allowed to drive. So, students are not very familiar with cars. For example, types of cars, and how they work. There are many jobs that we are not allowed to do. So, students are not interested in them." (Dula,129–32).

Also, the excerpt reveals that Dula believed that male-oriented contents demotivate female students. This means that Dula believed that students' intrinsic motivation is important in learning English. Her insistence that female students must be familiar with the topics they are learning reflects her belief that students are intrinsically motivated when learning English is a goal in itself and involves enjoyment. Dörnyei (2001) asserts that "students will not be motivated to learn unless they regard the material they are taught as worth learning" (Dörnyei, 2001, p. 63). Following Dörnyei (2001), Dula believed that female students can not relate to the male-oriented contents of the series, and are not engaged with the process of learning English as a result.

More importantly, participant teachers highlighted that female exclusion from contents has been normalised in textbooks in SA when they stated:

"I have never seen a woman architect. Usually a nurse or a teacher." (Hanan, 231–6).

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"*I do not remember seeing a lot of female professionals in the book.*" (Fatmah, 358–60).

"*I think the voice of women should be more presented. Many stories are about men not only in this book, even the one I taught before. I can't even remember a whole story about a female*" (Dula, 138–47).

The above statements such as, "*I cannot even remember*", and "*I have never seen*" imply that women exclusion has been normalised in adapted editions series in SA. Participant teachers highlighted various examples of low visibility of female characters in different parts of the series. To Hanan and Fatmah female visibility was low in professional settings. To Dula, however, female exclusion is associated with restricting the female voice in the series. As mentioned in previous chapter 4, section 4.3.3, the voice of the character refers to the personal information, opinions, and stories the character shares with the reader. The CDA showed that female characters were motionless and silent in most of the images in the series (see section 4.3.3). When introduced in reading passages, female characters did not share information about themselves, their likes and dislikes, and context. In consequence, Dula argued that the series does not represent the experience, opinion, or voice of women since there is not "*a whole story about a female*". She viewed the limited voice of female characters in reading passages a mean to silence women. Given that, Dula believed in the concept of voice as a mean of empowerment for women when she commented that introducing reading passages about female characters in the series would grant women a voice in the series. Sarah also supported Dula's view when she demanded that female's voice, experiences, and stories must be included in the series.

"*...they [women] joined the workforce ages ago. Women were working, studying, but it was not really shown as it should be. So, I think it is about time to say the story as it is because this is [female stereotypical jobs] like what a man would project about women...*" (Sarah, 252–4; 171).

Her comment "*it is about time to say the story*" reflects that the representation of women in the series is old fashioned. As mentioned in chapter 1, section 1.5.1 Saudi women have advanced career wise in recent years. For example, in January 2018, the government announced numerous positions for women to work as border officers, social researchers, administrative assistants, Islamic jurisprudence researchers, and legal researchers. Considering these new changes, Sarah could not see any signs of identification with the series. In other words, the series does not reflect the modern SA. Therefore, according to Sarah, women experiences should be added to change the normalised stereotypical discourses about female professionals in adapted editions. Also, Sarah referred to the male gaze which is, in this context, can be defined as the act of depicting women in images from a masculine perspective. As stated previously in chapter 4, section **Error! Reference source**

not found., the male gaze perspective reproduces and upholds patriarchal discourses that normalize personality traits about femininity (Bernard & Wollast, 2019; Fasoli et al., 2018). Therefore, it pressures women to internalize mostly unrealistic standards about femininity (Bernard et al., 2012). Following this line of argument, the series, according to Sarah, develops unnatural perspectives about women by presenting them as less professional to the readers.

Finally, participant teachers argued that the series shows a representation of a limited class of women in SA (see **Error! Reference source not found.**). In fact, the CDA of the series in chapter 4, section (4.3.3.2.2) revealed that female characters wearing Abaya were only represented wearing Hijab, i.e. do not cover the faces, and are shopping with families in shopping centres, or socializing with friends in cafes (Image 4.13). Such a portrayal of their outdoor social activity reflected women living in big cities with a wealthy lifestyle, where the man is the provider. As a result, Sulaf and Suha highlighted that only urban, wealthy, Hijabi, Saudi women were included in the series.

To support the above point, Sulaf problematized the concept of Saudi society by considering the Saudi tribes and the tribal customs. She referred to the tribe members as the real Saudis. In fact, tribal customs do exist in small cities mostly, considering the fact that most of the cities in SA have been modernized and affected by the urban culture.

"It depends on what is the Saudi society in your eyes because the real Saudis, and I am sorry for saying that, they cover their faces and are more conservative than the look that we see in the books. So in the appearance, generally, women [real Saudis] do not wear coloured Abayas or Hijab. So, all these pictures we have in the textbook are women in coloured Hijabs. So, this is not Saudi if you want to talk about the real Saudis." (Sulaf, 172–6).

Considering Saudi tribal customs, Sulaf stated that the series only represented one side of the Saudi society. It only reflected the dress style of urban women in SA. To explain her point, Sulaf further argued that the representation of Saudi women in mixed-gender images in the series may not be acceptable to tribe people in different regions of SA. To explain her views, she contrasted the Saudi tribes and the tribal customs in different regions of SA to the social customs of urban people living in Jeddah. She gave an example of the introduction of female characters in family settings in the elementary textbook (see Image 5.2 below).

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Image 5.2 Mixed-gender images: Extended family context

The image introduces an extended family sitting together. Following Islamic modesty (previously discussed in 1.5.1), tribal women do not meet men outside the immediate family i.e. fathers, sons, brothers, and husbands. In consequence, Sulaf argued that the representation of extended family, sitting at one table, may only reflect urban women in SA, but not to tribes.

 "For example in unit 1of the elementary textbook [see Image 3.1], publishers put a picture of the whole family sitting together. This is not a Saudi society… I mean the sister-in-law, and the brother-in-law do not mix. They are segregated...Yes, we, in this particular region of Saudi Arabia, we do mix. So, <u>the book is suitable for us, people in Jeddah</u>, because we are more open and do these things. But generally, <u>if this textbook is taught in other regions, people will find it strange</u> that the whole big family is sitting at one table together." (Sulaf, 152–9).

However, Suha argued that the series did not reflect an inclusive representation of urban women in SA when she commented *"we do not only have one shape for women"*.

"Balancing the appearances how Saudi females appear will also represent the new Saudi Arabia because <u>we do not only have one shape for women</u>…<u>not all the women in Saudi Arabia are wearing Hijab</u>. Hijab is not how all the women are represented." (Suha,336–7).

To explain Suha's point of view, it is important to highlight that many Saudi women, especially in big cities, started to uncover their hair at public places (as stated previously in section 1.5.1). Also, there is a wide range of Abaya style, from plain black, to fully embroidered black, to bright-coloured cotton Abaya. Depending on a woman's style, there is a different Abaya for different occasions. Therefore, Suha's comment *"we do not only have one shape for women"* reflects the fact that women in urban cities follow different dress style ranging from fully veiled to not covering their hair.

Reflecting on Sulaf and Suha's comment, both participants are highlighting the fact that the gender representation in the series reflects one class of women in SA. Both participants highlighted that only urban, wealthy, Hijabi, Saudi women were included in the series. This

made the Saudi women from small cities, conservative backgrounds, tribes, and middle to low classes marginalized as others. Their comment coincides with the previous discussion in chapter 4 section (4.3.2.3) that limiting the represresenataion to privileged Saudi women constructs a homogenized right way to be a member of the Saudi society. Such hegemonic discourses of identity render the experiences of female Saudi members from different backgrounds and social classes (Cho et al., 2013; Crenshaw, 2005). More importantly, Butler (1997) emphasized that race, class, ethnicity and regional modalities intersect with gender to constitute social difference. Following Butler's (1997), participant teachers' responses indicated that the exclusion of women from different social backgrounds constructs gender as a fixed category. It constructs an exaggerated and overgeneralized meaning of femininity, and ignores ethnicity/caste, class and race that produce particular kinds of social inequalities. Thus, participant teachers are advocating an intersectional approach in viewing gender in which women are positioned by race, ethnicity, class, gender and other forms of social difference.

In conclusion, the participants' responses imply a high level of awareness of the gender discrimination in the series. They argued that the representation in the series is biased in terms of female visibility. To support their point of views, participant teachers shared various examples showing the low number of female characters, female exclusion from professional settings, and lack of female voice in contents of the series. As a result of the biased visibility of female characters, participants described the series as male-oriented. They argued that the series is designed for male students by highlighting that the topics of the series are of interest to male rather than female students. Moreover, participants commented that the representation of Saudi female characters is limited to urban, wealthy, Hijabi, Saudi women. This portrayal of Saudi female characters reflect women living in big cities with a wealthy lifestyle, where the man is the provider. Consequently, participants argued that the series marginalized Saudi women from small cities, conservative backgrounds, tribes, and middle to low classes. Such an awareness of the gender bias in the series mandates exploring teachers' emotions toward the gendered images in the series.

5.4   Teachers' emotions

This section presents the findings related to participant teachers' feelings toward patriarchal discourses in the *English Unlimited* series. Vulnerability turned out to be one of the recurring themes in the data related to teachers' emotions. As defined previously in chapter 2, sections 2.3.5.3, and 2.3.5.3, vulnerability is a state and ''a structural condition'' (Kelchtermans,

2005, p. 80) teachers find themselves situated in. Such a state can be characterized as the state of being easily hurt (Bullough, 2005). Therefore, scholarships (e.g. Darby, 2008; C.-K. J. Lee & Yin, 2010; McDougall, 2010; O'Connor, 2008) reported teachers experience various negative emotions; such as uncertainty, fragility, resistance, frustration, which all constitute the salient themes associated with emotional vulnerability. Zembylas (2002, 2003a) explains that school culture constructs emotional norms which requires teachers to control negative emotions ,such as anger and anxiety, that show vulnerability, and express their legitimate emotions such as empathy, care, commitment, and support. Such discourses about emotions often appear in the form of "ethical codes, professional techniques, and specialized pedagogical knowledge" (Zembylas, 2002, p. 201). Thus, how teachers understand, experience, perform, and talk about emotions is closely relevant to their sense of self in relation to the sociocultural and institutional context. Furthermore, teachers' control of their emotions engenders a great amount of emotional labour and vulnerability (Zembylas, 2002). Based on Zembylas's (2002) statement, the results of the study revealed that participant teachers tried to control their negative emotions towards the gendered images by resisting to openly express them. They expressed their concerns about their students whenever they were asked about their feelings regarding the gender representation in the series. I asked the participants about their feelings at least twice during the interview. The first time I asked this question was after the participants discussed the original page (Appendix F), and shared their perceptions on the gender representation of the textbooks. Despite my several attempts to encourage the participants, they showed reluctance to express their personal feelings. As a result, participants provided conflicting responses about their emotions toward the gendered images in the series. On a surface level, the participant teachers explained that the gendered images do not have any impact on them, because they are mature, self-assured teachers. Despite their claims, the participants' responses indicated that the gender representation caused them feelings of frustration, inferiority, and distress, which all reflected emotional vulnerability. These conflicting statements indicate that the gendered images was a source of vulnerability, which the participant teachers tried to keep private.

To explain teachers' vulnerability, it is important to discuss first how the participant teachers negotiated the patriarchal discourses in the series. The following excerpts display teachers' resistance to acknowledge their negative feelings toward the gendered images. Rather than opening themselves up emotionally, teachers disassociated themselves from the characters and the patriarchal ideologies behind the images whenever I asked them about their feelings.

As a result of this disengagement, teachers formed an emotional immunity toward the gendered images in the series.

"Interviewer: Do you think this women representation has an impact on you as a teacher?

Dula: Well, I'm sure it has, but <u>the impact that worries me is on students</u>. I'm <u>a grown person who has developed. I have developed my ideas, my experiences,</u> but for students I'm sure it will affect them…course books are important and give students impressions. Those are university students who still haven't been to the society" (Dula, 230–-3; 167–8).

 "Interviewer: In what way do you think the images impact students? Or how?

Dula: That they are not… <u>let's say that… how can I say it</u>… that females are still females… that <u>we are not equal even in our way of teaching English</u>" (Dula, 235–6).

The excerpt above manifests that teachers redirected the discussion concerning their negative emotions about the gendered images to the students. Rather than opening up and expressing her emotions, Dula shifted the discussion to express how students may feel about the gendered images. Such a displacement boils to the fact that Dula believes that teachers should be composed and with complete integrity. Therefore, Dula was pressed to feel immune to the gendered images according to her perception about what is a professional teacher and the emotional rules that follow this belief. As stated above, institutional emotional norms require teachers to conceal what can be regarded as negative emotions (Zembylas, 2002). Such an attitude leads to a stage performance in which teachers mask their experienced emotions and express expected emotions that are considered legitimate in a given context (Zembylas, 2002). Following this notion, Dula provided a statement in which she portrayed herself as immune to the vulnerability caused by the gendered images. However, Dula implied a different side of the story from the students' stance. When I asked her to elaborate, Dula expressed her feeling of inferiority to male academics at the ELI. Dula's hesitation to articulate her viewpoint *"how can I say it"* signifies her emotional labour through which Dula suppressed wrong feelings such as insecurity and inferiority to maintain the right emotion, which is immunity. In consequence to the emotional suppression, Dula's real feelings about the patriarchal discourses in the series become dissimulated.

More importantly, Dula's following experience of classroom practice displays her emotional labour. She experienced a struggle between her uttered feeling (i.e. concern about the negative effects of gendered images on students), and unuttered feeling (i.e. inferiority to the institutional patriarchy). Dula shared her experience when a student questioned the topic selections in the series. At that time, Dula was teaching a page from the textbook about cars, and the student highlighted that such topics are male-oriented and demotivate their learning. The student shared her view that the topic does not interest them as female students since

women were banned to drive in SA during that time. I asked Dula what her response was to the student's comment. She replied that she usually has two responses.

"Sometimes I am very academic, so we should look at things from different perspectives. Other times, <u>I simply tell them</u> that the male students are studying the books so they <u>[male policy makers] control it. So we just will do whatever they give us to do</u>. And <u>I'm like that it's a male dominant country so just live with it."</u>(Dula,219–222).

Dula avoided discussing gendered images in the classroom despite her concerns about the negative effects of the gendered images on students, and her affirmation that the series is male-oriented in section (5.3). Sentences; such as,*" I am very academic", "I simply tell them"*, and *"just live with it"* indicate a form of avoidance to discuss or to show any form of emotional reaction to the students' point of view regarding the series gender representation at the classroom. In fact, Dula's response to the student displays her vulnerability. The fact that Dula does not have control over the curriculum made her distressed. In her response to the student, Dula explicitly described her vulnerability as a feeling of being inferior to male academics. Given this, Dula tactically used the students' perceptions of gendered images, stated in the previous paragraph, as a cover statement to avoid revealing her underlying inferiority during the interview. Such an act is seen as a way to protect her vulnerability. As Lasky (2005) states vulnerability triggers different reactions; some teachers seek to make themselves invulnerable and immune to the possibility of being hurt. Such a protective attitude is seen as a strategy to cope with vulnerability and emotional disturbance (Lasky, 2005).

The interview with Sulaf generated interesting results regarding vulnerability. During the interview, I repeated the question about her feelings seven times. Despite that, Sulaf tried to conceal her vulnerability by avoiding answering the question each time. Interestingly, Sulaf was fully aware of the gender representation in images, and she openly discussed various images from the textbook she was teaching (i.e. elementary level textbook). Therefore, asking Sulaf about her feelings toward the images came naturally with the flow of the conversation.

At the beginning of the interview, Sulaf highlighted the exclusion of female characters from images in the elementary textbook. She discussed page 90 as an example of female exclusion. The page introduced six images of male characters at different sections of the airport (discussed earlier in section 5.3, Image 5.1). After Sulaf discussed the page, I asked her*: "How do you feel as a woman or a female teacher who is teaching female students and using these male pictures over and over? How do you feel when you are not included?"*

"Sulaf: talking about the textbook itself, <u>I do not concentrate on that</u> because they [the publishers] have their own reasons for putting all these male books, because <u>it is a male book. So, they are teaching it in the male section</u>"(Sulaf, 204–6).

Similar to Dula, Sulaf's response exhibited a struggle between how she should feel as a professional and how she really feels as a woman. Such a struggle is a result of the emotional rules and the discourses on legitimate emotions discussed at the beginning of this section (Zembylas, 2002). Her response *"I do not concentrate on that"* reflects Sulaf's strategy to cope with the normalised belief that professional teachers should control their negative emotions. Following this belief, Sulaf claimed that she does not acknowledge any feelings come from the gendered images in the textbook despite her full awareness and detailed discussion of patriarchal discourses in the textbook. However, Sulaf's next sentences highlight feelings of inferiority. She stated that the textbooks are selected by a committee in the male's campus, since the textbooks were taught to male students, and imposed on the female's campus. Such a statement implies Sulaf's vulnerability to feelings of subordination because it refers to the fact that female academics do not have control over the curriculum since most of the leadership positions at the ELI are held by male academics (as discussed in chapter 1, section 1.5.4).

After that, I showed Sulaf the original page (Appendix F), and she underlined the stereotypical activities of male and female characters in the images. So, I asked her again about her feelings toward the representation in the images.

"Interviewer: Do you think this kind of representation, men are working while women are relaxing, do you think it impacts you?" (Sulaf, 234).

Like Dula, Sulaf redirected the discussion concerning her negative emotions about the gendered images to the students. Rather than opening up and expressing her emotions, Sulaf shifted the discussion to express how students may feel about the gendered images.

"Sulaf: No, <u>it does not impact me as a teacher, but it impacts the students</u>.

Interviewer: In what way?

Sulaf: ...this representation builds an image in their [students'] minds that this is what you need to do, this is where you should meet your friend in a coffee shop. It gives them this kind of impression that you do not do anything, or not to be practical." (Sulaf, 236; 240–4).

Then, I asked Sulaf if she has ever felt uncomfortable with an image in the elementary textbook. She answered *"Yes, I have many images that I felt uncomfortable with" (Sulaf, 255)*. After that, she flipped through the pages of the textbook to find an image to discuss. To help her recall an image, I pointed at page 26 of the elementary textbook (Image 5.3).

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The page introduced a reading passage entitled *Happiness is…*, along with three male characters doing activities, driving, playing the drums, and photographing, and one image of Saudi female characters, dressed in Abayas, shopping.
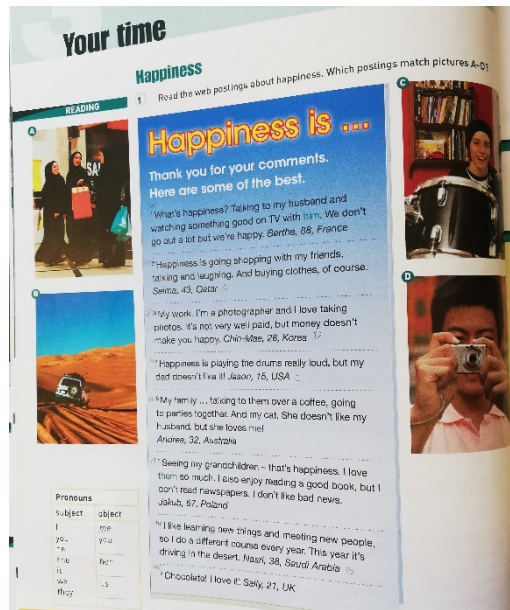
Image 5.3 Reading passage entitled *Happiness is...*

The page triggered Sulaf's vulnerability. She expressed her frustration when she realized that male characters were doing something productive, while females were shopping.

"Oh yeah I remember I gave students this lesson. Happiness for females is shopping. What about having their MA? This is the real happiness. I felt it one day! But the man is reading! How about that! I can remember my reaction when I saw this [at classroom], and this is one of the images that I fully neglected…This [the image] is not the Saudi woman. This is not an image of us…you see in the page the man is a photographer. It gives this idea that the female is more worthless, and men have more goals than you [a woman]. You just care for coffee and shopping". (Sulaf, 257–62)

This incident reveals that Sulaf previously concealed her vulnerability by portraying herself as immune to the negative feelings caused by the gendered images. However, the page triggered Sulaf's frustration, a feeling that she tried to keep private. Her words *"I can remember my reaction when I saw this"* shows that the gendered images made Sulaf frustrated; so she decided not to teach that image to her students at the classroom. Indeed, such a decision reflects her resistance to institutional policy and the patriarchal discourses in the image (will be further discussed in the next section 5.5). In spite of her reaction, the fact that Sulaf still remembers her reaction at the classroom confirms Sulaf's vulnerability to the image. For instance, during the interview, Sulaf's vulnerability surfaced when she reflected on her own experience as a working woman. At that moment, Sulaf identified herself as a female Saudi, MA holder, and an academic. Thus, she contrasted the female images to her

own life achievement, in other words her happiness when she obtained an MA degree. Her interpretation of the gendered image, when she used the word *"worthless"*, highlights deep feelings of inferiority. This excerpt along with the next one confirms that Sulaf's vulnerability is related to her feelings of inferiority. Sulaf's reaction to the reading passage encouraged me to ask her to elaborate further on her feelings. As a result, I tried eliciting more data related to her feelings.

"So, I can describe your feeling when you saw this page [Happiness is…] and other images in the book as frustrated, maybe? Or angry?"

"To be honest, no feelings. Well, I am 34 now, and I am familiar with these kinds of images. I am not talking about the new Saudi Arabia, I am talking about the 1990s. Men were everything, the man was fully respected. I know this kind of mentality, so I will not let these pictures frustrate me. I will just ignore them." (Sulaf, 275–80).

At this point, Sualf avoided articulating her emotions for the seventh time. She tried to conceal her vulnerability when she replied that she is emotionally immune from the gendered images. However, the reason she provided behind her emotional immunity reflects feelings of gender inferiority. Unlike Dula, Sulaf's feelings of inferiority stemmed from the sociocultural context. Her replies *"I am familiar"* and *"I know"* indicate that the normalised patriarchal discourse in SA made the gendered images in the series feel immanent and personal to Sulaf. Thus, Sulaf finally acknowledged her frustration by stating *"I will not let these pictures frustrate me. I will just ignore them"*. This shows that Sulaf deliberately disregard the gendered images as a strategy to protect her feelings. In other words, she chooses to stay in the protective zone.

In summary, the data revealed that the institutional context negatively contributed to the teachers' vulnerability. The fact that the curriculum is tailored by male academics, and is simply imposed on the female classrooms made female teachers feel less professional, and inferior to male academics. Zembylas (2002) argues that teachers are taught to value and express certain positive emotions and dismiss negative emotions. This implies that teachers' "mastery of right emotions signifies professionalism and professional identity" (Zembylas, 2002, p. 201). In other words, experiences of emotion are inextricably interconnected with teachers' belief, context, and culture (Lasky, 2005). Furthermore, emotions connect teacher's thoughts, judgments, and beliefs, therefore, it can be said that emotions are the glue of professional identity (Bullock, 2013). Given this, participant teachers experienced a struggle between their true emotions and their view of how a professional teacher should feel. Such a struggle destabilized their professional identity. Participant teachers' conflicting responses in this study about gendered images displayed their deep emotions and

professional identity. On the surface, teachers portrayed themselves as invulnerable professionals by emphasizing their concerns about the effect of gendered images on students. Their unuttered feelings, however, revealed that their frustration with the gendered images stemmed from their feelings of inferiority on a sociocultural and institutional level. These conflicting feelings the teachers were experiencing resulted an emotional labour that compelled participants to engage in a tactical negotiation between their vulnerability and their beliefs about professionalism. Such a negotiation reflects the important role of emotion in the construction and reconstruction of teachers' professional identity. More importantly, participant teachers' conflicting emotions requires an understanding of how emotions guide their professional practices and decisions. Therefore, the next section explores teachers' classroom practice when dealing with gendered images.

5.5   Reported Teachers' classroom practices

This section presents the findings related to the participant teachers' classroom practices when dealing with gendered images. The data revealed that participant teachers' decisions of dealing with gendered images were a mediation between the ELI instructional policy of using the series as the only teaching resource, their perceptions about the biased gender representation in the series (presented in 5.3), and sometimes their vulnerability (presented in 5.4). Participants reported two methods when dealing with gendered images in the classroom. The first method was *ignoring the gendered images, and creating a context for students to discuss instead*. The second method was *focusing on the language part of the gendered image*. To encourage participant teachers to share their experience, I initiated the topic by asking teachers how they introduced the images given in page 6 of the beginner textbook (see Appendix F). I also gave them the chance to discuss images from whichever textbook they were teaching at the time of the interview.

In Chapter 2 section 2.3.4, I stated that teachers' professional identity is intimately intertwined with four dimensions: context, teacher's biography, teacher's cognition, and teacher's emotion. These four dimensions are integrated and inextricably related to each other through an ongoing, multidirectional, transactional process (section 2.3.4). Following this definition, it is important to shed light on the integration between teachers' cognition, ELI context, and their emotions before exploring participant teachers' treatment of gendered images in the classroom.

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The data highlighted a discrepancy between the participant teachers' cognition about teaching, their perceptions about the patriarchal discourses in the series, and the ELI instructional policy. This discrepancy caused tension in the participant teachers' professional identity. To explore the discrepancy, it is important to first highlight the participant teachers' perceptions about gender representation in the series. As revealed previously in section5.3, participants stated that the patriarchal discourses in the series may have possible psychological effects on their students' learning. For example, Dula shared her concerns that female students may become demotivated when they have to read about male-oriented topics; such as cars, which has no seeming relevance whatsoever to female students' lives (section 5.3). Such concerns about students implied that participant teachers believed that part of their teaching role was to develop students' intrinsic motivation to learn English. Following their teaching beliefs, participant teachers were concerned that biased gender representation did not facilitate their teaching beliefs in developing students' intrinsic motivation.

Apart from the biased representation of gender in the series, the ELI instructional policy also hindered participant teachers' from achieving their teaching beliefs in developing students' intrinsic motivation. As described in chapter 1 (section 1.5.4.2), the duration of the ELI module is seven weeks, at the rate of 18 hours per week. The final examination is scheduled during the seventh week, and is based on the contents of the textbooks. Also, using the *English Unlimited* series is mandatory since the ELI issues an annual pacing guide with a weekly plan of units from the textbook to be covered, so participant teachers have to report the covered units at the end of every week. Such an institutional policy mandated participant teachers to adopt the role of textbook transmitters. O'Connor (2008) argues that institutional policies often marginalize and repress teachers' cognition and actions. Following O'Connor (2008), the data showed a discrepancy between the participant teachers' cognition and the ELI instructional policy. Despite their teaching beliefs and perceptions toward the series, all of the participant teachers adhered to the ELI instructional policy and used the *English Unlimited* series as the main teaching resource. Participant teachers followed the contents inside the textbook page by page, and exercise by exercise. They fully relied on images inside the textbooks to convey lexical meanings in the lesson.

To shed light on how the ELI instructional policy shaped participant teachers' professional identity, it is vital to explore Hanan's teaching practices before joining the ELI. As stated previously in chapter 3, section (3.5.2.1), almost all of the participants had more than ten years of teaching experience at the ELI. One participant, Hanan, joined the ELI two years

ago. Before joining the ELI, Hanan had taught general English language classes at public high schools in SA for ten years. According to Hanan, teachers have the choice of developing their own teaching materials in high schools, so Hanan described one of her classes:

"I care for writing, and I wish one of my students would be a writer someday. So, I tried to open doors for students. I remember that we had a lesson about Shakespeare. So I remember bringing a stack of books by female novelists, like Charlotte Bronte's Jane Eyre. So, I brought my own books, and I told students to bring books. We talked about authors and at the end we talked about the possibility that they [the students] could write novels. Especially at that time girls started to write in web forums." (Hanan, 358–63)

This incident displayed Hanan's teaching beliefs. Hanan's initiative of encouraging students to write stems from her belief that students learn best when they are intrinsically motivated. She believed that students can be motivated to learn English if they see the value of writing and the possibility of turning writing into a profession. Also, Hanan's words *"I tried to open doors"* implies that she saw her teaching as a way to empower female student. Shrewsbury (1987) emphasized empowerment as one central concept of feminist pedagogy. Empowering students is a mean to maintain students' self, find their own voices, discover autonomous subjectivities, and create a sisterly solidarity (Shrewsbury, 1987). Following this belief, Hanan believed in creating a motivating and supportive classroom environment which empowers female students. Consequently, she believed that bringing female novelists would inspire female students to find their own voices and express their thoughts by writing.

As stated previously, the ELI promoted only one manner of teaching which is being a textbook transmitter. Researchers (e.g. Cross & Hong, 2009; Kelchtermans et al., 2009) have shown that teachers differ in their views, and do not constitute a monolithic block with the same attitudes, educational philosophy, values, or orientations towards the professional, pedagogical, and organizational aspects of their work. Therefore, "uniform policies threaten the professional identities of numerous teachers, and thereby make the profession less attractive for many"(Kelchtermans et al., 2009, p. 240). Despite Hanan's teaching beliefs and past experience as an empowering teacher at high school, the ELI instructional policy played a vital role in hindering her from transferring her own beliefs about teaching into the ELI classroom. Hanan described her teaching at the ELI:

"I followed the pacing page by page, and it was intimidating because they send you an email, and then they send you (you have to do this and you have to do that), and it is hard to keep up with the emails." (Hanan, 151–4).

Flores and Day (2006) argue that despite the strong connections between teacher's cognition and sense of professional identity, it was found that in most if not all cases, teachers' practices were mediated by context. Thus, the above excerpt shows that the ELI imposed the

teaching role of textbook transmitter on Hanan. This role along with the changes in the working conditions deeply affected Hanan's teaching practices and emotional experience. She experienced anxiety as she struggled to cope with conflicting professional identity scenarios; i.e. her own and the one promoted by the ELI.

More importantly, Dula gave a detailed description of the ELI teaching role of textbook transmitter.

"Mostly we focus on the book because we have a very limited time frame and we have to cover exactly what we are told to cover. We can't modify the curriculum. We can't skip pages if they are not skipped, and we can't add pages if they are not there." (Dula, 101–4).

Dula's statement implied that the role of a textbook transmitter imposed by the ELI muted teachers and prevented them from transferring their teaching cognition into practice. Furthermore, Dula's repeated statements *"we can't"* show feelings of powerlessness in the sense that ELI teachers are not in full control of the processes and tasks they should be responsible for as teachers. This means that participants' working conditions are to a large extent imposed on them; they work within particular frameworks and regulations.

The imposed teaching role of textbook transmitter generated distressed feelings for teachers. For example, Hanan's intimidation, mentioned above, developed into frustration when she shared her feelings towards the instructional role of textbook transmitter. According to her, the ELI mandated instructional role made her feel silenced like *"a robot"*. Sutton (2007) stated that negative emotions often reduce teachers' efficacy. Given this, Hanan's frustration caused her a sense of powerlessness in accomplishing her teaching goals. She expressed her powerlessness in teaching when she described:

"I feel like we are robots, and we are programmed to do something in the ELI. It is just you have to follow the rules… there is not much freedom except with the way you communicate with the students." (Hanan, 127–9; 135).

Comparing Hanan's two snapshots, it is clear that Hanan's ELI teaching experience is different from her teaching years at high school. Hanan's excerpt indicates high levels of emotionality. Her sense of powerlessness is clear. Also, her words reveal the pain she feels in having to carry out teaching responsibilities resulting from the mandated ELI measures. Many studies concerning EFL teachers' professional identity (e.g. Galloway et al., 1986; Mortimore et al., 1988; Pollard, 1987; Rutter et al., 1979; Voinea & Pălăşan, 2014; Woods et al., 1997; Y. Xu, 2013; Zembylas, 2003a) assert that the institutional polices along with its internal dynamics and organization either enable or constrain the teachers' agency, sense of commitment, sense of belonging, and motivation, which all directly shape the teachers'

professional identity. Following this line of research Hanan's words *"we are programmed"* highlights that she lost her motivation in teaching, sense of autonomy, agency, and professional self as a result of the ELI policy.

Regarding participants' treatment of gendered images in the classroom, it is important to explore Dula and Suha's reported classroom practices. As a result of the imposed instructional role of textbook transmitter by the ELI, Dula and Suha focused only on the language part when dealing with gendered images. They viewed themselves as language teachers; so they focused on the language aim of the textbook, considered the image as a teaching aid, and avoided discussing the gendered images in the classroom. For instance, when I asked Dula how she dealt with the second image in page 6 of the beginner textbook (see 0Appendix F), she replied:

"I talked about the academic part without stressing the fact that the females are chatting and everyone else is working... I just discussed the pictures as vocabulary exercise or listening exercise" (Dula, 191–2; 188).

Similar to Dula, Suha also avoided discussing gendered images in the classroom. She shared her reason for avoiding discussing gendered images.

"Interviewer: have you ever discussed these kinds of images with students?

Suha: No, not really ... because I do not want to focus on something that would lead to other discussions... Otherwise the topics will be related to society and against some of the rules...So it is not my place to discuss these things with students. I think I should not do that in the classroom," (Suha , 212–16).

Suha's comment shows that she viewed the main aim of the ELI classroom is teaching language. Her response makes explicit that her professional obligation to students is to deliver the curriculum. As a result, she considered discussing gender related issues as a distraction which should be avoided.

Dula and Suha's above reported classroom practice may indicate a contradiction in their professional identity. Both participant delivered the biased contents of the series in their classroom regardless of their views that gendered contents may affect students' motivation towards learning (discussed in sections 5.3 and 5.4). Such reported classroom practices may indicate that participants changed their beliefs in the role of students' motivation. However, their aspirations show otherwise. Dula and Suha's aspirations confirm that the ELI limited their teaching practices. As stated in chapter 3, I created an educational imaginary situation for the participant teachers in order to reflect on their teaching cognition, perceptions about the gender representation in the *English Unlimited* series, and current teaching practices. In

order to create an educational imaginary situation, I showed teachers an adapted version of page 6 of the beginner textbook (Appendix F). The gender-balanced images in the adapted page enabled teachers to envision their professional identity in advance while reflecting on their current practice. Reflecting on the adapted page, Dula and Suha demonstrated a need to generate students' intrinsic motivation. Intrinsic motivation, in this study, is defined as the extent to which the student works or strives to learn the language for its own sake in order to experience the satisfaction experienced in this activity (Dörnyei, 2001) (discussed in section 2.3.3).

"I would definitely feel very comfortable teaching the other [adapted] page. I can inspire my students like do you play sports? Because the students are playing sports. Looking at the first picture, I would tell them [the students], one day you will be a successful woman working in a company, or a bank, and have to prepare for a meeting, which would motivate them [the students] to learn the vocabulary that they may use one day"(Dula, 257–61).

"When you talk about yourself, and give examples about women it is exciting because most of the discussions in the classroom include men…In classrooms if we talk about women, it will excite the students and make them more enthusiastic to learn and speak about themselves. ...because they [the textbook topics] are related directly to them." (Suha , 288–9, 317;290–1; 295).

The above excerpts displayed that Dula and Suha's aspirations stemmed from their current teaching experiences at the ELI. Their comments appeared to be highlighting areas that had been problematic or challenging for them. Their aspirations indicated a belief that one of the key aspects to successful language learning is intrinsic motivation. Following this belief, Dula and Suha believed that part of their teaching role was to generate students' intrinsic motivation to learn English. Thus, they foresaw the adapted page as a great aid for them to fulfil their teaching role. Words; such as, *"inspire"*, and *"make students enthusiastic"* expressed that both participants strived to be the kind of teachers who inspire, motivate, and engage students in learning. Dula's words *"one day you will be a successful woman"* imply that she did not see her teaching as a way to only motivate, but to empower her female student as well. Considering Dula and Suha's serious desire to motivate students to learn, I argue that the ELI limited participant teachers from achieving their teaching aims and cognition. In fact, the influence of workplace plays a key role in shaping teachers' classroom practices (Flores & Day, 2006; Maclure, 1993). Therefore, participants' reported classroom practices can be viewed as strategy to cope with the ELI context rather than a change in their teaching belief. Such institutional boundaries demand teachers to negotiate between their cognition, emotions, and the context, and exert their energy into what they see as important (Duff & Uchida, 1997). Given this, Dula and Suha's avoidance of discussing gendered

images is not a sign of inconsistency between their teaching cognition and practice, but rather a sign of professional identity negotiation.

Furthermore, researchers (e.g. Barkhuizen, 2017; Stronach et al., 2007) stated that teachers' professional identity is a mediation between inside the teacher and the outside sociocultural, and educational context (discussed in section 2.3.4). This implies that even under rigid institutional rules; such as the ELI, teachers possess a level of agency to make choices about their teaching practices within a given context. Hence, Sulaf shared a different experience when dealing with gendered images from the series in the classroom. Her treatment of gendered images was a mediation between her emotions, care for students, teaching beliefs, and ELI policy. Regarding Sulaf's emotions, Sulaf felt frustrated by the gendered images in the series, as stated previously in section 5.4. Her frustration stemmed from feelings of inferiority on a sociocultural level. She implied that the patriarchal discourse in SA during the 1990s made the gendered images in the series feel immanent and personal to her. Kelchtermans and Ballet (2002) and Maclure (1993) advocated that teachers' values and emotions function as a rationale for their professional actions. Thus, Sulaf's vulnerability toward the gendered images made her adopt the role of a motivator to students. She explains:

"...I am happy that we [Saudis] are starting a new era. So I can tell students real things. If I say this is your era, your age, your time, there is a bright future in front of you; I mean it and it is real… it was impossible to us to achieve many things. But now it is different, and I do not want my students to think of these representations in the textbooks" (Sulaf,280-2; 284–6).

The above excerpt highlights Sulaf's care for her students. O'Connor (2008) states that teachers' emotions and beliefs about their role in caring for students form a crucial part of their professional identity. Following O'Connor's statement, Sulaf's vulnerability, which was reflected in her words *"it was impossible to us to achieve many things"*, shaped her decision in empowering female students. More importantly, Sulaf's empowering words to students reflects characteristics of feminist pedagogy. One of the aims of feminist pedagogy is to enhance students' self-esteem by the implicit recognition that they are sufficiently competent to play a role in society and are able to be change agents (Shrewsbury, 1987). Thus, it can be argued that Sulaf positioned herself professionally as a teacher who wants to empower female students. She tried to empower her students by highlighting their competence and the future possibilities for them. Following her own beliefs about her teaching role, she felt that the gendered images may affect her students' aspirations and goals. Numerous studies (e.g. Amare, 2007; Good et al., 2010; Mukundan & Nimehchisalem, 2008) confirmed Sulaf's concern that biased gender representation in

textbooks could negatively affect learners' comprehension of the textbooks, as well as their academic and career choices, understanding of social equality, and development of behaviour, and self-esteem. As a result of the ELI pressure and the prescribed pacing guide, Sulaf could not design gender-balanced classroom materials. However, she personalized the gendered images in the series by asking students to speak about themselves.

"I asked students, so we did not look at the pictures. I do not want these pictures to stick in the students' minds, or to give them a certain way to follow, and whenever a student gives me a good example, I always love to give more time to this student to explain her example." (Sulaf, 266–9).

To further explain her method of personalizing gendered images to students, Sulaf discussed page 90 of the *English Unlimited* elementary textbook (mentioned previously in 5.3, Image 5.1). The topic of the page was *At the airport*. The page introduced six images of male characters at different sections of the airport.

 "What I like to do as a teacher is to give students examples and we talk about females: what if you go to the airport? If you are standing in front of the baggage claim? I let students imagine the images as if they are the character" (Sulaf, 206–8).

The above two excerpts reflects Sulaf's view of feminist pedagogy. As stated previously the *English Unlimited* series marginalized female characters (section 4.3.3). Since Sulaf positioned herself as a feminist teacher who aim to empower her students, she decided to grant female students a voice by personalizing the gendered images. By that, Sulaf created a room for female students to speak for themselves, highlight women experiences, and connect to contents in the series.

Sulaf's reported classroom practice revealed her strong agency; while other participants gave up by adopting the role of textbook transmitter, Sulaf did not. As defined in 2.3.4, teachers' agency refers to the actions teachers do, the choices teachers make, and the stances teachers take that affect their work and their professional identity (Imants & Wal, 2020). Thus, Sulaf's reported classroom decision was a mediation between four aspects: her perceptions about the gendered images in the series, feelings about the patriarchal discourses in the series, teaching beliefs, and the ELI instructional policy. Zembylas (2003a) stated that the connection between teachers' identity and emotion is a result of agency. More important, a teacher's agency is determined by that teacher's ability to reflect on her/his professional action (Zembylas, 2003a). Hence, Sulaf's frustration toward the patriarchal discourses in the series enabled her to develop and sustain a professional identity that reflectively resist the gendered images. This infers that teachers' emotions can become the means for resisting the normalized patriarchal discourses in an institution.

In brief, the data highlighted a discrepancy between the participant teachers' cognition about teaching, perceptions about the patriarchal discourses in the series, and the ELI instructional policy. Participant teachers believed that part of their teaching role was to develop students' intrinsic motivation to learn English. Following their teaching beliefs, participant teachers were concerned that biased gender representation in the series along with the ELI instructional policy did not facilitate their teaching beliefs in developing students' intrinsic motivation. Qualitative data showed that the ELI promoted one manner of teaching which is being a textbook transmitter. Such an imposed role by the ELI muted teachers and prevented them from transferring their teaching cognition into practice. ELI participant teachers shared their concerns that they are not in full control of the teaching processes and tasks. In consequence, participant teachers showed feelings of powerlessness, demotivation in teaching, and conflicting professional identity. As a result of the imposed instructional role of textbook transmitter, some participants focused only on the language part when dealing with gendered images. They viewed themselves as language teachers; so they considered the images in the textbooks as a teaching aid, and avoided discussing the gendered images in the classroom. However, the data from the interviews showed that even under rigid institutional rules; such as the ELI, teachers possess a level of agency to make choices about their teaching practices within a given context. Hence, one participant, named Sulaf, shared a different experience when dealing with gendered images. Sualf's vulnerability toward the gendered images made her feel that the gendered images may affect her students' aspirations and goals. Therefore, she positioned herself professionally as a feminist teacher, and tried to empower her students. Following her own beliefs about her teaching role, Sulaf personalized the gendered images in the series by creating a room for female students to speak for themselves, highlight women experiences, and connect to contents in the series.

5.6 Conclusion

This chapter detailed the thematic analysis of the EFL teachers' professional identity. The analysis found the following major findings related to how the teachers negotiated their professional identity in relation to the gender representation in the series. The findings highlighted a discrepancy between the participant teachers' cognition about teaching, perceptions about the patriarchal discourses in the series, and the ELI instructional policy. The participants experienced tension between their teaching beliefs and the ELI context. They believed that the biased gender representation in the series demotivates female students' intrinsic motivation. Despite their teaching cognition, the ELI instructional policy

dictates teachers to teach contents of the series. Such a discrepancy mandated teachers to negotiate between different dimensions of their professional identity. In relation to teachers' cognition, the findings showed that the participant teachers were fully aware of the gender representation in the *English Unlimited* series. They perceived the series as biased toward the representation of gender. Consequently, the participant teachers shared their concerns that the gendered images would demotivate their students from learning English. Such concerns reflected the participants' belief that students learn best when they are intrinsically motivated. Participants explicitly explained that students can be motivated to learn English if the contents were gender-balanced and relate to female students' lives. Despite their perceptions about the series, participant teachers experienced a struggle to express their emotions toward the patriarchal discourses in the series. They provided conflicting statements when I asked them about their feelings towards the gendered images. In their cover-up statement, teachers portrayed themselves as invulnerable professionals by emphasizing their concerns about the effect of gendered images on students. Their unuttered words, however, revealed that their frustration with the gendered images stemmed from their feelings of inferiority on a sociocultural and institutional level. Furthermore, the ELI instructional policy played a vital role in shaping teachers' professional identity. The ELI promoted only one manner of teaching which is being a textbook transmitter. Such a policy resulted a discrepancy between the participant teachers' cognition about teaching, perceptions about the patriarchal discourses in the series, and the ELI instructional policy. This discrepancy enforced teachers to negotiate aspects of their professional identity. Such negotiation was reflected in the teachers' classroom practices. Participants' reported classroom practices were a mediation between the dimensions of context, emotions, and cognition. The data revealed that some participants avoided discussing the gendered images and focused on the language part of the image, while others overlooked the gendered images, and created a context for students to discuss instead.

Chapter 6   Discussion

6.1   Introduction

This chapter discusses the key research findings presented in chapters 4 and 5, and relate the findings to previous research. As stated previously in chapter 3 (section 3.3), data were collected in two phases. As a consequence, the findings from the two phases were combined and analysed at the interpretation stage to help me make inferences and answer the main research question: How do Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks? The chapter is divided into two parts. The first part (6.2) interprets the results related to gender representation in *English Unlimited* series, which were presented in chapter 4. The second part (6.3) provides detailed interpretations of the data, presented in chapter 5, concerning Saudi female EFL teachers' negotiation of their professional identity.

6.2   Gender representation in *English Unlimited* series

This section discusses the main findings of the first research question: How is gender represented in EFL textbooks that are specifically designed for the Saudi market? To answer this question, I used the principles of Fairclough's (2014) framework in the CDA of the images of the *English Unlimited Special Edition* series published by Cambridge University Press (see chapter 3, section 3.5.1.2). The results obtained from the CDA were presented in chapter 4. In what follows, I will first provide a summary of the key findings with respect to the research question, then I will discuss the findings in more details and relate to the international literature.

The CDA from phase I showed that the *English Unlimited* series was biased in terms of gender representation. The series systematically privileged men as a social group, and disadvantaged, excluded, and disempowered women as a social group. On one hand, the series overrepresented male characters in 75% of the images, and explicitly detailed the life of male characters in various aspects of life, such as studying, working, relaxing, and playing sports (see section 4.3.1 and 4.3.2). On the other hand, the series represented female characters as motionless, silent, and excluded from work settings (see sections 4.3.3,4.3.2.1 4.3.3, and 4.4.1). Such a representation of female characters objectified women promoted the ideology that men are superior to women.

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In chapter 2 section (2.2.2.1), I discussed that beliefs about masculinities and femininities are socially constructed depending on different contexts, cultures and eras (Norton & Pavlenko, 2004). Consequently, powerful discourses of masculinity and femininity construct roles, behaviours, activities, and attributes that a given society considers appropriate for men and women (Butler, 2011; Sunderland, 2004). Following this, I stated that textbooks are political documents which are governed by the macro context in which they are developed (see section 2.2.2.1). In consequence, EFL textbooks are not ideologically neutral practices; they are located within complex webs of political and historical contexts and sociolinguistic practices (Gray, 2013; Mohamed, 2014; Rahimi & Riasati, 2011; vanDijk, 2001). Hence, the contents of the *English Unlimited* series were specifically appropriated for the Saudi context (see chapter 3, section 3.5.1.1). Given this, the following section discusses how the gender representation in the series was appropriated to suit the Saudi context.

6.2.1   Gender appropriacy

The relationship between discourse and the society is dialectical, in which discourse constitutes, and is constituted by, social situations, institutions and structures (Fairclough, 2014). In chapter 1, section 1.5.1, I explained that the discourse of modesty is highly promoted in national institutions and policies in SA. As clarified earlier, modesty in Islam includes a behavioural aspect for both men and women (Siraj, 2011). The behavioural aspect mandates that men should lower their gaze in the presence of a woman, while women should cover certain parts of their body, and mind the tone of their voice in the presence of men (Akou, 2010; Quamar, 2016). Following the belief in modesty, discourses of gender segregation and modest clothing are highly promoted through Saudi public policies at schools, colleges, universities, offices, banks, and hospitals (Al-Rashed, 2013; Al-Sudairy, 2017; Le Renard, 2008; Meijer, 2010; Quamar, 2016; Yamani, 1996). Regarding the educational sector, for example, universities and schools are segregated where men and women have separate campuses and departments (see section 1.5.4). Given this, I explained in chapter 2, section 2.2.2.1 that textbooks are cultural artefact which contribute in shaping and transmitting ideologies (Gray, 2013; Mohamed, 2014; Rahimi & Riasati, 2011; vanDijk, 2001). In other words, they are ideologies embedded in curriculum. At the same time, textbooks are commodities which are designed and produced for commercial reasons (Gray, 2013). In addition to the pedagogical goal, the need to maximise the ELT textbooks' sales, satisfy shareholders, and achieve corporate goals may have direct impact on the design of ELT textbooks (Gray, 2013).

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Following the above line of argument, the data showed in chapter 3, section 3.5.1.1 that the series has been modified from the international version to suit the Saudi Arabian market. Sunderland (2000a) adds that representation of gender in textbooks is often done with a level of intentionality. This means that textbook authors have a pool of possible choices when selecting what to include or exclude in the representation. In an attempt to respond to the discourses of modesty at the Saudi market, the images of women in the series have been adapted for reasons of appropriacy. Therefore, unlike the *English Unlimited* international version, female characters in the *English Unlimited* special edition series were dressed in Hijab and segregated from male characters (see Chapter 3, section 3.5.1.1 for a contrast between international and special edition). Following the Islamic dress code, female characters wore loose full-sleeved dresses that covered their bodies from head to toes except the face. Their hair and neck were covered with either Hijab or a hat. The modest fashion style of female characters implies that the series attempted to avoid any provocation in the single images of female characters. However, the sheer number of images depicting female characters posing and smiling to the readers objectified women in which the appearance of the female body is emphasized (see Image 4.2). As discussed earlier in chapter 4 section (4.3.2.1), the series introduced female characters as silent and motionless. They were also posing and smiling to the reader even in work settings in the series. They wore colourful dresses at work setting. For example, Sampaguita Villanuva wore a pink uniform when she drove her taxi (see Image 4.5); while Dr. Nina and Bev wore red head scarfs at the hospital (see Image 4.11). Hence, female characters' posture and way of dress were unrealistic, have little relevance to the context of the image, and closer to a magazine photo. Such a representation highlights the body and ignores the human quality in the female characters. In other words, women in the textbook were skinny, beautiful, and smiling, instead of intelligent, smart human beings. In contrast, the human side were emphasized in male characters. Male characters wore neutral colours at work; they were multitasking and absorbed in preforming their work. Their facial expressions were stern, and their eyes were fixed on the work (see Image 4.10). Such a representation highlights the human values, e.g. dedication, in male characters. The contrast between male and female body language suggests that female characters were appreciated for their body appearance rather than their human characteristics (see section 4.4.1). This means that that women's bodies are shown as objects, rather than as a person in the series. Thus, I would argue that the series dehumanized the female characters, and turned them into objects of visual pleasure. As stated in the literature review chapter, researchers such as; Bernard et al. (2012) and Gervais et al. (2012; 2012) defined objectification as reducing a person to a body and treating her/him as an

object. Fasoli et al. (2018) and Bernard and Wollast (2019) argue that posture suggestiveness causes people to see women as objects, and to cognitively appraise them in a manner similar to the way ordinary objects are appraised. Considering Gray's (2013) view of commercialized textbooks, the *English Unlimited* the series included woman as an attention getting stratagem when her presence adds little but decoration to the product being sold. In fact, an image with attractive female can certainly create a positive feeling for both male and female audience. Such images are appealing to women who look up to them, and also to men who admire them (Ward, 2016). Many studies (e.g. Daniels & Wartena, 2011; Gurung & Chrouser, 2007; Heflick & Goldenberg, 2009; Holland & Haslam, 2013) reported that images with attractive women do not only sell products, but also sell a specific idea of the value and role of women as subordinate and submissive objects for the use of men. Interestingly, the female objectification in images has not been reported in the literature of gender representation in EFL textbooks. However, female objectification in images has been reported in gender and media studies since the 1970s (Ward, 2016). Research has shown that the objectification of women in mass media has created a stereotype of women as less competent and intelligent, less agentic, less moral, less human, and lacking mind (Daniels & Wartena, 2011; Gurung & Chrouser, 2007; Heflick & Goldenberg, 2009; Holland & Haslam, 2013).

Moreover, the publishers also tried to adapt the series to fit the Saudi market by segregating male and female images (see 3.5.1.1). The findings in Chapter 4 displayed that the series only presented a small number of 21 mixed-gender images in family contexts (section 4.3.1). The rest of the images (a number of 314) were single images of male or female only images. The mixed-gender images in the special edition series could be an attempt to respond to the segregation policy in SA (discussed in chapter 1 section 1.5.1). As was discussed in chapter 1, public sectors, such as schools, banks, and companies, are segregated in SA. As a result, the segregation policy in reality limited the mixed-gender images in the special edition series to family gatherings and outings. Despite the publishers' attempt to customize the series to the Saudi context, the segregation of male and female characters in the images created a gender binary in the series. The gender binary gave the impression that men and women have separate, and sometimes opposite, worlds. Moreover, in the segregated images, the gender binary was strengthened in the exclusive settings offered to men and women. Men were represented in various jobs (4.3.2.1) and playing different kinds of sports, while women were excluded from these settings. Conversely, women were mostly represented shopping (4.3.2.3), and men were excluded from this setting. Such a gender exclusion gives the

impression that work and sports are men's world, and shopping centres are women's world. The gender binary resulted the construction of opposite stereotypical masculine and feminine traits in the series. For example, men are hard-working, so women must be indolent. This perspective shapes gender roles which dictates that men must act masculine and women must act feminine. The problem, though, is that femininity and masculinity do not describe most people as they actually are. More discussion of the gender stereotypical roles will be further explored in the next section (6.2.2).

Hence, I discussed in the above paragraphs that the *English Unlimited* series have been customized by the publishers in order to suit the Saudi Arabian market. Women, in the series, were segregated from men, and dressed in hijab following the discourses of modesty and segregation policy in SA. In spite of that, the adapted series resulted a gender binary between men and women. Such a binary implied that men and women are different kinds of people, if not opposite. Also, the female characters were objectified even though they wore Hijab. Gray (2013) argues that ELT publishers provide textbooks writers with guidelines of certain contents to avoid. Indeed, the publishers' guidelines are different from one context to another, but the list of proscribed topics includes: sex, narcotics, politics, alcohol, religion, and pork, as a rule of thumb (Gray, 2013). The publisher's guidelines are out of the scope of this research, however, contrasting the international edition of the *English Unlimited* to the special edition (see chapter 3, section 3.5.1.1), it is clear that the publishers were instructed to segregate the two genders and dress female characters in Hijab. Also, the literature of studies conducted in SA supports this assumption. In fact, the segregation between the two genders and the female fashion style in EFL textbooks was only reported from studies conducted in SA. For example, Sulaimani and Elyas (2018) explored images of the *New Headway Plus* series specifically designed for SA, and published by Oxford University Press. Similar to the results of this study, the results revealed that female character were fully covered from head to toes. They wore modest clothing covering their hair with either Hijab or hats. Also, the data showed that mixed-gender images were limited to family contexts. The series only introduced 21 mixed-gender images, while the number of single images was 426. The gender segregation was not limited to images of EFL textbooks in SA, Sulaimani (2017) highlighted that mixed-gender conversations were also low. The researcher investigated listening conversations in the beginner textbook of an EFL series specifically designed for SA, and published by Cambridge University Press. The analysis showed that mixed-gender conversations comprised 36.76% of the textbook. More than that, the relationship between the two genders in the mixed- gender conversations were strictly in

terms of secretary and client, interviewer and interviewee, waiter and customer, and passenger and assistant.

6.2.2   Gender inclusivity

In addition to appropriating the women representation according to the discourse of modesty in SA, the series avoided depicting women in stereotypical household-related roles. Such an avoidance could be a response to the current standard of gender inclusivity in EFL textbooks. As explained in chapter 2, section 2.2.2.2, many government bodies in various countries around the world started giving attention to gender equality in education. Such an attention was in response to the UNESCO global movement Education for All in 2000 (UNESCO, 2015). Consequently, many government boards and international organizations started to pay attention to the gender representation in textbooks as part of the process towards gender equality in education (Blumberg, 2015). Such a movement had a direct impact on the EFL course books design. For instance, some studies reported (e.g. M. Cook, 2015; Healy, 2009; J. F. K. Lee, 2014; J. F. K. Lee & Collins, 2008; Yang, 2011) improvement in the frequency of female visibility in EFL textbooks. Gray (2013) highlights that publishers in the UK are typified by regimes of inclusivity whereby women, in particular, require non-stereotypical representation. Following the inclusivity standard, the Cambridge University Press avoided representing women, in the *English Unlimited* series, in the three 'Cs' cooking, cleaning and child rearing. This contradicts previous results in the literature which reported the representation of women in a stereotypical way. For example, the findings of Ullah and Skelton (2013), Barton and Sakwa (2012), and Mkuchu (2004) conveyed that women were mainly represented indoors, doing household chores, and dominating the kitchen. The *English Unlimited* avoidance of representing female characters doing household chores may suggest a level of awareness toward gender representation in EFL textbooks. However, the results of the CDA offer compelling evidence of gender stereotype in the series.

The data in chapter 4 showed that female characters were represented as financially dependent. The exclusion of women from work settings, their limited range of jobs (section 4.3.2), lack of professional voice (section 4.4.2), and careless body language at work (section 4.4.1) implied that work settings, regardless of the job type, are male specific. As a result, the series created the stereotypical gender role that male characters are the only ones working, and in consequence they are the breadwinners.

To understand the stereotypical gender role of men as breadwinners, I refer to Chapter 4, sections (4.3.1) and (**Error! Reference source not found.**). Referring to section (4.3.2.2),

a significant number of images portrayed male characters in management and academic positions in all the textbooks of the series (see Image 4.3). In these images, male characters were represented in various professional situations; such as, working at their offices, working in labs, holding meetings, and travelling for work. Moreover, only male characters were introduced as professional athletes throughout the series (see Image 4.4). They were portrayed working in a wide range of sports; such as, as footballers, wrestlers, camel racers, and bikers. The monopoly of male characters over positions of authority normalised the hegemonic masculinity at work. It communicated the message that men are superior, preferable, and of greater value at work than women. In other words, the marginalization of women at work settings strengthened the role of men as breadwinners. The CDA in chapter 4, section (4.3.2.2) displayed that only five images in the series depicted female characters working. In these five images, female characters were never presented in a managerial position. In fact, female characters were represented as leisurely people who do not take work seriously (section 4.4.1). For example, Nina and Bev, two female doctors, were discussing an episode of their favourite TV program rather than working (see Image 4.11). Their unprofessional attitude implied that work, for them, is a social activity rather than a source of income. Also, the representation of Saudi women reinforced the view that women are financially dependent in the series. A total number of 19 images introduced Saudi characters socializing, shopping, relaxing, chatting with friends, or spending time with their families (see Image 4.8). These characters were never presented as professionals. Such a representation of unprofessional women in the series reflected a certain class of women with a wealthy lifestyle, where the man is the provider. Limiting the representation of female characters to a certain class constructed discourses of sexism and class. On one hand, the series introduced discourses of gender binary. It constructed gender as a fixed category in which femininity was associated with consumption, passivity, dependency, and luxury, while masculinity was related with power, independence, provision, and production. These gender stereotypes constructed discourses which sustain a patriarchal social order in the series. The stereotypes associated with femininity naturalize the subordinate position in which women are silenced, disempowered, and have no control over their lives. Many researchers (e.g. R. J. Cook & Cusack, 2010; Golombok & Fivush, 1994; Hall, 2012; Mustapha & Mills, 2015) assert that stereotypes reinforce differences between people, and represent these differences as natural. On the other hand, the series communicates a homogeneous view about women as a social category. The representation of women socializing in the series reflected only a class of wealthy women where the man is the breadwinner. This suggests that all women, as a social category, belong to a privileged class.

Chapter 6

Crenshaw (2005)argues that a one size fits all approach to addressing discrimination against women is based on an incorrect assumption of sameness. Such a view treat all who belong to a particular social category as sharing equally the particular natural attributes of that category. Following Crenshaw (2005), the homogeny in the series marginalizes the experiences of women from different classes. For example, the representation of the two hard working women in section (4.3.2.2), Sampaguita Villanuva and Ayda Al-Qurneh were considered as anomalous. Therefore, the series marginalized their successful experiences in the reading passages. The series overshadowed Al-Qurneh by focusing on the loan company, while the passage about Villanuva tells the story of a customer who forgot her bag in Villanuva's taxi.

Hence, I argued at the beginning of this section that many publishers started to pay particular attention to introduce an inclusive representation of gender, whereby women, in particular, require non-stereotypical representation (Gray, 2013). However, the above discussion showed that women were stereotypically represented in the three 'Ss' smiling, shopping, and socialising, rather than the three 'Cs' cooking, cleaning and child rearing. This means that the female stereotypes were not obliterated from the series; they were merely exchanged. More importantly, producing a gender balanced EFL textbook does not mean mentioning female characters occasionally. The above paragraphs revealed that the series only mentioned female characters, but the female, experiences, and views were stereotypical and marginalized. The tokenistic representation of women implies that the publishers only included female characters in order to cross the inclusivity standard off their to-do list. In fact, many studies (e.g. Emilia et al., 2017; Khurshid et al., 2010; Mattu & Hussain, 2003; Mirza, 2004) reported that gender stereotypes still prevalent in EFL textbooks. Consequently, the gender role of men as breadwinners found in this study is consistent with the international literature on gender representation in EFL textbooks. For example, the results of Bag and Bayyurt (2015) and Ullah and Skelton (2013) showed that locally designed EFL textbooks depict male characters as breadwinners. Using content analysis, both studies investigated proper names, pronouns, images, and texts to investigate gender representation in textbooks. The results of Bag and Bayyurt (2015) showed that male characters were represented as leaders of the house and responsible for the expenses of the household in locally designed EFL textbooks in Turkey. Also, the authors gave examples of female financial dependency, for example, a woman asking her husband's permission to buy a new coat. Ullah and Skelton (2013) also reported that locally designed EFL textbooks in Pakistan vividly demonstrate men owning the house, giving cash to children for their school

expense, and taking children out for their shopping. Also, the male hegemony in sports found in this study was highlighted in many studies exploring gender representation in EFL textbooks. For example, Ahmad and Shah (2011) and Ullah and Skelton (2013) assert that there is a typical pattern governing the activities ascribed to both genders in EFL textbooks in Pakistan. Also, the findings of Kuruvilla and Thasniya (2015) showed that sports and physical strength were mainly attributed to male characters in EFL textbooks in India. Male characters were depicted swimming, climbing trees, farming, and fishing. Conversely, female characters were mainly represented in stereotypical activities such as, plucking flowers and washing clothes. More importantly, the stereotypical masculine and feminine personality traits found in this study are hardly distinguishable from the literature on gender representation in EFL textbooks. Sulaimani and Elyas (2018) reported stereotypical traits of men and women in an EFL series specifically designed for Saudi Arabia, and published by Oxford University Press. Their results tie well with this study when showing that men were represented as busy professionals, while women were relaxing. The researchers highlighted an image of Elliot Maddox and his sister Lois Maddox. According to Sulaimani and Elyas (2018), the series introduced eight images of the millionaire businessman working. Unlike her brother, Lois was introduced in a reading passage entitled "Lois Maddox: The writer fills her day with work, walks, and friends" (Sulaimani & Elyas, 2018, p. 68). The results of Ahmad and Shah (2019) also revealed stereotypical masculine and feminine personality traits in textbooks in Pakistan. The study showed that all the positive personality traits were assigned to male characters. They were represented as hard workers, professionals, reformers, and saviours, whereas, females were shown to be restricted to household chores. Similarly, the findings of Yasin et al. (2012) showed that only male characters were represented as hard-working students in textbooks in Malaysia. The sample textbooks introduced many images of mixed-gender classrooms. In these images, female characters were depicted in marginal roles. Male characters, in contrast, were the ones who ask questions, and know the correct answers in the classroom discussions. They were depicted as assertive, intellectual, apt at decision-making, and taking leadership roles.

Finally, the *English Unlimited* series failed to introduce an inclusive representation of women. Despite the current women's empowerment discourse in Saudi Arabia, the series represented one type of discourse about women. I argued in chapter 2, section 2.2.2.1 that EFL textbook writers think, compose, and produce contents through culture-specific lenses that reflect the writers' mental representations about the world. The above paragraphs showed that Saudi women, in particular, were discriminated based on class and gender in

the series. They were depicted living a luxurious lifestyle as if wives of wealthy Sheikhs. In addition to that, they were anonymous, mute, financially dependent, and disempowered. Consequently, the experiences of the majority of Saudi women were concealed. Such a representation does not reflect the current diverse and autonomous reality of Saudi women. The absence of working female characters in the series does not reflect the current reality of female employment in Saudi Arabia. As discussed in chapter 1, section (1.5), Saudi women have been in the education workforce since the 1960s. More importantly, they have been expanding their participation into a wider career range, including professions such as doctors, nurses, businesswomen, lawyers, civil servants, immigration officers, managers, and teachers. In my opinion, the series represented a radical patriarchal discourse which is fairly different from the reality of SA. Such a discourse reflects a limited knowledge and stereotypical ideas from the publishers' side about SA. Considering the current status of women in SA, it is clear that the kind of information and knowledge which the CUP publishers based the representation upon were derived from an imaginative reality. Lacey (2009) argues that all representations are the result of powerful discourses produced at a particular time and place, and determined by the dominant ideology. Thus, what appeared to be realistic in the past is now likely to appear contrived (Lacey, 2009). Following Lacey's (2009) implication, the biased representation of gender in the series might have been accepted during the pre-2004 reform policy in Saudi Arabia; however, the biased representation failed to reflect the status of women in SA nowadays. Janks adds that (1997), " in the time of change new discourses become available offering us new subject positions from which to speak and read the world" (Janks, 1997, p. 341). Thus, the publishers should have updated their knowledge about the women status in SA, and combine different discourses about women when attempting to localize the series. This means that the current Saudi women's empowerment discourse should be represented in the series. Although the CUP publishers represented Saudi women based on their view and knowledge about SA, however, it is worth stressing the vital role of the textbook audience. The audience, i.e. students and teachers, have the agency to interpret, accept, or resist the gender representation based on their view of the world. This means that the patriarchal discourse may not be simply extracted from the series. In fact, "it is the audience's interpretation that determines those beliefs [and] perception[s] as neutral or biased and, therefore, their ideological effect" (Fairclough, 1992, p. 198). In spite of the absence of working female characters in the series, part of the audience of the *English Unlimited* are Saudi productive women, who are working as teachers at universities. Thus, it is critical to discuss how the EFL teachers in Saudi Arabia negotiated the gender representation in the series.

6.3   EFL teachers' professional identity

This section discusses the main findings of the main research question: How do Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks? Six Saudi female EFL teachers working at the ELI were recruited in this study. Data from the interviews were analysed using thematic analysis. The findings in chapter 5 demonstrated the complexity of the participating teachers' negotiation of their professional identities. In the literature review of this thesis, section 2.3.4, it was stated that teachers' professional identity is a highly complicated concept in educational research. Teacher's professional identity pertains to many dimensions of teachers' biography, teacher's cognition, teacher's emotion, and the teaching context (Beijaard et al., 2000; Cross & Hong, 2009; Schutz et al., 2007; Van Veen, 2003; Yazan, 2018). More importantly, these four dimensions are neither linear nor unidirectional; rather, they are inextricably related to each other through an ongoing, multidirectional, transactional process (see Figure 2.1). Based on this view, this section is an attempt to present such an approach by discussing how the four dimensions were interrelated in the teachers' negotiation of the *English Unlimited* series. To start with, section (6.3.1) discusses the interplay between the participant teachers' biographies, emotions, and teaching cognition. In this section, I argue that the teachers' personal experiences with gender discrimination shaped their emotional reactions to the gendered images in the *English Unlimited* series, which formed their teaching values and cognition as a result. Consequently, teachers viewed themselves as motivators who aim to empower female students. Section (6.3.2), however, displays an inconsistency between the participant teachers' teaching cognition and the teaching context. This inconsistency influenced the participant teachers' emotions as well. The ELI's institutional policy requires teachers to regard themselves as transmitters of *English Unlimited* series. As a result, participants experienced a dilemma while negotiating their teaching beliefs in motivating female students, and the gendered images of the series. Beauchamp and Thomas (2009) and Flores and Day (2006) advocate that negotiation is essential for the construction of a teacher's professional identity. When teachers negotiate between different dimensions, they become active agents who are able to construct identities that feel comfortable and unique. Thus, the formation and (re)formation of teachers' professional identity, entails a continuing mediation between the teachers' inner self, i.e. their biographies, emotions, and cognition, and the outer contexts in which they work. Hence, discussing participants' negotiation of the patriarchal discourses in the *English Unlimited* series in relation to the above dimensions

entails a multifaceted approach that helps capturing the interactive and adaptive aspects of teachers' professional identity.

6.3.1 Experiences with gender discrimination

This section discusses the participant teachers' inner self. It explains the interplay between the teachers' biographies, emotions, and teaching cognition. Researchers (e.g. Barkhuizen, 2017; Beijaard et al., 2004; Ortaçtepe, 2015) advocate that teachers' biography cannot be detached from their professional identity. Teachers' personal experiences contribute in shaping their cognition and how they envision themselves as teachers (Barkhuizen, 2017; Ortaçtepe, 2015; Yazan, 2018). In line with this rationalization, the findings in chapter 5 showed that participant teachers negotiated the gendered images of the *English Unlimited* series in relation to their past experiences. To explain this point, it is vital to refer to the age range of the participants and the sociocultural context of SA. In chapter 1, section 1.5.1, I explained that SA started empowering the position of women in 2004. In consequence, the government reformed different laws, policies, and systems which used to hinder women form participating in the community. One of the major reforms was to gradually create more opportunities for women to actively participate in the workforce. The most recent employment reform policy was the permission for Saudi women to work in the legal and civil services sector in 2018. Following this permission, the government announced numerous positions for women to work as border officers, social researchers, administrative assistants, Islamic jurisprudence researchers, and legal researchers (Hvidt, 2018). Considering the participants' age-range (early-30s to mid-40s years old), explained in chapter 3 section 3.5.2.1, it is clear that the participants have not enjoyed the privileges of employment Saudi women possess these days. Beijaard et al. (2004) assert that teachers' biography shapes how they internalize, understand, negotiate, and re-negotiate their surroundings. Accordingly, living during the time of pre and post-2004 women empowerment laws shaped the participant teachers' emotional reactions to the gendered images in the series. The data in chapter 5, section 5.4 revealed that the participants experienced vulnerability toward the gendered images of the series. In line with the previous argument in section 6.2.2, participant teachers argued that the gendered images reflect the patriarchal discourses of pre-2004 women empowerment policy reforms. For example, Sulaf expressed her familiarity with the discourses of discrimination against women in the series. Her statement *"I am 34 now, and I am familiar with these kinds of images. I am not talking about the new Saudi Arabia, I am talking about the 1990s. Men were everything, the man was fully respected. I know this kind of mentality"* (*Sulaf, 275–80)* indicates that the

gendered images in the series triggered memories from her past experiences as a woman who lived during the time of pre-empowerment policy in SA. Although Sulaf did not share any personal experiences she faced, it is clear that her biography shaped the way she viewed the gendered images in the series. In fact, the data in section 5.4 revealed that both Dula and Sulaf's interpretations of the images reflect feelings of inferiority on a sociocultural and institutional level. They described that the series represent women as *"worthless"* and *"not equal"*. Therefore, the gendered images felt personal to them.

The participants' biographies did not only shape their perceptions about the gendered images in the series. Their biographies also provided signposts for meaningful encounters that contributed in shaping their teaching values. Their personal experiences with gender discrimination in employment appeared to provide anchor points within the negotiation between their past events and current experiences as female teachers. This means that teachers' biographies shaped their teaching beliefs and values. In line with the recent female employment reforms, teachers believed that the series demotivates their students from realizing the opportunities around them. They believed that their students have plenty of professional opportunities which were not available for teachers in the past. Thus, the data in section 5.5 revealed that teachers wanted to motivate their students to seize these opportunities. For example, Hanan explained that she brought books of female novelists to motivate secondary school students to become writers. Also, Dula explained that she would use gendered balanced images of the adapted page to encourage students to seek professional opportunities and leadership positions. Such statements confirm that teachers possess a level of agency to negotiate their negative experiences of discrimination, resist the patriarchal discourses in the series, and play the role of a motivator. In fact, negotiation is understood as the exertion of agency (Lyhty& Moate, 2016). As defined in section2.3.4, agency is the capacity to influence, make choices, and take stances in ways that affect the teacher's work (Sannino, 2010). In consequence, the negotiation between participant teachers' past events and present provided opportunities for reconciliation and self-understanding which lead to individual choices and actions shaping the teachers' works. Numerous studies (e.g. Flores & Day, 2006; Malderez et al., 2007; Pillen et al., 2013; Samuel & Stephens, 2000; Schutz et al., 2007; Zembylas, 2003a) confirmed that teachers' personal experiences contributed in shaping their cognition and current teaching practices (Barkhuizen, 2017; Ortaçtepe, 2015; Yazan, 2018). The studies showed that teachers who faced negative experiences, in the past, tend to offer their students better options. For example, both Malderez et al. (2007) and Samuel and Stephens (2000) reported that teachers who experienced negative events as

learners interpreted their negative schooling incidents as a manifesto for seeking alternative forms of teaching. Such an act of agency explains that teaching is an emotionally driven job which requires teachers to position themselves in relation to their students' needs and make necessary adjustment in their practices (Al Zadjali, 2017; James-Wilson, 2001; Zembylas, 2003b, 2003b). Following this line of research, the results of this study displayed that drawing on their own experiences with gender discrimination, participant teachers took the decision to make empowering female students as part of their teaching beliefs. However, the next section shows that following their teaching cognition is not an easy path. Participant teachers faced many challenges which required them to re-negotiate their teaching cognition accordingly.

6.3.2   Institutional constraints

The above section demonstrated how teachers negotiated between their biographies, teaching values, and perceptions about the gender representation in the series. The section argued that teachers' biography contributes in shaping teachers' cognition about empowering female students. In spite of that, the formation and (re)formation of teachers' professional identity, entails a continuing mediation between the teachers' inner self, i.e. their biographies, emotions, and cognition, and the outer contexts in which they work. This means that teachers always find themselves under the influence of context when making interpretations and decisions about their teaching (Yazan, 2018). Therefore, teachers' professional identity is context-bound; their professional identity is shaped and reshaped as teachers internalize the resources and discourses in their contexts, interact with their colleagues and students, negotiate the educational system, and externalize themselves to others (Cross & Hong, 2009; Day et al., 2005; Lasky, 2005; van den Berg, 2002). In other words, teachers' professional identity and their actions can never be properly understood without taking into account the specific context. Following this view, the next sections 6.3.2.1and 6.3.2.2 highlight how participants mediated between their biography, emotions, and teaching cognition, along with the ELI teaching context, to construct professional identities that feel comfortable and unique. Such a mediation between the four dimensions reflects the flexibility of teachers' professional identity.

6.3.2.1   Paradoxical emotions

Emotions are often linked with the process of professional identity construction. Fried et al. (2015) state that emotions do not only provide information about oneself, but emotions

provide information about the broader institutional, social, cultural and political context. Regarding participant teachers' emotions, the ELI context destabilized the participant teachers' emotions. As a result, participants experienced a struggle between how they should feel as teachers and how they really feel as women. In order to explain the struggle, I need to first refer to the above section 6.3.1. The above section revealed that teachers' personal experiences with gender discrimination have shaped the way teachers perceived the gendered images in the series. Teachers implied that the images reminded them of the women position pre-2004 reform policy. Such an era made the gendered images in the series feel immanent and personal to participant teachers. Consequently, participant teachers' emotional reactions to the images reflected feelings of inferiority. In addition to the sociocultural context, gender discrimination has been institutionalized in the education sector in SA. I explained in chapter 1, section 1.5.4 that the highest position a woman can reach at King Abdul Aziz University is the position of a vice dean. This means that women are excluded from decision making positions at KAU. Such a normalised discrimination strengthened the participant teachers' feelings of inferiority. The data in section 5.4 revealed that the distribution of power at the ELI undermined the teachers' professional identity. All of the participants had a clear understanding that it was their gender that side-lined them from having any active role in the decision-making bodies and curriculum committees at the ELI (see section 5.4). Therefore, the ELI curriculum is tailored by male academics and is simply imposed on the female classrooms. As a result, female teachers neither confronted nor challenged the decision-makers at the ELI. The marginalization of female academics added to the complexity of the participant teachers' professional identity. Teachers felt powerless, controlled, and subordinate to male academics. Thus, when students questioned Dula about the biased gender representation in the series, she did not hesitate to point at the obvious that *"male students are studying the books so they [male policy makers] control it. So we just will do whatever they give us to do."* (See section 5.5).

In fact, female subordination has been reported in the literature of female professional identity. The studies of Nagatomo (2012c), Nagatomo (2012a), Simon-Maeda (2004), and Khoddami (2011) showed that gender played a profound role in the way female teachers were treated at the university, and how the gender exclusion influenced the formation of their professional identity. The female teachers in the studies reported disempowering experiences, such as exclusion from decision-making positions at the university despite the fact that the participants in the studies were all qualified academic professionals (Khoddami, 2011; Nagatomo, 2012a; Simon-Maeda, 2004). The results showed that female academics

felt academically unconfident, inadequate, and marginalized from academia. However, these studies (Khoddami, 2011; Nagatomo, 2012a; Simon-Maeda, 2004) did not highlight how female teachers negotiated their negative feelings.

Considering teachers' emotional negotiation, Zembylas (2002) argues that teachers are taught to value and express certain positive emotions and dismiss negative emotions. Such an act is referred to as "emotional rules" which requires teachers to manage and regulate their emotions, roles, and identity according to the institutional norms (Zembylas, 2002, p. 196). This implies that teachers' "mastery of right emotions signifies professionalism and professional identity" (Zembylas, 2002, p. 201). The findings of this study revealed that the influence of the professional discourses about teaching played a key role in shaping participant teachers' understanding of teaching and its related emotional experiences. All of the participants were careful about their emotional expressions. Where there were negative feelings, teachers chose to control them or express them in a minimalist manner. To elaborate on this, I stated earlier that the participant teachers were vulnerable toward the gendered images in the series. The teachers' responses to the gendered images reflected feelings of inferiority. Despite that, the data in section 5.4 revealed that participant teachers controlled their vulnerability. Teachers tried to control their negative emotions towards the gendered images by resisting to openly express them. This emotional control enforced teachers to provide conflicting responses about gendered images in the series. On the surface, teachers portrayed themselves as invulnerable professionals by emphasizing their concerns about the effect of gendered images on students. Their unuttered feelings, however, revealed that their frustration with the gendered images stemmed from their feelings of inferiority on a sociocultural and institutional level. These conflicting feelings the teachers were experiencing reflects a struggle between their true emotions and their view of how a professional teacher should feel. In other words, despite the strong connections between teachers' emotions and stable sense of professional identity, it is clear that participant teachers' emotions were mediated by teachers' own perceptions of how they should work. Many researchers (e.g. Day et al., 2005; Flores & Day, 2006; Kelchtermans, 2005; O'Connor, 2008; Zembylas, 2003a, 2005) argue that the ability to regulate emotions in order to neutralize potentially negative or emotionally harmful situations is a central part to all teachers work. Therefore, the scrutiny of emotions can contribute to the increased and nuanced understanding of the teachers' professional identity (Zembylas, 2005). The next section expands on how participant teachers' emotions contributed in shaping their classroom practices.

6.3.2.2   Teachers' professional identity negotiation

The ELI institutional policy further added to the complexity of teachers' professional identity negotiation between the four dimensions of context, emotions, biography, and cognition. The ELI policy mandated the role of a textbook transmitter to all teachers. Such a policy reflects a one-type fits all professional identity, which negates the personal and individual nature of teachers' professional identity. As a result, the findings in section 5.5 revealed that participant teachers faced a mismatch between their beliefs in empowering female students, the gender representation in the *English Unlimited* series, and the role of textbook transmitters. Hence, they experienced a discrepancy between their teaching cognition and the institutional policy. More importantly, teachers' emotions are rooted in their cognitions. This means that teachers' feeling cannot be separated from their perceptions, values, and moral judgement. Therefore, scholars (e.g. Cross & Hong, 2009; C.-K. J. Lee & Yin, 2010; Van Veen, 2003; Van Veen & Sleegers, 2009) highlight that when there is a mismatch between the teachers' cognition and institutional requirements, teachers experience unpleasant emotions, such as stress and frustration. These emotions subsequently impact the teaching practices. Following this line of research, the findings of this study showed that the discrepancy between participant teachers' cognition and ELI instructional policy resulted tension in the participant teachers' professional identity. Participant teachers faced a struggle between their teaching cognition versus their teaching duties as teachers at the ELI. On one hand, teachers believed in motivating female students by using gender-balanced textbooks. On the other hand, teachers felt intimidated and controlled by the ELI administration and the pacing guide (see section 5.5). In consequence, participant teachers showed feelings of powerlessness, demotivation in teaching, and conflicting professional identity. For example, Hanan's comment "*I feel like we are robots, and we are programmed to do something in the ELI.*" indicates that the ELI constrained the participant teachers' agency, which negatively affected their feelings and professional identity as a result (section 5.5). Thus, the ascendancy of ELI policy trickled down to the classroom and impeded almost all of teachers from exercising their agency in teaching according to their teaching beliefs. This is apparent in how all of the participants, except Sulaf, adhered to the ELI instructional role of textbook transmitter despite their beliefs in motivating female students. Therefore, participants focused only on the language part when dealing with gendered images. They viewed themselves as language teachers; so they considered the images in the textbooks as a teaching aid, and avoided discussing the gendered images in the classroom (see section 5.5).

Notwithstanding, it is of paramount importance to stress that the participants' portrayal of themselves as language teachers does not necessarily indicate the absence of professional agency, or change in their teaching beliefs. In fact, the teachers' decision of adhering to the ELI instructional role of textbook transmitter confirms their agency and flexibility aspect of their professional identity. As illustrated in the literature review section 2.3.4, teachers' professional identity is context-bound; therefore, teachers always find themselves under the influence of institutional context when making decisions about their teaching (Barkhuizen, 2017; Beijaard et al., 2004; Danielewicz, 2001; Flores & Day, 2006; Schutz et al., 2007; Stronach et al., 2002; Varghese et al., 2005; Zembylas, 2003a). In other words, teachers negotiate their teaching beliefs and values along with the institutional policy, and exert their energy into what they see as important. This confirms that teachers' professional identity cannot be separated from agentic actions (Flores & Day, 2006). In my opinion, the participant teachers of this study were compelled to take into account the ELI instructional policy when deciding how to deal with the gendered images in the classroom. As explained previously (section 1.5.4.2), the ELI curriculum depends solely on the textbook; Mid-term and final exams are unified and textbook-based. This means that it is key for students to be familiar of the contents of the series. Consequently, teachers decided that it is more important to focus on the language aspect of the series than discussing gendered images.

The participant teachers' decision of focusing on linguistic information gives more depth and understanding to EFL teachers' classroom phenomenon. The literature review section (2.2.5), highlighted many studies (e.g. Barton & Sakwa, 2012, p. 20102; Kızılaslan, 2010; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015) reporting that EFL teachers believe that their teaching role is mainly to transmit linguistic information. therefore, EFL teachers consider the discussion of the gender portrayals in EFL textbooks unnecessary, and that they should be avoided in classrooms (Barton & Sakwa, 2012, p. 20; Kızılaslan, 2010; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015). Following Sunderland's (2000b) theoretical and methodological approach of teachers' talk around the text, Pakuła et al. (2015) and Pawelczyk and Pakuła (2015) observed how EFL teachers consumed gendered texts inside the classroom. The researchers found that teachers were aware of the biased representation of women and men in EFL textbooks. However, teachers hardly discussed the stereotypical gender portrayals during EFL classroom interactions. When interviewed, the teachers reported that discussing gender stereotypes in the classroom might distract students' attention, because the main aim in EFL classrooms was grammatical accuracy (Pakuła et al., 2015; Pawelczyk & Pakuła, 2015). The results of Barton and Sakwa (2012) also revealed

that EFL teachers viewed their teaching roles as linguistic information transmitters. Also, teachers believed that EFL textbooks are a means of teaching language and grammar. As a result, teachers reported that the way males and females are presented in textbooks is not important because the focus of EFL classrooms is not gender but language learning. More than that, the results of Kızılaslan (2010) revealed that EFL teachers avoided classroom discussions on the portrayal of males and females in textbooks because they were afraid that discussing gender representation in textbooks would generate controversial topics in their classrooms. In summary, the previous studies highlighted that the EFL teachers continue to teach gendered contents in spite of their awareness of the patriarchal ideologies in the textbooks. Such a teaching decision boils down to the EFL teachers' belief that their role is limited to teaching language. However, the findings of this study revealed that the teachers' adherence to the gendered textbooks stem from a more complicated stance. This study reflected that teachers' classroom decisions cannot be viewed as black or white, several dimensions; such as, teaching context, their academic position, and care for students' exams contributed in shaping the participant teachers' classroom decisions. In fact, participant teachers did not promote the patriarchal discourses in the series at their classroom. They focused on the language aspect and purposefully did not highlight the patriarchy in the gendered images of the series. Such an avoidance of discussing gendered images in the classroom could be interpreted as an act of mediation between the teaching context and their cognition about patriarchal discourses in the series. This means that the teachers mediated between several dimensions of their professional identity when dealing with gendered images. Participants' reported classroom practices were a mediation between the dimensions of context, emotions, and cognition.

As a matter of fact, numerous studies in the literature of teachers' professional identity exhibited that teachers' classroom decisions are mediated by institutional contexts. For example, the studies of Clandinin and Connelly (1999), Duff and Uchida (1997), Risager (1991), and Goh et al. (2005) found that the institutional expectations prescribed in the curriculum influenced teachers' pedagogy and classroom practice. The findings also highlighted that the curriculum expectations of the teacher's role caused dilemmas between the EFL teachers' cognition and the curriculum they taught. In addition, the discrepancy between the participant teachers' cognition and institutional policy, in this study, coheres with the results of Xu (2013) and Lee and Yin (2010) . Xu (2013) examined the transformation of four EFL teachers' professional identities. Similar to this study, the findings suggested that teachers mediated between their cognition of how teaching should

be and the teaching context. For example, the study reported a teacher who believed in helping students consolidate what they had learned. However, the teacher was not able to fulfil her ideal teaching role due to institutionally assigned teaching tasks placed upon her (H. Xu, 2013). The study of Xu (2013) concluded that teachers' professional identities transformed into rule-based practiced identities. This transformation was a result of the teachers' mediation between their cognition and the influences of the institutional context. Also, Lee and Yin (2010) displayed teachers' negotiation of the discrepancy between their teaching cognition and institutional policy. Similar to the findings of this study, Lee and Yin (2010) reported that teachers did not challenge or confront the institutional policy publicly; instead, teachers adjusted their own teaching beliefs according to the institutional policy. According to Lee and Yin (2010), the teachers' modification of their own teaching cognition is an emotional strategy to cope with the conflict between their teaching cognition, negative emotions, and the institutional policy.

Moreover, Day et al. (2006) suggest that institutional policy impacts teachers' professional identity and enforce teachers to make classroom decisions that are both rational and emotional. By that, the ways and extents institutional policies are accepted, resisted, and adapted will be influenced by teachers' emotional as well as cognitive selves. The previous paragraphs argued that participant teachers experienced negative emotions as the result of the mismatch between their teaching cognition and the ELI instructional policy. The rigid ELI instructional role of textbook transmitting affected participants' sense of motivation and autonomy; consequently, teachers felt powerless. However, teachers' emotions are complex (C.-K. J. Lee & Yin, 2010; Zembylas, 2003a). The effects of emotions on teachers' professional identity is unpredictable and differ from one teacher to another. This means that teachers cope with negative emotions in different manners. The findings in section 5.5 showed that Sulaf reacted in a different way to the discrepancy between her cognition and ELI policy. To understand Sulaf's reaction, I need to refer to the previous sections 6.3.1 and 6.3.2.1. In these sections, I displayed that Sulaf experienced negative emotions when negotiating the patriarchal discourses of the *English Unlimited* series in relation to her professional identity. She was vulnerable to the images because these images reminded her of experiences of gender discrimination during the time of the pre-2004 women empowerment laws. Hence, her vulnerability reflected feelings of inferiority on sociocultural level. These feelings along with the current changing position of women in SA encouraged Sulaf to view herself as teacher who empowers female students. Similar to her colleagues, Sulaf indeed faced a discrepancy between her teaching cognition and the ELI instructional

role of textbook transmitter; however, Sulaf resisted the ELI prescribed teaching role, and argued for herself in ways which are congruent with her teaching beliefs. In consequence, she decided to personalize the gendered images in the series by creating a room for female students to speak for themselves, highlight women experiences, and connect to contents in the series (see section 5.5). This shows that teachers continue to teach within the institutional constraints, but their adherence does not indicate the absence of professional agency. Teachers' agency is still exercised when teachers find room to manoeuvre within institutional constraints (Day et al., 2006). Also, Sulaf's reported classroom decision confirms that negative emotions may induce positive effects. More importantly, negative emotions is dual in its effects. Negative emotions signify a great amount of emotional labour; but may also provide a gateway for transformation once teachers gain a better understanding of the situation and negotiate possible alternatives (Day et al., 2006). This means that the effects of negative emotions on teachers are neither good nor bad; rather teachers' negative experiences and emotions are nuanced. Accordingly, acknowledging the complexity of teachers' emotions offers a better understanding of the complex nature of teachers' professional identity, especially when teachers are in a situation full of sociocultural and institutional intricacies. In this regard, teachers' emotions are sites for transformation or resistance, and play a vital role in their agency and professional identity (C.-K. J. Lee & Yin, 2010).

As highlighted in the literature review (section 2.3.3), almost no study has been found that investigates how EFL teachers negotiate the gender representation in EFL textbooks in in relation to their professional identity. Yet, the results of this study reported that the gender representation in the *English Unlimited* series influenced the teachers' emotions which shaped their classroom practices and professional identity as a result. Many studies (e.g. Al Zadjali, 2017; Day et al., 2005; Gao & Liu, 2013; Malikow, n.d.; McBer, 2000; O'Connor, 2008) demonstrated that teachers' professional identity is based on the teachers' emotions (see section 2.3.5.3). In fact, teachers' care is a key to the teachers' sense of professional identity (Day et al., 2005; Flores & Day, 2006; O'Connor, 2008). The results of both Flores and Day (2006) and O'Connor (2008) cohere with Sulaf's care for her students and resistance to institutional policy. The studies highlighted caring as an essential part of the teachers' professional identity. The interview data from both studies showed that caring for students was an integral part of the teachers' depictions of their role. For instance, participant teachers in Flores and Day (2006) stated that the teachers' role should not be limited to transmitting language; teachers are also expected to look after students. Teachers "have to pay attention

to the students' background, and try to understand their behaviour" (Flores & Day, 2006, p. 225). O'Connor (2008) also reported an example of a teacher who believed in the importance of caring for students. Such an emotional care led the teacher to resist the institutional policy and spend more time developing relationships with students. The teacher also stated that her care enabled her to motivate students to participate in class. More than that, participant teachers in both studies (Flores & Day, 2006; O'Connor, 2008) reported that caring acted as a motivation factor for them to continue their teaching practice.

In summary, the findings revealed that participant teachers' negotiated between several dimensions of their professional identity when dealing with gendered images of the series. On one hand, participants' negotiation between their biography, emotions, and teaching cognition was interrelated and complex. On the other hand, participants' teaching cognition and institutional context were not in harmony. Researchers who study teachers' professional identity (e.g. Beauchamp & Thomas, 2009; Beijaard et al., 2004; Cooper & Olson, 1996; Flores & Day, 2006; Hong, 2010) seem to agree that the conflict between dimensions of teachers' professional identity must not be understood only as a cite creating negative conflicts and emotions in teachers' selves, but rather as beginnings of professional identity negotiation. Negotiation is essential for the construction of a teacher's professional identity. When teachers negotiate between different dimensions, they are able to construct identities that feel comfortable and unique (Beauchamp & Thomas, 2009; Flores & Day, 2006). Such a negotiation confirms that teachers' professional identity is not a stable entity, but rather a continually changing, flexible, dynamic, active and ongoing process, developing over time (Beauchamp & Thomas, 2009; Beijaard et al., 2004; Cooper & Olson, 1996; Flores & Day, 2006; Hong, 2010).

6.4   Conclusion

This chapter discussed the findings related to gender representation in the *English Unlimited* series, and the Saudi female EFL teacher' negotiation of the patriarchal discourses in the series. The chapter argued that the gender representation in the series was appropriated for commercial reasons. In an attempt to respond to the discourses of modesty at the Saudi market, the images of women in the series have been modified, from the international edition. Therefore, female characters were dressed following the Islamic dress code, and were segregated from male characters in the images. Despite the publishers' attempts of gender appropriacy, the contrast between male and female body language suggests that female characters were appreciated for their body appearance rather than their human

characteristics. Women were stereotypically represented in the series. They merely were represented in the three 'Ss' smiling, shopping, and socialising. Thus, the series dehumanized the female characters, and included them as an attention getting stratagem when her presence adds little but decoration to the product being sold. Moreover, this chapter demonstrated the complexity of the participating teachers' negotiation of their professional identities. The findings suggested that teachers negotiated between the dimensions of context, biography, cognition, and emotions when dealing with gendered images of the series. The negotiation process was unidirectional. Hence, the results highlighted that the teachers' perceptions of, and emotions about the patriarchal discourses in the series were significantly impacted by their own biography, including sociocultural and institutional experiences with gender discrimination. These personal experiences contributed in shaping their cognition and how they envision themselves as teachers. More importantly, the previous sections showed how, in the face of institutional constraints, the participants negotiated their negative emotions in their own unique ways. The findings of this study revealed that the influence of the professional discourses about teaching played a key role in shaping participant teachers' emotional expressions. The findings also pointed out that teachers experienced a discrepancy between their teaching cognition and the institutional policy. When exploring the discrepancy, the discussion exhibited the flexibility and elasticity of teachers' professional identity, and how their identity was adapted to the teaching situation in a process of great complexity. Therefore, this chapter displayed a multifaceted understanding of teachers' professional identity.

Chapter 7   Conclusion

7.1   Introduction

This concluding chapter starts with a brief overview of the study to highlight its aims, objectives and methodology (7.2). Then it summarizes key research findings (7.3). After that, it highlights the contributions of the study (7.4). Implications for teachers and stakeholders are then recommended based on the results of the study (7.5). The chapter concludes with an evaluation of the research limitations and recommendations for further research (7.6).

7.2   Overview of the study

This qualitative study was conducted at the English Language Institute (ELI), King Abdul Aziz University (KAU) in Saudi Arabia (SA). The study investigated how Saudi female EFL teachers negotiated their professional identity in relation to the gender representation in EFL textbooks that are designed for and taught in the educational context of SA. Therefore, the aim of this research was divided into two parts. First, the research aimed to investigate how gender is represented in the *English Unlimited special edition* series, which is specifically adapted for the Saudi market. Second, it aimed to explore if the gender representation in the *English Unlimited* series played a role in the Saudi female EFL teachers' professional identity negotiation. Hence, the qualitative data in this research were collected in two phases. Phase I focused on collecting data related to gender representation in images of the *English Unlimited special edition* series published by Cambridge University Press. Thus, data was collected from the *English Unlimited* series using CDA. To understand the patriarchal discourses in the series, I defined gender as a socially constructed system of power (see section 2.2.2.1). This view makes the reader, teachers in this case, an active agent in the process of meaning making. Through this, the meaning of the gender representation is constructed from the representation itself in the images, the interpretations of the reader, and the society where the representation is taking place. Phase II focused on exploring how Saudi female EFL teachers negotiated their professional identity. Thus, data was collected from six Saudi female EFL teachers working at the ELI using face-to-face semi-structured interviews. The data from the interviews were analysed using thematic analysis. I viewed professional identity from a multifaceted perspective in order to understand the complex nature of teachers' professional identity (see section 2.3.4). The framework includes

different dimensions of professional identity including teachers' cognition, emotions, biography, and the micro and macro context of teaching. I argued that these dimensions are interrelated and multidirectional. This means that teachers' professional identity is shaped and reshaped by the interaction of these four dimensions. More importantly, I paid special attention to the role of agency in professional identity construction. I defined agency as the capacity to influence, make choices, and take stances in ways which affect teachers' work. This framework has contributed to my understanding of the complex nature of the Saudi female EFL teachers' professional identity. It helped me unpack the participant teachers' perceptions of gender representation in the series and beliefs about teaching. Also, the framework enabled me to explore participant teachers' emotions toward the textbooks, students, pacing guide, and institutional policy. Finally, the framework provided a valuable lens to gain a deeper understanding of how participant teachers negotiated their professional identity at the ELI.

7.3 Summary of key findings

The present study is designed to examine the following research question.

How do Saudi female EFL teachers negotiate their professional identity in relation to gender representation in EFL textbooks?

1. How is gender represented in EFL textbooks that are specifically designed for the Saudi market?
2. How do Saudi female EFL teachers' perceive the gender representation in EFL textbooks?
3. How do Saudi female EFL teachers feel when viewing gendered images of EFL textbooks?
4. How do Saudi female EFL teachers negotiate the gender representation in EFL textbooks at their classrooms?

With regard to Q1, the findings of the CDA in chapter 4 showed that the gender representation in the *English Unlimited* series was appropriated to suit the Saudi Arabian market. The appropriacy was reflected in the segregation between male and female characters in the images, and the fashion of female characters. The findings displayed that the series only presented a small number of 21 mixed-gender images in family contexts (section 4.3.1). The rest of the images (a number of 314) were single images of male or female only images. In female images, female characters were dressed following the Islamic

dress code. They wore loose full-sleeved dresses that covered their bodies from head to toes except the face, and their hair and neck were covered with either Hijab or a hat. Despite the publishers' attempt to customize the series to the Saudi context, the segregated images discriminated between men and women in the series. The images created gender binary in the series which implied that men and women are different categories and have different world in consequence. The CDA of male images revealed that the series depicted male characters as the standard for human beings in general. The series systematically privileged men as a social group, and disadvantaged, excluded, and disempowered women as a social group. On one hand, the series overrepresented male characters in 75% of the images, and explicitly detailed the life of male characters in various aspects of life, such as studying, working, relaxing, and playing sports (see sections 4.3.1 and 4.3.2). On the other hand, the series represented female characters as motionless, silent, and excluded from work settings (see sections 4.3.3, and 4.4.1). In many instances, the series introduced female characters without any images that showed these characters. When represented in images, female characters were mostly static in these settings; they were posing in the image rather than performing any activity. Such an overrepresentation of male characters reflected male hegemony in which men were the dominant group, preferable and of greater value than women; while women were a mere tokenism. Moreover, the exclusion of women from work settings, their limited range of jobs (section 4.3.2), lack of professional voice (section 4.4.2), and careless body language at work (section 4.4.1) implied that work settings, regardless of the job type, are male specific. As a result, the series created the stereotypical gender role that male characters are the only ones working, and in consequence they are the breadwinners. Finally, the series depicted a homogeneous portrayal of Saudi women. The data in section 4.3.2.3 revealed that the series introduced 19 images of female characters in Abayas. The female characters in these images were never presented working; they were found shopping with friends only. Such a portrayal of the female characters' outdoor social activity reflected a certain class of women in SA; i.e. women with a wealthy lifestyle, where the man is the provider. Focusing the representation of women wearing Abayas to a privileged class gives a homogeneous portrayal that all women in SA are rich-class, privileged women. Therefore, the series' portrayal of Saudi women as a homogeneous, undifferentiated mass marginalizes the experiences of women from different classes in SA.

Concerning Q2, the data from the interviews revealed that all participants were fully aware of the patriarchal discourses in the series. They highlighted various examples of low visibility of female characters, female exclusion, and lack of female voice in different parts

of the series (see section 5.3.2). They shared their concerns that the main focus of the series is male students. They argued that the contents of the series including the topics are of interest to male rather than female students. Such a male-oriented series demotivates female students' learning. Moreover, participant teachers shed light on the homogenous representation of Saudi female characters. Participants emphasized that only urban, wealthy, Hijabi, Saudi women were included in the series. This made the Saudi women from small cities, conservative backgrounds, tribes, and middle to low classes marginalized as others.

With respect to Q3, The findings of this study revealed that the influence of the professional discourses about teaching played a key role in shaping participant teachers' understanding of teaching and its related emotional experiences. All of the participants were careful about their emotional expressions. Where there were negative feelings, teachers chose to control them or express them in a minimalist manner. Hence, participant teachers' responses exhibited a struggle between how participants should feel as professionals and how they really feel as women (see section 5.4). Such a struggle is a result of the emotional rules and the discourses on legitimate emotions related to teaching (Zembylas, 2002). Coping with the emotional struggle, participants provided conflicting responses about their emotions toward the gendered images in the series. On a surface level, participant teachers tried to control their negative emotions towards the gendered images by resisting to openly express them. By that, teachers portrayed themselves as invulnerable professionals by emphasizing their concerns about the effect of gendered images on students. Despite their claims, the gender discrimination on sociocultural and institutional level made the images feel immanent and personal to participant teachers. Therefore, the participant teachers' emotional reactions to the gendered images showed feelings of frustration, inferiority, and distress, which all reflected emotional vulnerability.

Finally, regarding Q4, the findings revealed that participant teachers' negotiated between several dimensions of their professional identity when dealing with gendered images of the series (see section 5.5). Participants' negotiation between their biography, emotions, teaching cognition, and ELI context was interrelated and complex. The qualitative data showed a discrepancy between the participant teachers' cognition about teaching, perceptions about the patriarchal discourses in the series, and the ELI instructional policy. When exploring the discrepancy, the data exhibited the flexibility and elasticity of teachers' professional identity, and how their identity was adapted to the teaching situation in a process of great complexity. In line with the recent female employment reforms in SA, teachers believed that their students have plenty of professional opportunities which were not

available for teachers in the past. Thus, the data in section 5.5 revealed that teachers wanted to motivate their students' learning and seize these opportunities. Despite their perceptions and emotions, participant teachers were pressured by the ELI to adhere to the pacing guide and mainly teach the *English Unlimited* series. Such an imposed teaching role by the ELI muted teachers and prevented them from transferring their teaching cognition into practice. ELI participant teachers shared their concerns that they are not in full control of the teaching processes and tasks. In consequence, participant teachers showed feelings of powerlessness, demotivation in teaching, and conflicting professional identity. As a result of the imposed instructional role of textbook transmitter, some participants focused only on the language part when dealing with gendered images. They viewed themselves as language teachers; so they considered the images in the textbooks as a teaching aid, and avoided discussing the gendered images in the classroom. However, one participant, named Sulaf, shared a different experience when dealing with gendered images. Sualf's vulnerability toward the gendered images made her feel that the gendered images may affect her students' aspirations and goals. Therefore, she positioned herself professionally as a teacher who empower her students. Following her own beliefs about her teaching role, Sulaf personalized the gendered images in the series by creating a room for female students to speak for themselves, highlight women experiences, and connect to contents in the series.

7.4   Contributions of the study

The main contribution of this research is that it highlighted the relationship between teachers' professional identity and gender representation in EFL series. The literature on gender representation in EFL textbooks mainly focused on investigating gender bias in EFL textbooks (see sections 2.2.3 and 2.2.4). In addition to that, scholarships introduced studies (e.g. Al-Taweel, 2005; Eslami et al., 2015; Gharbavi & Mousavi, 2012; Moore, 2007) which recounted that gender biased textbooks affect female students psychologically. The results of these studies reported that gendered textbooks cause female students feelings of exclusion, devaluation, and alienation (Al-Taweel, 2005; Eslami et al., 2015; Gharbavi & Mousavi, 2012; Moore, 2007). When including the teachers in studies related to gendered representations in textbooks, scholarships mainly focused to the pedagogical aspect (see section 2.2.5). The literature concerning EFL teachers either measured teachers' awareness of the gender representation in the textbooks (e.g. Al-Taweel, 2005; Eslami & Hasan, 2012; Mirza, 2004; Shah, 2012; Yaghoubi-Notash & Kooshavar, 2013; Eslami et al., 2015; Kızılaslan, 2010; Ullah & Ali, 2012), or observed the teachers' classroom practices when

teaching the gendered textbook (e.g. Barton & Sakwa, 2012; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000). More importantly, the results of the studies exploring the teachers' classroom practice reported a phenomenon among EFL teachers' treatment of gendered texts. Almost all of the studies (Barton & Sakwa, 2012; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000) observed that despite their awareness of the gendered contents, EFL teachers focus on the linguistic aspects and avoid discussing gender related issues in their classroom. The studies concluded that EFL teachers view themselves as language teachers, therefore, they avoid raising their students' awareness by discussing gendered contents in the classroom (Barton & Sakwa, 2012; Pakuła et al., 2015; Pawelczyk & Pakuła, 2015; Sunderland et al., 2000). However, I believe that many dimensions interrelate to shape teachers' classroom practices. These dimensions include teachers' cognition, emotions, biography, and teaching context, which construct teachers' professional identity (Beijaard et al., 2000; Cross & Hong, 2009; P. Schutz et al., 2007; Van Veen, 2003; Yazan, 2018). Day et al. (2006) supports that teachers' professional identity is a crucial element in the way teachers interpret and construct the nature of their work. The researchers explained that events and experiences in the personal lives of teachers are intimately linked to the performance of their professional roles (Day et al., 2006). Despite the strong connection between teachers' classroom practices and professional identity, no study has been conducted exploring the teachers' professional identity in relation to the gendered contents of EFL textbooks. Following this view, this study bridged the gap in the literature by showing that teachers' classroom decision of avoiding gendered images stem from a more complicated stance. The study showed that the teachers experienced discrepancy between their teaching beliefs and institutional policy. Teachers believed that the gendered contents demotivate their students' learning. Despite their teaching beliefs, participant teachers were pressured by the institutional policy to adhere to the curriculum and mainly teach the assigned textbooks. Such an imposed teaching role did not only prevented teachers from transferring their teaching cognition into practice; but it also required teachers to continuously negotiating the curriculum, the institution's expectations of them, their own teaching preferences, and their comfort level in dealing with the textbooks.

Another contribution of this study is that this study shed light on the professional identity of Saudi female teachers. As explained in Chapter 1 section (1.5.1), SA is going through major political changes in respect to women's participation in the workforce. The 2004 women empowerment laws changed the Saudi women professional positions. Saudi women were

allowed access to many professions which had been banned to them. Duff and Uchida (1997) state that teachers not only construct their professional identity based on their personal knowledge and experiences, but that their professional identities are also influenced by the ideological, political and cultural circumstances surrounding the teachers' lives and work. Following Duff and Uchida (1997), this study contributed by adding the voices and experiences of Saudi female teachers, in the light of the policy changes in SA, to the body of research concerning female professional identity in higher education. The study demonstrated that the 2004 women empowerment laws encouraged teachers to motivate their students professionally. The findings displayed that when teachers find room to manoeuvre within institutional constraints, they aim to encourage their female students to seize the professional opportunities available to them in SA. This indicates that Saudi EFL teachers do not view themselves as purely language teachers, they are also supporting female empowerment. Such a belief confirms that the Saudi Arabian political changes have shaped the EFL teachers' beliefs, values, and classroom practices in consequence.

7.5   Implications of the study

It was highlighted in section (1.5.3) that numerous universities in SA seek the Commission for English Language Accreditation (CEA) in order to ensure the quality of their English language programs and meet the job market (Aldera, 2017; Alfahadi, 2012; Alhmadi, 2014; Almuhammadi, 2017; Sulaimani & Elyas, 2018).The international accreditation required many higher education English language institutes to use the Common European Framework of Reference for Language (CEFR) to assess students' English proficiency (Almuhammadi, 2017). More importantly, many institutions in both general and higher education in SA have collaborated with international publishers to customise ELT textbooks. Such a customization of ELT textbooks aim to produce textbooks that follow the CEFR and meet the cultural aspects of SA. In spite of the cultural appropriacy attempts, many studies (e.g. H. Ahmad & Shah, 2014; Alfahadi, 2012; Alsaif, 2016; Sulaimani & Elyas, 2018; Zafer, 2002) reported the absence of the Saudi characters from these materials (see section 1.5.3). In other words, most of the topics, pictures, names, clothing, and many other issues portrayed in these textbooks represent dominantly western culture (Alsaif, 2016). In addition to that, the findings of this study revealed that Saudi female characters, in particular, were misrepresented in ELT textbooks. The results displayed that the *English Unlimited* series represented a solo discourse about women despite the current women's empowerment discourse in Saudi Arabia (SA). The absence of working female characters in the series does

not reflect the current reality of female employment in SA (see section 4.3.3). Such a biased representation, according to the participant teachers, shapes students' ideologies about gender roles, and discourages them from entering the workforce (5.4). Furthermore, the data related to teachers' cognition displayed that participant teachers believed in inspiring and helping students to pursue their professional goals (see section 5.5). Following their teaching cognition, participant teachers found the adapted page, designed by the researcher, a great pedagogical tool to help them fulfil their teaching role (see section 5.5). The adapted page included images of Saudi female professionals (see Appendix F). According to the participants, representing Saudi female professionals would enable students to relate to the contents of the textbooks and empower them to pursue their professional goals (see section **Error! Reference source not found.**5.5). Also, they commented that a balanced gender representation would motivate students as well as teachers to express their thoughts, feelings, and experiences in the classroom. However, this is not to say that western characters should be diminished from ELT textbooks. In fact, an exclusive focus on local culture does not prepare local students for an engagement with a global economy (Alsaif, 2016).

Hence, based on the participant teachers' perceptions and the current state of ELT textbooks in SA, I advocate Sulaimani and Elyas's (2018) call for glocalizing international EFL series used in SA. Tiplady (2019) and McDonough and Shaw (2003) define glocalization as the way in which ideas and structures that circulate globally are integrated and changed by local realities. Following this definition, glocalizing international EFL series entails personalizing the contents in relation to learners' needs and interests, individualizing the contents to the learning styles of individuals, and localizing the contents to match the needs of specific contexts (McDonough & Shaw, 2003). Therefore, it is important to glocalize the contents of the *English Unlimited* series by including topics, images and passages about Saudi female figures. Presenting well-known Saudi women would glocalize and balance the gender representation in the series. Such glocalized contents reflect the current reality of SA in general, and the status of women in particular. In consequence, students and teachers, regardless of their gender, may relate to the contents of the series and be motivated in classroom discussions.

Regarding teachers' professional identity, the data showed that female teachers were careful about their emotional expressions (see section 5.4). Where there were negative feelings, teachers chose to control them or express them in a minimalist manner. Therefore, teachers tried to conceal their feelings whenever I asked them about the gendered images in the series. The data displayed that participant teachers in this study constructed a deep engagement with

the patriarchal discourses in the series (see sections 6.3.2.1 and 5.4). They experienced feelings of frustration toward the patriarchal discourses behind the gendered images. However, participant teachers tried to control their negative emotions towards the gendered images by resisting to openly express them. By that, teachers portrayed themselves as invulnerable professionals and emphasized their concerns about the effect of gendered images on students (see section 5.4). Such supressed feelings, in my opinion, would lead to emotional burnout. Therefore, it is important for female teachers, working in SA and similar contexts, to become more aware of themselves and their emotions. Since emotion is an integral part of teachers' professional identity, this study may help female teachers around the world by shedding some light on the normalized discourses that shape their professional identities and how these discourses are effortlessly and even unconsciously internalized. I believe that it is necessary for female teachers to understand the complicated layers of the surrounding discourses, whether on a sociocultural, institutional, or textbook level, that are constantly shaping their professional identities. By understanding and problematizing the dominant patriarchal discourses around them, teachers would be able to express themselves and their emotions clearly, and overcome the sense of frustration in consequence.

Moreover, the English Language Institute (ELI) policy has shaped, perhaps unintentionally, the professional identities of teachers in a negative manner. The ELI pacing guide reflected a tendency to promote only one manner of teaching which is covering contents of the textbook (see section 1.5.4.2). Such a textbook-oriented teaching guide mandated a uniform set of expectations regarding how teachers should work. Teachers are expected to either be or become textbook transmitters (see section **Error! Reference source not found.**6.3.2). As a result, the data from the interviews highlighted an incongruity between the participant teachers' cognition, the patriarchal discourses in the series, and the ELI pacing guide (see section 5.5). This incongruity caused tension in the participant teachers' professional identity. As a result of this tension, participant teachers mediated between their frustration, teaching beliefs, care about students, and the prescribed professional roles placed upon them as teachers at the ELI (see section **Error! Reference source not found.**5.5). The qualitative data highlighted that some participant teachers mediated between their teaching cognition and the ELI pacing guide (see section **Error! Reference source not found.**5.5). It can be doubted whether ELI will really improve when teachers are expected to have a unified teaching role. I believe that the ELI pacing guide is threatening the professional identities of teachers by excluding those with alternative orientations. Consequently, I suggest that the ELI should involve teachers in the curriculum delivery process. Rather than following a rigid

pacing guide, the ELI could develop a detailed curriculum framework which contains the learning outcomes, objectives, and the selected textbook. Following a curriculum would enable teachers to focus on addressing learning objectives rather than completing units of the textbooks. Also, it gives teachers the choice of selecting contents from the textbooks or designing their own teaching materials in order to address the leaning objectives. Such a flexible curriculum would support both novice and experienced teachers. On one hand, novice teachers would still have the support from the curriculum and the textbooks. On the other hand, experienced teachers would have the flexibility to bring in their professional identity and make use of their professional knowledge in their classrooms. Only by allowing teachers to bring in their professional identity into their practice, teachers would feel autonomous and motivated to fulfil their own teaching beliefs and roles.

7.6   **Limitations and recommendations for further research**

This study was context-specific and cannot be generalized as it has a limited scope. The most obvious limitation was that the population was limited to Saudi female EFL teachers, and specific to the ELI at KAU in Jeddah. Due to administrative constraints, I only had permission to recruit Saudi female teachers working at the ELI, KAU. More importantly, the participant teachers were all born and raised in the cosmopolitan urban city of Jeddah. Thus, the perceptions and experiences of professional identity negotiation of non-urban Saudi female teachers were not included in this study. The qualitative data from the interviews showed that sociocultural and institutional contexts played vital roles in shaping the participants' professional identity (see section 5.36.3.2). Also, some participants pointed out that teachers from rural cities may find the representation of women in the images of the sample series provocative (see section 5.3). Given that, including the responses and experiences of female teachers from different regions of SA could have influenced the results of the study. Female teachers working at universities in non-urban regions of SA may have had different perceptions on gender representation in EFL textbooks, and different experiences of professional identity negotiation in consequence. Therefore, recruiting participants from different regions of SA could have reflected in more detail on the question of how Saudi female EFL teachers negotiated their professional identity in relation to the gender representation in EFL textbooks.

This study was further limited by the choice of the sample series. The sample series selected for this study was an adapted edition of the international *English Unlimited* series published by Cambridge University Press. The special edition was specifically adapted for the context

of SA. According to the participant teachers' responses in section (5.3), the *English Unlimited* series misrepresented Saudi women. The participants argued that Cambridge University Press did not consider the current status of Saudi women during the modification of the series. Such a lack of awareness may have shaped the gender representation in the series. Hence, exploring gender representation in locally designed EFL textbooks, which are taught at general education level and published by the Ministry of Education in SA, should be given attention as well. These locally designed textbooks are designed and published by Saudi educators who are familiar with the sociocultural norms and the current status of Saudi women. Furthermore, it was beyond the scope of this study to examine the educational polices or institutional constraints concerning the representation of gender in EFL textbooks in SA. Also, I was not granted permission to interview the stakeholders, at the ELI men's campus, who are responsible for the curriculum due to the gender segregation policy. Therefore, I compared between the international and the special edition series, and discussed the sociocultural aspects and policies regarding female visibility (see sections 1.5.1 and 3.5.1.1). These discussions gave a glimpse of the sociocultural guidelines the publishers had to follow during the modification of the sample series. However, it would have been interesting to explore whether the ELI provided guidelines about gender representation to Cambridge University Press. Examining the institutional guidelines would add more depth to the understanding of the representation of gender in EFL textbooks.

Appendix A

Appendix A

A chart explaining the administrative hierarchy at the ELI.

 Please double click on the image for a clearer view. The image will be viewed via Adobe PDF reader.

Faculty Handbook 2017/2018

The ELI Organizational Chart

10
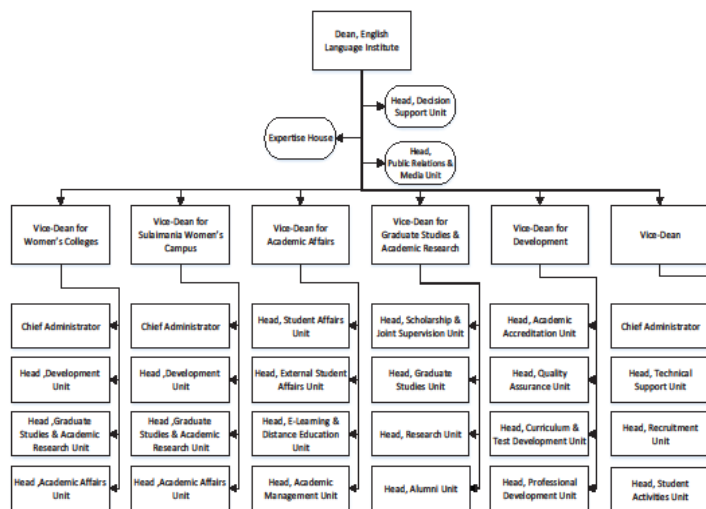
Appendix B

A sample of the pacing guide provided by the ELI for level 101 Arts track students.

Please double click on the image for a clearer view. The image will be viewed via Adobe PDF reader.

Instructional Week 1

Unit	Learning Outcomes	Coursebook	Optional Teacher Pack Printable Worksheets	Practice for Students Outside of Class	
				Self-study Pack	Writing Essentials
1.1	• talk to someone for the first time • introduce yourself • say where you are from • ask people where they are from • Listening: can follow speech which is very slow and carefully articulated, with long pauses for him/her to assimilate meaning (1 of 2)	p. 6—7	1A – Who am I?	p. 4	1
1.2	• talk to someone for the first time • ask and say where places are • say where you live **Writing**: Where you live **Listening**: can follow speech which is very slow and carefully articulated, with long pauses for him/her to assimilate meaning (1 of 2) **Reading**: can understand very short, simple texts a single phrase at a time, picking up familiar names, words and basic phrases and rereading as required (1 of 5)	p. 8—9	1B—Conversation Dominoes	p. 5	2
1.T	• talk to someone for the first time • ask and say if you are married • say if you have children **Listening**: can follow speech which is very slow and carefully articulated, with long pauses for him/her to assimilate meaning (1 of 2)	p. 10-11		p. 6	3
1.S	say hello and goodbye	p.12		p. 7	4
2.1	• talk about people you know • ask and say how old people are • talk about families	p. 14—15	2A—Homestay families	9	5
2.2	• talk about people you know • ask and say where you work • say where other people work	p. 16—17		10	6
2.T	• talk about people you know • say where people live and work	p. 18-19	2B—Three in a line	11	7

Notes for Instructors

Instruction is to begin immediately from the start of the module. Instructors are asked to follow the pacing guides regardless of the number of students that attend. Students should be informed of this expectation when they arrive to the class. Students that are absent should be encouraged to make arrangements to receive support during their instructor's normal office hours to enable them to catch up on any missed classwork.

Instructional Pack: Level 101- Module 2 vA Academic Development Unit p. 8

Appendix C

Content pages of each textbook of the English Unlimited special edition series.

Beginner textbook

Please double click on the image to view the whole document of the table of contents. The document will be viewed via Adobe PDF reader.
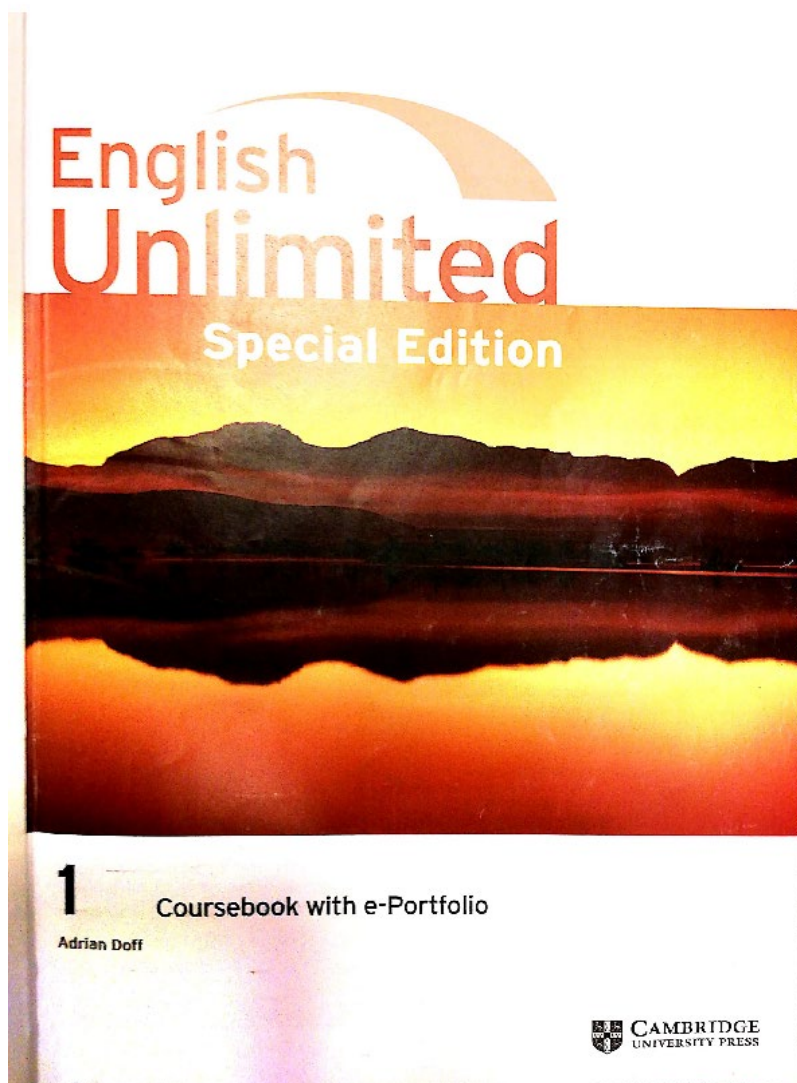
CAMBRIDGE
UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

How to use this coursebook

Each unit of this book is divided into sections, with clear, practical **goals** for learning.

The first five pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar and vocabulary activities. They are followed by a **Target activity** which will help you put together what you have learned.

In even units, the **Get it right!** lessons focus on language which **Cambridge Learner Corpus** research shows learners often have difficulties with. There are sections on **Sentences and punctuation, the verb be, Common spelling problems, Nouns and pronouns** and **Past tense forms**.

There is a **Keyword** section, which looks at the most common and useful words in English. This is followed by an **Explore speaking** or **Explore writing** task and an **Across cultures** activity in every odd unit. These sections give you extra language and skills work, all aiming to help you become a better communicator in English and a more effective learner.

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.

You can do more practice by yourself using the **Online Workbook**, which includes video, audio and hundreds of interactive activities. Go to www.cambridge.org/elt/englishunlimitedowb to find out more.

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Elementary textbook

Please double click on the image to view the whole document of the table of contents. The document will be viewed via Adobe PDF reader.

English Unlimited
Special Edition
2 Coursebook with e-Portfolio
Alex Tilbury, Theresa Clementson, Leslie Anne Hendra & David Rea
Course consultant: Adrian Doff

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How to use this coursebook

Every unit of this book is divided into sections, with clear, practical **goals** for learning.

The first four pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar, vocabulary and pronunciation activities. They are followed by a **Target activity** which will help you put together what you have learned.

The **Explore** section of the unit begins with a **Keyword**, which looks at one of the most common and useful words in English. It also includes either an **Across cultures** or a **Get it right!** section, and then an **Explore speaking** or **Explore writing** task. The Explore section gives you extra language and skills work, all aiming to help you become a better communicator in English and a more effective learner.

In even units, the **Get it right!** lessons focus on language which **Cambridge Learner Corpus** research shows learners often have difficulties with. There are sections on **Capital letters, Countable and uncountable nouns, Subject and verb agreement, Subject pronouns, Giving reasons** and **Spelling difficult words**.

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.

You can do more practice by yourself using the **Online Workbook**, which includes video, audio and hundreds of interactive activities. Go to www.cambridge.org/elt/englishunlimitedowb to find out more.

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Pre-intermediate textbook

Please double click on the image to view the whole document of the table of contents. The document will be viewed via Adobe PDF reader.

English
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3 Coursebook with e-Portfolio

Alex Tilbury, Theresa Clementson, Leslie Anne Hendra & David Rea
Course consultant: Adrian Doff

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Acknowledgements

How to use this coursebook

Every unit of this book is divided into sections, with clear, practical **goals** for learning.

The first four pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar, vocabulary and pronunciation activities. They are followed by a **Target activity** which will help you put together what you have learned.

The **Explore** section of the unit begins with a **Keyword**, which looks at one of the most common and useful words in English. It also includes either an **Across cultures** or an **Independent learning** section, and then an **Explore speaking** or **Explore writing** task. The Explore section gives you extra language and skills work, all aiming to help you become a better communicator in English and a more effective learner.

In even units, the Get it right! lessons focus on language which **Cambridge Learner Corpus** research shows learners often have difficulties with. There are sections on **Capital letters, Countable and uncountable nouns, Subject and verb agreement, Subject pronouns, Giving reasons** and **Spelling difficult words**.

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.

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English Unlimited Special Edition

4 Coursebook with e-Portfolio

David Rea & Theresa Clementson with Alex Tilbury & Leslie Anne Hendra
Course consultant: Adrian Doff

CAMBRIDGE UNIVERSITY PRESS

How to use this coursebook

Every unit of this book is divided into sections, with clear, practical **goals** for learning.

3.1 goals
talk about a business idea
talk about hopes, dreams and ambitions

The first four pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar, vocabulary and pronunciation activities. They are followed by a **Target activity** which will help you put together what you have learned.

The **Explore** section of the unit begins with either a **Get it right!** page or an **Across cultures** page, and then an **Explore speaking** or **Explore writing** page. The Explore section gives you extra language and skills work, all aiming to help you become a better and more culturally aware communicator in English.

EXPLORE

Across cultures Attitudes to success

LISTENING

1 Listen to Mariama, from the UK, and Remco talking about attitudes to success.

1 Does Mariama like talking about her achievements?
2 What two examples does Remco give to explain his attitude to success?

2 Listen again. Are sentences 1–4 true or false?
Mariama
1 She says her American friends are happy to talk about what they've achieved.
2 She thinks British and American attitudes are similar.

In even units, the Get it right! lessons focus on language which **Cambridge Learner Corpus** research shows learners often have difficulties with. There are sections on articles, prepositions, conjunctions, verb patterns and verb tenses. Each Get it right! lesson also includes a spelling section.

4 GET IT RIGHT!

Past simple and present perfect

1 Read the paragraph. What facts are connected with these dates and numbers?
1 until the 1930s   2 ten   3 ninety   4 in the 1930s   5 in 2011   6 since 2012

Pearl-diving: a risky job
The pearls of Bahrain have been famous for thousands of years. People have bought and sold them since ancient times. Until the 1930s, it was the country's main industry, but pearl-diving was a hard job. The divers went out on boats, then went down to the oyster 'beds' on ropes with heavy stone weights. Holding their breath, they collected as many oysters as possible, about ten per dive. They stayed underwater for around ninety seconds, then someone pulled them up quickly so they didn't drown. They repeated this many times a day. It was risky work and not good for their health. They didn't eat or drink during their working hours, and there were sharks in the area. When Japan began selling cultured pearls in the 1930s, the natural pearl industry almost disappeared. However, the world has recognised the importance of Bahrain's pearls. In 2011, Bahrain chose an area, including old buildings and oyster beds, to represent its traditional pearl industry. Since 2012, this site has had UNESCO World Heritage status.

2 Complete the sentences from the text.
Past simple: Things that are in the past and finished
1 Until the 1930s, it _____ the country's main industry.

⚠ Learners often have trouble choosing between past simple and present perfect

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.

Welcome to
English Unlimited Intermediate Course
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Appendix D

Content pages of each textbook of the English Unlimited international edition series.

Beginner textbook

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CAMBRIDGE

Cambridge University Press
978-0-521-72633-7 - English Unlimited A1 Starter Coursebook with e-Portfolio
Adrian Doff
Frontmatter
More information

English Unlimited

A1 Starter
Coursebook with e-Portfolio
Adrian Doff

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Acknowledgements

How to use this coursebook

Each unit of this book is divided into sections, with clear, practical **goals** for learning.

The first five pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar and vocabulary activities. They also include **Classroom language** and **Sounds and spelling** activities. They are followed by a **Target activity** which will help you put together what you have learned.

Then there is a **Keyword** section, which looks at the most common and useful words in English. This is followed by an **Explore speaking** or **Explore writing** task, and an **Across cultures** activity. These sections give you extra language and skills work, all aiming to help you become a better communicator in English and a more effective learner.

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.

This symbol shows you when you can hear and practise the correct pronunciation of key language, using the audio CD.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.
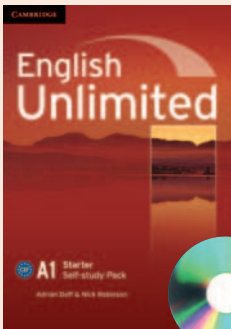
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Elementary textbook

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English
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A2 **Elementary**
Coursebook with e-Portfolio

Alex Tilbury, Theresa Clementson, Leslie Anne Hendra & David Rea
Course consultant: Adrian Doff

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Acknowledgements

How to use this coursebook

Every unit of this book is divided into sections, with clear, practical **goals** for learning.

The first four pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar, vocabulary and pronunciation activities. They are followed by a **Target activity** which will help you put together what you have learned.

The **Explore** section of the unit begins with a **Keyword**, which looks at one of the most common and useful words in English. It also includes either an **Across cultures** or an **Independent learning** section, and then an **Explore speaking** or **Explore writing** task. The Explore section gives you extra language and skills work, all aiming to help you become a better communicator in English and a more effective learner.

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.
Sometimes you will also find this recycling symbol with the goals, to show when a particular goal is not new but is recycling language that you have met before.

This symbol shows you when you can hear and practise the correct pronunciation of key language, using the audio CD.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.

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The DVD-ROM contains video and over 300 interactive activities.

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Acknowledgements

How to use this coursebook

Every unit of this book is divided into sections, with clear, practical **goals** for learning.

The first four pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar, vocabulary and pronunciation activities. They are followed by a **Target activity** which will help you put together what you have learned.

The **Explore** section of the unit begins with a **Keyword**, which looks at one of the most common and useful words in English. It also includes either an **Across cultures** or an **Independent learning** section, and then an **Explore speaking** or **Explore writing** task. The Explore section gives you extra language and skills work, all aiming to help you become a better communicator in English and a more effective learner.

The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.
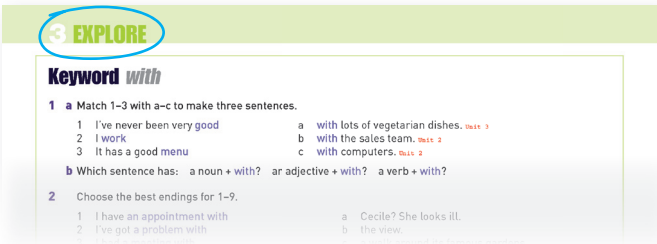Sometimes you will also find this recycling symbol with the goals, to show when a particular goal is not new but is recycling language that you have met before.

This symbol shows you when you can hear and practise the correct pronunciation of key language, using the audio DVD-ROM.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and Wordcards to help you test your vocabulary learning.

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The DVD-ROM contains video and over 300 interactive activities.

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How to use this coursebook

Every unit of this book is divided into sections, with clear, practical **goals** for learning.

3.1 goals
● talk about a business idea
● talk about hopes, dreams and ambitions

The first four pages of the unit help you build your language skills and knowledge. These pages include speaking, listening, reading, writing, grammar, vocabulary and pronunciation activities. They are followed by a **Target activity** which will help you put together what you have learned.

3 EXPLORE

Across cultures Attitudes to success

LISTENING

1 [1.26] Listen to Mariama and Remco talking about attitudes to success.

1 How does Mariama feel about talking about her achievements?
2 What two examples does Remco give to explain his attitude to success?

2 [1.27] Listen again. Are sentences 1–4 true or false?

Mariama
1 She says her American friends are happy to talk about what they've achieved.

The **Explore** section of the unit begins with either a **Keyword** page, which looks at one or two of the most common and useful words in English, or an **Across cultures** page, and then an **Explore speaking** or **Explore writing** page. The Explore section gives you extra language and skills work, all aiming to help you become a better and more culturally aware communicator in English.
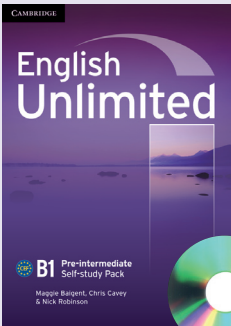
The **Look again** section takes another look at the target language for the unit, helping you to review and extend your learning.
Sometimes you will also find this recycling symbol with the goals, to show when a particular goal is not new but is recycling language that you have met before.

P This symbol shows you when you can hear and practise the correct pronunciation of key language, using the audio CD.

The **e-Portfolio** DVD-ROM contains useful reference material for all the units, as well as self-assessment to help you test your own learning, and **Word cards** to help you test your vocabulary learning.

You can do more practice by yourself using the **Self-study Pack**, which includes a workbook and interactive DVD-ROM.

The DVD-ROM contains video and over 300 interactive activities.

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Appendix E

Appendix E

UNIVERSITY OF Southampton

CONSENT FORM

(Teacher's interview)

Study title: Female Teachers' Professional Identity and Gender Representation in EFL Textbooks in Saudi Arabia

Researcher name: Amjjad Osama Sulaimani

ERGO number: 47854

Participant pseudonym:

Please initial the boxes if you agree with the statement(s):

I have read and understood the information sheet (2019-02-20/version no.1 of interview participant information sheet) and have had the opportunity to ask questions about the study.	
I agree to take part in this research project and agree for my data to be used for the purpose of this study.	

Appendix E

I understand my participation is voluntary and I may withdraw at any time for any reason without my participation rights being affected.	
I understand that I may be quoted directly in reports of the research but that I will not be directly identified (e.g. that my name will not be used).	
I agree to take part in the interview for the purposes set out in the participation information sheet and understand that the interview will be audio recorded.	
I understand that all data will be stored in strict confidence using my chosen pseudonym .	

Name of participant (print name)

Signature of participant

Date

Name of researcher: Amjjad Sulaimani

Signature of researcher

Date

[2019-02-20] [Version 1]   [Ethics/IRAS reference *47854*]

Appendix F

Teachers' interview questions guide

No	Question	Type of question	Goal behind question
Group theme: teachers' biography			

1	❖ Tell me a little bit about yourself:
	  ➤ Your degrees
	  ➤ How did you learn English?
	(Ask to prompt more details from teachers)
	  ▪ What method did you follow to learn English? (e.g. by learning grammar)
	  ▪ What resources did you use to learn English?
	  ▪ Did you follow a textbook to learn English?
	  ▪ Do you think textbooks teach students language? Can you give example from your experience?
	  ➤ How long have you been working at the ELI?
	  ➤ Have you participated in any committees at the ELI? Tell me about the experience
	(Ask to prompt more details from teachers)
	  ▪ What did you like about it? What were the challenges you faced?
		introductory question	To develop a participants' profile (education, years of experience, position at ELI, experience as EFL learners)

Now, I am going to focus on you as a teacher			

2	❖ How long have you been teaching?
	❖ How did you get into teaching?
	  ➤ Follow up question
	  ▪ Was it your decision to become a teacher?
	  ▪ What are the factors that contributed in shaping your decision to become a teacher?
		Transitional question	To explore factors contributing in constructing teachers' professional identity

No	Question	Type of question	Goal behind question
3	❖ What does being a teacher at the ELI mean to you?	Transitional question	To explore teachers' beliefs and how they see themselves as professionals
Group theme: awareness and perceptions of gender representation in books			
Now I'm going to ask you about the *English Unlimited* books			
4	❖ What teaching resources do you use in the classroom? ❖ Do you follow the pacing guide offered by the ELI? ❖ Can you share your opinion about the textbooks? What do you like/don't like about the books?	Transitional question	To explore teaching resources teachers use in classroom
Show teachers pages from English Unlimited Special edition -Beginner textbook- Pages (6) **Let us discuss these pages………….**			
5	❖ In your views, how would you describe the representation of men and women in the book? (Ask to prompt more details from teachers) ▪ What are the activities of men/women in the book? ▪ What are the jobs given to men /women in the book? ➢ Can you describe your feelings when you see such a representation in the pages?	Key question	To explore teachers' awareness of gender representation in books
6	❖ Can you describe how you taught these pages in the classroom? Follow up questions ➢ How many times did you teach these pages? ➢ Did you introduce students to the images in the page? How? ➢ Did you comment on the gender roles in the images? Why? Why not? ➢ What has changed each time you taught them?	Key question	To explore teachers' knowledge of gender, agency, and decisions when teaching gendered images in the classroom.
7	❖ Think about the representation of women in the textbook, what role has such a representation played in making you the teacher you are now?	Key question	To explore how teachers see themselves as professionals and if the

No	Question	Type of question	Goal behind question
	(Ask if teachers requested further explanation, and to prompt more details) ▪ Do you think the representation of women have an impact on you? How? ▪ Do you remember a particular moment in your classroom where you felt uncomfortable about the representation of men and women in an image? Can you tell me about it? ▪ Have you discussed that image with your students in the classroom? Why/Why not?		textbook is contributing in constructing a professional self
8	❖ In your opinion, does the representation of men and women reflect the true social system in Saudi Arabia? Give examples (Ask to prompt more examples from teachers) ➢ What about the representation of women in jobs, does the representation reflect the Saudi working woman? ➢ How do you feel about the representation you mentioned?	Key question	To explore teachers' opinions of gender representation in books
9	❖ If you had a chance to modify the textbooks you are teaching, what would you change? How would you change?	Key question	To explore teachers' sense of agency in regard to the contents of the book
Show teachers pages from English Unlimited -Beginner textbook- Page (6) and an adapted gender balanced version of the same page I have adapted the page; please have a look at the two pages. Let us discuss these pages………….			
10	❖ Can you see any difference between the two pages? What can you see? ❖ How do the images in page 6 of the textbook make you feel? describe your feelings ❖ What about the adapted page, how do you feel when you see the images?	Key question	To allow teachers to compare between a gendered and a balanced text, and explore teachers' feelings about gender representation in books
11	❖ Are there any further points you would like to add at the end of the interview?	Closing question	To round up the interview and give teachers a chance to share further comments

Original page 6 of the Beginner textbook

Please double click on the image for a clearer view. The image will be viewed via Adobe
PDF reader.

Appendix F

Adapted version of page 6 of the Beginner textbook

Please double click on the image for a clearer view. The image will be viewed via Adobe PDF reader.

Appendix G

Checklist to validate the clarity of interview questions at the piloting stage

Please double click on the image for a clearer view. The image will be viewed via Adobe PDF reader.

Checklist to validate the interview questions

Peer validation

		yes	no	Feedback
Structure of questions	Questions are easy to understand	✓		
	Most questions ask the participant to describe experiences and opinions	✓		
	Questions do not require the respondents to do research analysis.	✓		
	Questions can't be answered with one word. (Avoid yes/no questions)	✓		
	Questions are simple. They ask the participant to answer one thing at a time. (Avoid: do you do this and why?)	✓		
	Questions are not judgmental or intrusive.	✓		
	Introductory questions ask about factual info	✓		
	Closing question provide the participant an opportunity to raise any issues not addressed.	✓		
Order of the questions	Questions are in order: Introductory, transition, key and closing questions	✓		
	ALL key questions are between introductory and closing questions	✓		
	Topics covered in questions are in order from teacher self to awareness of gender representation	✓		
	Questions on similar topics are grouped together	✓		
	Questions are organized and form a conversional flow	✓		

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Teacher's interview transcript

I: Interviewer   P: Participant   sts: student/students

I: To start with the interview, I just need you to tell me a little bit about yourself.

P: I have been teaching English for more than 12 years. Most of my experience in KAU, ELI. Before that, I taught English in private schools.

I: and how did you learn English?

P: I learned English at university, and by practising the language. Talking to natives & non-natives speakers, watching movies, & these things.

I: did you learn English at schools?

P: Of course I did

I: and do you remember how the classes were conducted, or did you learn a lot from schools?

P: Of course, yes. But at school, I used to depend on myself in learning.

I: How did you depend on yourself?

P: I studied at home, I read extra books that are not related to the curriculum.

(MIN:1.29) I: Do you remember the teaching methods at school?

P: yes, they used to use some games in classrooms, but nothing related to technology. They mostly used the textbooks.

I: did you learn anything from these textbooks?

P: Of course, I did

I: How did you learn from the textbooks?

P: I learned vocabulary, grammar. All these I learned them from the textbooks, the reading passages, the listening parts. All these helped me in learning

(MIN; 2.15) I: you mentioned that you depended on yourself in learning English, & used other books at home, Can you tell me examples of these books at home?

P: usually they were small stories. Not even novels because I was a beginner.

I: and how did you communicate using the language?

P: with my sisters at home. They used to speak English as well

(MIN: 02.51) I: from your experience, do you think textbooks teach sts the language?

P: Well, yes & no. usually textbooks give the information, but learning happens only when the sts want to. So, that is why at the beginning I said I used to learn by myself because it means a personal effort. So the textbook gives sts the info, & what comes next is on the sts.

I: for example, textbook gives the rule, but the sts have to ...

P: practice! Thank you. Of course, we practice in the classroom, but learning any language needs more practice outside the classroom.

(MIN: 03.49) I: How long have you been teaching at the ELI?

P: Almost 12 years

I: have you participated in any committees at the ELI?

P: yeah. Translation committee for a couple of years, & the PDU for one year

I: what did you like about these administrative experiences?

P: Actually at the PDU, I did not learn anything. But the translation committee was something I like to do. I was practising translation, & using both languages & I was learning. I was reading articles & documents from different majors, different faculties at the university. So, I liked that.

(MIN: 4.49) I: And what were the challenges that you faced while working in these administrative committees?

P: like in the work in itself?

I: whatever that you felt like it was a challenge

P: in translation, the challenge was to translate something that you do not know. For example, if I have a document from the faculty of science or medicine. I do not know the medical terms...

I: so you have to study these terms

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P: yeah. These were the challenges. Also, there are some certain things that are referred to in a certain way. So, that were that challenges. I need to seek help for, look up, or study. Other than that, the workload was fine.

I: what about the PDU? Because you mentioned that you did not learn anything.

P: no I did not learn anything because the PDU was purely administrative, full pf paperwork, & stuff that are said but not done.

I: in these 2 committees, have you felt that your voice was heard?

P: in the translation committee, yes; Kind of. But in the PDU, it was not. I only attended one meeting. It was useless. I knew, I could see that the things the committee said were what the administration wants them to say. The meeting was like a play.

I: you felt like whatever rules they put..

P: will not match the reality. The numbers and everything they were saying do not match the reality

(MIN:07.04) I: and how did you feel when you felt that you were useless in that committee?

P: frustrated! Useless! Useless means frustration& you feel that you are not doing anything.

I: and why do you think that your voice was not heard?

P: Are you sure you want me to answer that question [laughs] ... because, I do not want to go there, But maybe because they want certain people to speak . So, they know what they want.

(MIN: 07.48) I: Ok. Now we are going to focus on you as a teacher, away from the administration and their frustration, how did you get into teaching?

P: you mean why did I choose?

I: yes

P: to be honest, my father was a teacher & many people around me were teachers when I was a child. I liked being a teacher in this position. When I was in high school, I used to help my friends understand certain subjects: English and the Arabic grammar. So, I liked helping people to understand. So that is why I chose this job

I: So it was your decision to become a teacher?

P: yes it was my decision

(MIN: 8.47) I: what does being a teacher at the ELI mean to you?

P: it means I can help my sts learn. Usually at the beginning of the year this is my job to help them understand, learn, practice. & all of these things. However, as we reach the end of the year it gets boring and frustrating because the sts level doesn't move & doesn't improve along with the level. Their actual level is not improving along with the level they are moving to. So, it becomes harder for them to understand. As a result, it becomes harder for me to help improve

I: so by the end of the year you will find a 104 sts who is actually her proficiency level is 102?

P: yes.

I: and why do you think the result is that way?

P: because, I think, sts are not having enough time to practice & really learn the grammar & vocabs they are taking in the textbooks. They are not using them properly. So, level 101 kind of suits them, but when they move to the next level 102, 103, &104, they have to know things that are in level 1, 2, and learn them, & memorise all the vocabs to be able to move to the next level. But they are not because they are only studying for the exam. to pass the exam. So that is why it gets frustrating.

(MIN: 11.04) I: Do you think the textbooks contribute in this result. Like the sts proficiency & the level? Do you think textbooks have anything to do with this?

P: Actually the textbook do, but more importantly it is the duration of the course. Because we are teaching a whole textbook of 12 or 14 units in 6 weeks. So sts cannot improve & cannot learn anything from these textbooks by the end of the 6th week. I believe that the time we have is not suitable for the amount of info we are offering

(MIN:12.10) I: what teaching resources do you use in the classroom?

P: I mainly depend on the book & on some pictures from the internet. But the book provides the topics, listening tracks, reading passages. But sometimes, I give them some activities & and we do on the board

I: are the activities from the BB?

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P: Not really. They are from the internet, but I basically depend on the book because I have to finish. I have to finish in a short amount of time

I: which is stated in the pacing guide

P: exactly, I do not have extra time to waste on extra activities

I: So you follow the pacing guide?

P: exactly

(MIN: 13.12) I: Can you share your opinion about the textbook, what do you like and don't like?

P: the unlimited textbooks?

I: yes

P: I can say that the topics are, some of them are useful, good for the sts. The presentation of the grammar and the vocab are good. The exercises are helpful most of the time, not always. I do not do all the exercises. I like that they have detailed explanation of the grammar at the end of the book. The books are fine. They are good.

(MIN: 14.14) I: what about the images, have you noticed the images in the book? Do you have any opinion about them?

P: I think they are.... yes if there are more pictures, it will be useful & fun for the sts

I: what kind of pictures for example?

P: For example, if we are talking about a person, they put a picture or two about the person. But, I feel if they put more pictures about this person and the activities. For example if we are talking about an activity, more pictures about this activity, it will help the sts learn faster, to connect the new word or grammar with more than one picture.

I: so you feel that having more pictures will communicate more meaning for sts?

P: yes exactly.

(MIN: 15.23) I: Do you remember any kind of topic or a page where you felt that if it had more images, it would be more useful?

P; yes. This one (101,p.17). They could have for example added a word that describes this picture. Also, page 22 , if we added more pictures here . Pictures of the streets. If the pictures were bigger and clearer and include the things that are introduced in the listening, it would have been more effective. For example, look at this picture...

I: the picture does not describe the city

P: no. and it is not clear & so small. The things that we are talking about, the houses & taxis are not clear in the picture. Look here is only one taxi. The cafe is unclear. This page is one of the pages that needed more pictures & clearer, bigger picture because it introduces many words.

(MIN:17.31) I: you mentioned that you bring your own images sometimes, can you tell me what kind of images and why do you bring them?

P: yes. For example, let's say we have a word but I do not want the sts to just translate the word into Arabic. So, I bring a picture from Google and show them. I display the picture. So, I tell them for example this is ...

I: For example, here they mentioned a restaurant in the textbook, but they did not bring a picture of the restaurant, so, you bring a picture of a restaurant

P: yes. And about the restaurant here today, I asked the sts to explain. The ones who know the word, I asked them to explain what a restaurant is in English. So, one of them tried to explain what we do there, the other one gave an example. So, yes. I use pictures to explain words

(MIN:18.57) I: Have you noticed the gender representation in the images of the unlimited textbook? How men and women...

P: I think mostly there are men & I remember not in this book

I: you can talk about all the level because I studied them all

P: in 104, I remember I noticed that they were talking about... they gave an example of men where it could have been a woman in the story they provided. Most of the pictures in the book are men. For example, here we have 4 men and only 2 women. So, yes men are over represented in the book

I: And have you noticed the activities for men and women? What are women doing?

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P: yes. Well they mentioned something about women being a doctor and a teacher, but for example, this page all of them are men. If they want to talk about activities, yes most of men do sports for example. Sports are related to men more than women. Female characters only go to work or take care of kids

(MIN: 20.50) I: Do you feel this kind of representation reflects the social system in SA? like does it reflect Saudi women

P: NO . It should not be this way.

I: can you explain why or how?

P: because I believe Saudi women do most of the things men do & sometimes even more. For example, if we talk about sports, exercising & going to the gym on regular basis, I believe that women do this more than men. But it represented here in the book as if it is masculine, or men do sports more. So, I think that it should not be represented this way. Because we are teaching girls anyway, so we are supposed to show them that the girls' can also do all these things. For example, here P.16 a woman can be a doctor, a woman can work in this office, can be here. So, I do not believe that it represents the Saudi society

(MIN: 22.15) I: and do you feel that this kind of representation has any effect on you as a teacher?

P: it does, but not that much. But it does.

I: How?

P: Most of the time this question comes to mind: why is it all men here? Where are the women? Why is not this picture a girl? Mostly this is what I think about

I: yeah questioning the representation, and how do you feel when you teach these kinds of images? Because you mentioned that you are following the pacing guide and you are these pages and images in particular.

P: what I do is that if I find a picture that has a man in one of the images we talked about, I just tell sts that it can be a girl here. We do not have to stick to this character as it is. So, I just mention that it could be a girl here in this picture.

I: but you do not change the picture itself?

P: I do not.

I: you just mention to sts that this doctor can be Mike or Hala as well

P: exactly, but I do not change the picture, or bring a similar picture with a girl in it. I do not.

I: why not?

P: Because it requires some extra time to provide a female picture to each male picture in the textbook. At the end, the sts have the textbook already. They are going to see and read from the textbook which has the pictures of men.

(MIN: 24.21) I: Have you noticed any image in the textbook that you felt uncomfortable with?

P: I remember I did, But I cannot recall the picture right now. It was not from this level. Level 4.

I: Do you remember what was wrong with the picture?

P: I remember that the image should have a girl

(MIN: 25.00) I: have you ever discussed these kinds of images with sts?

P: no not really

I: Why?

P: because I do not want to focus on something that would lead to other discussions, which will not be related to our goals. Such discussions are not related to our goal which is learning English. Otherwise the topics will be related to society & against some of the rules. WE have some sts who have certain types of thinking, so it is not my place to discuss these things with sts. I think I should not do that in the classroom.

(MIN: 25.55) I: I will show you a page in level 101. Can you tell me how did you teach this page? (show the page) How many times did you teach this page

P: A lot. To be honest, this is one of the pages that we were talking about. All of them are men, except these 2 girls. I taught this page on Sunday. & I told sts this picture could be me and you. I felt a little bit bad while teaching this page because this one (picture 2) the women are in a cafe, while all the others are working, business meeting or universities. The women are only in a cafe chatting. Not even talking about work. I felt bad while teaching this one because this is not what women are.

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I: Since the two women are wearing Abaya, do you think they reflect the Saudi women? do you see yourself in this picture?

P: well, even the image of the Abaya itself, I do not see myself here because the Abaya is black.

I: the Aabaya does not represent the modern Saudi woman.

P: no it does not, but to be honest, A Abaya would represent a Saudi woman.

I: yeah. Have you noticed the representation of women wearing Abayas in the textbook?

P: not much. Maybe only this picture. The rest are only wearing Hijab

(MIN: 28.00) I: you mentioned in the first picture, you commented to sts that it can be me and you in this picture, do you remember how the sts react?

P: they did not really give it much attention

I: do you think sts pay attention to these representation of images?

P: Not all of them. Most of the sts do not because, I believe, even in schools, the sts books have male characters more than females. So they are used to this.

I: in your teaching career you have not faced any sts who passed a comment about these pages?

P: yes I did .

I: can you recall?

P: in the summer, I was teaching 104 & we talked about writing. Only one of the sts was talking about what women can do, & how they can drive, & they can work everywhere, & all of these things. But I did not give her a lot of time because as I told you it will open debates. And I do not want to do this in my classroom. But about the images, I do not remember any sts commented on this.

(MIN: 29.48) I: Do you remember how did you teach this page?

P: we listened to the conversations, and sts should guess which conversation goes with which picture. These two images were clear and easy to match. But the last one was not clear, so sts had to guess. And even for me the picture is not clear, and the conversation does not explain the picture. The conversation does not mention anything in an airport or gives any

clues. SO, I told my sts leave the picture, and solve the other pictures first. So the conversation that is left will be the one for the picture.

I: so you just asked the sts to match between the conversation and...

P: yeah and the picture.

I: and you have not discussed the images with sts at all?

P: no

(MIN: 31.33) I: if you had a chance to modify the books what would you do?

P: I would have larger, clearer pictures. Pictures that could really represent the contents. If I want to use the images to an exercise, for example this one, it should be clearer. I should have added an air-plane at least, or a sentence about an airport. I would have pictures of females more. More female images than this. I would add pictures of women not wearing Hijab.

I: why not?

P: because not all the women in SA are wearing Hijab. Hijab is not how all the women are represented. I would add pictures of women covering their faces, and pictures of women not covering their hair because we have all of these types in our society. We see all of these female styles in SA. It is not only this specific style

I: the textbook is a special edition, so it is mainly designed for SA. Do you think it reflects the Saudi society?

P: the topics are acceptable. The images are ... umm (flipping pages)... Ha, look at this page (p.41)...

I: Western characters

P: I do not have a problem with that. I believe that we should have a variety of characters. Western names, Western faces.

I: Global citizens

P: yes exactly because we are not only teaching language separately. IT has to be related to the culture, different cultures. However, the page only includes male characters. We have 8 pictures in one exercise and all of them are males. So the thing that annoys me because in

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the end, I am teaching girls only. I do not want all the picture to be of girls, but I want them to be balanced.

(MIN: 34.44) I: do you think this kind of representation affect your teaching?

 P: I think it does.

I: how?

P: it affect my teaching because taking about women is somehow exciting. When you talk about yourself, & give examples about women is exciting because most of the discussions in the classroom include men. So, in classrooms if we talk about women, it will excite the sts and make them more enthusiastic to learn and speak about themselves.

I: so it is kind of motivate sts

P: motivating exactly

I: And why do you think this kind of discussion motivate sts?

P: because they are related directly to them. So a sts could relate to whatever.... For example look at this picture (P.52 Indian lady). I do not know what the topic here is, but when I see a picture of this lady, I am curious. I want to know about what the topic is. Because she is a lady I think in this outfit. So, I think topics that include women will be more motivating to sts

(MIN: 36.35) I: I have adapted this page. Do you see any difference?

P: yes of course. You changed picture 2 to 2 ladies sitting in a library. This really gives them more professional & serious look because when you look at the original they are only having coffee. The third one shows school girls playing sports which is more meaningful than the original. Did you change the text?

I: a little bit

P: but still. I think there is no clear clue in the conversation. The conversions would be confusing to sts. So regarding the differences between pictures, image 2 the modified one is better because of the place. Compared to the rest of the picture. We have a male sts and his teacher, then we have two ladies who are also reading.

I: how would you feel if you teach the adapted page?

P: I would feel proud really. When I taught the original one I felt that I am the one in the picture & I am only drinking coffee while the rest are working, teaching, and learning. But here in the adapted one, no I am discussing something serious and playing basketball. I am doing something real, not only chitchatting.

(MIN: 39.27) I: and do you think this kind of adaptation, or feeling of pride, does it reflect on your teaching?

P: I think it does because it will motivate me as a female teacher to give more examples.

I: what about your sts, do you think this kind of representation motivate them?

P: Yes. They can relate more to what they are studying. Also, in this original picture... I am not saying having a coffee is something bad. But comparing the picture with the rest of the pictures in the same page, makes the two females look less meaningful. So this adaptation gives sts a good example that men are learning and teaching, and you girls are discussing a book. So it does motivate sts

I: would you pass comments to the sts on the classroom regarding the adaptation?

P: for examples these are ladies..?

I: yeah

P: yeah I think. Or maybe I would not. Maybe I would just consider it as something normal. This is how it should be. Maybe I would not

I: are there any further points you would like to add?

P: I think we covered everything. I think if we modified the pictures, it would make a difference in the motivation

I: do you think if we balance the representation in the textbook, does it reflect the new Saudi Arabia?

P: of course. Balancing the representation in the textbook reflects the new Saudi Arabia. Also, balancing the appearances how Saudi females appear will also represent the new Saudi Arabia because we do not only have one shape for women. If you noticed also men here are not represented in one single outfit which is the traditional one. In fact, we have limited number of Saudi men wearing the Thoub in the book. So same goes for women. Not all women are wearing Hijab

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I: thank you so much for your time

P: you are welcome

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