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Exploring Local textbook writers' argumentations and EFL teachers' classroom negotiations of gender stereotypes represented in one Algerian English language textbook (MBE1): Social Justice Perspective

by

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Abstract

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Exploring local textbook writers' argumentations and EFL teachers' classroom negotiations of gender stereotypes represented in one Algerian English language textbook (MBE1): Social Justice Perspective

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This is the first qualitative research that explores gender stereotypes represented in one recently and locally published Algerian English language textbook (MBE1), triangulating it with textbook writers' perspectives and teachers' negotiation approach in the classroom. A set of data gathering tools are employed: textbook analysis, textbook writers' online semi-structured interviews, teachers' background reflection questionnaires, audio-recorded classroom observations, field-notes, and follow-up interviews. Critical discourse analysis and a combination of analytical frameworks are used for data analysis. The key findings highlight the tendency of promoting the patriarchal ideology in the MBE1 textbook, disempowering women, and strengthening the essentialist ways of being and becoming as ideal practices in the contemporary Algerian society. The notion of 'multimodal disambiguation' was explained in the textual analysis data, showing how ambiguous linguistic constructions embody gender stereotypes when they are read multimodally. Drawing on Reisigl and Wolak's (2001) 'argumentation theory', the interviewed textbook writers found fully aware of the gender stereotypes constructed in the MBE1 textbook and attributed them directly to the socio-cultural, economic, and pedagogical factors while indirectly stating political factors. Additionally, the teacher-participants found negotiating differently and unpredictably (either and/or endorse ignore, subvert) the gender stereotypes constructed in the MBE1 textbook, using a set of pedagogical approaches such as read-aloud, repetition, dialogic discussions and translanguaging pedagogies. The analysis also demonstrated that when teachers critically negotiated gender stereotypes in the classroom through translanguaging pedagogies, students were given opportunities or three social spaces (cognitive, linguistic, and physical) to voice out their gender views and construct an oppositional or a resisting negotiation to the teachers' gender discourse. Thus, I argue that classrooms are social sites where teachers and students bring their gender beliefs to negotiate the patriarchal ideology represented in the foreign language textbook.

Based on these main conclusions, several implications are suggested for policymakers, teacher education, and researchers.

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Research Thesis: Declaration of Authorship

Print name: Ouacila Ait Eldjoudi

Title of thesis: Exploring local textbook writers' argumentations and EFL teachers' classroom negotiations of gender stereotypes represented in one Algerian English language textbook (MBE1)

I, Ouacila Ait Eldjoudi, 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.

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;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
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

 Signature: Ouacila Ait Eldjoudi   Date: 28/03/2022

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Definitions and Abbreviations

ELT: English language teaching

EFL: English as a foreign language

CLT: Communicative language teaching

MBE1: My Book of English language one, name of the analysed textbook

FMW: Pseudonym of the middle school where the teachers have been observed

CDA: Critical discourse analysis

PhD: Doctor of Philosophy

L1: First or native language(s)

L2: Second language(s)

L3: Third language(s)

Chapter 1   General Introduction

1.1   Study Focus

Foreign language textbooks are not just curriculum artifacts, but they are also cultural artefacts. Gender stereotypes represented in these materials are widely regarded as ideologies with a potential to impact teachers' professional identities and children's cognitive and behaviour development (Sunderland et al., 2002; Paechter, 2007). However, the constructed patriarchal realities in the school textbooks do not always "resonate with those of the primary consumers" (Gray, 2013, p. 175) and they can be adopted, negotiated, or ignored (Apple, 2014). Against this backdrop, this thesis falls under the textbook and classroom pedagogy research following critical interpretive qualitative approach, and it has three main related aims. First, it examines the different types of gender stereotypes and how are they represented in the MBE1 textbook. This main textbook corpus is recently and locally published Algerian English as a foreign language (EFL) textbook under the supervision of the National Ministry of education, following the 2016 recent Algerian Middle school educational reform. It is addressed for local students aged 10-12 years and accordingly adjusted to meet their local culture (Tamrabet et al., 2017). Second, this thesis also explores the leading factors for the maintenance of gender stereotypes in the MBE1 textbook, by interviewing two of the local textbook writers and addressing their awareness levels on such gender stereotypes perpetuated in the textbook. Third, it explores the different ways and the teaching strategies the Algerian teachers employ to negotiate specific gender stereotypes identified in the MBE1 textbook. This classroom case study takes place in one Algerian public middle school (FMW) situated in Bejaia with four teachers (two males and two females) with their 362 students in two academic semesters. To execute this case study, a set of tools are employed: audio-recorded classroom observations, field notes, background reflective questionnaire, and follow-up interviews. Fairclough's (1989) critical discourse analysis approach is adopted as a theoretical and analytical framework in this study. The following section rationalises the choice of this topic and its significance.

1.2   Rationale and Significance of the study

Education is widely considered a powerful socialising agent for disseminating discourses of patriarchy, empowering women and/or reducing the gender gap around the world (Asadulah et al., 2018; Bulmerg, 2015; Curdt-Christiansen, 2017; Holmes & Wilson, 2017; Wodak, 1997). Given this broad assumption, this study intends to explore how the patriarchal discourse is perpetuated,

(re)constructed and negotiated in the Algerian foreign language education. In addition to this, there are three other rationales that informed the choice of this topic.

First, the widely held assumption that a continuous construction of gender stereotypes in school textbooks can create a barrier towards achieving the sustainable gender equality goal and impacts learners' cognitive and behavioural development (Asadulah et al., 2018; Bulmerg, 2015; Curdt-Christiansen, 2017; Foroutan, 2012; Kereszty, 2009). In the recent United Nation's 2019 report, concerns were expressed about the gender stereotypes that persist to be represented in school textbooks and considered as among the five challenges for achieving gender equality in most countries in the world. Similarly, Foulds (2013) contends that the way textbooks portray unequally the jobs of women and men are influenced by and influencing their applicability in the social life. That is, if textbooks continue to represent women and men unequally, the society will continue favouring men in some jobs and women in other jobs. Lee (2019, p.384) stresses that "if gender equality is successfully established in schools, the move towards a gender-equal society will encounter fewer obstacles in the future". Regarding learners as primary consumers (Gray, 2013), many scholars argued that patriarchal and unequal representation of gender in foreign language school textbooks deemed powerful in impacting negatively young learners' educational achievements, motivations, self-esteems, future career choices, attitudes, behaviours and identities (Ahmed et al., 2019; Casey et al., 2021; Dervin et al., 2015; Islam & Asadullah, 2018; McCabe et al., 2011; Law & Chan, 2004; Lee, 2019; Ismael & Mohammdzadeh, 2022). This is not to state that students are passive recipients but to indicate that the textbook has a powerful role to play in socialising children about gender roles and values (Dervin et al., 2015; Casey et al., 2021; Koster, 2020; Keles et al., 2021; Sunderland, 2015). Therefore, examining the issue of gender stereotypes in school textbooks is of paramount importance if the final aim is to trace roots of gender equality in and through education.

Second, most previous studies on gender representation in school textbooks were conducted in Western contexts, but rarely in North African contexts. Although this field of research is extending from merely examining gender representation in textbooks towards considering teachers' negotiation approach and producers' reasoning around the gender discourse, this trend is relatively scare in North African and Middle East setting (Dervin et al., 2015; Gray, 2010; Gray, 2010; Ott, 2015; Pakula et al., 2015; Risager, 2021). In their diachronic review of multiple studies, Mustapha and Mills (2015) argue that there seem to be less analyst from North African context on the issue of gender in textbooks and beyond its borders, addressing teachers' potential to problematise the hegemonic gender discourse in the classroom (see also, Koster & Litosseliti, 2021; Sunderland, 2015). Hence, this end informed my rationale to conduct this study in Algeria as a North African context to contribute to the growing knowledge in the literature. Particularly, it

explores gender stereotypes represented in the MBE1 as a locally designed Algerian English as a foreign language textbook, consider the reason of representing such discourse from the textbook writers' perspectives and exploring teachers' negotiation pedagogy.

Finally, the choice of the MBE1 textbook as the main corpus for addressing the issue of gender stereotypes in the Algerian foreign language education emanates from three main reasons. First, the recent politicised role of English in the Algerian context urges the need for research on why gender stereotypes are constructed in this recent textbook (MBE1) and how this school discourse contribute to the discussion about the ideological role of English language in preserving national identity and competing with French as an ex-colonial language (Bouherar & Ghafsi, 2021; Jacob, 2021). Second, although there is a recent educational reform launched in Algeria called second-generation programme, the issue of gender stereotypes continues to be a prevalent issue in English language textbooks. Compared to other language textbooks (French, Arabic) used in Algerian schools in different levels under both the new generation and first-generation educational reforms, Boubakour (2017) in her diachronic quantitative analysis, claimed that English language textbooks were ranked the highest in displaying gender bias and stereotyping. Similarly, in his quantitative examination of gender representation in the second generation first year middle school textbook named as MBE1, using content analysis, Selama (2018) evidenced that gender bias and stereotyping is still an issue. Women were constructed as nurturers and have limited access to sport activities (Selama, 2018). Third, although some gender stereotypes represented in this textbook (MBE1) were only quantified and shown as contradicting with the current gender practices in the Algerian society, Boubakeur (2017) and Selama (2018) presume that it is the textbook writers' reflection of social realities in their (re)construction of gender stereotypes in the MBE1 textbook. Also, it was not considered as a negotiable product through which students and teachers can negotiate the hegemonic ideology represented in the same textbook. Therefore, this is the first qualitative study that critically addresses the issue of gender stereotypes in the recent English as a foreign language textbook (MBE1) and explore how this hegemonic discourse is justified and problematised from the perspective of textbook writers and teachers respectively.

The significance of this study rests on its contribution to the advancement of knowledge in gender studies and language education in Algeria as a North African Muslim context. This latter is a unique and historically complex context where Islam as a religion, traditions and culture are dominating the countries' political legislatives and the daily lifestyle decisions, which are different than what exists in the Western world (see chapter 2). As Pavlenko and Piller (2001, p. 22) illuminate that "it comes as no surprise that the construction of gender may vary over time within a culture, as well as across cultures". Cultural difference is one important factor that change the

way gender roles and practices are represented in the textbook and enacted by teachers in the classroom discourse. Menard-Warwick et al. (2017) advocate that researching gender in non-western contexts can help in expanding the theoretical debate about gender and language education by considering context-specific patterns. As a result, this project is significant as it provides a discussion of gender ideologies and power relations in the Algerian education from the perspectives of `non-western' researcher, participants and as represented in the discourse of local EFL textbook. Furthermore, this research elaborates Sunderland et al.'s (2001;2002) analytical framework "teachers' talks around gendered texts" in a non-Western context. This is by highlighting the different teaching strategies the Algerian teacher-participants employ to negotiate gender stereotypes in the classroom. Finally, all the different findings obtained in this study opened floors for suggesting different implications that serve as solutions for addressing the issue of gender stereotypes in the foreign language education.

1.3   Research aims and questions

The overall objective of this thesis is to explore gender stereotypes in the English language textbook from its production to its consumption. To approach this overall objective, the present study aims to answer the following research questions about what, how, why and who is responsible for gender stereotypical representation in the Algerian MBE1 textbook as well as explore their dynamics in the teachers' classroom pedagogies. The research questions that inform this study are as follows:

RQ1: What are the types of gender stereotypes represented and how are they represented in the MBE1 textbook?

RQ2: Why do gender stereotypes continue to be represented in the MBE1 textbook?

    a. Are the textbook writers aware of the gender stereotypes represented? If yes, why are they represented?

    b. What are the factors influencing textbook writers' decision-making?

RQ3: How do teachers negotiate (treat/respond to) the gender stereotypes represented in the MBE1 textbook inside their classroom practices, and why?

    a.   Do teachers in interaction with their students subvert, ignore, endorse (support), or share unclear treatments to the gender stereotypes?

    b.   What are the classroom strategies teachers use to approach the gender serotypes represented in the textbook (MBE1) or in their self-generated materials?

c. What are the contextual (teachers' gender beliefs, societal influence) and pedagogical factors that influence the teachers' classroom negotiation approach?

The first question is therefore concerned with investigating the different types of gender stereotypes represented in the MBE1 and how they are represented, while the second question is devoted to exploring the factors behind the maintenance of gender stereotypes from the perspective of the Algerian local textbook writers. The final question addresses the ways Algerian teachers negotiate the gender stereotypes represented in the MBE1 in interaction with their students in the classroom setting, illuminating the teaching strategies and the (pedagogical and sociocultural) factors defining their classroom behaviours.

For answering the above questions and reaching the research goals, this thesis takes a qualitative research approach and a case study research design. I draw on Fairclough's (1989) critical discourse analysis approach combined with a set of other CDA methods to analyse and interpret the data. Data are obtained from three different data sources and a set of data collection methods such as MBE1 textbook analysis, two local textbook writers' (female and male) online semi-structured interviews, four (two females and two males) Algerian teachers' classroom observations, field notes, background reflective questionnaires, and follow-up interviews. Drawing on CDA underpinning tenets including power and ideology, the data obtained from the three datasets have been discussed and interpreted carefully to understand how gender ideologies are constructed in the textbook and dynamically reconstructed, reinforced or challenged in the classroom sites.

1.4   Thesis Structure

To answer the research questions stated above, this thesis consists of 8 chapters. Following this general introduction, **Chapter 2** is devoted to the context of the study, stating the reasons behind selecting Algeria as a research site, and clarifying the dominant discourses about gender and Algerian educational system. It is consisted of two broad sections that explain the nexus between gender, sociocultural practices, and foreign language education system in the Algerian context. **Chapter 3** provides conceptualisation and theoretical bases of the study, and it critically reviews the literature to situate and justify the current study contributions and originalities. **Chapter 4** details the research methodology and the analytical frameworks of the study. **Chapter 5** presents the critical discourse analysis findings of the gender stereotypes represented in the Algerian EFL textbook (MBE1). **Chapter 6** highlights the main factors that the textbook writers have provided as a justification for the maintenance of the ideology of gender stereotypes identified in the examined textbook (MBE1). **Chapter 7** is devoted to the third question of the present study. It

presents the findings of teachers' negotiation of the gender stereotypes represented in the MBE1 textbook, illustrating classroom episodes and interview claims. **Chapter 8**, General conclusion and discussion of the main findings. It will start with a discussion of the main findings in relation to the previous literature and the overall Algerian context. It will also highlight the main conclusions drawn from this study, contributions, limitations, and recommendations for further research in the field of gender and textbook studies.

Chapter 2   Algeria as a Research Site

2.1   Introduction

Choosing Algeria as my research site is not only because I am an insider to the context but also due to its unique, complex multilingual and multi-cultural profile. Because of the latter characteristics of Algeria, it is important to explain the social and linguistic diversity of the context. As Franz Boas (1940) contends "to understand a phenomenon we have not only to know what it is, but also how it came into being" (1940, p. 305). The people's republic of Algeria is situated in North Africa. As the following figure shows, Algeria is grouped under the Arab world or what is called the Middle East and North African countries (MENA). In antiquity, Algeria was called Numidia under the reign of the Amazigh, who are the North African indigenous inhabitants (Brett & Fentress, 1976; Suleiman, 1996). By the 1839, the French have re-named it "Algeria" which is a word derived from the Algerian Arabic language "Ziri" as a reference to its founder Bologhine Ibn Ziri (Suleiman, 1996). As a result of the different dynasties settled in Algeria, there are two ethnic and linguistic diversities including: the Amazigh (Berber) and the Arab. The Amazigh ethnic group which is historically known as the autochthonous or indigenous inhabitants of the country. Statistically, there are nearly 70% of the inhabitants speak the local Algerian Arabic language as their mother tongue while 30% speak the Tamazight dialects (Chaker, 2004; Le Roux, 2017).

Figure 1: The location of Algeria in the World Map, from google Maps 2021.

According to Leach (2003, p.16), "understandings of gender, and the '*practice*' of gender differ widely between societies (and between members of a particular society)" (original emphasis). That is, the meanings of gender practices are dynamic and fluid from not only one context to

another but also from one individual to another within the same country. Algeria has undergone through different historical phases, pre-colonial, colonial, and post-colonial memories. These diverse memorial moments shape the uniqueness of the Algerian context and the complexities of understanding the entrenched gender ideologies in the society overall. Critical discourse analysis as an approach employed in this study requires linking the gender discourse perpetuated in the textbook and as enacted by teachers in their classroom practices with the broad social context (see section 3.2.4 for details on CDA). As Ahmed and Ahmad (1992, p. 2) emphasise, "the investigation of the discourses on women and gender in Islamic Middle Eastern societies entails studying the societies in which they are rooted, and in particular the way in which gender is articulated socially, institutionally, and verbally in these societies". Therefore, this chapter provides a holistic picture of the Algerian context and how gender stereotypes come into existence in Algeria to better contextualize and interpret the findings of the present study. It will be divided into four broad sections to briefly overview the key events that marked the historical changes in gender roles and power relations in the Algerian society and their enactment in the educational context. It will also provide an overview about the status and the teaching of English in the Algerian context.

2.2 Islam and Patriarchy in Algeria

According to the historical accounts, different successive dynasties reigned in Algeria before the arrival of Arabs and the introduction of Islam since the 7th century. Algeria was ruled first by Phoenicians, Romans, Vandals, and Byzantines (Evans & Philips, 2007; Lloyd, 2003). This was called "Aljahilia" or "pre-Islam era" in which the regulation of daily practices based mostly on traditions and patriarchy (Ahmed & Ahmad, 1992). As Crocco, Pervez and Katz (2010, p. 110) maintain, before the introduction of Islam "women were relatively powerless, and they were considered as personal properties under control of men" in most North African and Middle East contexts. This men's domination over women in the society existed long before Islam since 3100 to 600 BC (Lerner, 1986). It is known as patriarchy which created many segregated traditions and unequal power relations between men and women (Lerner,1986). For example, women were supposed to be submissive, serve the men (father, brother, men relatives) and take care of the family (Ahmed & Ahmed, 1992). In some regions, "new-born girls were buried alive because they were believed to bring shame and disgrace to the family" (Aquil, 2011, p. 23). Therefore, the patriarchal system emerged in Algeria before Islam with its long-lasting effects on the contemporary Algerian gender practices (see section 2.4).

With the introduction of Islam in most North African and Middle East contexts by mid-7th century, many of the patriarchal traditions start to fade away. For example, the tradition of burying

women alive was prohibited under the Islamic rule (Ahmed & Ahmad, 1992). This is because the holy Qur'an and Hadith (the sayings of the prophet Muhammed PBUH) as two main sources of Islam come to particularly address "Aljahilia/before Islam" patriarchal attitudes, improve women's rights, and other subordinate social groups such as slaves (Crocco, Pervez & Katz, 2010; Davies, 2019). Among the rights that Islam grant for women include: the right to contract marriage, the right for inheritance and control over her property, the right to keep maiden names, the right to ask for man's hand for marriage, the right for education, the right to work and travel and many others (Aquil, 2011). For example, "Aisha Abu Bakr, the wife of the Prophet Muhammad, was known for her intellect and role as an educator. She was a scholar in jurisprudence" (Aquil, 2011, p. 24). Many Quranic verses also evidence that men and women have equal rights for seeking knowledge. For example, the Quranic verse in Sourat AL-Alaq:

Read in the name of your Lord who created, created man from a clinging form. Read! Your Lord is the Most Generous, who taught by means of the pen; taught humankind what he did not know. (96:1-5)

In addition, the rule of making poor people as slaves to the rich people was also prohibited during the Islamic era (Aquil, 2011). Therefore, Islam has brought many rights not only to women but also to other subordinated groups such as slaves.

Nevertheless, not all the rights that Islam introduced for the subordinated groups, such as women, have been eloquently applied in the Arab world. Due to the men's fear in losing their power in the society, many of the patriarchal traditions were maintained and integrated as principal parts of the Arab cultures. For example, Esposito (1998, p. xii) contends, "most of the subordinate actions towards Muslim women now are far from what the religion really states but they are rather the result of cultural and traditional norms in those societies". Although this quote dates to the past two-decades, it is still valid in explaining the danger of merging Islam and patriarchal traditions to construct social structures that uphold men's domination. In addition, men misinterpreted the Quranic verses "in ways that were negative for Muslim women as a means of consolidating their power over women" (Crocco, Pervez & Katz, 2010, p. 110). In other words, the gender inequalities existing in the Arab societies are mainly due to the privileged legitimacy given to the patriarchal traditions and cultural agendas while using Islam as a by-product. Using Joseph's (1998) words who clearly summarised this point, "patriarchy in the Arab context is the prioritising of the rights of males and elders (including elder women) and the justification of those rights within kinship values which are usually supported by religion" (p.14). This means patriarchal traditions are considered the official knowledge that elites in power intend to pass over generations as a legacy to maintain men's power in the Arab countries. This

patriarchy is considered more important than what is truly stated in Islam as a religion. Therefore, gender stereotypes emerged because of the men's intention to maintain their power in the overall society throughout favouring traditions over religion.

Like other Arab contexts, Islam is an official religion of Algeria since the Arabs have taken control in the mid-7th century while the Ottomans invaded Algeria (Evans & Philips, 2007; Lloyd, 2003). Islam is considered not only a spiritual practice but also a politicised activity for regulating the Algerian nation and maintaining men's power in the overall society. As Entelis (2001, p. 417) argues, "Algerian political identity is simultaneously Islamic, nationalist, modern and socialist, constitute no contradiction in either belief or practice". That is, Algeria is not separating politics from Islam as a religion to construct the nation social and cultural practices. Consequently, this merge of Islam and political agenda created the politicised Islam and perpetuated some of the patriarchal divisions or ideologies in the Algerian society. As Lazreg (1990, p. 756) asserts:

With few exceptions gender inequality is attributed to Islam presumed influence upon the lives of women and men in North Africa and the Middle East. The unstated assumption is that religion is at once the cause of and the solution to gender inequality. Somehow, if religion is done away with, equality between men and women will ensue

For example, education was only reserved to men and boys because of the entrenched patriarchal system in Algeria long years ago, particularly in countryside. As Spencer (2009, p.3) claims, in the mid-7th century, "most Muslim communities taught young boys to memorize the Quran while girls remain at home to help their mothers in house chores", sticking to patriarchal traditions. In other words, although Islam was introduced to the Arab world and Algeria is of no exception, many social structures persist to stem from the already ingrained patriarchal system in those societies. This have created stereotypical gender ideologies such as perceiving women education as unnecessary and reserving them to the private family caring sphere. Similarly, Ouadah-Bedidi (2018, p. 1) argues, "because of the patriarchal ideologies, education in Algeria has long been the privilege for men". This clearly shows how patriarchy led to the gap in enrolment and access to education between men and women in Algeria, mostly those living in rural areas. This phenomenon lasted up until the early-post-colonial era (see section2.4). In this vein, Amrane-Minne and Abu-Haidar (1999, p.70) state, "right up until independence, when Algeria by law consisted of three French departments, education for children between 6 and 14 was not compulsory for Muslim girls; it was compulsory for boys, and only in areas where there were schools". Hence, the complexity of understanding gender stereotypes and power relations in Algeria is not only limited to the politicised ideological link between patriarchy and Islam. However, it extends to the French written narratives and colonialism which, consequently,

contributed to reinforcing, defining, reshaping, creating, and challenging some patriarchal traditions in the Algerian society. This will be discussed in the following section.

2.3   Algeria during French colonialism

As will be discussed in the following sub-sections, the French colonialism has lasted 132 years (1830 to 1962) in Algeria, which is a period in which power relations and gender practices received paradoxical changes (Benkhaled & Vince, 2017).

2.3.1   Early French colonialism and assimilation policy

With the beginning of the French colonialism in 1830-1880, the Algerian men and women witnessed different sorts of sufferance, identity deterioration and ethnic divides. Firstly, the French scientists created the Amazigh myth which is a 'divide and rule' strategy used by the French to appeal the Amazigh as being distinctive, less conservative, more skilful, and civilized to fight by their side against the Arabs (Goodman, 2005; Silverstein, 2004). This led to the ideological construction of diverse gender practices among the two Algerian ethnicities in which the Arabs are considered conservative and following Islamic values while the Amazigh are considered as being secular and liberal (Goodman, 2005). For example, Algerian Amazigh women were perceived as less oppressed and unveiled compared to their Arab counterpart although this is based on fallacy as this narrative cannot cover the experience of all Amazigh women (Goodman, 2005). In her recent study of Kabyle, a sub-Amazigh ethnic group in Algeria, adult learners' learning identities, Smaili (2018) shows that the narratives of Amazigh women, especially those living in rural areas, witnessed the severe patriarchal traditions. However, the French tried to create a racialized and ethnically divided society that would make the Amazigh take sides with them against the Arabs. Therefore, the French coloniser challenged the ethnic identities in Algeria to achieve their colonial aim and they contributed to reconstructing gender practices by creating the 'imaginative' ethnic divide.

In addition, the French ethnographers and sociologists have conducted research on the Algerian women and tried to construct imagined stereotypical narratives about them. This is because the French writers believed that women are the hearts of the society and wining them over lead to the French's permanent settlement in Algeria (Seferdjeli, 2012; Vince, 2015). For example, some early French narratives described Algerian women as powerless, ignorant, submissive, illiterate, and unskillful who will be easily won over (see e.g., Clancy-Smith & Gouda, 1998; Eichner, 2009). They viewed the veil as an oppression and characteristic of uncivilized women. However, Lazreg (1994) eloquently claims that since the French researchers were not able to approach the Algerian women, they based their narratives on subjective imagined stereotypical representations. Although

majority of Algerian rural women were illiterate at that time, they were skillful in other areas (Aït Mous, Bendana & Vince, 2020; Lazreg, 1994). For example, they were preparing cosmetic products at home, working in with food and vegetables all year through, preserving food, cutting olives, preparing oil, creating furniture and cloths from wool and sheepskin (Ait Mous, et al., 2020; Lazreg, 1994). In addition, women descending from rich and elite families were literate and some of them were known with playing musical instruments especially "Oud". This musical culture was said to be brought by women who became refugees in Algeria while escaping Spanish Reconquista (Lazreg, 1994). Other urban Algerian women "took part in the network of commercial and cultural exchange" (Lazreg, 1994, p. 29). There were also women who were queens ruling the nation and fighting the endless invasions in Algeria before the Arab conquest such as El-Djazaya and Dyhia-El Kahina (Lazreg, 1994).

Although the French writers' representation of Algerian women was based on fallacy, their narrations resulted in introducing assimilation and acculturation strategies as best ways of colonising Algeria. These strategies mostly adopted in the school sectors to achieve the "frenchification" aim, using secular education (Ait Mous, et al., 2020). At that time, the French colonizers targeted more the Algerian women to complete their 'won over' mission, pretending to liberate them from the private sphere through their "Mission Civilisatrice" (Vince, 2010). However, their central aim was to succeed in making 'Algeria part of France' (Vince, 2010). For example, women' sexual abuse, rape and violence were the strategies the French army used to challenge the women's religious beliefs and dignity to win them over (Fanon, 1965; Vince, 2010). In this vein, Leonhardt (2013, p. 50) pinpoints, "virginity is highly regarded in Algerian culture as a facet of Islamic religion, rape was a particularly potent method of torture and abuse for women suspected of being nationalists". It is true that women's virginity is a facet of Islam as a religion, but its cultural meaning is related more to the patriarchal traditions of Algerian families who aim to prevent women from cultural loss or 'El-3ib' in the Algerian language.

However, most Algerians showed resistance to such assimilation policy. Between 1880 and 1930, the Algerian families become more vigilant in keeping their daughters, wives, sisters, and mothers at home away from the colonizers' gaze, attempting to preserve women's 'dignity' or 'Al-Horma' in the Algerian language and protecting them from the 'won over' mission (Lazreg, 1994; Ait Mous, et al., 2020). Due to this cloistering strategy, there was an increase in the rate of illiteracy and unemployment for both men and women since most Algerian families were engaged in preserving the national Algerian identity and culture (Lazreg, 1994; Ait Mous, et al., 2020). By 1954, 90% of Algerian men and 95% of women were illiterate (Ait Mous, et al., 2020, p. 11). Although there were some exceptions in which some elite men and women were educated, the rate of employed women and men was increasingly less. As Leonhardt (2013) perfectly

summarised this point, "by 1954, when war broke out, women were completely excluded from public life. Only 4.5% were literate, few had jobs or went to school, and they had no voting rights" (p. 45, see also Ait Mous et al., 2020). For the decreased statistical employment rate of Algerian women, Amrane- Minne and AbuHaidar (1999) report that there were only 6 Algerian women working as doctors and 25 as teachers in secondary schools while in each 500 students there were only 50 female students attending higher education and they were mostly descending from elite families (see also Heggoy, 1973). In addition, the political participation of women during the first 30 years of French colonialism was significantly passive. Even though some women were brave enough to encourage resistance among their husbands, to nurse the injured, to plan for attacks, as the case of Lalla Fatima Nsoumer in her resistance against French armed forces in Kabylia, and to go to mountains and help their fighting brothers (Lazreg, 1994, p. 42). Therefore, the French assimilation and acculturation strategies led to strengthening and reinforcing the constructed cultural and patriarchal beliefs in the Algerian society in which both subordination and passive roles in the public sphere have been considered integral parts of the Algerian women's national identities.

2.3.1   The Politicization of Women's Education

In early 1950s, both the French and the Algerian political regimes created propagandas and launched the politicised education of women to serve their political interest of winning them over. As Leonhardt (2013, p.7) contends, "the idealized constructs of gender propagated by both Algerian men and the French colonial regime were used to project a certain image of women's social and political roles that served their own interests during the war, with few tangible benefits for women themselves". Between 1920s and 1950s, small socialist/communist groups of Algerian primary teachers tended to promote French schooling in order to gain more political rights (Ait Mous et al., 2020). They advocated for providing equal educational access in French and Arabic for both autochthonous Algerian boys and girls (Ait Mous et al., 2020). The Algerian women were appealed to join French schools, to get unveiled and disguise them from Islamic values under the pre-text of gaining more social rights and become 'civilized' (Ait Mous et al., 2020; Seferdjeli, 2012; Vince, 2010). They were also promised to be liberated from the patriarchal traditions by "implementing voting rights, installing a Muslim woman in government office, bringing marriage under civil rather than religious jurisdiction" (Vince, 2010, p. 446). As a result, from 1940s onwards, many Algerian girls, mostly those descending from elite families, joined French schools, started to master the French language, and engaged in many programmes of sewing, housekeeping, health care and childcare (Lazreg, 1994). However, as discussed above, the underlying reason for colonial reformist

in educating Algerian girls was to reinforce the colonial slogan "Algeria is part of France" (Ait Mous, et al., 2020).

As a reaction to the coloniser's policy, the Algerian reformists association that was flourished in 1931 by Cheikh Abd El-Hamid Ben Badis called for the advocacy of Algerian women education (Heggoy, 1973; Lazreg, 1994). Their main interest was "to preserve the foyer of cultural transmission and "authenticity", to purify Islam from within, stripping it of local "deviation" and promoting the Arabic language" (Ait Mous, et al., 2020, p. 8). That is, they intended to encourage women to embody the nation, preserve Hijab as a national Muslim woman clothing and to reinforce the slogan 'Algeria is our motherland, Arabic is our language and Islam is our religion'. They aimed to use women to objectify the notion of motherland (alwatan) where women and children are the ties that the Algerian man can have with his land (Lazreg, 1994). Consequently, 193 Ulama free schools were opened and made accessible in 1955 for both Algerian boys and girls, educating 35,190 children in which 40% of the total proportion were girls (Ait Mous, et al., 2020).

Although the education of Algerian women was politicised as discussed above, women have been given opportunities to access education, to participate in the revolutionary mission and to engage in discussion of their social and political rights and status in the Algerian society. This in a way shows how education is a powerful site for empowering women. Therefore, the different politicised French-Algerian propagandas for educating Algerian women resulted in providing some gender equality rights to Algerian men and women, as will further be discussed in the following section.

2.3.2   Public and Political Spaces of Women in 1954-1962

With the outbreak of the Algerian war of independence in 1954 until 1962, there were many changes in the Algerian social orders, gender practices and power relations. Vince (2010) described this period as the "Moment in which gendered, religious, and ethnic identities were challenged (p. 448). This change of social order created more space for women's visibility and acceptability within the Algerian society. For example, the Algerian women became visible in different social spheres and engage in discussions about issues related to familial, religious, and social structures from 1950s onward. For example, Zhor Ounissi was the first Algerian journalist to write for a newspaper article for the 'ulama journal *al-Basa'ir'* in which she explained the need for revisiting and reinterpreting the meaning of Islam and religious texts. She played the role in raising awareness of the Algerian women to discover the true meaning of the Islamic verses and discard those that men have previously provided based on patriarchal norms (Ait Mous, et al.,

2020). Algerian women have also created different social organisations to protect women's civil rights such as Mouwatana, Tharwa Fadhma n'Soumer, SOS Disparus, Djazairouna, Wassila Network (Tripp, 2019b).

Moreover, Algerian women developed a political awareness in using the 'unveiling campaign' as a resistance strategy to pass unnoticed by the French army during their missions of planting bombs and carrying weapons. In this sense, Fanon (1965) describes how Algerian women fluidly change their clothing identity from being veiled to mislead the French army to being unveiled to serve the country's revolutionary mission. He said, "the timid women hiding behind the veil [become unveiled using makeup and dressing up in European style] to pass arms, information, medicines, prepare attacks" (Fanon, 1965, p. 4, see also Rohloff, 2012). Such a quote determines the powerful role of Algerian women's clothing in the mission for Algeria's independence which resulted in increasing their political participation. For example, Djamila Bouhired, Djamila Bouazza, Djamila Boubacha and Zohra Drif who participated in planting bombs in three French European cafés in Algiers in 1957. Their valued characteristics of resistance and self-sacrifice for the sake of nation building made them important figures in the post-independent Algerian political system (Vince, 2015, Ait Mous, et al., 2020, Tripp, 2019).

During the Algerian revolutionary period (1954-1962), Algerian women achieved a slight tendency of freedom and power both in the private and public spaces to the extent of having some 'equality' with their male counterparts (Salhi, 2003). It is a period in which women "forgot about domestic duties" and there was less expectation from men that women perform their traditional tasks (Rohloff, 2012, p. p. 10). Their identity is no longer defined in their domestic skills; It became more acceptable for women to leave the house without a male escort (Rohloff, 2012). They worked as "combatants, spies, fundraisers, and couriers, as well as nurses, launderers, and cooks", financial accountant for the business of their families (Turshen, 2002, p. 890). The ALN (Armee de Liberation national, National Army of Liberation) and the FLN (Front de Liberation national, National front Liberation) parties recruited many women to work as bomb planters, sewers, food suppliers, nurses, moujahidat, fidaya, and clerical (Lazreg, 1994; Seferdjeli, 2012; Tripp, 2019). Women joined the anti-colonial struggle from different regions, age groups, marital and social classes (Lazreg, 1994; Ait Mous, et al., 2020; Vince, 2015). This encouraged them not only to fight colonialism but also their strive for achieving public spaces and political legitimacy the Algerian society. As Ait Mous, et al. (2020, p. 16) put it, "for some women if not the majority, the anticolonial struggle was intimately entwined with the struggle for gender equality-they were intersectional activists before intersectionality." (See also Lazreg, 1994).

Additionally, women also become leaders of different associations and political parties. For example, Zoulikha Bekaddour was the leader of students' strike that took place on 1956 in support of the revolutionary mission (Ait Mous, et al., 2020). Another example is Mamia Chentouf, a midwife and university student descending from a wealthy rural family, who was appointed leader of the Union of Muslim Women in Algeria. This was initiated in 1947 by the party the Movement for the Triumph of Democratic Liberties (MTLD), linked to the Algerian People's Party (PPA) due to the growing "recognition that women mobilization was a key element in nation-building and societal development more broadly" (Ait Mous, et al., 2020, p. 14). Fighting for an independent Algeria become the mission of both Algerian men and women. As Fanon described it "an embattled population is not composed solely of men but also of women, children, and old people" (Fanon, 1965, p. 4, see also Vince, 2015). Hence, it is important to question whether the increased social status of Algerian women, their increased literacy rate, extent freedom in the society continue to exist and recognised as legitimate even in the post-colonial Algeria. This will be discussed in the following section

2.4   Gendered Culture of Post-independent Algeria

Post-colonial history is an era in which gender roles, power relations and women's place in the public and the private spheres have been continuously redefined, challenged, and reconstructed in Algeria. From the 5th of July 1962 onward, different presidents have ruled Algeria throughout its post-colonial history as such Ahmed Ben Bella 1963-1965, Houari Boumediene 1965-1978, Chadli Bendjdid 1979-1992, Liamine Zeroual 1995-1999, Abd El Aziz Bouteflika 1999-2019; Abd El Madjid Tboun 2019-until the present time. Within these presidency periods, there has been a conflict between the government-modernist political leaders and the Ulama conservative or reformist leaders which resulted in multiple social changes in Algeria. The conflict mainly occurred because the government or progressive groups, on the one hand, believed that traditions, culture and religion were corrupted by colonialism and are not comprehensive enough to reconstruct Algeria (Vince, 2015). The conservative groups, on the other hand, thought that the government are westernised and foreign doctrine followers who do not understand the importance of authenticity, and they are modernists who do not value traditions and Islamic values (Evans & Phillips, 2007; Vince, 2015). Later, the debate ceased to be about what is conservative and what is progressive and moved into an attempt at establishing a definition for authenticity and how this definition could be used for the benefit of one group over the other (Vince, 2015, p. 45-7). That is, "Authenticity" was used rhetorically by both parties to gain power over the other. They attempt to establish whether conservative values, men's dominated interpretation of Islamic values and traditional morals are the main constitutes of the Algerian national identity or if a new collective

government understanding of the Algerian society as a Muslim Arab country needs to be considered. Within this equation and struggle between progressives and conservatives, alike the colonialism period, women have been the bearers of the nation and they have been called to embody both modernity and tradition to achieve authenticity. Meanwhile, women have strived hard to get some rights in the public sphere, especially in the recent years.

2.4.1 Women Embodying Modernity and Tradition

Women's participation in the Algerian revolution created encouraging circumstances for their engagement in the political, social, and public affairs of the country and managed to overcome years of marginalization and inequality. In early years of independence, some famous Moujahidat (e.g., Djamila Boupacha, Djamila Bouhired) were called upon repeatedly by the government and celebrated for their contribution to the revolution and they were considered as icons of the national identity (Vince, 2015, Ait Mous, et al., 2020, Tripp, 2019). Some official political speeches of pro-early 1960s and 1970s presidents also called for women to embody modern roles and participate in the reconstruction of the nation. In their speeches, both President Ben Bella and Houari Boumediene emphasised the active role that women need to exercise in modern Algeria, and their contribution to the economic growth. Both presidents urged the public to send women to work along men and forget about the fearful days about the family dignity experienced during the colonial days. They asserted that women even without wearing veil are safe from their male brother's intentions. Algerians were inquired to change the attitude towards women and respect them for who they are and what is in their hearts instead of what they wear. They were urged to focus on raising the country's productivity and neglecting superficial matters related to women's way of dressing. Despite Benbella's and Boumediene's secularist approach to building the nation, Boumdiene was more attached to Arabo-islmanic values adhering to the Islamists lobby demands through 1975 new proposed charter. For example, a statement of approval that Islam is the religion of the state, and an introduction of an Islamic weekend were introduced into the charter and later into the constitution (Evans and Phillips, 2007, p. 96). After that, most of Boumediene's speeches were requesting women to actively engage in the public life meanwhile they were conditioned to adhere to the Arabo-Islamist cultural norms (Evans & Phillips, 2007).

Although repeated call for women to embody modernity, the state-controlled press, the government speeches, and laws left them confined to the traditions of society. Women were expected "to abide by the Arab-Muslim socialist society rules that govern how they should dress, their limits in terms of public involvement and even who they should marry and what organizations they are allowed to belong to" (Vince, 2015, p. 43-9). That is, Algerian women were expected to embody the reconstructed nation and return soon to their traditional conservative roles. This was

due the extended conflicts between the two Algerian leading groups. As Turshen (2002, p. 897) states, "from the beginning it was clear that women were both targets and pawns in the power struggles between the Islamists and the government". In this sense, Helie-Lucas (2004) proclaims that right after independence, "socialism, nationalism, and religion became tools for the elaboration of an anti-women [Algerian] state policy" (p. 104). That is, the men's leader in the Algerian politics aims to maintain their power, using Islam in service of the state and expecting women to return to their traditional roles, by following the patriarchal order existing before the French colonialism. For example, the case of the Algerian Moujahida Djamila Bouhired who paradoxically expected to remain under the social traditions and Islamic values (Vince, 2015). She was attacked for destroying the national morals, marrying a non- Muslim man after independence although he converted to Islam before marriage (ibid). She also received many letters from Arab and Muslim world following her marriage, describing for her the acceptable social and patriarchal roles to follow as an embodiment of Muslim Algerian women's identity (Vince, 2015). Her image is still portrayed in many school textbooks including the one analysed in this study. She is represented as a symbolic icon of Algerian women national identity, showing the young generation braveness, self-sacrifice, and resistant as integral characteristic of women who are in service of building the Algerian nation. Such appropriation of women's national identity was mainly for ideological purposes to "effectively prevent women's voices from becoming part of an authentic discourse on the war after independence" (Leonhardt, 2013, p. 15).

Moreover, the United Nations succeeded in passing 1979 Convention on "the Elimination of all Forms of Discrimination against Women" and announced 1975 to 1985 to be "the decade of women" created debates among Algerian women (Ait Mous, et al., 2020, p. 27). Even so, the 1980s was a difficult time for Algerian women as the system was consolidating against their rights and there was a move into more conservative directions (Evans and Phillips, 2007). For example, in 1980, a group of female students were banned to travel abroad without a male guardian. Less than a year later, a pilot document of the chauvinistic family code was launched by the government to test the public reactions. In this code, women were presented as "second-class" citizens (Moghadem, 2010) that clearly opposes the principle of equality between the sexes that was clearly stated in the Algerian Constitution of 1962 and the universal principles established by the Universal Declaration of Human Rights in which Algeria is a participant (Bouatta & Cherifati-Merabtine, 1994; Hayef 1995; Moghadem, 2010; Salhi, 2003; Marzouki, 2010). This raised a concern among Algerian women that led them to fight for their rights and protest this piloted family code. Nevertheless, in 1984, the government passed the family code which was in response to some of the FIS patriarchal demands (Salhi, 2003; Turshen, 2002; Marzouki, 2010). The code was very chauvinistic in nature and misogynistic, severely minimizing women's role in society. It included:

a. Women were no longer seen as autonomous individuals, but guardians of kin. Specifically, they were considered as procreators of the Muslim population.

b. They give birth to children, must breastfeed them and give them their ultimate care but they have no right in their education, no right to pass their name, citizenship or religion to them.

c. Polygamy is an official right for men to marry four women and divorce any of his wives without a good reason (Article 08 and Article 09, Family code, 1984).

d. Women must obey their husbands and serve their families (Article 39, Family code, 1984)

e. Algerian women marriage to a foreigner automatically meant their loss of citizenship (Article 54, Family code, 1984).

2.4.2   Black Decade and Victimizing Women

In 1990s, Algeria witnessed a decade of bloodshed called "Civil war or Black decade". This was a result of the continuous disagreement between the conservatives under the political party FIS (Front Islamique du Salut "Islamic Salvation Front") and the government FLN leaders (Front de Liberation national, National Liberty Front) about the social orders. The civil war started after FLN and FIS competed in two rounds of legislatives election in 1991. FIS was the likely winner but subsequently cancelled by the military government considering them as a threat to the political power and social stability. Consequently, the country confronted with violence, social instability, political insecurity and social dislocation and poverty (Evans & Philips, 2007). It was a period in which women's social rights and roles were highly influenced by the ideologies of the governing system and the ideological conflicts between the two political leaders (Evans & Phillips, 2007; Lazreg, 1994). As Rohloff (2012, p. 16) described it, "while all of Algeria was affected by the civil war, women in particular suffered the greatest terror during this decade". In this period, gender segregation reached its peak in Algeria as the FIS demanded the government to discourage "women from working outside the home and they pushed for the creation of separate public transportation and beaches for women and men" (Rohloff, 2012, p. 16). The first women targeted by the Islamist fighters were those "working as teachers, running businesses, driving, not veiling, and engaging in the public sphere" (Tripp, 2019b, p. 4). They were also exposed to different forms of violence from the FIS groups, especially those refusing to wear the veil. In general, Algerian women were inquired to wear veil and avoid any job that requires contact with men (Lazreg, 1994; Rohloff, 2012; Tripp, 2019). Similarly, Bennoune (1997) reported that FIS leaders such as Abassi Medani and Ali Belhaj ideologically considered women's access to the public sphere as threatening Algerian patriarchal culture, causing men's unemployment through occupying different jobs, destroying family traditions, and ignoring children's moral and religious education. To control the bloody situation,

the Algerian government took urgent actions against the 'terrorists', such as announcing curfews, providing arms for civilians especially in rural areas to defend themselves.

2.4.3 Bouteflika's Presidency and Politicised Gender Equality

By the end of the 10 years of civil war, Algeria have moved to the multiparty system. This system allowed the creation and legitimization of women's organisations which called for a strong presence of women in the society, more particularly campaign against the patriarchal family codes and the FIS violent and their discriminatory practices towards women and children (Ait Mous, et al., 2020; Tripp, 2019). Among these organisations are Association of the Emancipation of Women, the Association for Defense and Promotion of Women's Rights and the Association for Equality before the Law between Women and Men (Ait Mous, et al., 2020). At the international level, the government signed up the 1996 Convention against all forms of violence against women.

During the pro-president Bouteflika's reign (1999-2019), the government passed an amnesty peace plan which resulted in finally ending and subsiding the civil war in 2002. In this period, Bouteflika is ideologically represented as a saviour of women by a symbolic representation of "women as targets and victims of the Islamism threat to give the image of the Algerian state as the best defender of women's rights" (Ait Mous, et al., 2020, p. 30; Tripp, 2019). This is to gain women's support as their last safeguard and ultimately legitimize the new government which aim to gain power over the Islamic Salvation Front (FIS) party (Ait Mous et al., 2020; Tripp, 2019). This politicised gender equality policy is launched also in response to the pressure from international humanitarian and gender equality bodies to polish its facade at the international level and to respond to feminists and women's organizations (Lalami, 2012 as cited in Tripp, 2019, p. 218).

Despite that the government emphasized gender equality in its 2005 family code and constitution amendments, this policy was far from being fully applied in the Algerian daily practices (Tripp, 2019a). As the recent '22nd February 2019 hirak' movements happened in Algeria show, women have joined the protests to fight against the corrupted state alongside men, repeating 'dégage le system, Cha3biya machi Madania!' (Corrupted and militarised system get out, Algeria is from people to people). They also take these movements for their advantage to emphasise the need of gender equality for achieving a democratic country, which they struggled to get since the country's independence. Tripp (2019b) states, through joining the public protests, Algerian women "reclaimed the public space and, in effect, their citizenship, by joining the protests in a society where certain places and activities were historically the exclusive reserve of men" (p. 3). Their continuous struggle for equality takes three different forms: "civil society mobilization for reform, direct challenges to Islamist extremist provocations, and cultural wars against personal liberty" (Tripp, 2019b, p. 3). For example, women flighted against the constructivist policies and violence

against women (Tripp, 2019b). Therefore, during Bouteflika's presidency, gender equality was politicised, and women were sugar coated to serve the state instead of responding to their true demands for gender equality.

2.4.4 Increasing Women's Access to Education, Public and Political spaces

After independence, one of the main goals of Algeria was to provide free and compulsory education to all children regardless their sex (Article 53, Algerian constitution). Due to the political conflicts explained above, education access and achievements were mainly a historical privilege for men. Up until 1990s, "the indicators in every census and demographic survey pointed to this trend" (Ouadah-Bedidi, 2018, p. 84). Forty years after independence, almost all children aged 5-16 (both boys and girls) attend school, and access to upper secondary schools and universities has been opened to everyone (Ouadah-Bedidi, 2018). For example, in 2012, there was a decrease of illiteracy rates from 62.3 % for men and 85.4 % for women in 1966 to 14.4 % for men and 21.1 % for women in 2010-2011 (Ouadah-Bedidi, 2018). This indicates that the compulsory and free policy of the government led to a nearly similar education access for both men and women. Not only this but also Algerian families especially mothers play a great role in encouraging their children, particularly girls to continue their education (Boutemedjet, 2019). I personally witnessed this discourse while growing up. I have been always told by my mother that your education is your power to achieve better situation than her own lived experience during the 1980s.

Moreover, women not only have equal access to education but reach higher education degrees more than men. As shown in the following table, in the three first cycles of the 2018-2019 academic years, there are nearly similar rates of male and female school enrolment.

Table 1: NOS Statistics of enrolled students by sex in the four school cycles in 2018-2019
academic year

School cycles	Enrolled Females	Enrolled Males	Number of schools
Kindergarten 4-5 years	48.83%	51.17%	19.037
Primary 5-10 years	47.84%	52.16%	
Middle 10-16 years	47.95%	52.05%	5.512
Secondary 16-19 years	54.82	45.18	2433

There have been an estimated number of 54.82% females compared to 45.18% of males accessed secondary education (National Office Statistics, 2020). In this vein, Ouadah-Bedidi (2018) states that past age 16 (the limit for compulsory schooling), girls continue to study longer than boys, and

have more success earning diplomas, a trend which reflects a surprising inversion of the gender imbalance in education (p. 84). Similarly, Tripp (2016) stated that the rate of literate women who reached higher education exceed that of men by 12%, with a female-to-male ratio of 1.46 (Tripp, 2016). This reflects the major role of education in not only women's empowerment but gaining educational superiority compared to men, which consequently may lead to high access to the workforce. As Rohloff (2012, p. 25) describes, "women have become increasingly independent through education and entry into the workforce". In the same vein, Sadker and Zittleman (2009, p. 51), argues that "girls have not only achieved equality, but superiority". In other words, the increased women's access to education led to shifting the meaning of gender equality since currently it may be boys who are disadvantaged and being discriminated against in the field of education. Rohloff (2012, p. 13) states that education was primarily "responsible for the reduction of gender barriers" in Algeria. For example, in 2015, the number of women graduates in the Science, Technology, Engineering and Mathematics fields is almost the same as that of men (49% women, 51% men) (Tripp, 2016, p. 392). This may indicate that Algerian women are not confined to only studying social sciences and humanities learning fields which is a gendered discourse. Therefore, compulsory, and free education policy not only reduced illiteracy but also played an important role in empowering women.

As discussed above 2.4.3, although the government have launched a politicised gender equality policy in the Algerian society, women have gained many rights and improved their public status in different social levels such as education, workforce, politics, and economy. By the end of 2002, the number of female judges has increased to 34% while the women in the cabinet working as ministers and secretaries of state have increased to 25% (Dris-Ait-Hamadouche & Zoubir, 2007; Tripp, 2016; Tripp, 2019). In 2005, the 1984 family code was amended in which the equality between Algerian men and women was recognised in the Algerian constitution (Gribaa, 2009; Marzouki, 2010). As a result, several women are appointed as provincial governor, presiding judges, military generals and head of police academy (Tripp, 2016; Tripp, 2019). By 2014, women make up 70% of the country's lawyers, 60% of judges (up from 18% in 1988) and 50% work in the health sector while most of them work as doctors (Tripp, 2016, p. 216). Politically, Algeria ranked the first region in the Arab world and the 26th in the world on women's political participation by introducing the 30% quota (Tripp, 2016). For example, Louiza Hanoune, who is the first female – not only within Algeria but within the Arab World – to run the Workers Party in Algeria and to run for presidential elections of 2004, 2009, and 2014 (Marzouki, 2010). Algerian women also given rights to vote and drive (Tripp, 2019a).

Additionally, the rate of employed women increased between 2015-2019 by 1.6 %, it was 16.5 and then 19.4% (NOS, 2019; 2020). Most Algerian women are also engaged in unpaid home-based work

or in private companies (Tripp, 2016). They work in the agriculture sector such as tending livestock, clothing and textile production, and small-scale informal entrepreneurial activities (Tripp, 2016). Women social achievements also become noticeable in music, cinema performances, and sport activities such as Salima Souakri an Algerian judoka who participated in many International Olympic competitions.

Moreover, Algerian female students become capable of traveling abroad without a male proxy. For example, since 2014 until 2019 more than 500 students among 77% are women and they got enrolled to UK universities for preparing their higher degree and travelled without a male-guardian (Belmihoub, 2018). Some Algerian women also broke the social convention which require them to cover their faces from the public through becoming social media influencers in YouTube, Facebook, and Instagram. However, does this mean that Algeria has closed all the gender gaps, and the images of women and men are represented as equal in the different policy documents such as school textbooks and curriculum. The answer to this question will be discussed in the following section, demonstrating the important role of the educational site as both a leader and a barrier to gender equality in Algeria.

2.5   Teaching of English in the Algerian Education

2.5.1   Algerian Educational system

Algeria has undergone through different educational reforms since independence (1962). The current educational system comprises four main levels: primary (6 to 10 years old), middle (lower secondary 10 to 14 years old, getting Basic Education Certificate), secondary (upper-secondary 15 to 18 years old), university (18 years old, following LMD system License, Master, Doctorate) (Bellalem, 2008; Benlhadj, 2018; Benrabah, 2007). The primary level was a cycle of 6 years following the fundamental education reform, it become a cycle of five years started on 2000 (Benami, 2008). The middle school level was lasting a period of 3 years to get "Basic Education Certificate" (BEF), following the 2000s reform it become a four-year programme. By the end of this level students passed "Middle School Certificate" (BEM) will have the opportunity to join secondary level (Benami, 2008). The secondary school has three different streams. a) Literary streams, which include studies in Humanities and the Social Sciences, b) scientific streams, which include studies in Biology, Mathematics, Physics and Chemistry, and c) technological streams, where students study Applied Technology' (Bellalem 2008, p.51). By the end of this level, students take the 'baccalaureate' exam, it is a must pass national exam to access the higher education degree. At this tertiary level, students join different universities and departments based on their baccalaureate achievements under social sciences, humanities, technology, and mathematics streams. LMD system is a reform used at the

higher education level in Algeria (Idri, 2013). It is composed of Bachelor (3years period), Master (2years period) and doctorate (from 3 up to 7years period) degree (Idri, 2012). According to Benouar (2013), LMD system give opportunity for the lecturers to design courses and then await accreditation from the experts in the Algerian Ministry of higher education. Therefore, the Algerian lecturers are not entirely free, but they have been given some agency to propose and implement their knowledge. The same happen in the national fundamental schools where teachers face some restrictions and freedom of choice.

This study focuses mainly on the middle school level in which a new English language textbook has been launched for use since 2017 until now. This textbook is used as a core corpus for exploring gender stereotypes and how middle school EFL teachers negotiate them in their classroom practices. Ehrlich (1997) recommends considering "the social, cultural, and situational contexts in which second [foreign] languages are acquired" while examining gender in language learning settings (p.427). Hence, it is important to provide a detailed information about the roles of teachers and approaches of teaching English language in the Algerian public middle schools. In addition, Since Algeria is a multilingual context, it is important to explain its linguistic diversity and the status of English language as related to this study.

2.5.2   Algerian Language Policy

Algeria's long history and its move towards globalisation with the welcome of foreign languages undoubtedly gave it the title of a multilingual country par excellence. As Benrabah (2014) claims, "one of the consequences of this long history of mixing peoples was language contact and its by-product, multilingualism" (p. 43). It covers two national languages Standard Arabic and Standard Tamazight (Berber) as an official national language since 2016 (Benrabah, 2014). Berber or standard Tamazight has four main dialects such as Kabyle, Mzabi, Chaoui, Tergui and they are used by some Algerian inhabitants in different geographical parts of Algeria (Benrabah, 1995; Benrabah, 2007; Belmihoub, 2018; Chaker, 2004; Le Roux, 2017; Jacob, 2019). As a result of the French colonialism, French language also dominated most of the political and daily life discourses in Algeria (Jacob, 2019; Le Roux, 2017). To reduce the growing influence of French as 'the colonizers' language", and recovering the Algerian national identity and culture, the Algerian government followed the Arabisation[1] system (Chaker, 2001; Benrabah, 2004; Benrabah, 1999; Benrabah, 2014; Tabory & Tabory, 1987; Mami, 2013; Miliani, 2000). Unfortunately, this

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[1] Arabisation: it is the language policy that the Algerian government followed stating that Standard Arabic is the official and national language representing the local identity culture and Islam as religion. It was the language of curriculum in all education levels from independence until now (Grandguillaume, 2004; Benrabah, 2004; Mami 2013)

educational system has failed to bring a strong education quality to Algeria (Mami, 2013). As the former assassinated president Mouhamed Boudiaf (1992) described it, "unhealthy and doomed to fail" (Benrabah, 2007, p. 228). Consequently, French was introduced again as the first foreign language to primary students in their fourth grade in 1977. In addition to French, English and other minor languages as such, Spanish, German and Italian constitute the second foreign languages in Algeria (Benrabah, 2007; Belmihoub, 2018; Le Roux, 2017). Other historical and political events that shaped the language policy in Algeria will be summarised in the timeline provided in Appendix A of this thesis.

In fact, the politicised labels "Arabophones", "Francophones" and "Berberophones" used to describe the different speaking communities in Algeria do not offer a holistic description of the linguistic repertoire in Algeria (Benkhaled & Vince, 2017). The everyday practices of Algerians are better described as translingual speakers, mixing between different languages. They speak a local variety of Arabic which is usually called "Derja" or "Algerian language" (Benrabah, 2007) and the local Berber language. These local '*spoken*' languages are distinguished from the Standard Arabic and Tamazight language with their features of borrowing from different languages Berber, Arabic, French, English and sometime Spanish like the "Derja" language spoken in East Algeria (Benrabah, 2015; Bouherar & Ghafsi, 2021; Taleb Ibrahimi, 1995; Saadane & Habash, 2015). Although these translanguaging practices are usually referred as 'slang', 'incorrect' and 'street' languages (Chachou, 2013, p. 54), they represent a focal part of Algerians' identities and daily spoken discourses. Jacob (2019, p. 45) argues "while translanguaging represents a very real and integral part of routine language practices in Algeria, language ideologies of named languages and the networks of social, historical and political symbols they come to index continue to shape the complex and shifting ways in which people define their identities". In other words, the political discourses around languages in Algerian continue to assign '*imaginative boundaries*' to named languages while the Algerians daily discourses show '*translanguaging*' par excellence. In this study, all the four teacher participants identify themselves as belonging to the Amazigh Ethnic group speaking Kabyle as their 'Derja' language while the two interviewed textbook writers identify themselves as belonging to the Arab speaking community with Amazigh origins, speaking the Algerian 'Derja' language.

2.5.3   The Status of English in Algerian Education

It is true that throughout the early history of educational system in Algeria, English was given a secondary importance after French language due to two reasons. Firstly, the belief that French is language of prestige, science, modernity, and development (Benrabah, 1999; Benrabah, 2009;

Benrabah, 2007). Secondly, the fear from another neo-colonial experience (Belmihoub, 2018; Hayane, 1989; Tabory & Tabory, 1987). At present, English language is systematically represented as a 'politicised' threat to the French language. Benrabah (2013, p. 91) claims, "the rivalry between French and English became fierce in the 1990s, in parallel with the rise of Islamic fundamentalism in the country". The Movement of Society for Peace (Islamic movement) continuously demand for the government to replace French by English language in all social sectors (Werenfels, 2007). Underneath this replacement framework, there was an ideology of maintaining power by preserving 'Standard Arabic as a language of Islam' and their conservative policy while at the same time targeting French speakers (Werenfels, 2007, pp. 52–53). That is, English language become a political weapon for promoting the hegemonic ideology of nationalism 'one language, one nation and one religion' and eradicating the French language from the Algerian linguistic repertoires. It is sometime associated with the discourse of 'promoting Algerian national identity' by 'removing the Enemy language' (Bouherar & Ghafsi, 2021). However, Dourari (2003) claims that the question of who aims for power through the politicised role of English? the 'French elites' or the 'Arab elites' in the country remain a problematic question to answer. This research will show how gender stereotypes are maintained in the Algerian English language textbook to project the politicised aim of using English as a proxy to French and legitimizing traditions over modern gender practices existing in the current post-colonial Algeria.

In addition to political role of the language, numerous socio-economic, and educational events have influenced the expansion of teaching English in contemporary Algeria. These events have gradually affected people's attitudes towards learning English and consequently its status become popular and important in the contemporary Algerian context. The first need for EFL education was first established with the demand for economic liberation and increasing the oil and gas industry revenues (Benrabah, 2013; Belmihoub, 2018; Hayane, 1989; Milliani, 2000; Tabory & Tabory, 1987). The second reason was the need of improving the quality of education through English as the language of the neoliberal global economy (Benrabah, 2013; Milliani, 2000). Milliani (2000, p. 13) notes that "the introduction of English [in Algeria] is being heralded as the magic solution to all possible [Algerian] ills- including economic, technological and educational ones". In other words, the importance of English language in Algeria was associated with the discourses of the country's globalisation, economic growth, and quality education. Algerians need to acquire English was also associated with gaining more job opportunities and accessing the world of science and technology (Jacob, 2019). Therefore, knowledge on English language was linked to factors of promoting the country's development and growing individuals that will be ready to meet the neoliberal world of technology and economy.

Embracing the economic growth associated with English, the learning of English language is extensively promoted, and the government continued to take efforts in doing so. Considering the recent 2015 changes in the Algerian educational reform, English language has gained an important status. It is the second compulsory foreign language introduced to students in their first-year middle school until the secondary school level (Bouherar & Ghafsi, 2021). In 2022, the government have initiated the teaching of English language to primary schools. Currently, students require a high score in the English language and the overall average 15 equivalent of an A to study English language teaching and applied linguistics in the tertiary level (Bouherar & Ghafsi, 2021). Additionally, more than 500 Algerian students in the field of English and applied linguistics has been granted a scholarship to study in the United Kingdom since 2014 until 2019 (Bouherar & Ghafsi, 2021; Sahel, 2016). The government has launched this scholarship programme in collaboration with the British council to improve the teaching quality and status of English language in Algeria. There has been also Erasmus study programmes, youth leadership programme and local teaching training held in collaboration with the USA Embassy to increase the "Algerians' positive attitude towards English" (Belmihoub, 2015, p.46). Practitioners in the field of higher education also were trained to create new curricula and new teaching policies that can take English teaching into a higher stage (Bouherar & Ghafsi, 2021). In July 2019, the pro Algerian Minister of higher education and scientific research Tayeb Bouzid announced the plan to make English instead of the French language as the primary medium of instruction in the Algerian universities. In 2021, English language is introduced as the medium of instruction in one newly established public university in Algiers to teach science and technology called Sidi Abdallah Technopole. In higher education, English language is taught as a specialty in modern language departments, studying its origin, culture, and literature. Therefore, English has gained an important role in the Algerian education system alongside the economic and politicised discourses attached to it.

2.5.4 Teaching of English in Algerian Public Middle Schools

At the middle school level, English language is taught throughout the four years for a duration of three hours per week. Two hours are allocated for lesson presentation in which learners learn theoretically the language skills such as grammar, vocabulary, and pronunciation. One hour is appointed for tutorial or practice class in which the learners do some activities related to the two presented lessons during the week time. During the class time, learners are arranged into row shape in a class size around 25 to 35 in which teachers can easily present the lesson content. However, in the tutorial practice sessions, the students are arranged into small groups for learning cooperatively and competitively, encouraging teachers to use pictorial and role-playing activities (Ministry of National Education, 2016). The first-year level as related to this study, it is an introductory stage for

learners and for most of them it is their first time to learn basic skills of English language communication and interaction such as basic conversation and grammar skills (Tamrabet et al., 2017).

At present, locally published English language textbooks are used as a core guide for teaching learners, such as the MBE1 examined in this study (Bouherar & Ghafsi, 2021; Messekher, 2014). These textbooks are framed in a way to meet the local cultures and the economic, political and educational demands of the country (Bouherar & Ghafsi, 2021; Boubkour, 2017). For example, among the social roles of teaching English is to promote the national identity and Algerian culture on the learners (Bouherar & Ghafsi, 2021; Messekher, 2014). Besides, the pedagogical goal of is to develop learners' communicative competence. To achieve this latter goal, communicative English language teaching (CLT) is introduced in the national educational middle school curriculum, and inspectorate teacher trainings (Benmati, 2008; Hamzaoui, 2017).

Traditionally, the teaching of English [and other subjects] in Algeria used to be dominated by the behaviourist and grammar-translation approaches, focusing mainly on its functional and instrumental importance. They are based on tailoring lessons in forms of drills, activities, repetitions, rehearsal, and translation of listed words into the local languages within a row traditional classroom shape (see e.g., Brown, 2001; Harmer, 2007; Richards & Rodgers, 2001; Thornbury, 2013). After realising the pitfalls of these approaches and their inability to develop the communicative skills on learners, communicative language teaching, (CLT henceforth) is adapted since 2000s to teach English in the middle school and other school subjects in different levels (Baghoussi & El Ouchdi, 2019; Benelhadj, 2018; Hamzaoui, 2017). Its main objectives are to engage learners in critical thinking and problem solving of real-life situations as well as to develop their communicative, cultural, and intercultural competences in contextual situations (Baghoussi & Ouchhid, 2019, p. 272; Benadla 2012; Markham et al., 2003; Mami, 2013; Bouherar & Ghafsi, 2021). That is, language courses and class lessons were designed "not around a series of discrete grammar items, but around a series of communicative tasks" (Thornbury, 2013, p. 212). Aa result, the roles of teachers shifted from being the main authoritative source who spoon-feed learners with knowledge to becoming as mentors and facilitator in the language classrooms. As Markham et el. (2003, p. 8) argue, teachers under CLT should "facilitate and manage the process of learning" (see also Benadl, 2012, Bouhadiba 2015). It allows teachers to use "all kinds of communicative tasks, authentic materials, and role-play" to contribute in one way or another to the contextualised and experiential learning of the target language (Riley 2007, p. 94; Thornbury, 2013). That is, the teacher plays a secondary role in the CLT English language classroom and leave the space for students to play an active role in their learning. Compared to the traditional approach, teachers are expected to talk less in the classroom and provide more talking time for students. Thus, it could be claimed

that CLT not only changed the roles but also altered the power relations between teachers and students in the classroom. The power relations shifted from being explicit in favour of the teacher as authoritative agent to being more implicit and dynamic in the sense that, engaging students in decisions of the classroom material and being allocated active roles (Pennycook, 2017). This would create a sense of 'equal' power relations between teachers and students in the classroom whilst the principles of CLT are applied appropriately. Under the CLT classrooms, Algerian teachers and students can have the agency to challenge, contest and reinterpret the gender stereotypes embedded in their school materials and classroom discourses. While many studies investigated the pedagogical importance of CLT, less research has documented the possible social benefits of the CLT in the Algerian EFL classroom. Among the aims of this research is to investigate the potential social values of CLT approach in encouraging the Algerian teachers to become critical pedagogues.

2.6   Conclusion

This chapter aimed to briefly discuss the socio-cultural and educational background about Algeria and the relation between education and gender practices. It explained the nexus between the perpetuated gender ideologies in the overall society with the gender ideologies constructed in the school textbook and classroom discourses. It also briefly overviewed the language policy in Algeria, the status and the teaching of English in the Algerian education. Agreeing with McDougall (2017), Algeria today is an important as well as a 'difficult' country to research. Little known to most people in most of the English-speaking world, known often in confused and conflicting ways in Europe (ibid, p.7). Overall, this chapter is a preparatory stage for the readers to understand the present study findings and complexities. The following chapter provides a critical review of the literature and explain the thesis theoretical underpinnings.

Chapter 3   Literature Review

3.1   Introduction

The previous chapter provided the contextual background about Algeria as the research site. This chapter aims to explain the key theoretical foundations and to critically review some recent empirical studies to situate this research in the wider literature. To address these purposes, this chapter is divided into two broad parts. The first part aims to provide a theoretical conceptualisation of representation, gender and gender stereotypes in foreign language textbooks. It also encompasses a discussion about critical discourse analysis (CDA) approach which lays the foundation to understand how textbook discourse is a negotiable product that may have potential effects on young learners' identity construction. It also explains the key components of Sunderland's et al. (2001) theoretical framework which helps in understanding the notion of teachers' talk around/negotiation potential of the gender stereotypes in the classroom. The second part intends to critically review relevant literature to show the present research originality, significance, and contributions.

3.2   Representation of Gender Stereotypes in Foreign Language Textbooks

3.2.1   Conceptualising and Theorising Gender

It is also worth noting that in the Algerian context, the term "gender" (جندر) is used in Modern Standard Arabic, and it is distinguished from "sex" (جنس). This means that the recruited Algerian participants might use these terms to negotiate the gender stereotypes (see Chapter 6 and Chapter 7). Hence, it is important to clarify the meaning of gender as a terminology distinguished from sex before proceeding to the discussion about gender representation and gender stereotypes as core concepts in the present study.

Conceptually, sex means the biological characteristics that are used to distinguish between males and females based on their organs and genes (Butler, 1990; Coates, 2012; Paechter, 2007; Paechter, 2012). It is "a binary", unalterable, and fixed category (Butler, 1990, p. 6; see also Cameron, 1998; Cameron, 1997; Litosseliti, 2006; Talbot, 1989). Gender, as defined in this thesis, "is not binary" (Talbot, 2010, p. 7); it is "a cultural or social construct" assigned to both sexes (Litosseliti, 2006, p. 10; Eckert & McConnell-Ginet, 2003). In other words, gender refers to the cultural and social attributes associated with men/boys and women/girls as "pertaining to the existing discourses of

patriarchy" (Keles et al., 2021, p. 4; Namatende-Sakwa, 2018a). However, gender can ideologically be ameliorated (Sauntson, 2012), "profoundly variable, and even within an individual, multifaceted and shifting" (Sunderland & Litosseliti, 2002, p.31). That is, gender is not fixed but fluid and it can vary "according to time, place, and culture" (Bradley, 2013, p. 4). It means that the gender differences that the society constructs are not absolute but a matter of alterable tendencies across different cultures and among different individuals (Connell, 1996; Sunderland, 2006; Sunderland, 2011; Talbot, 2010). Consequently, Talbot (1998, p. 7) explains that "people are 'gendered' and actively involved in the process of their own gendering" (see also Davis & Skilyton-Silvester, 2004; Crawford, 1995; Holmes, 2013; Holmes & Wilson, 2017; Litosseliti, 2006; Norton & Pavlenko, 2004). In this thesis, gender is a "complex system of social relations and discursive practices differentially constructed in local contexts" (Norton & Pavlenko, 2004, p. 504) and it is "a site of struggle" (Sauntson, 2012, p.12).

Traditionally, social learning theory conceptualises gender as a "learned behaviour" (Brannon, 2017, p. 112; see also Andersen & Hysock, 2009; Bandura, 2001; Lindsey, 2015). That is, gender is acquired through observations and imitations of the same sex behaviours and attitudes in the surrounding environment. For example, mother, father, siblings, teachers, friends, and colleagues have an immense influence on shaping gender appropriate behaviours and attitudes in children during their development process. Although the surrounding environment is highly influential, social learning theory does not emphasise the notion of gender construction. It ignores the individual's "agency" in (re) creating and performing their masculinity and femininity differently in different contexts and their ability to resist, or challenge ascribed social roles or dominant gender ideologies represented in the institutional discourses such as school textbooks (Holmes & Wilson, 2017; Sunderland, 2004; Sunderland, 2011).

Consequently, social construction theory of gender emerged from the understanding that gender is constructed rather than being simply socialised (Sunderland, 2004). As Litosseliti (2006, 11) argues gender is "learned and therefore alterable". In other words, the gender-appropriate behaviours and roles that children "learn" at an early age can be (re)constructed and changed through time and in different contexts (see also Holmes & Wilson, 2017). As Sunderland (2004) claims, gender is shaped by "what people do with language as regards gender" (p. 17), so the language that people use in their everyday life or receive from the world (hear/read) can construct the gender discourse. Gender as socially constructed is related to gender representation (Pakula et al., 2015, see section 3.3.3). That is, one's masculinity and femininity can be constructed by means of a language (Sunderland, 2011). Similarly, Holmes & Wilson (2017, p. 344) argue that "every time we speak [in any modality], we are either reinforcing existing [gender] norms or we are challenging them" (emphasis added). Therefore, in the present study, gender is viewed from the social

construction theory with an argument that gender is not only learned by means of socialisation, but it is constructed and reconstructed through different discursive practices.

3.2.2   Representation of Gender Stereotypes

As mentioned in the introduction chapter, the purpose of this study is to analyse gender stereotypes represented in the school textbook and how they can potentially be negotiated by teachers in the classroom. Hence, it is important to conceptualise representation. Broadly speaking, representation is ways of seeing the world, symbolically categorising, with some filters, what 'really' happens in the society (Gray, 2013; Pawelczyk & Pakula, 2015). It refers to the act of speaking (or writing) about "something/someone" (Sunderland, 2004, p. 24; Sunderland, 2015; Montgomery, 1995). This requires using linguistic/multimodal signs such as texts, silence, dressing, and images to construct cultural meanings about the represented people, events and objects (Hall, 1997; Fairclough, 1989).

In his monograph "*Representation: Cultural representations and signifying practices*", Hall (1997) explains this notion of representation through three theories: 1) intentional, 2) reflective, and 3) social construction. The intentional approach implies the speakers and writers' intentions expressed clearly through language without having any underlying meanings (Hall, 1997). In the reflective approach, he suggests language as a 'mirror' which reflect certain existing meanings of the world (Hall, 1997). However, these two approaches consider speakers and writers' intentions as the only sources of meaning for the representations. They also ignored the multiple meanings that potential receivers can infer from the same written or spoken social representations. Consequently, social construction theory highlights the co-construction of meanings through language. Hall (1997) emphasises that "representation is a different notion from that of reflection. It implies the active work of selecting and presenting, structuring, and shaping of; not merely the transmitting of an already existing meaning, but the more active labour of making things mean" (p. 64). That is, Representation can be used interchangeably with construction in the sense that the constructed version of "*reality*" is dynamic and open for change (Pakula et al., 2015). Therefore, social construction theory is the perspective through which the meaning of representation is conceptualised in the present study.

Within the scope of this thesis, gender representation refers to the constructed images of men/boys and women/girls in the school textbook (Butler, 1990; Gray, 2013; Mills & Mustapha, 2015; Sunderland, 2015). They are chosen and selected ideologically by its producers (i.e., illustrators, textbook writers, publishers) to shape social practices and realities into visible largely accepted, and invisible or masked representational ideals (Gray, 2013; Holmes & Wilson, 2017; Ott,

2015; Pakula et al., 2015; Sunderland, 2015,). They are sometimes called hidden, covert, and latent curriculum (Foroutan, 2012; Gray, 2010; Lee, 2014). Gray (2013, p. 5) clarifies that representations in language textbooks "are the processes in which language and images are used to portray the *regimes* of the world" for students. That is, gender representations are usually represented with means of visual cues and language such as adjectives, pronouns, nouns/ noun phrases, and verbs can be used to describe men/boys and women girls in the textbook. They are also often based on stereotypes (Gray, 2013; Sunderland, 2004, 2006).

Broadly speaking, stereotypes are a set of normative attitudes, exaggerated distinction between social categories or deliberate misleading representations of a person or group of people (Turner-Bowker, 1996). These misleading representations are based on the language of ideology (differential use of language descriptors) that are represented to the audience [the receivers] as 'natural' or self-evident" (Mills & Mustapha, 2015, p. 3). According to Hall (1997, p. 257), a stereotypical representation is usually "negative, inaccurate, limited and partial". Regardless of the accuracy of such stereotyping, they usually function as a 'propaganda' which may guide people towards a way of thinking (positive or negative) about people and events (Lindsey, 2011). The people discriminated against are usually misrecognised and devalued in terms of their capacities, skills, respect, and/or self-esteem (Bori, 2018; Gray, 2010; Gray, 2013). They are "demeaned" (Gray, 2013, p. 6) and as Fraser (1998, p. 141) eloquently claims "denied the status of a *full partner* in social interaction and prevented from participating as a peer in social life [..] as a result of *institutionalized* patterns". That is, gender stereotypes are not only about the negative/positive attitudes carried about men and women in any society but rather entail misrecognition or exclusion of, for instance, women from accessing certain social spaces and world facilities based on (traditional) politicised judgments of their skills, potential, and physical strength. Therefore, in this thesis, gender stereotypes are defined as the discriminatory, exclusionary, biased, and sexist language used to represent human characters in the textbook, that usually encode cultural meanings related to the engrained gender stereotypes in local contexts.

3.2.3   Types of Gender Stereotypes in Foreign Language Textbooks

The stereotypical representation of women/girls can be identified when looking at the differences made between men/boys and women/girls at the linguistic and visual modalities of the textbook. It is the art of 'representing' men and women in the textbook as separate groups/individuals have certain attributes, access certain social spaces (activities and jobs) but 'devalued' or 'excluded' in others (Gray, 2013; Mustapha, 2015). According to Bisaria (1985), Brugeilles and Cromer (2009) Sunderland (2015), to expose gender stereotyping in the textbook requires identifying "specificities and patterns". In other words, identifying a single instance or type of gender stereotyping is not

enough unless a list of stereotyped instances around the same categories have been identified. Consequently, Wolpert (2005) categorised three types of gender stereotypes that can be examined in the school textbooks and will be adapted in the present study:

1)Lexical choices related to gender stereotypes

This type refers to the lexical choices used to describe males and females in opposition at the level of emotions, mental and physical capacities using different linguistic resources (Wolpert, 2005). According to Porecca (1984), linguistic sexism is one powerful form of (directly or indirectly) representing gender stereotypes in the textbook (see also Ansari & Babaii, 2003; Eslami et al., 2015; Gray, 2013; Hall, 2014; Holmes & Wilson, 2017, p. 347). It is defined as the discriminatory language used for "distinguishing males and females linguistically, with one as the norm whereas another marked as the "other" subordinate" (Litosseliti, 2006, p. 13; see also Etaugh & Bridges, 2010, p. 28; Meeussen et al., 2020). In other words, sexism refers to the positive or negative linguistic judgments and/or stereotypes used to describe males and females in the textbook by means of a language. Sunderland (2000) and Hellinger (1980) grouped the sexist language noted in textbooks into four: 1) omission/under-representation of women, 2) subordination in different social roles, 3) distortion in affective and physical potentials and 4) degradation in terms of achievements. For example, the use of gender-marked language (verbs, nouns, adjectives, adverbs) or the generic 'he' to refer to everyone such as businessman with no female equivalence (Holmes, 2013; Keles et al., 2021; Lee & Collins, 2015; Hall, 2014; Sunderland, 2015; Selvi & Kocaman, 2021).

2) Gender stereotyping related to occupational roles and social activities

Originally, Wolpert (2005) named this type as gender stereotyping related to occupational roles. This type of stereotyping occurs when men/boys, women/girls are represented in traditional `masculine' and `feminine' occupations (Namatende-Sakwa, 2019; Goyal & Rose, 2020; Wolpert, 2005; Yang, 2016). For example, women/girls are stereotypically associated with nurturing and domestic roles, child-caring activities, emotional scenarios, shopping, and diligent students in literary skills and artwork (Gooden & Gooden, 2001; Holmes & Wilson, 2017; Lee, 2014; Lee & Chin, 2019; Namatende-Sakwa, 2019; Selvi & Kocaman, 2021; Suwarno et al., 2021). Men, however, are represented in the contexts of sport, STEM education, criminal and social resolution activities, various entertainment, and competitive social activities, exclusively described as strong, independent, lazy in domestic roles, and engaged in doing adventurous roles and a wide range of jobs (Barton & Namatende-Sakwa, 2012; Casey et al., 2021; Lee, 2018; Lee, 2019; Lee & Collins, 2015, Mustapha, 2015; Namatende-Sakwa, 2018a).

3) Gender stereotyping in illustrations

In textbook illustrations, gender stereotypes are indicated through critically examining colour of clothing, body posture and facial expressions of males and females (Giaschi,2000; Wolpert, 2005). Looking at the male and female clothing style (sportwear, formal, casual) as well as context of occurrence (school, company) is another way to identify the visual representation of occupational roles and social activities (Elmiana, 2019; Giaschi,2000; Hall, 2014; Tyarakanita et al., 2021; Wolpert, 2005; Yaghoubi-Notash & Nouri, 2016; Ziad & Ouahmiche, 2019). For example, a man represented in a green land backgrounded with a goal gate and jingling with a ball show that football as masculine sport if there were no equivalent illustrations for females in the textbook (Keles et al., 2021; Selvi & Kocaman, 2021).

Drawing on Wolpert's (2005) three broad categorisation of gender stereotypes, the present study looks critically to the gender-specific words such as adjectives, verbs and nouns and visual codes used to describe men and women in opposition. Occupational roles, social activities, behaviours, personality traits were analysed to identify linguistic and textual gender stereotypes. The texts and images will also be critically read together to identify the gender stereotypes constructed while the two modalities interact. Male and female colour of clothing, style (professional, casual, sportwear) and body language will be analysed to identify the clothing identity and social status of the overall represented characters in the textbook. The age of the characters will also be examined to categorise the gender identities assigned for children and adult characters. In short, gender stereotypes related to occupation roles, social activities, social characterisations (personality traits and behaviours), colour and style clothing of human characters are examined in both the visual and linguistic modes of the MBE1 textbook.

3.2.4   Fairclough's CDA Framework: School Textbook as a Social Practice

In the field of applied linguistics, language teaching textbooks (also known as coursebooks or standard school materials) are studied from two broad perspectives: (1) material/curriculum development and (2) critical-oriented perspective. The former perspective mostly relies on viewing textbooks as neutral pedagogical aids for teaching and learning first, second and foreign languages (Cunningsworth, 1995; Littlejohn, 2011; Mickan, 2013; Nunan, 1991a; Nunan, 1991b; Torki & Chalak, 2017; Tomlinson, 2008; Tomlinson, 2012). Scholars following this linguistic and descriptive perspective usually are concerned with identifying and evaluating principles for improving the learning, designing, and teaching qualities of the language textbooks (McGrath, 2002; Mukundan & Kalajahi, 2013; Torki and Chalak, 2017; Zhang, 2017; Tomlinson, 2012). Under this perspective, the writing process of the textbooks is described as an academic or educational exercise for the producers to simply organise the knowledge of the textbook for pedagogical purposes (Littelejohn, 2011; Sheldon, 1988).

The second perspective, however, is a socio-culturally and critically oriented tradition. It examines school textbooks as socio-cultural artefacts and repositories of meaning about various aspects of the world that learners encounter (or may consume or negotiate) while learning the first, second and foreign languages (Bori, 2018; Byram, 2008; Curdt-Christiansen, 2017; Gray, 2010; Gray, 2013; Kramsch, 2020; Risager, 2018; Wenninger & Williams, 2005; Weninger, 2021). Researchers within this perspective take the critical stands which enable highlighting and uncovering the embedded political, cultural, economic, and social ideologies in the school textbooks (Bori, 2018; Byram, 2008; Chapelle, 2016; Foulds, 2014; Gray, 2010; Kramsch & Vinall, 2015; Weninger, 2021). In other words, educational materials such as foreign language textbooks are not neutral but rather embedded with ideologies about social structures such as social justice, inequalities, and discrimination. They are "deeply problematic cultural artefacts" (Gray, 2010, p. 191, italic added) and ideological endeavours in shaping the world (Gray, 2013). Compared to the material-development perspective, the critical orientation views the linguistic and visual patterns or representation in the textbook discourse as a platform to examine the explicit and implicit power relations and gender ideologies hidden, naturalised, socio-cognitively driven, replicated, legitimised, supported, or promoted (Bori, 2018; Curdt-Christiansen, 2017; Gray, 2013; Thornbury, 2013; Weninger, 2015; Weninger, 2021).

Following this critical-cultural analysis strand, the process of writing foreign language textbooks is defined in this thesis as "purposive and normative inclusions of specific texts and discourses, skills and competences, knowledges, and ideologies from a virtually infinite archive of possible selections" (Luke, 2015, p. 214, see also Sunderland, 2015; Weninger, 2018; Weninger, 2021). In other words, textbook producers such as the writers and the illustrators engage either implicitly or explicitly in the process of selecting from the various available social realities. For example, they decide which gender ideologies to promote, reflect and legitimise in the foreign language textbooks depending on different factors that will be explained later in section 4.4. Additionally, textbooks are also conceived as powerful ideological resources with the potential to represent negotiable portrayals of men and women. Thus, the meanings which language textbooks communicate are regarded as "interactive" (Weninger, 2021, p. 133) and negotiable (Pawelczyk & Pakula, 2015). This negotiation depends on the cultural backgrounds and experiences of both learners and teachers interacting with the constructed knowledge in textbooks (Apple, 1990; Namatende-Sakwa, 2019; Sunderland et al., 2001). Therefore, while curriculum development perspective focuses primarily on evaluating the teaching and learning quality of the school textbooks, critical-oriented perspective often examines principles of social justice, cultural and gender ideologies. As a result, the critical-oriented perspective has been taken in this thesis in which the textbook is defined as a social practice with an interactive potential for teachers and students to construct new meanings or reproduce the same represented gender ideologies. This is because the present project aims to

examine the gender stereotypes represented in the MBE1, understand the reasons the textbook writers provide for their representations, and explore how teachers in interaction with their students negotiate such gender ideologies in their classroom practices.

Such textbook critical-cultural perspective drawn in the present study is usually categorised under the umbrella of critical discourse analysis approach (Wenninger, 2021). The latter is a multidisciplinary approach "whose overall aim has been to link linguistic analysis to social and ideological analysis" of social problems and social inequalities (Richardson, 2004, p. 6). It allows a 'critical' analysis of the power and dominant ideologies that are perpetuated in the language of the textbook and uncovers the profound impact that such hegemonic discourses may have on the learners (Fairclough, 1992; 1995). Critical in the sense that the interpretations go beyond grammatical structures and reveal how power relations, discriminations, social values, and ideologies construct and are (re)constructed through discourse (Van Dijk, 1993; Wodak & Meyer, 2016). That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people" (Fairclough & Wodak, 1997, p. 258). That is, school textbooks are laden with representations of the world and people's social identities (gender discourse).

Moreover, CDA also enables looking at how the users (teachers and learners) can play their social agency to challenge, accept or resist the constructed hegemonic gender ideologies in the school textbooks (Apple, 1990; Apple, & Christian-Smith, 1991; Gray, 2010; Gray, 2013; Santos, 2013; Namatende-Sakwa, 2019; Sunderland et al., 2001; Thornbury, 2013). Ideologies are "representations of the aspects of the world which contribute to establishing and maintaining relations of power, domination, and exploitation" (Fairclough, 2003, p. 28); that is, ideologies are constructed in discourse to maintain unequal or hegemonic power relations. These ideologies reach largest people because they are powerful, and they can influence people's beliefs because they are represented in an implicit way as the norm or a common-sense. The process of hegemony involves the dominant groups' "ability to impose a definition of the situation, to set the terms in which events are understood and issues discussed, to formulate ideals" (Donaldson (1993, p. 645). Hegemony's power lies in "its ability thereby to persuade [others] to see the world in terms favourable to its own ascendancy" (Scruton, 2007, p. 295). Fairclough (1995) further clarifies that power relations are "asymmetrical, unequal, and empowering; they belong to a special class or group". However, the dominated group may have the 'agency' to challenge, repel and resist the power enforced on them through discursive practices (Bori, 2018; Fairclough, 1992; Sunderland, 2004; Van Dijk, 2001; Wodak and Meyer, 2009). This thesis resonates with Fairclough's perspectives by looking at "social subjects as shaped by discursive practices, yet also capable of reshaping and restructuring those practices" (Fairclough, 1992, p. 45). That is, "where there is power there is

resistance" and subversion (Apple, 1990; Foucault, 1978, p. 95; Kumaravadevelu, 1999). Therefore, Fairclough's CDA perspective is adopted as it justifies the triangulated nature of the present project which aims to explore how the gender stereotypes are constructed in the Algerian English language textbook as a hegemony while also critically exploring how textbook users can enact resistant power through their discursive practices.

3.2.5   Potential Impacts of Gender Stereotypes on Learners' Identity Construction

The culture of gender inclusion and exclusion have some potential impacts on learners' identity construction. Given that school textbooks are expected "to represent the everyday for children" (Kereszty, 2009, p. 3; Lee & Chin, 2019), they are presumed to unpredictably impact children in many ways such as shaping their gender attitudes, motivation to learn, future career choices, cognitive and affective development (Foroutan, 2012; Hamilton et al., 2006; Hall, 2014; Kobia, 2009; Lee & Collin, 2008; Porecca, 1984; Sunderland, 1992).

Textbooks that contain traditional gender representation are more likely to promote the hegemonic gendered culture and learners may easily absorb them and consider them as a norm during their learning. According to Lee (2019), gender stereotypes in textbooks are sets of norms and models that learners can observe; hence, they "may shape their behaviour and may help define their family and work responsibilities" (p. 53). The gender mechanism children learn within their own cultures and societies can be further reinforced as they are perpetuated in textbooks (Bourdieu, 1990; Graddol & Swann, 1989; Good, Woodzicka & Wingfield, 2010; Lee, 2019; Orfan, 2021). Asadullah, Amin & Chaudhury (2019) examined the comparative effects of gender stereotypes represented in both religious and government recent published Bengali English language school textbooks on children's gender perceptions. Their findings reveal that students in religious or madrasah schools have higher traditional attitudes towards women's roles and abilities compared to students enrolled in secular schools. For instance, students enrolled in religious schools are less favourable to higher education for girls and political leadership for females and consider boys to be more intelligent than girls. The same effect is found even among female students irrespective of the type of school attended while for male students it is more pronounced in the religious schools (Asadullah et al., 2019). These findings evidence the power of school textbooks in reinforcing or perpetuating gender inequalities and stereotypes that are discursively existing in the broad society.

Some scholars argue that the representation of local culture mechanism of gender, even if they are traditional norms, may help learners to absorb the texts and feel the involvement of their daily life experiences. According to Liddicoat and Scarino (2013, p. 86), textbook designers decide to exclude

some foreign gender mechanisms from the textbook "to protect the learner from the perceived discomfort of encountering different ways of living in and viewing the world" (see also, Lee and Collins 2009; Foulds, 2013; Namatende-Sakwa, 2019; Otlowski, 2003; Pihlaja 2007). In her examination of 20 Kenyan students' perceptions towards gender progressive textbooks, Foulds (2013) demonstrates that incongruence between the 'transformative'/progressive gender roles in textbooks, and students' lived realities of these roles confused them and reduced their motivation to learn. She affirmed that this disconnection culminated in 'students' inability to absorb textbooks' images that fall outside their cultural experience' (2013, p. 173). That is, the positive relational effect between non-stereotypical school textbooks and children's gender socialisation is not always possible, especially if the represented images of men and women contradicts with learners' reality. Similarly, some scholars from the Arab world favour the local perspective to gender representation in school textbooks to protect the Arab Muslim learners from "threat" of losing their cultural identity and adopting "Western beliefs and attitudes" (see also, Adaksu, Britten and Fahsi, 1990; Al-Asmari, 2008; Mahmoud, 2015).

However, other scholars argue the need of exposing children to gender equality discourse to develop on learners a sense of criticality towards the traditional gender views prevalent in their real worlds. In this respect, McGrath (2004); Mills and Mustapha (2015), Macgilchrist (2018), McConachy (2018), Sunderland (2018) maintain that textbook writers should see school textbooks as opportunities for engaging learners in critical debates about gender stereotypes. Aneta Pavlenko (2004, p. 63) names this notion as engagement', that is, when "students could learn to recognise and acknowledge existing gender discourses and explore alternative discourses, identities and futures". Students' engagement with gender representation in textbook can happen "by including women and men in contexts where students have not encountered them within their own experience, and teachers spark discussions of the ways in which gender stereotypes constrain individuals within the society (Mills & Mustapha, 2015, p. 6). This critical engagement may allow learners to critically discuss and challenge the social injustice and gender discriminations prevalent in their societies. For example, Ott (2015), hypothesise that if both males and females were equally represented doing the same sport activities such as soccer in the German mathematic textbooks, children might broadly develop such a gender progressive attitude (see also, Macgilchrist, 2018).

There are also scholars who mediate between the two positions and state that school textbooks should contain both gender progressive and gender stereotypical representations. According to Foulds, (2013), and Namatende-Sakwa (2019), balancing between social realities (traditional norms) and ought to exist realities (equality) is important to make sure learners get enough exposure to their daily life experiences that may increase their motivation to learn as well as critically challenge any social injustice. I slightly agree with this position although it is problematic

to some extent. Certain textbooks are not updated or amended every year which may risk exposing learners with outdated versions of social realities. Such outdated versions of reality are discursively based on the patriarchal ideology. Also, which social realities are legitimate to be represented in the textbook that corroborate with learners' versions and according to whom? Which gender discourse the teachers (and their learners) bring with them to the classroom and how it is negotiated? The following section explains learners' and teachers' potential to negotiate gender stereotypes represented in the textbook during their learning and teaching respectively.

3.2.6   Readers' response to/ negotiation of gender representation in textbooks

According to Eslami et al. (2015, p. 88), although the textbook may expose certain versions of gender values (hegemonic or progressive), teachers and students may have the potential to bring their "distinct and conflicting gender ideologies and practices" to the classroom (Eslami et al., 2015, p. 88). Drawing on the critical pedagogy perspectives, reader-response theory emphasises "the role of the reader in the creation of meaning" and their "consciousness in relation to a text" (Castle, 2007, p. 174; see also Apple, 1990; Apple, 2000; Bori, 2018; Canagarajah, 1999; Sunderland et al., 2002). In other words, it cannot be assumed that readers are passive recipients during the reading process, for the same piece of text, there can be a variety of interpretations made by different readers. For example, both students and teachers may have their own responses or *voices* to the gender stereotypes represented in the school textbooks (Pavelnko, 2017). As they "are not empty vessels into which knowledge is poured [...] but critical constructors of meaning" (Apple, 2000, p. 191). They can reject, accept, or challenge any gender representations selectively represented as legitimate in school textbooks. Hence, for the purpose of this thesis, negotiation is used interchangeably with interpretation to mean how individuals, based on their own visions of the world, respond to, engage with, deal with, interpret, perceive, or construct meaning from the read texts or the received representations in a text (Apple, 2000; Freire, 1993; Harwood, 2014; Lee, 2019; Sunderland, 2004; Thornbury, 2013).

Readers' interpretations of representations in a text cannot be predicted or assumed from the analysis of a text alone (Apple, 1990; Apple, 2014; Bori, 2018; Hall, 1997; Harwood, 2014; Sunderland et al., 2002). According to Apple (1990;2000;2014; and many others Bori, 2018; Curdt-Christiansen & Weninger, 2015; Gray, 2013; Santos, 2013; Sunderland & McGlashan 2011), this notion of unpredictability) open floors for investigating the various meanings that readers or interpreters can carry according to their own backgrounds. Namatende-Sakwa (2019, p.74) upholds that "our own background stores of knowledge about gender as discursively constituted shape our interpretation of gender as constructed in text". That is, the way teachers and students deal with or negotiate gender representations depend on their unique visions of the world and their general

ideological gender beliefs. As a result, Apple (1990;2000) suggest three different ways readers can potentially interpret or negotiate the representations in a text: 1) dominant, 2) resisted, 3) oppositional. In the dominant reading of a text, one accepts the social representations, or the knowledge constructed in the text without negotiating its meaning. In the resisted reading, people may dispute some parts of the messages but accept the overall tendencies or interpretation of a text. In oppositional response, the readers take their own positions, challenge, and reject the dominant representations in the texts (Apple, 1990, p. 191, see also Canagarajah, 1999). For example, subordinated representation of females in newspapers cannot be taken up as they are by its reader, but they may be disputed, challenged, or rejected by its active consumers (Fairclough, 1992; Namatende-Sakwa, 2019). The textbook users' negotiation is usually unpredictable and depends on various factors, such as their backgrounds, age, race, ethnicity, religion, gender culture, and social experiences.

Consequently, Sunderland (2000, p. 154) concludes that examining gender representations in school textbook alone is a "*fruitless endeavour"* unless looking to what is happening around the pre-packaged cultural attitudes in the classroom (see also Apple, 1990; Bori, 2018; Canagarajah, 1999; Gray, 2010; Gray, 2013; Santos, 2013, p. 91; Sunderland, 2000). Classroom is a "mini-society with its own rules and regulations, routines, and rituals" that are shaped by the (inter)subjective experience of students and teachers (Kumaravadivelu, 1999, p. 458). The discussion in the classroom usually takes three stages coined as IRF which means initiation (who start talk), response (respond to a talk), feedback (provide comments) (see e.g., Kumaradevelu, 1999; Huang & Benson, 2013; Walsh, 2006; Walsh, 2011; Walsh, 2016). These naturalistic interactions between learners and teachers may allow the "construction, enactment and reconstruction of gender" and power relations (Litosseliti, 2006, p. 73). For example, Pavlenko (2004, p. 55) argues that "language classrooms introduce students to '*imaginary worlds'* of other languages where gender and sexuality may be constructed differently" than in the students' own culture. That is, although students may come to the classroom with their traditional dominant gender beliefs, teachers' talk interacting with students' verbalised responses may have strong potential in creating environment for challenging and/or accepting progressive or otherwise views about gender. Therefore, for the purpose of the present study, classroom interaction means a natural and a complex social setting where teachers and students bring their social visions to interpret, partially or totally reject, accept, challenge, reinterpret the gender representations proposed in their standard school materials.

As explained in chapter 1, because teachers are the primary agent to change or keep gendered materials proposed in the standard textbook (Gray, 2013), this thesis focuses primarily on exploring how teachers during their classroom practices deal with gender stereotypes identified in the MBE1. Although the students verbalised classroom responses were considered for making meaning of the

overall teachers' enacted negotiations, less attention was given to understand from the students the driving factors for their in-class reactive gender responses. This is due to the feasibility, time constraints factors. Hence, the following section will discuss the negotiation categories that teachers may perform in the classroom drawing on Sunderland et al. (2001;2002) pioneering framework.

3.2.7   Sunderland's et al. (2001) model of teachers' negotiation categories

Traditionally, teachers were described as knowledge transmitter while learners as recipient (*without filtering*) of cultural and pedagogical meanings in the classroom. For example, Thornbury (2013) points outs, teachers were more considered as authoritative in disseminating knowledge while students as passive and "*squarely absorbing*" the transmitted messages and standardised cultural values in the curriculum (see also Lightbown & Nina, 1999). This traditional teaching approach generally encourage teachers to reproduce the gender ideologies constructed in the textbook with less critical engagement (Giaschi, 2000; Thornbury, 2013). However, from the critical pedagogy lens, teachers can rethink and reshape the textbook world presentation (Hau, 2009). They can also engage in dialogic discussion with students around not only linguistic knowledge but also social order knowledge (Giroux, 1975; Menard-Warwick et al., 2014; Pennycook, 2017). This notion of dialogue learning is associated with Paulo Freire's (1993) critical pedagogy definition of learning as experiential where teachers and students co-construct meanings, share their world views in emancipatory dialogues and constantly engage in negotiating sociocultural embedded ideologies in the school context (see also Matusov & Miyazaki, 2014; Pennycook, 2017; Thornbury, 2013).

From this critical pedagogy, Sunderland, (2000, p. 155) argues "a text is arguably as good or bad as the [*unpredicted*] treatment it receives from the teacher who is using it". In other words, gender representation in school textbooks can be interpreted or negotiated differently by teachers in their classroom discursive practices. For example, gender stereotypes represented in school textbooks can be reverted by the teachers in the classroom by turning them into gender progressive representations and vice versa (see also, Apple, 1986; Nunan, 1999a; Gray, 2013; Hardwood, 2014; Hua, 2009; Kumaravadivelu, 2003; Moore, 2015; Namatende-Sakwa, 2019; Sunderland et al., 2002, Schulwitz, 1976).

3.2.7.1   Sunderland's et al (2001) model development

Drawing on Fairclough's (1998) social theory, Sunderland, Cowley, Rahim, Leontzakou and Shattuck (2001;2002) have consequently proposed their pioneer analytical framework. It is entitled teachers' classroom treatment, talk around, discursive or mediation of gender representation identified in

school textbooks. It is described as a "form of classification system, which can accommodate the different discoursal treatments teachers accord to different text types" (Sunderland et al., 2001, p. 279). It has been collectively elaborated from the pioneer empirical works of Cowley and Rahim (1996), Leontzakou (1997), Shattuck (1997) master dissertations on teachers' talk around gender representation identified in European foreign language school textbooks such as German, Greek and Portugal. The concepts treat, talk around or mediate are used interchangeably with the term negotiation explained above 3.2.6. Sunderland et al. (2001;2002) model is divided into three sub-categories: 1) descriptive phase and 2) discursive practices phase 3) after-class reasonings.

The first descriptive categorisation phase enables identifying the specific gender critical points in the textbook that will be observed in the classroom. Gender critical points implies any textbook sub-genres such as reading texts, dialogues, grammar activities, and listening scripts that represent social roles and behaviours of men/boys, women/ girls (Sunderland et al., 2001;2002; Sunderland, 2015). Such gender 'critical points' requires being previously identified in the textbook before observing teachers' negotiations of those selected gender critical points or texts in their classroom practices (Sunderland et al., 2001;2002). The selected gender critical points or representations in the textbook can either be stereotypical or/and progressive (Sunderland et al., 2001;2002). In extending this notion, Pawelczyk and Pakula (2015) propose the notion of 'gender emerging points' and 'gender triggered points' (Pakula, Pawelczyk & Sunderland, 2015). The first one refers to when a teacher genders a non-gendered text or a text that was not intended to be talking about men or women. The second 'gender triggered notion' happens when the teacher, during the natural interaction with students, assumes that talking about gender or gendering question types would facilitate the process of teaching and learning language structures (Pakula, Pawelczyk & Sunderland, 2015). In the present study, gender professional roles identified in the MBE1 listening and reading sub-genres (dialogues, vocabulary, and grammar activities) were selected as critical points for exploring teachers' classroom negotiations. It will also look at any gender emerged or triggered points that teachers construct in the classroom beyond the gender stereotyped professional roles suggested in the textbook.

The second discursive practices phase enables looking at the teachers 'unpredicted' in-class negotiation of the gender representations proposed in school textbooks either progressive or stereotypical. Four categories were suggested, teachers may 'ignore', 'extend or endorse', 'subvert', 'mix' between the three either explicitly or implicitly (Sunderland et al., 2001;2002; Sunderland, 2004; Sunderland, 2015). These four categories of teachers' negotiations can be identified with reference to students' responses (Sunderland et al., 2001;2002; Pakula et al. 2015). The student-teacher interaction enables understanding the co-constructed discussions and negotiations around gender roles and values and their gender beliefs brought to the classroom

(Harwood, 2014; Pakula et al., 2015). For example, Namatende-Sakwa (2021) found two Ugandan teachers undermine and disregard gender progressive texts as being undominant parts of their gender beliefs while uncritically engaging with gender stereotyped texts in the classroom (ignoring negotiation) (see also Koster & Litosseliti, 2021).

3.2.7.2   Classroom negotiation categories

 Firstly, in ignoring negotiation category, teachers do "not notice the gender issue in question, not thinking it is important or interesting, or deliberately ignoring the issue, or indeed the whole text, for a pedagogical reason that has nothing to do with gender" (Sunderland et al., 2000, p. 281). That is, teachers will take formal grammar perspectives in which only subject knowledge will be considered while social knowledge will be ignored and taken for granted (Gray, 2013; Thornbury, 2013).

Secondly, in endorsing/exaggerating category, the teachers may maintain, support, accept the same gender representations and/or extend from the ones originally proposed in the school textbook. This end is usually named as exaggerated endorsement because teachers not only accept gender messages in the coursebook but also extend by suggesting similar gendered materials.

Thirdly, subversion treatment occurs when the teachers undermine and challenge the hegemonic or progressive ideology in a text. For gender progressive texts, teachers can undermine them through "showing a lack of enthusiasm, or simply omitting the text or ignoring aspects of it (Sunderland et al., 2002, p. 245). In a gender stereotyped text, teachers can "deal with it critically" to encourage gender equality or "supplement the text" by providing "criticism, discussion, reversal of roles in dialogues, joking or supplementary materials" (Sunderland et al., 2002, p. 245), 'critical dialogic discussions' (Schulwitz, 1976 'coping sexism in elementary reading material'). Note that subversion is not an easy negotiation category to identify because it requires careful observations and considerations of the different actions taken instantly by the teachers in the classroom.

Finally, teachers may also perform a mix of the three different negotiation processes called as 'unclarity' which is usually a challenging 'treatment' to identify (Sunderland et al., 2001;2002; Sunderland, 2004; Sunderland, 2015). For example, teacher may sometimes support gender equality perspectives but in another response ignore the gender stereotypes.
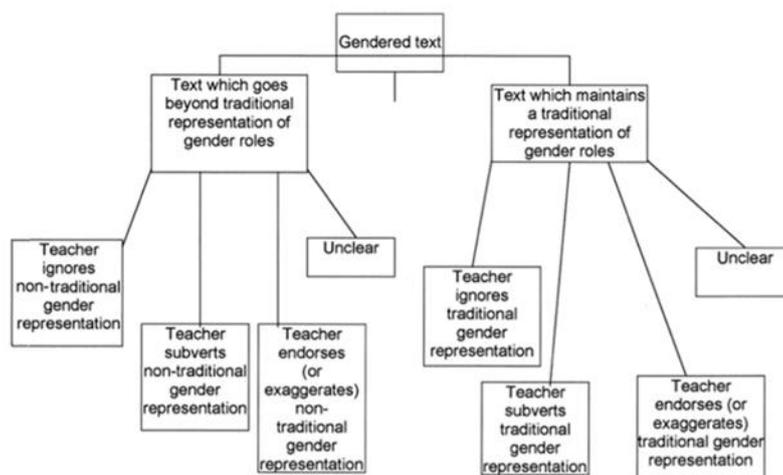
Figure 2 : Analytical model of teacher classroom treatments/discursive practices around gendered texts (adopted from Sunderland et al., 2001, p. 280)

3.2.7.3   After-class cognitive negotiation

According to Sunderland et al. (2002) "when looking at teacher behaviour alone, "it would thus seem unrealistic to expect the analyst to tease out "subversive'' ignoring from other-motivated ignoring" (p.281). Hence, this after-class negotiation stage an opportunity to learn about teachers' beliefs towards gender stereotypes found in the textbook or enacted inside their classroom practices (Sunderland et al., 2001;2002; Sunderland, 2004; Pakula, Pawelczyk & Sunderland, 2015). According to Fennema (1990), "classroom instruction is determined by the decisions that teachers make, which are directly influenced by their beliefs" and their classroom practices affect their beliefs (p. 171 as cited in Li, 1999, p. 72; see also Abraham, 1989). That is, the teachers' behaviours or negotiation of gender in the classroom have a reciprocal relationship with their general gender beliefs. Borg (2003, p. 81) argues that: "teachers are active, thinking decision-makers who make instructional choices by drawing on complex practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts, and beliefs". Therefore, this thesis resonates with Borg's conceptualisation (2003; 2009; 2015) that acknowledge the bidirectional relationship between teachers' beliefs and practices.

Generally, teachers' gender beliefs can range from traditional to progressive. The latter means that teachers share more egalitarian attitudes, balanced views towards gender roles, such as equal occupational roles and educational access for men and women (Eslam et al., 2015; Foulds, 2014; Ifegbesan, 2010; Meeussen et al., 2020). The former, however, refers to when the teachers emphasise the patriarchal attitudes and lean towards gender inequality views such as unequal division of labour, and sport activities, association of childcare to women (Hassan, 2015; Meeussen et al., 2020). Teachers' general gender beliefs are affected by different factors such as society,

culture, family order, religious beliefs, school system, and individual's experiences (Eslami et al., 2015; Ifegbesan, 2010; Meeussen et al., 2020). For example, Namatende-Sakwa, (2021) found that gender stereotypical texts which converge with the teachers' general gender beliefs provided more potential for them to engage in an uncritical discussion around gender hierarchies compared to a complete neglection of progressive gendered texts which are divergent from their dominant gender stereotypic beliefs.

3.2.7.4   Critiques to Sunderland's et al. (2001) model

Although Sunderland's et al. (2001;2002) framework exemplified in the Figure 2 above is helpful and academically practical in figuring out how gender representation identified in the textbook are taken up by teachers, it lacks some explanations of what pedagogical or social factors that drive (other context-situated) teachers to either ignore, subvert, endorse gender representations identified in the school textbooks or emerged in their classroom discourses. Time constraints, relevance of gendered materials to focus on teaching language knowledge (e.g., grammar, and vocabulary) and dominant gender representation as part of teachers' gender beliefs are among the main triggering factors highlighted so far (Abraham, 1989; Barton & Namatende-Sakwa, 2012; Eslami et al., 2015; Biemmi, 2015; Namatende-Sakwa, 2021; Pakula, Pawelczyk & Sunderland, 2015; Tainio & Karvonen, 2015). However, little is documented about the other driving factors when teachers subvert any gender stereotyped texts in the classroom. Also, this model lacks a detailed clarification of the pedagogical and creative strategies that teachers can use to perform the four suggested negotiation categories in the classroom. The scholars themselves acknowledge the need of expanding the research on teachers' talk around gendered texts in different school contexts to find out "frequency patterns of different categories" as addressed by Koster and Litosseliti (2021) and what prompts teachers to subvert, if at all, any gender traditional text (Sunderland et al., 2002, p. 250, see also Pakula et al., 2015). Therefore, the present study explores the moment-by-moment classroom interactions, and the materials (pedagogies and strategies) four Algerian English language teachers use to negotiate and engage with the gender stereotypical representations found originally in a school textbook (MBE1) or emerged while teaching, in Algeria as a multilingual context. It also highlights the factors underpinning the teachers' decision making in either consciously or sub-consciously ignoring, endorsing, or subverting gender stereotypes represented in the textbook or enacted in their classrooms. This might enable expanding the *working* model of Sunderland et al. (2002) although it may highly be addressed to Algerian-situated EFL teachers. As will be shown in chapter 7, the teacher-participants ranged between ignoring, endorsing, and subverting gender occupational stereotypes for various pedagogical and social factors using different teaching strategies or pedagogies.

3.3 Empirical Studies

Representation of gender stereotypes in foreign language textbooks dates back to the 1960s and 1980s with a plethora of analysis. Gender stereotypes is still found as a global issue within different foreign language teaching materials such as English language textbooks used across different contexts (see e.g., Foroutan, 2012; Hall, 2014; Islam & Asadullah, 2018; Mills & Mustapha, 2015; Mustapha, 2012; Orfan, 2021). Scholars argued that the construction of gender in language school materials noted three phases (Macgilchrist, 2018; Mustapha, 2012; Mills & Mustapha, 2015; Sunderland, 2018). The first phase emphasises on the ways female and male characters are represented in the language materials, using both qualitative and quantitative methodology approaches (see e.g., Blumberg, 2007; Blumberg, 2009; Blumberg, 2015; Brugeilles & Cromer, 2009; Jha, Page & Raynor, 2009; Hellinger, 1980; Islam & Asadullah, 2018; Porreca, 1984; Sunderland, 2018). The second phase, however, extend the work into assessing the practicality of gender equality guidelines for producing textbook materials that promote gender equality policy (see e.g., Bağ & Bayyurt, 2015; Lee & Collins, 2010; McGrabe et al., 2011; Rover, 1987). Documented works in this second phase also improved methodologically in terms of taking a critical, multimodal, and/or diachronic perspective than merely quantifying superficial representation of males and females in the language textbooks (Bori, 2018; Gray, 2010; Goyal & Rose, 2020; Koster, 2020; Koster & Litoseliti, 2021; Keles et al., 2021; Elmiana, 2019; Namatende-Sakwa, 2018; Pakula et al., 2015). The third phase goes beyond the textbook as non-negotiable social production to considering it as a social practice in which teachers and students can provide their responses towards, for example, the gender stereotypes represented in the school textbooks (see e.g., Barton & Namatende-Sakwa 2012; KÕzÕlaslan, 2010; Sunderland, 2018; Tainio & Karvonen, 2015; Moore, 2015; Namatende-Sakwa 2019; Pawelczyk & Pakula, 2015; Pakula, Pawelczyk &, 2012). In this section, I review the previous studies to clearly demonstrate my research contributions at the contextual, methodological and theoretical levels.

3.3.1 Textbook Analysis Studies of Gender Stereotypes

Methodologically speaking, most of the recent studies in different parts of the world examined gender representation in school textbooks have employed different qualitative and quantitative methods such as content analysis, corpus linguistic, pragmatic analysis, critical discourse analysis (see e.g., Aljuaythin, 2018; Curaming & Curaming, 2020; Dahmared & Kim, 2020; Keles et al., 2021; Koster, 2020; Lee, 2019; Lestariyana, 2020; Mustapha, 2015; Orfan, 2021; Setyono, 2018; Suwarno et al., 2021; Sunderland, 2018; Widodo, 2018; Yaghoubi-Notash & Nouri, 2016). Although there are some considerable improvements noted (e.g., Gray, 2013; Keles et al., 2021; Lee, 2014; Lee & Collin, 2015; Sunderland, 2020), their overall findings reveal the persistence of some kinds of gender

stereotypes in the images and text modalities of the English language textbooks, usually related to topics about gender in the professional spaces or social activities. However, to the best of my knowledge no previous study have adopted a combination of three theoretical frameworks under critical discourse analysis approach to critically and deeply analyse the gender stereotypes represented in both linguistic and visual modalities of the textbook.

In their recent edited book 'Gender representation in learning materials: International perspectives, Mills and Mustapha (2015) critically reviewed several comparative diachronic and critical discourse analysis textbook and gender representation studies conducted all over the world in the period 1960-2015. Mills and Mustapha (2015) argue that although the recent studies are following more critical methodological insights, their approach requires more analysis of specific gender constructions represented in the textbook subgenres such as reading, listening and illustrations and highlight their multimodality functions (Sunderland, 2015). Pakula et al. (2015) is the only study so far that diachronically and multimodally analysed gender and sexuality in a set of Polish ELT textbooks. They revealed 'patchiness' in findings, a mixture between substantial improvement towards egalitarian representation and persistent of certain types of gender stereotypes. They come up with the notion of '*multimodal disambiguation'* in which the ambiguities found in the linguistic modes become unambiguous while sexuality of individuals become disambiguated when texts and images read together. Pakula et al. (2015) recommended more studies that consider the multimodal construction of gender stereotypes. In her critical review of studies conducted in Poland and German school textbooks, Sunderland (2018) concludes that although the studies reported predominance of gender stereotypes, they lack consideration of multimodal analysis of gender constructions in textbooks. Similarly, Weninger (2021) recommends that researchers should examine school textbooks multimodally to understand the gender meanings constructed via linguistic and non-linguistic modes. Because Learners can engage in learning about gender roles and power relations through the different reading, listening and visual modes of the textbook as complementary entities (Pakula et al., 2015). In response to this methodological gap in the literature, the present project has combined three analytical frameworks to multimodally analyse gender stereotypes in an Algerian English textbook (MBE1) reading and listening sub-genres (see Methodology chapter for details).

3.3.2   Textbook Production Studies: Factors for Maintaining Gender Stereotypes

The continuous representation of gender stereotypes in the global and local English language teaching textbooks is a worldwide problem. Hence, exploring the leading factor for this hegemonic discourse in language textbook is important (Sunderland, 2015). Some scholars argued that the gender discourses represented in the textbook depend on the textbook writers' gender, cultural

backgrounds, personal and professional experiences, and (un)awareness of social issues such as gender inequalities (Casey et al., 2021; 2015; Curaming & Curaming, 2020; Lee & Collin, Lee & Mahmoudi-Gahrouei, 2020; Hassan, 2015; Benattabou, 2020; Ott, 2015; Orfan, 2021 Setyono & Widodo 2019; Tyarakanita et al, 2021; Widodo 2018). Other scholars argue that political factors can shape the discourse about gender representation in school textbooks and they can equally influence the textbook writers' decision making (Asadullah et al., 2018; Apple and Christian-Smith, 1991; Foulds, 2013; Gray, 2012; Lee & Collin, 2015). Few studies presumed that English language textbooks need to be produced locally to reflect the actual government policy advances on gender equality and avoid the falsified image that international publisher hold about local (Arab) cultures (Aljuaythin, 2018; Esmaili & Amerian, 2015). However, Gray (2013) refers to textbooks as a *commodity* to elucidate how the identities and social values represented in global ELT school textbooks are *promoted* for not only political but also commercial reasons. In interviewing British ELT textbook publishers and editors, Gray (2010) argues that textbook writers are advised to follow certain guidelines related to the choice of language and topics to ensure quick marketisation and approval. In his book 'English language hopes and dreams', Hopkinson (2015) claims "that publishers seek to repackage the same, generally accepted material and add a twist or gimmick to give it a sales edge" (Hopkinson, 2015, p. 27). In other words, instead of modifying the outdated values and cultural orientations, textbook publishers take it as a commercial business and reproduce the same hegemonic ideology. For example, in the diachronic analysis of UK-published and globally used 'New Headway' series, Keles et al. (2021) found that patriarchal ideology is promoted because of the political and commercial measures publishers have considered while targeting national markets.

In the literature, most previous studies have presumed the factors lying behind the maintenance of gender stereotypes in the English language school textbooks by only conducting a textual analysis (see e.g., Aljuaythin, 2018; Cummaring & Cumaring, 2020; Islam & Asadullah, 2018; Orfan, 2021; Suwarno, 2018; Tyarakanita et al., 2021; Widodo, 2018). The very few studies engaged in discussion with either textbook reviewers or publishers (Gray, 2010; Gray, 2010; Ott, 2015; Pakula et al., 2015) focused on the guidelines provided for the general representation of gender equality, sexuality, and inequality in different subject school textbooks issued for use in European and UK-contexts. However, little is documented about understanding from the perspective of local textbook writers the reasons for representing specific instances of gender stereotypes in local English language textbooks used in the Arab Muslim world. Given the difference between textbook publishers' (editors, reviewers) and writers' accounts (Harwood, 2014), previous studies also ignored the argumentative discursive strategies that the textbook writers can employ to reveal some contributing factors while background others for reasons of power and hierarchy relations in the

local publishing industry. Therefore, this is the first study that explores the factors for maintaining gender stereotypes in a locally published Algerian English language textbook (MBE1) by giving voices to the textbook writers and analysing their argumentation strategies.

3.3.3 Teachers' Classroom Negotiation Studies

This field of "teacher gendered talk or negotiation of gender representations found in school textbooks" is still under gradual grow and relatively spare in most North African and Middle East contexts. Accordingly, Sunderland (2004, p. 226) states, "questions about differential treatment or teachers' verbosity and the particular relationship of these asymmetries with language learning have been relatively unexplored". Very few studies have been conducted in Russian and American contexts which have focused on teachers' classroom negotiations of gender representations identified mostly in children's story books (see e.g., Moore, 2015; Namatende-Sakwa, 2019) or high school Dutch language textbooks in Germany (Koster & Litosseliti, 2021). Only four studies have focused on how teachers deal with gender representation in English language classrooms in East African (Nigeria) and Polish contexts (see e.g., Barton & Namatende-Sakwa, 2012; Namatende-Sakwa, 2021; Pawelczyk & Pakula, 2015, Pakula et al., 2015). Most studies in the Arab world still pay much scholarly attention on how gender represented in school textbooks but ignored the agency of teachers in changing or endorsing the gender stereotyped materials in their classroom practices. Accordingly, Mills and Mustapha (2015) argue, studies on teachers' classroom negotiations of gender representations found in school textbooks is relatively spare in North African and Middle East contexts. Therefore, the present study contributes to the advancement of knowledge and understanding of gender and teachers' talk in one North African context. This is by providing insights on how four Algerian teachers negotiate gender stereotypes identified in one English language textbook (MBE1).

In addition, previous studies did not consider the importance of *vocabulary teaching strategies* such as flashcards, and repetition approach, as well as the power of *native language* that teachers may use along with other linguistic repertoires and multimodal resources to endorse and subvert gender stereotypes in English as a foreign language classroom. While many studies have focused on studying translanguaging practices and pedagogy in UK, USA, and some Asian English language classrooms (Canagarajah, 2017; García, 2017; Li Wei, 2011; Wang & Curdt-Christiansen, 2019), there is a paucity of studies that explored the role of translanguaging as a pedagogy in enabling teachers to become critical pedagogues and negotiate the issue of gender stereotypes with their learners in the English as a foreign language classroom. Therefore, this study offers a new lens (translanguaging pedagogy) through which teachers negotiate the gender stereotypes represented in an Algerian English language school textbook. In this thesis, translanguaging pedagogy is

described as a process through which multilingual users expand their knowledge and understanding of social events, (re)create meanings of them and shape experiences out of them by relying on their different linguistic resources as indiscrete and interrelated (Baker, 2011; Canagarajah, 2013; Creese & Blackledge, 2010; García, 2017; Wang & Curdt-Christiansen, 2019). In this translingual pedagogy, teachers can dynamically use all the different linguistic resources (oral, texts, flashcards) to critically negotiate gender stereotypes with their students.

3.3.4   Studies in the Algerian context

In the field of English language education, most research conducted in Algeria so far have analysed mainly gender representation at the textbook levels published under the 2003 educational reform and most of them were all descriptive but rarely adopt critical discourse analysis (Abdelhay & Benhaddouche, 2015; Boukheddad, 2011; Boubakour, 2017; Hayef, 1989; Selama, 2016; Selama, 2018; Zouaoui, 2019; Zeroukhi, 2019; Ziad & Ouahmiche, 2019). That is, previous studies in Algeria have neglected the potential of the learners and teachers to negotiate inside the classroom community the gender representation identified in their school textbooks. Ziad and Ouahmiche's (2019) research is the only study that surveyed 25 (18 females and 7 males) Algerian English language teachers about their viewpoints on visual gender representation, using their own developed self-report quantitative questionnaire. The findings reveal that Algerian English language teaching is still at the functional and instrumental levels while teachers ignore gender as a valuable social construct. However, given that all the items in their questionnaire instrument are close-ended questions, the data obtained from the teacher questionnaire were not detailed enough, they seem arbitrary, and they lack the narratives from teachers' classroom negotiations. Moreover, previous Algerian studies lack critical interpretation of the findings and contributing factors for the predominant portrayal of gender stereotypes in most of the Algerian school textbooks from the perspective of the textbook writers. Hence, due to these gaps identified in the literature, this study is a pioneer research project in Algeria that qualitatively address the multimodal representation of gender stereotypes in the reading and listening sub-genres of the recently government-published Algerian English language textbook (MBE1), exploring the contributing factors for such representations from the textbook writers' accounts, and looking at four teachers' classroom responses to or negotiation of the specific gender stereotypes represented in the textbook (MBE1). The overall and major contribution of the present study is the attempt to holistically explore gender stereotypes from three complex triangulated datasets, textbook, textbook writers, and teachers' classroom practices.

3.4   Conclusion

In this chapter, I have provided the theoretical underpinning of this research by conceptualising the key concepts guided this study in section 3.2. To successfully situate my research and explain its significant contributions to the field of gender and language studies, relevant studies have been critically reviewed and presented in section 3.3. Next chapter will explain the research methodology and design employed to conduct the present project.

Chapter 4   Methodology and Research Design

4.1   Introduction

The previous chapter situated the present research contributions and originality within the broad literature. As explained in chapter 1, this research aims to explore the what, how, the why, the who is responsible for the construction of gender stereotypes in the MBE1 and how teachers negotiate them in their classroom practices. Consequently, critical discourse analysis is chosen as the appropriate theoretical and analytical framework as it acknowledge that the meaning of gender discourse in a school textbook is constructed "through an interaction between producer, text and consumer rather than simply being 'read off' the page by all readers in exactly the same way" (Richardson, 2007, p. 15). This chapter addresses the research methodology, design and methods that are employed to answer the research questions and achieve the overall aims of the present study. It will first provide a solid rationale behind the choice of qualitative approach and describe its epistemological and ontological positions. It then describes the different data collection procedures, research design, and explain the rationale of choosing critical discourse analysis as an analytical tool, demonstrating how the data coded, categorised, and presented. The three final parts of the chapter address the ethical consideration, trustworthiness, the reflexivity, and the position of the researcher in this study.

4.2   Research paradigm and Approach

Every researcher should clarify the epistemological and ontological assumptions that guide their interpretations of the examined world phenomenon (Guba, 1990). According to Ejnavarzala (2019, p. 94), epistemology is concerned with "what counts as knowledge evidence" while ontology is related with "what existential conditions" shape knowledge production or reality (Manson, 2018). In the area of education and applied linguistics research, there are two competing paradigms: positivist, and interpretivist. Paradigm refers to the set of beliefs and research standards that guides a researcher's decisions, explanations and justifications of reality (Cohen, Marion, and Morrison, 2018; Guba, 1990; Kuhn, 1962 as cited in Feilzer, 2010; Thomas, 2013). On the one hand, positivists view reality as measurable observation of the world based on inductive reasoning, numerical evidence and hypothesis testing which might be generalizable (Cohen et al., 2000; Cohen et al., 2018; Merriam, 2009). On the other hand, interpretivists perceive reality as flexible that can be socially negotiated and constructed "from the standpoint of the individuals" (Cohen et al., 2018, p. 17; Creswell, 2014; Snape & Spencer, 2003, p. 3). These two paradigms led to the evolution of three research approaches: qualitative, quantitative, and mixed methodology (Creswell & Poth, 2018;

Dörnyei, 2007; Durdella, 2019). While qualitative relies on the interpretivist paradigm, quantitative research adopts the positivist assumptions to knowledge (Cohen et al., 2018). For example, counting number of times men and women were represented in the textbook relates to quantitative approach while exploring the different interpretations to the gender representation is considered interpretivist. To support, "simple ratios reveal only quantities and cannot reveal the way in which males and females are presented" why and how they are represented in that way (Ansari & Babaii, 2003; Esmaili, 2015; Hall, 2014; Giaschi, 2000; Lee, 2014; Mustapha, 2012; Porecca, 1984, p. 713).

Applied to my own study, the interpretive worldview has informed my choice of a broad qualitative approach for several reasons. Firstly, due to the largely exploratory, comprehensive, and open-ended nature of the questions formulated in this study, a qualitative approach is considered as the most adequate and efficient approach. It is a suitable approach to answer the questions 'how, why, and what' (Cohen et al., 2018). Secondly, it offers the opportunity to study in deeper insights and understand the complexities of the gender stereotypical ideologies constructed in the MBE1, by critically analysing the textbook and giving voices to two of the textbook writers. It also enables researching how teachers in their natural setting handle the gender stereotypes "capture a sufficient level of detail […] without any attempts to manipulate the situation under study" (Dörnyei, 2007, p. 38). In this study, I consider the obtained data as a 'reality' constructed by the researched participants either observed in classroom settings or stated in interviews and by how I interpret the meaning constructed by the participants, using the theoretical framework explained in earlier chapters. In other words, meaning is co-constructed between the participants and the researcher's interpretations. Finally, this study adopts features of case study design as it seeks to generate an in-depth understanding of how two Algerian textbook writers discuss the issue of gender stereotypes constructed in one Algerian textbook MBE1 and how four teachers negotiate or respond to specific types of gender stereotypes in their classroom practices. The central aim of case study approach is "to gain a thorough understanding of the phenomenon being studied, of which the case is an exemplar" (Duff, 2014, p 237; Simon, 2015). This research seeks to investigate one particular social phenomenon in a specific context, in this case Algeria, rather than fulfil the ambition to generalise the phenomenon across different contexts. Thus, the present research falls under the broad qualitative methodology approach, oriented by the interpretive paradigm, and informed by features of the case study design.

4.3   Research Design

Research design refers to the process of clarifying, describing and justifying the choice of data collection and analysis methods (King and Harrocks,2010). Qualitative researchers are inquired to

rationalise the choice of data design in relation to the main research objectives and questions. According to Patton (2002), there are three features that forms a good qualitative research design. First, the use of multiple data gathering tools increases the trustworthiness of the study and allows exposing different realities around the same observed social phenomenon (Creswell, 2007; Creswell, 2013; Guba, 1980). Second, researchers' subjectivities should be clarified to enhance the data credibility. Finally, the data analysis framework should be guided by a theoretical framework to frame solid interpretations of the findings.

This research aims to explore the what, how, the why, the who is responsible for the construction of gender stereotypes in the MBE1 and how teachers negotiate them in their classroom practices. As a result, critical discourse analysis is chosen as the appropriate analysis method that provide a triangulated approach to answer these questions and enable relating the finding to the actual Algerian context. Unlike other linguistic analysis methods, critical discourse analysis does not only analyse the grammatical features, but it goes beyond that to analyse the interrelation between language use and the socio-cultural dimensions of the investigated phenomenon (Creswell, 2008; Richardson, 2007; Richards, 2012). It enables revealing and critiquing sociocultural inequalities through examining the cultural, social, economic, political, or gendered foundation of gender discourse in school textbook and its constructed meaning in maintaining or challenging status quo (Van Dijk, 1993).

Fairclough's (1989; 1992; 1995; 2001; 2015) three-dimension critical discourse analysis framework is employed to achieve the triangulation nature of the present study. Descriptive or textual analysis requires a critical analysis of the linguistic features used in the textbook to uncover the maintained gender ideologies (Fairclough, 1989). Interpretation or process analysis involves the analysis of discursive practices. It is concerned with the interactive relationship between the message conveyed in the text with its producers and consumers (Fairclough, 1992; 2001). The explanation or societal analysis dimension enables establishing the relationship between the "text and social structures" (Fairclough, 1995, p. 117). However, Fairclough's framework cannot be used in vacuum because the interdisciplinary principle of CDA analytical approach requires using other methods or CDA frameworks to increase the validity and credibility of the findings and ensure a powerfully critical analysis of power relations and ideologies within the examined discourse (Wodak,2009). Hence, a set of methods were triangulated to analyse the findings from each data source.

 NVivo version 12 was employed to ease the data analysis. I created codes under the node option and memos within which I stored my initial comments and fieldnotes. In addition to the memo option of NVivo, the researcher journal will be used to link contextual data with the actual data

collected during the research process. I also used the highlighter option to differentiate each code within the software. NVivo helped me "to visualize the relationship among codes and themes by drawing a visual model" (Creswell, 2013, p. 202). This software not only helped in organising the load of data but also facilitated the process of coding and analysing.

The procedure of data collection and analysis is divided into three phases. While the first phase is related to the textbook analysis as main corpus, second and third stages determine the qualitative critical discourse analysis of the reasons that the two textbook writers provide to the gender stereotypes represented in the MBE1 and how they are negotiated in one FMW Algerian public middle school. The qualitative nature of the present study focuses on meaning making even though the number of participants is small (two textbook writers and four teachers). As Wood and Kroger (2000, p. 17) argues, in qualitative research "the focus […] is language use rather than language users''. In the analysis, I started with the textbook because the gender stereotypes identified in the textbook will be the key topics of discussion with the textbook writers. It also enabled me to select what Sunderland et al. (2001;2002) call in their model 'gender critical points' to be observed in the teachers' negotiations in the classroom. That is, the data obtained from the textbook lay a foundation for interviewing textbook writers and exploring teachers' negotiations in the classroom. Before moving to the three phases of my research design, the table below provides an overall methodological picture and the research design deployed to answer the research questions.

Table 2: Summary of Research Design

Research Questions	Data Instruments and objectives	Analysis Methods
RQ1: What are the types of gender stereotypes represented and how are they represented in the MBE1 textbook?	One English language middle school student-textbook (MBE1) 1. Explore the different types of represented gender stereotypes in visual and textual modalities	Critical discourse analysis informed by Giacchi (2000), Van Leeuwen (2008) and Sunderland's et al. (2002) (2018) theoretical frameworks
RQ2: Why do gender stereotypes continue to be represented in the MBE1 textbook? a. Are the textbook writers aware of the gender stereotypes represented? If yes, why are they represented?	Two textbook writers: one female (Maria) and one male (Rachid) Two Online audio-recorded interviews (40-60 minutes each) 2. Explore the textbook writers' awareness levels of the gender stereotypes represented in the MBE1, and	Critical discourse analysis informed by Reisigl and Wodak's (2001) theoretical framework

	the reasons provided to their representations.	
b. What are the factors influencing textbook writers' decision-making?		
RQ3: How do teachers negotiate (treat/respond to) the gender stereotypes represented in the MBE1 textbook inside their classroom practices, and why? a. Do teachers in interaction with their students subvert, ignore, endorse (support), or share unclear treatments to the gender stereotypes? b. What are the classroom strategies teachers use to approach the gender serotypes represented in the textbook (MBE1) or in their self-generated materials? c. What are the contextual (teachers' gender beliefs, societal influence) and pedagogical factors that influence the teachers' classroom negotiation approach?	-Background reflection questionnaires (recorded initial reflections), 1 with each teacher in the School Staff room. -Classroom observations (33-35 students in each class), 4 with each teacher (16h), in the School Classrooms. -Follow-up interviews (20-30 minutes each), 4 with each teacher (12h), School staff rooms or corridors Four teachers (two males and two females) of English language in FMW Algerian middle school: David, Farid, Miral and Chahinez 3. Explore how the four teachers negotiate with their students the gender stereotypes represented in the MBE1 and whether they are aware of their existence.	Critical discourse analysis informed by Sunderland et al. (2002) theoretical framework

4.3.1   Phase one: Textbook Data

4.3.1.1   Corpus: MBE1 Textbook

The MBE1 is a printed student book and public document. It is currently published for use by both

teachers and learners (of 10-12years old) in all Algerian middle schools since September 2016. By

currently published textbook, I mean that the MBE1 textbook is published under the recent Algerian English language curriculum introduced in May 2015. It is authored under Algerian government guidelines, named as second-generation English language middle education curriculum. This latter focus on the principles of the 2008 Algerian national orientation school laws which advise to produce school textbooks that teach the learners extra communicative skills, raise awareness on intercultural values, become tolerant citizens to the world differences and promote on them the Algerian national identity values and gender is of no exception (Boubakeur, 2017). The MBE1 is published under the Enag government-led local publishing house situated in Algiers, Algeria. It is responsible for checking if the textbook producers' team have respected the stated government approval guidelines.

The textbook is composed of 169 pages which are organised around a broad range of topics. These topics are presented under five interrelated sequences: me and my friends, me and my family, me and my daily activities, me and my school, me, my country and the world. Adding to that, a pre-sequence at the beginning of the book provided to familiarize the learners with basic language requisites such as alphabets, numbers, colours and greetings. Each unit comprises of listening, reading, writing, and speaking sub-genres or tasks accompanied with grammar and pronunciation activities and tools such as reading passages, pictorial puzzles, songs, matching tasks, and dialogues/ conversations embedded in either listening or reading task. The units are divided into seven lessons: 1) I listen and do, 2) I pronounce, 3) I practice (grammar points), 4) I read and do, 5) I learn to integrate, 6) I think and write, 7) I play and enjoy. These lessons provide the pupils opportunities to develop their language skills such as writing, listening, speaking, and reading. The number of conversations or dialogues is limited to approximately two-three per unit. At the end of each sequence, self-assessment checklist puzzle, lyrics and a Pictionary (word-image dictionary) are provided for learners to assess and clarify some language skills, vocabulary items and expressions related to the theme discussed in each unit. At the end of the textbook, there is a trilingual dictionary (Arabic, French, and English) of the used words.

4.3.1.2   Analytical framework

A set of steps were followed to analyse the textbook. First, I skimmed and read through the four textbooks to understand the format and distribution of materials (tasks, images). Second, due to the qualitative nature of the present study, I selected specific categories for analysis. According to Sunderland (2015), each foreign language textbook consists of several characters, categories, and subgenres such as: human and non-human characters, authentic texts about social events, reading comprehension exercises, listening comprehension exercises, and illustrations. Every subgenre communicates different types of gender representations in the language textbook

(Sunderland, 2015). Consequently, this thesis focuses on the analysis of gender stereotypes related to the human characters represented in the reading, listening sub-genres and their accompanied visuals/illustrations. Reasons for selecting these three categories will be explained in Appendix A. The following table summarises the sub-genres, topics and categories of the textbook that are analysed in the present study:

Table 3 : Summary of textbook analysis sub-genres and categories

Analysis Sub-genres	Characters	Topical categories
Reading embedded sub-genres	Human textual identifications: Pronouns, nouns, names, titles	- Stereotyped division of social occupational roles - Stereotyped representation of pictorial clothing
Listening embedded sub-genres		
Accompanied Visuals/illustrations/images in reading and listening sub-genres	Human male or female silhouettes in visuals/illustrations/images	- Stereotyped attribution of social behavioural characteristics - Stereotyped division of sport and leisure activities

Third, I used Sunderland et al. (2001;2002) 'text description or categorisation model' to divide gender representations constructed in the MBE1 textbook into two types: progressive and maintaining traditional norms. The texts maintaining traditional norms were coded as gender stereotypes. Who was (male or female) represented doing a certain social role, leisure activity, or sport? and how male or female behaviours, personality traits and clothing were described? are used as the two guiding questions for categorising the gender stereotypes constructed in the textbook.

Furthermore, Fairclough's textual analysis and explanation levels were joined to interpret and contextualise the connotative meanings and ideological assumptions of the portrayed gender stereotypes from the broader Algerian context. Finally, to specifically analyse the instances of gender stereotypes constructed in the textbook's visual and linguistic modes, Giaschi's (2000) "critical image analysis" and Van Leeuwen's (2008) "textual social actor network" are employed. This is to ensure that gender stereotypes represented in both the textual and visual modalities where critically analysed (see appendix A for a detailed explanation of the textbook analytical framework). To the best of my knowledge, this is the first study that combines three frameworks to generate a particular analytical framework to critically explore gender stereotypes in the school textbook. Although this generated framework applied in an Algerian school textbook, it can be

employed and ameliorated by other scholars interested in analysing the specific instances of gender stereotypes represented in school textbooks (see appendix B for details).

4.3.2   Phase two: Textbook Writers' Data

4.3.2.1   Sampling

Purposeful sampling is utilised to select participants. It is the process of choosing participants according to the pre-set requirements (Cohen et al., 2018). Given that part of this research is about the reasons that the MBE1 textbook writers provide to the represented gender stereotypes. As a result, the four authors of the MBE1 textbook that are mentioned in the first page should be recruited. They all have background in the field of ELT (English language teaching), and they have been all appointed since 2015 by the Ministry of National Education to design the English curriculum and national middle school English language textbooks of four levels. Some of the writers work as inspectors who are responsible for training, supervising, and mentoring teachers through organising regular meetings (at least once every three month) during which they introduce new teaching techniques, deliver instructions from the Ministry of National Education, and check the overall progress of teachers through scheduled and unscheduled visits to schools. However, only two, one male and one female, textbook writers have accepted to take part and share their views on why gender stereotypes are represented in the MBE1. The two other textbook writers expressed their refusal depending on their own personal reasons (that are unclarified) after standing me by for more than one year, giving me hope to participate. The following table summarises the profiles of the two interviewed textbook writers obtained from the first-round interview.

Table 4: Participated textbook writers' profiles

Pseudonym	Rachid	Maria
Gender	Male	Female
Age	Early 50s	Late 30s
Nationality	Algerian, live in East Algeria	Algerian, Live in East Algeria
First Language	Arabic/Algerian Arabic	Arabic/Algerian Arabic
Other languages	French/ English	French/English
Qualifications	MA in English language teaching	MA in English language teaching

Teaching experience	10 years higher education lecturer	4 years middle school teacher
Current Professional position	National Inspector of English language teaching in middle schools.	National inspector of English language teaching in middle schools.

The reason why I introduced the background information of the two textbook writers is of two-fold. First, Maria and Rachid used their professional and personal experiences in expressing their argumentation about the reasons for the construction of gender stereotypes in the MBE1. Previous studies have suggested that textbook writers' negotiations of their professional textbook writing practices are deeply related to their prior experiences (e.g., Hardy, 2015; Macgilchrist, 2018; Ott, 2015). Second, to allow replication and transferability of the present study findings to other contexts and by other researchers who aim to interview other textbook writers (Guba, 1981). After interviewing the textbook writers, I observed the teachers to see if they changed or kept the same gender stereotypes represented in the MBE1. The selected four Algerian teachers, the public middle school site where they work, their teaching strategies and classroom layouts will be introduced in the next section.

4.3.2.2   Online semi-structured interviews

The data collection from the textbook writers coincidently started with the outbreak of the global pandemic. This required shifting from the initial plan of conducting a face-to-face interview to using an online interviewing process. Hence, this study opted for an online semi-structured interview which is important to gather the textbook writers' justifying views on the gender stereotypes constructed in the MBE1. As Merriam and Tisdell (2016, p. 108) put it, "interviewing is necessary when we cannot observe behaviour, feeling, or how people interpret the world around them [….] or when we are interested in past events that are impossible to replicate". This study falls under the underpinnings of a semi-structured interviewing process. In this kind of interview, the researcher is supposed to prepare a question guide, following a mixture of the two extremes, less or more structured interviews that require in advance piloting (Cohen et al., 2000; Dörnyei, 2007; Merriam & Tisdell, 2016). There had also been a lot of Facebook messages, messenger calls and informal meetings before the formal interviews were actually carried out. Although these exchanges cannot be seen as official interviews, they still helped me to build rapport with the textbook writers. I scheduled two rounds of formal interviews for approximately 50-60 minutes with each textbook writer-participant. A tape recorder was employed to record the textbook writers' voices while the non-recorded video option of the online platform was used to allow comfortable discussion with the textbook writers and record their facial expressions in notes.

The main aim of the first-round interview was to get some background information about the textbook writers. I introduced myself and the reasons for selecting them as participants in my PhD research. Dörnyei (2007) claims, initial interview helps to "break the ice and develop rapports with participants'' (p.135). I also aimed to pilot the interview questions by providing tabulated results on gender visibilities and stereotypes found in the textbook. For example, I asked them "have you counted the number of boys or girls to include in text or illustration? Either yes/no say why?" The findings of this pilot interview were used to describe thoroughly the process that the textbook writers have followed in selecting visuals and human characters in the textbook. This pilot also enabled me to have an overall idea about the textbook writers' awareness levels on the gender stereotypes constructed in the MBE1. In the second interview, I gathered all the instances of gender stereotypes found in the English language textbook and organised them into topics of discussions with the textbook writers. For example, under the gender occupational stereotypes identified in the textbook, I put some visuals and textual instances extracted from the MBE1. Open-ended questions were asked to the textbook writers to share their views and reasons for selecting those specific job roles for male and female characters in the textbook. Therefore, I named this kind of data tool as commentary-protocol online-interview (see appendix B). The protocol contains both visual and textual instances of the gender stereotypes represented in the MBE1. This facilitated the process of interviewing the textbook writers on the reasons for representing gender stereotypes in the MBE1. Although there was an attempt to limit the number of Yes/No questions, they were still necessary on some occasions to clarify or repeat some points in the responses. I also shared the commentary-interview protocol with the textbook writers through email two weeks before the day of the interview. This is to give them room for reflection on answers (Dörnyei 2007).

4.3.2.3   Procedures

As Mason (2018) notes, qualitative interviewing "requires a great deal of planning" (p.116), considering the appropriate types of questions and the researcher's interviewing (good listening) skills. I used an online platform to interview the textbook writers. This is because the most accessible online platform in the Algerian contexts during the pandemic period. I shared my screen and asked the textbook writers to choose the video-joining option for the scheduled meeting. I have given the choices for my participants to answer either in English or in Arabic, but they used both languages while providing their worldviews. Before the start of any interview, I explained orally using Arabic language the aim of my interview and the questions that they need to answer. Although the interview was conducted online, I had the chance to see the textbook writers' facial expressions while they were expressing their views. As I was using a tape recorder to record their voices while interacting with them face to face using the video option in the online

platform. I recorded some reflective notes that would help in the interpretation of the findings. The first round of interviews was conducted in April 2020 and the second round was carried out in June 2020. The following table summarises the topics discussed, and the schedule followed to conduct the two rounds of online interviews.

Table 5: Procedures and schedule of online interviews

Interview Rounds	Topics Discussed	Schedule
First Interview **Maria & Rachid**	1. Background information 2. Process of textbook production (e.g., roles and tasks of each textbook writer and other producers) 3. Textbook writers' awareness on the gender stereotypes represented in the textbook 4. General views on gender stereotypes spotted in the textbook.	**50-60 minutes** **In April 2020** **Online platforms**
Second Interview **Maria & Rachid**	5. Reasons for constructing women in nurturing roles and men in different occupation roles 6. Reasons for representing males in most sports and leisure activities compared to females. 7. Reasons for representing boys as disruptive in the school context compared to studious and shy girls. 8. Overall factors for maintaining gender stereotypes in the MBE1 textbook	**50-60 minutes** **In June 2020** **Online platforms**

4.3.2.4   Analytical framework

To analyse data obtained from online interviews, three stages were followed. Firstly, Following Wodak and Meyer's (2009) suggestion, three operational questions were posed to guide and facilitate the process of analysing the textbook writers' arguments:

- What arguments have the textbook writers provided to justify the gender stereotypes represented in the MBE1?

- How do the textbook writers express and justify their arguments (fallacy and topos discursive strategies)? Or what are the discursive strategies that the textbook writers employ to justify the produced gender stereotypical discourse?
- What are the other factors that might affect the textbook writers' argumentation? (Context specific factors: situational, historical, professional, lived experiences, pedagogical, cultural, political, religious, and legislative)

Answers to the above operational questions enables locating the interviewed writers' opinions and perspectives to the whole text or gender stereotypes produced in the MBE1.

Secondly, to identify how the arguments are expressed and justified, a method which looks at the complexities of how the textbook writer-participants construct their justifying arguments about the maintained gender stereotypical ideology in the MBE1 is required. Hence, Reisigl and Wodak (2001) 'argumentation theory' developed from the discourse historical analysis approach is employed alongside Fairclough's approach. In their book "*Discourse and Discrimination: Rhetoric of Racism and Antisemitism*," Reisigl and Wodak (2001) explained how the argumentation theory is employed originally to analyse racism and antisemitism in media discourse. It is elaborated from the Aristotelian theory of syllogism and doxa what has currently referred to as rhetoric argumentation and common knowledge respectively (Boukala, 2016). It requires examining journalist's discursive justifications through discursive strategies. This study uses Reisigl and Wodak (2001) discursive strategies with a special focus on argumentation strategies such as topos (topoi in plural) fallacy devices and other means of linguistic realisation.

Topoi are argumentation strategies used to justify the legitimacy of negative and positive stereotypical representations in a discourse (Boukala, 2016). They are "parts of argumentation that belong to the obligatory, either explicit or inferable, premises" (Reisigl & Wodak, 2001, p 74-75). They are content-related and rhetorical warrants that connect the argument(s) with the conclusion(s) (Boukala, 2016; Reisigl & Wodak, 2009; Reisigl, 2017). They are usually but not always explicitly expressed with the conditional phrases "if x., then y," rhetorical questions or cause-effect statements, "because of x, y happened" (Reisigl & Wodak, 2009, p. 110). There are also topos of number that examine if numbers prove a specific topos, a specific action should (not) be performed/carried out (Ibid, 2001, p. 78). However, this does not mean that topoi have fixed labels, but they can be named differently depending on the examined context and the analyst's creativity in understanding the writers/speakers' arguments about accepted stereotypes in a discourse (Boukala, 2016). Topoi usually comprise fallacious context of reasonings (Reisigl & Wodak, 2001). Fallacies are "important argumentation schemes that serve to justify discrimination" (Boukala, 2016, p. 252). They are mistakes in reasoning which are based on value

hierarchies or common knowledge that are presented as the only cause of truth to any social action or a better justifying statement (s) to discrimination(s) (Reisigl & Wodak, 2009). Hence, it can be argued that Reisigl and Wodak (2001) 'argumentation theory' is appropriate to analyse the textbook writers' discursive construction of justifying arguments about gender stereotypes maintained in the discourse of school textbooks. Although this model is already used by scholars interested in media discourse, up to my knowledge this is the first study that applies Reisigl and Wodak's (2001) 'argumentation theory' to explore how the textbook writers justify the constructed gender stereotypes in the Algerian English language textbook MBE1

After that, Fairclough's interpretation and explanation levels explained above were joined to establish a relationship between the textbook writers' discursive argumentations with the Algerian socio-political context. This analysis stage enables deciding whether the interviewed textbook writers' arguments are based on reasonable or fallacious reasonings. As Reisigl and Wodak (2001) argues, valid and fallacious reasonings cannot easily be distinguished without reference to the background context of the examined phenomenon.

To ensure the reliability of my coding, a set of data and initial codes and categories were selected and sent to second coders (Creswell, 2013). They were two final year PhD students in the applied linguistic department in two different UK universities, working on gender in the Algerian context. From their feedback and follow-up discussions, I made some modifications where necessary to my generated themes.

4.3.3   Phase three: Classroom Case Study

This study limited its inquiry to four teachers working in one district public middle school named as FMW for several reasons. First, the FMW school is easily accessed and approachable by the researcher. It was the school where I did my pre-service teacher training for my bachelor's degree. Second, the number of teachers teaching one single level was appropriate to the purpose of my study because in other nearby schools only one teacher charged for teaching the first-year level. I also struggled to find a balanced number of teachers by gender (two males and two females). I went to another school to recruit more teacher participants, but the gatekeeper refused to have access to the classrooms. Third, the study aims to get in-depth analysis of the issue in question (Cohen et al., 2018). Another reason for recruiting only four teachers as main participants in this study is their diverse teaching experiences, age group, and gender compared to some other public schools in which only one (either male or female) teacher is assigned to teach first year level. These diversities in the recruited participants ensure the consistency and trustworthiness of my study findings (Guba, 1981). Due to the above stated reasons, I limited my

sample to only one public school and four English language teachers in one region in the Algerian context with a total of 363 students.

4.3.3.1 FMW Algerian Middle School

Among Algerian public middle schools, one school was selected for its responsive and accessible reasons to explore Algerian EFL teachers' negotiations of gendered materials in the classroom. The school has given pseudonyms as FWM in this study. The FWM was founded on 18/04/1994 and started on 03/09/1998. It is located in the northern central coastal rural community in the Kabyle speaking region in Algeria. Like most Algerian public school, this middle school named after a historical figure, local to the city, who participated in the war of independence against the French. It is a mixed-genders school. It is monitored and supervised by the Algerian National Ministry of Education. The internal regulation of this school is shared among all public schools in Algeria. For example, Ministry of National Education is responsible for assigning teachers in the public middle schools after they pass a national teacher contest. At the time of this research (2018-2019), the school counted 24 administrative and support staff, 28 teachers and hosted 780 students (source: Interview with Director of the FMW school). In the 2019-2020 academic year, the school staff remained the same and the total number of hosted students become 782 (source: Interview with Director of the FMW school). All the teachers work with an annual renewable contract and receive similar upgraded salaries (every-year an upgrade of 10£). Every teacher tailor and design their lessons and aided classroom materials individually. Besides, teachers were also responsible for exam preparations, invigilators and gradings.

In fact, Algerian middle education lasts four years. The first level is a transition year for students from primary to middle school level which is the focus of the present study. It is considered as a foundation year. The second and third levels are preparatory stages for the final BEM examination. The fourth level is the final stage in which student take a national examination (BEM) to move from middle toward secondary education. This study focuses on first level as it aims to explore how teachers negotiate gender stereotypes represented in the first-year English language textbook. The research participants, therefore, include first-year English language teachers and students. In the following section, I will introduce first the student-participants, then the four recruited teachers.

4.3.3.2 Student-participants

During the fieldwork, the FWM School have enrolled around 181/182 new first-year students in the two academic years. These students were divided into five classes. In each class, there was around 33-35 students in total. As shown in the following table, the classes were referred as MS followed with the number of the class.

Table 6: The FMW school first-level student population during the fieldwork

Academic year	Boys					Girls					Total
	MS1	MS2	MS3	MS4	MS5	MS1	MS2	MS3	MS4	MS5	
2018-2019	25	22	22	22	22	12	13	14	15	14	**181**
2019-2020	26	22	22	24	22	11	13	14	13	15	**182**
Total	**51**	**44**	**44**	**46**	**44**	**13**	**26**	**28**	**28**	**29**	363

All the participated students are translingual speakers of Kabyle (Tamazight dialect), Arabic and French; they also belong to the same community with varying backgrounds. Their age range between 10-12 years old. They have only relatively recently entered the school. This first year level is considered as an entry stage for the students to learn English for the first time, except few students who received private schooling in their primary education. In Algeria, private primary schools provide English courses for students, starting from stage three, using "New Headway" as a teaching material (source: communication with students and visits to the private school). Alongside English, the middle school students study French, Tamazight, Arabic, History, geography, Math, Physics, science, and physical education of which taught by subject-expert teachers. The students were observed mainly during their English language classes to note how they respond to the textbook gendered discourses and negotiate with their teachers. My discussion with the students was very limited as I aimed for more natural interaction that occurred between the students themselves and/or with their teacher in the classroom. There was no further communication with the students outside the classroom, except occasionally asking them about their studies in general.

4.3.3.3 Teacher-participants

During my fieldwork, the FWM School had four local teachers of English as a foreign language. Two females and two males who are referred with a pseudonym Farid, David, Miral and Chahinez respectively. These four teachers of English language were conveniently recruited in my study, following a set of established criteria:

1. They need to be local teachers of English as a foreign language in Algerian public middle schools. This means that all private, secondary, or higher education EFL teachers are excluded from the study.

2.   All the participants need to be currently teaching in the FWM School that I have selected as a research site of my study. This means that all the other teachers in other middle public schools are not appropriate for the study.

3.   They need to be EFL teachers for the first year at the selected site of study. The rationale for selecting this sample is the researcher's easy accessibility to the site as being a former pre-service trainee in the same school.

4.   Participants' willingness, availability, and acceptance to take part in the study is another critical criterion due to the ethical consideration requirements.

By following this purposeful sampling of four teachers, this study acknowledges that the findings cannot be generalised to all the English language teachers working in all Algerian public middle schools. As Cohen et al. (2018, p. 219) mention, purposive sampling "does not pretend to represent the wider population; it is deliberately and unashamedly selective and biased"; It simply represents itself" (Cohen et al., 2007, p. 155). Although the four selected teachers are working under the same school, they are not considered as a homogenous group that will show similar negotiations to the gender stereotypes. Every teacher has their own background knowledge, teaching methods and attitudes that is not totally comparable to other teachers (Apple, 1990; Thornbury, 2013).

The four recruited teachers are all grouping themselves as ethnically of Amazigh origin and multilingual speakers of Kabyle (Tamazight sub-dialect), Arabic, French and English. This is also clearly evidenced during their interview claims and classroom observations in which they perfectly shift between these four languages while talking. During the field work, Farid and Chahinez belongs to an old age group, they were nearly around 50s. Miral and David belong to a younger age group, they were approximately in their mid-30s. The teachers varied in their teaching experiences. While Farid and Chahinez are more experienced teachers for about 25-29 years working together in the same school, Miral and David joined the school 5-7 years ago at the time of my fieldwork. Miral and Chahinez started their teaching career as pre-service teachers in different middle schools around coastal provinces in Algeria while David and Farid started teaching directly in the same school where I conducted my study. Farid and Chahinez were of an old generation system, studied English language under the fundamental programme. In their time, the criteria for teaching English are limited to having a baccalaureate degree or two-year teacher training certificate in the Algerian institute of English and technology education (abbreviated as Institut Technologique de l'éducation I.T.E) based in Algiers and sponsored by British Council (information from background questionnaire). On Miral's and David's time, the regulation has changed and a maximum of a licence/bachelor's degree in English language is

required to become a middle school English language teacher. Both Miral and David hold a licence/bachelor's degree in teaching English language as a foreign language (EFL) in the same Algerian University. Miral, Chahinez and Farid are of a married status and having between two to four children of different age groups. Their familial experiences are automatically brought into place while discussing gender roles represented in the MBE1 or negotiated in their classroom discourse. David is a single man, but he also shared his experience as a brother of four older non-worker-sisters while talking about men and women roles. Miral and Chahinez are both veiled women, wearing headscarves and long blouses while in the school context. All the teachers inside the classroom setting worn a white apron with long sleeves to show their identity as teachers and power relation with the students in the classroom. The following table provides a summary of the recruited teachers' profiles.

Table 7: Teacher-participants' profiles and social backgrounds

Teachers' pseudonym	Teacher sex and age group	Teaching experiences and qualifications	Marital status	Ethnicity and languages spoken
Farid	Male teacher (mid-50s)	29 years teaching, holding I.T.E teaching English certificate	Married (Two daughters and two sons)	**Ethnicity:** All belong to the Kabyle Ethnic groups in Algeria.
Chahinez	Female teacher (mid-50s)	25 years teaching, holding I.T.E teaching English certificate	Married (Three daughters, one son	**Native Language**: All speak Kabyle dialect as their first language.
Miral	Female teacher (mid-30s)	7 years teaching, holds a bachelor's degree in teaching English as foreign language	Married One young daughter and one son)	**Other languages**: Multilingual speakers of French, Arabic and English.
David	Male teacher (early 30s)	5 years teaching, holds a bachelor's degree in teaching English as foreign language	Single (Brother of three older sisters and brothers)	

4.3.3.4   Classroom layouts and settings

It is important to describe the physical setting of the classroom and the teachers' adopted classroom layouts as they are key features in understanding the finding in the present study. The four teachers were teaching the English subject in the same type of physical classrooms found inside the FMW school. The physical shape of the classroom is rectangular and has one entry door and four large windows on the two sides of the classroom. On the front wall of the classroom,

there is a white board fixed in the middle of the wall, facing the students-seating tables. In the left front side of the classroom, there is the teachers' desk facing the students' seating in four rows. This classroom layout can be viewed as embedded with unequal power relations between the students and the teachers. The front location of the teacher may communicate their power and authoritative position in the classroom. The three-row seating management of the students may indicate their role as submissive and obedient to the classroom conventions and teachers' instructions. This may also imply the teacher-centeredness teaching approach although in the curriculum student-centeredness is a must-considered criterion by teachers. In this classroom layout, the teachers also can potentially be viewed as responsible for classroom instructions and most of the classroom talk. This means that the teacher might play a strong role in teaching students using gendered or non-gendered materials while adapting the MBE1. The following figure exemplifies the classroom layouts.

Figure 3: classroom layouts of the four teachers

 The above figure also shows that the classroom is of a large size. This may infer the factor of students' less participation and more listening time to the teacher's talk. The teacher talk may be gendered or non-gendered according to the teachers' gender perspectives and teaching philosophies. Finally, it can be noted in the above figure that boy and girl students sit together at the same table. This may show how the co-education system is encouraged in the FMW school. During all the classroom observations, the same classroom layout was noted, except in tutorial sessions where team/pair work was encouraged.

4.3.3.5   Data collections and Procedures

To execute the case study, four instruments were used to collect data as will be clarified in the following sub-sections. Background Reflective questionnaire (before-class negotiations), classroom observations (combined with field notes) and follow-up interviews (CLR.Obs, and F-I, as they are referred in the table below) are complementary data instruments. The following table

summarises the data collection procedures and timeline followed with the four teacher-participants:

Table 8: Data collection procedures with the teacher-participants

Week	Sunday	Monday	Tuesday	Wednesday	Thursday
1	Teachers' one to one informal semi-structured interviews				
2	Introduction and Background Reflective questionnaire distributions				
3	Piloting				
4	Farid 01 CLR.Obs+F-I	Miral 01 CLR.Obs + F-I	Teachers' break day	Chahinez 01 CLR.Obs+F-I	David 01 CLR.Obs+F-I
5	Chahinez 02 CLR.Obs+F-I	David 02 CLR.Obs+F-I	Teachers' break day	Farid 02 CLR.Obs+F-I	Miral 02 CLR.Obs+F-I
6	Miral 03 CLR.Obs+F-I	Farid 03 CLR.Obs+F-I	Teachers' break day	David 03 CLR.Obs+F-I	Chahinez 03 CLR.Obs+F-I
7	Farid 04 CLR.Obs+F-I	Miral 04 CLR.Obs+F-I	Teachers' break day	Chahinez 04 CLR.Obs+F-I	David 04 CLR.Obs+F-I
8	Berber spring festival (national event on the memory of Berber question)				
9	Farid 05 CLR.Obs+F-I	David 05 CLR.Obs+F-I	Teachers' break day	Chahinez 05 CLR.Obs+F-I	Miral 05 CLR.Obs+F-I
10	Third-term exam				
11	Farid 06 CLR.Obs	David 06 CLR.Obs	Teachers' break day	Chahinez 06 CLR.Obs	Miral 06 CLR.Obs
12	Farid 07 CLR.Obs	David 07 CLR.Obs	Teachers' break day	Chahinez 07 CLR.Obs	Miral 07 CLR.Obs

13	Farid 08 CLR.Obs	David 08 CLR.Obs	Teachers' break day	Chahinez 08 CLR.Obs	Miral 08 CLR.Obs
14	Finished data collection				

4.3.3.5.1 Background Reflective Questionnaire

Questionnaire is a predominant source used in a structured approach, most of the studies use it to generate statistical findings (Bryam, 2012; Cohen et al., 2018; Dörnyei & Taguchi, 2009; Reja et al., 2003). However, in this study, an open-ended questionnaire is employed for gathering some background information about the teacher-participants. The main reason for using this type of questionnaire is its enterprise in saving time and creating an anxiety free space for the teacher-participants to unveil their personal data. The questionnaire entails demographic and professional information about the participating teachers (age, gender, educational qualification, teaching experiences, see Appendix F.2). Obtaining the aforenoted information, allow me to define each teacher profile before the start of the data collection stage. It was a reference point for the interviewing and classroom observation stage.

This questionnaire is distributed to the teacher-participants, written in English, and explained orally in their L1 Kabyle language. Unlike instant face to face interviewing, the open-ended questionnaire provides a thinking time for teachers to disclose their personal information, experiences, and positions. Note that the teachers preferred to fill-in the questionnaire with my presence to explain for them my research project and what is expected from them. While the teacher-participants fill in the background questionnaire, oral reflection spaces around the topic of my study were created. I recorded their reflection time about my topic while answering this background questionnaire. Hence, this is the rationale why the questionnaire is named as background reflection questionnaire.

4.3.3.5.2 Classroom Observation: Audio recording and field notes

In the present study, semi-structured classroom observation was employed. It is 'semi' in the sense that the observation template will not be fixed, structured but open and flexible (Merriam & Tisdell, 2016; Cohen et al., 2000; Cohen et al., 2007; Cohen et al., 2018; Creswell, 2014). The flexibility criteria of the semi-structured observations allow the observer to note the emerging themes informed by the collected data around the highlighted issue (Silverman,2005; Merriam & Tisdell, 2016). Under the second-generation Algerian English language middle school curriculum, the hours of English classes have increased into three hours including the core lesson and the tutorial or practice session. In the core lesson, the teacher was supposed to teach students the

core objectives of the textbook. In the tutorial classes, students were given opportunities to have extra practice on the points learned during the core lesson. In this study, the core lessons were considered the focus of my conducted classroom observations because most of the talk and teaching objectives were related to the MBE1 textbook. This is in congruence with my research aim for observing teachers negotiating the potential recurrence of gender stereotypes identified in the MBE1 inside the classroom setting.

I have conducted four classroom observations with every male (Farid & David) and female (Chahinez & Miral) teachers for a duration of 60 minutes, a total of 16 hours of data. However, the real number of classroom observations was higher, approximately 30 hours of classroom observation in 12 weeks, including the first week of the piloting phase. I attended many lessons in which the focus was on pronunciation or other language specific lessons where gender stereotypes were not visible. According to Sunderland (2015), researchers interested in teachers' negotiations of gendered texts should observe only lessons where gender points have been addressed. There were also lessons cancelled due to Festival days (Berber Spring) or preparation of mid-term exams.

I selected four criteria to guide my classroom observation (see Appendix F.3). First, teachers' potential responses in the classroom to the gender stereotypes represented in the MBE1 textbook. Second, observe the phases of classroom interaction in which negotiation of gender stereotypes may occurs. For example, in one of the observed classrooms the teacher uses the warming up or initiation phase of the lesson to raise some critical discussion with students about gender stereotypes represented in the textbook. Third, teachers' selected gender grammar-based examples were noted to illustrate their process of subverting, ignoring or endorsing gender stereotypes represented in the textbook or generated in their classroom discourse (see appendix for the classroom observation sheet). Fourth, I focused my classroom observation on unit two of the textbook entitled me and my family. This is because this unit contains most of the gender stereotypes related to occupation roles, family roles, and discourse roles. These are the main gendered topics observed in the classroom. However, the whole observation is not limited to the units as unanticipated/unpredictable gender points were emerged in the teachers' classroom practices.

During the observation, I was a non-participant observer, exerting non-judgmental and non-evaluative actions, sitting at the back of the class (Wragg, 2013). I employed field-notes and digital audio-recording as an accompanying tool of classroom observation. Field notes is "the written account of what the researcher hears, sees, experiences, and thinks in the course of collecting and reflecting on the data in a qualitative study" (Bogdan & Biklen, 2003, pp. 110-111). The rationale

is to describe reflectively the unpredicted moments and non-verbal responses of teachers and students. It also allowed me to keep track of the class details, referring to specific gender (re)-constructions in every interactional pattern between the teacher and student participants, or comprehending gender negotiation strategies. I used the audio recording tape to capture the verbal details of the observed classroom. I clipped one digital recording to the teacher pocket: meanwhile taking reflective and descriptive notes.

4.3.3.5.3   Follow-up Interviews

After conducting observation, audio recorded follow-up interviews (stimulated recall) were deployed to further understand or clarify elements that arose during classroom observation (such as the teachers' responses to gender stereotypes in their classroom practice). Duff (2008) indicated that classroom "observation is combined with interviews, to ascertain selected participants' perspectives on their actions or behaviors" (p. 141). In other words, interviews are helpful to understand the teachers' reasoning around their classroom negotiation approach. It allows the teacher-participants to reflect upon their classroom behaviours and provide reasons for them (Dörnyei, 2007; Gass & Mackey, 2000; Croker, 2009). It also created what I call as post-class or stimulated cognitive negotiation where teachers share their perceptions towards gender stereotypes, reasonings about their classroom actions and their views towards their students' reactive gender responses.

In this study, I have conducted four stimulated recall audio-recorded interviews with every teacher, lasting approximately 30-40 minutes. I adopted the following procedures relying on Faerch and Kasper's (1987) classification features (see Appendix F.4). First, throughout the classroom observation, I prepared both general and specific open-ended questions based on the observed teachers' classroom actions. Specific questions were asked to understand the teachers' reasonings around their specific classroom actions. For example, why the teacher selected certain materials and activities but not others, why the teacher selected a stereotypical grammar-based example or illustration? why the teacher told his/her students, women cannot drive a lorry, or both can drive a lorry? General questions were asked for the teachers to understand how they selected their in-class materials, whether gender was considered in lesson preparation, how they view the gendered texts represented in the textbook, what other factors that impede or encourage them to change, ignore or endorse them in their classrooms, and how they perceive their students' gender reactive responses, if any. These general and specific questions were inspired from each teachers' classroom observation and from my overall observations to their scheme of work and everyday interactions with their students which enabled adding more depth to the collected data. I also used the phone function of pause and record to only record the

classroom situated events that will be discussed with the teacher after the observed session. Second, right after each observed class, the teacher-participants were asked for retrospection and engaged in answering the specific and general questions generated during the classroom observations. I played the audio-recorded classroom observations for the teacher-participants to listen and remind them about their classroom actions and behaviours. I sometime remind the teacher orally when the situated events where directly related to the gendered texts represented in the MBE1 textbook. Meanwhile, I asked one question at a time for the teachers to recall their actions and justify accordingly. Since the classroom observation was audio-recorded, I also reminded the teachers about their in-class gendered materials by referring them sometimes to the pictures token during the class observation, other times to their lesson worksheets or to the textbook. Finally, other follow-up questions were also asked for the teachers were necessary. These follow-up interviews took place in the classroom corridors or in the staff room.

4.3.3.6 Analytical framework

I followed three stages to analyse teachers' data. Firstly, for the reflective background questionnaire data, I read the answers and listened to recorded reflections multiple times. I categorised and transcribed the data. I then noted any reflections that might influence their classroom practices. I generated a final report that will be presented as before-class negotiations.

Secondly, to analyse the classroom case study data, Sunderland et al. (2001;2002) model was employed in harmony with Fairclough's interpretation and explanation levels. Two texts full of 'gender critical' points which maintain the conventional norms were selected as an entry point for observing teachers' classroom negotiation (see chapter 8 for a detailed description of the texts). After that, the four negotiation processes suggested by Sunderland et al. (2001;2002) in the second 'discursive analysis' phase of their model were used to code the classroom observation data: 1) ignore, 2) subvert, 3) exaggerate/endorse, and 4) unclearly mix.

Thirdly, to categorise the teachers' after-class negotiations, I adapted and ameliorated Namatende-Sakwa (2019) operational analysis questions to fit the study findings. For example, was gender a focus or important in teaching English? Is gender among the criteria for extra material selection? Does the representation of gender in texts matter? Were the gender stereotypes in the original textbook changed or kept as it is and why? How do you view these gendered texts? Are they appropriate for students? Was gender taken into consideration in allocating roles as taken from textbooks during role play? What do they think about the students' responses in the classroom? These questions allowed determining the levels of teachers' awareness on and their perceptions toward the observed gender stereotyped texts as well as the factors defining their classroom behaviours. To analyse the contextual and pedagogical factors

influencing the teachers' classroom behaviours and after-class reasonings, Fairclough's interpretation and explanation levels were joined to establish a nexus between the teachers' discursive practices, teachers' gender ideological frameworks, teachers' education, and gender policy in the Algerian context.

4.4 Managing, Transcribing, and Translating Data

According to Richards (2003) "being able to analyse large amounts of qualitative data requires undertaking some degree of organisation sooner or later" (p. 273). This is for the researcher "to flexibly access and use the data; and to assure systematic analysis and documentation of the data" (Berg, 2007, p. 46). In other words, the first stage before starting the analysis process is to organise data into manageable files. In this study as shown in the figure below, I first created three files in my computer to organise the data: named as textbook analysis data, textbook writers' interview data, teachers' data (classroom observations, filed notes and follow-up interview).

Figure 4: Illustration of data management and organisation process

After organising the data into manageable files, it comes the process of transcribing and translating the audio-recorded data. There are four languages used in the research data (writers 's interviews and teachers' data): 1) English, 2) French, 3) Arabic (Standard and Modern), 4) Tamazight (Kabyle dialect). The data were transcribed on the original languages used by the participants. I used Elliot's (2005) 'cleaned-up' transcription approach which focuses mainly on "what was said" and converts the content into easy-to read written text by excluding some irrelevant details (p. 52). It is important to note also that the transcribed details and conventions employed for interviews are different from those for classroom data (see Appendix E.1) for transcription convention). The selected extracts reported in this thesis were analysed in the original language before being translated into English, following the perspective of Holmes et al. (2016) "researching multilingually". This means that the data needs to be analysed and interpreted in their collected languages to avoid translation subjectivities that may risk losing its

original meaning (Holmes et al., 2013). Two samples from each transcribed and translated extracts were picked to be reviewed by two other Algerian PhD students in Applied Linguistics in the UK. After checking that there were no significant differences found in the meanings of the English and Algerian languages versions (Arabic Derja, Kabyle dialect with their mixture of the French and English languages), the extracts were then reported in English version in this thesis, except where instances of original extracts needed (classroom observations). Translation of these excerpts is provided only to enhance readability and provide context to the analysis (Baker, 2011).

4.5   Findings' Presentation Approach

Following the critical discourse analysis of the collected data, I decided to organise my findings into three separate chapters according to the three research questions posed in this study (Creswell, 2014; Cohen et al., 2018). The rationale for following this presentation approach is its suitability to address the research aims. In the first chapter, textbook data will be presented in a form of extracted gender stereotypes and their cultural meanings in the Algerian context. The second chapter addresses the factors for constructing gender stereotypes in the researched textbook from the perspective of the textbook writers. The third chapter provides the findings of the classroom case study. Under each chapter, a brief discussion of the overall findings will be provided.

4.6   Trustworthiness

Trustworthiness standards are important to evaluate the worth and the rigour of any qualitative research (Guba, 1981; Lincoln and Guba, 1985; Morse 2015; Rallis & Rossman, 2009). Unlike the internal-external validity of quantitative studies (Anney, 2014; Golafshani, 2003; Cohen et al., 2018), Lincoln and Guba (1985) identified four criteria for qualitative researchers: 1) credibility, 2) transferability, 3) dependability, and 4) confirmability.

Credibility refers to the truth and accuracy of the findings (Lincoln and Guba, 1985). Triangulation is the most common strategy to increase the study credibility. That is composed of investigator, methodological and data triangulation types (Anney, 2014; Lincoln & Guba, 1985; Merriam, 2009). The credibility of this study can be seen in the triangulation of both data instruments and data sources. I have used three datasets: the MBE1 textbook, textbook writers and teachers and multiple data tools: interviews, classroom observations, field notes, follow-up interview, document analysis. The findings from each data set were compared and reviewed y my supervisor to avoid "the accusation that a study's findings are simply an artefact of a single method" or a result of researchers' bias (Patton, 1990, p. 470).

Transferability is maintained through providing detailed thick descriptions of the research process, site, participants, findings, and context (Anney, 2014; Geertz, 1993; Guba, 1981; Lincoln & Guba, 1985; Taylor & Medina, 2013). This research offers a detailed description of the Algerian context, the participants, the data analysed, and the analytical procedures. Another point worth mentioning here is that the data collected from the interviews might not be fully true to reality, because the textbook writers and teachers might give desirable answers. As a result, many follow-up questions were posed to ensure credible findings. Therefore, all thick descriptions lead to contextualising the findings and interpretations. "Thick meaning of findings leads readers to a sense of verisimilitude, wherein they can cognitively and emotionally 'place' themselves within the research context" (Ponterotto,2006, p. 543). That is, all the contextualised information provided may give a chance for readers to judge the transferability of the present study at its qualitative sense.

Dependability refers to the consistency and "stability of findings over time" (Bitsch, 2005, p. 86; Cohen et al., 2018; Lincoln & Guba, 1985). It can be obtained through code-recode strategy and discussion or audition of the findings with the participants for sincerity (Anney, 2014; Cohen et al., 2018). In the present study, I have added all the recruited participants as friends in my Facebook account throughout my PhD candidature. It was not possible to send the final findings to my participants as they had busy professional and daily life schedules. During the analysis process, however, I constantly generated prompt up questions from the selected chunks to informally discuss them with my participants in the online platform.

Confirmability is a degree to which other readers confirm that the findings come from the data, not fabrications coming from the researchers' imaginations (Anney, 2014; Lincoln & Guba, 1985). It can be achieved through multiple strategies such as audit trial, triangulation and keeping reflexive journal (Lincoln & Guba, 1985). I kept a reflexive journal throughout my fieldwork where I noted all my initial interpretations. In addition, I used what Rallis and Rossman (2009) called 'critical friend' and 'using community of practice' to gain a high level of trustworthiness. That is a sample of transcripts, generated themes and interpretations were sent to two Algerian PhD colleagues from two different UK universities to check my findings from any biases. I have also discussed my work with other friends and housemates from different UK universities and disciplines, enthusiastically listening and providing me with feedback.

4.7   Researcher's Reflexivity and Role

In qualitative research, the researcher is required to be reflexive about his/her position and roles as an "insider" and/or an "outsider" all along the research process (Berger, 2015; Cohen et al., 2018,

Creswell & Poth, 2016; Darawsheh, 2014; Lumsden et al., 2019). Reflexivity is the most common strategy "for quality control in qualitative research" (Berger (2015, p. 1; see also Creswell, 2014; Durdella, 2019). It refers to the researchers' need to consciously reflect on and admit how "their past experiences, point of view, and role impact their interactions with, and interpretation of any particular interaction or context" (Tracy, 2020, p. 2). In other words, researchers should reveal and acknowledge their subjectivities (and reflect on them continuously), and how they affect the shape of the research process and findings. In this study, I describe myself as "a kind of research instrument" co-constructing meanings and interpreting the different perspectives alongside my data and participants' views (Duff, 2008, p. 239). Right at the beginning of starting this research until its end, I kept a 'self-reflexive' journal to report any circumstances that might potentially redirect and reshape the research procedures and outcomes. I was writing all my initial assumptions about the phenomenon investigated, the collected data and my various interpretations to the findings. Keeping within the ethical frame of this research, I discussed my assumptions with my supervisor other PhD colleagues, and flatmates that consequently contributed to my reflexivity. Breen (1985, p. 136) claims, "one of the paradoxes of research is to challenge taken-for-granted beliefs whilst, at the same time, clinging to beliefs which sustain the research endeavour". Regarding my data and participants' perspectives, I took the role of both an insider and outsider. The insider role enabled me to understand the meaning of the different gender representations constructed in both the Algerian English and negotiated by my research-participants (textbook writers and teachers). My status as an Algerian female allowed me to approach the study with the familiar experiences related to socio-cultural, ethnic, gender and linguistic diversities in Algeria. Coming from an insider perspective helped me "to hear the unsaid, probe more efficiently and ferret out hints that others might miss" (Berger 2015, p.223). For example, I was able to understand my participants usage of some culturally coded words such as 'you know', 'we all know', followed with non-verbal language, to describe my familiarity with the context and 'bag's job' to metaphorically associate a job to only women. However, while my participants expected me to automatically know the answers as a local to the researched context, I posed prompt-up questions to ensure that my participants expand on their unfinished answers and to avoid the risk of collecting too little data (Breen, 1985). Regarding my role as an "outsider", I have relied on the different theoretical perspectives to inform my interpretations, decisions, and judgments about the collected emic and etic data. I tried to question the familiar and constantly refer to different gender and cultural theories, documented sources about Algerian sociocultural background to determine the meanings of the gathered data.

Besides, the researcher needs to be transparent, self-aware about, and recognisable of his/her own subjectivities that might interactively affect the research data and findings Fook, 2015). As a

result, the meetings held with the parents and with teachers are descried in the following sub-sections to reveal some subjective events that might have influenced the shape of the overall findings.

4.7.1   Meeting with Parents

In cooperation with the researched school headmaster, I used a meeting staffroom to gather all the parents and explain to them the focus of the research in Kabyle L1 language (native language of the parents). The parents have received an invitation sent by the headmaster and agreed on a date of the meeting. I started the meeting by introducing myself as an Algerian researcher in a UK university. I have then explained that my research is looking at how males and females are represented in their children's English language textbook. I was holding the book on my hand and showing them examples of what I am specifically researching in the textbook. Next, I talked about the social and pedagogical importance of having a textbook that includes equally both roles of males and females. For example, I mentioned that if girls see only images of women working as teachers and housewives that would influence their future career. I then asked the parents, what do you want your child to be in the future? One of them said, I want my daughter to be a doctor". I continued asking other parents about their children's future career until I got all answers. I then moved my discussion towards the reason of my presence in the classroom and why I require them to consent my presence and record their children's voices. I clearly stated that my focus is audio-recording how your children interact with the teachers about the kind of roles assigned for males and females as represented in their English language textbook. As I mentioned that my research was funded by the Algerian government, the parents were a bit hesitant and expressed their worry about their children to get into troubles. In Algeria, the word government scare the public as they view it as an unbeatable official regime in the country (Goodman, 2013). However, after I assured the parents about the confidentiality of the research, and I told them that the names and the identity of their children will not be revealed in my research. While I have mentioned that there will be no risk for their children's learning outcome, the parents have already showed agreement and expressed it verbally. I presented a consent form to each parent and asked them to sign it if they still agree for me to record their children's voices. At the end of the meeting, I received all the consent forms signed. However, one subjectivity that might influence my findings is the possibility of parents talking about the research topic with their children at home. This may potentially affect the way learners interact with their teachers in the classroom.

4.7.2   Pre-class Meeting with Teachers

Following teachers' preference, the researcher has introduced the research topic and made them aware that this research is funded by the government to improve the quality of English education in Algeria. The teachers were astonished and expressed their happiness of being part of this funded project. They have also repeatedly expressed the need of improving the quality of the curriculum and the textbook. They said that the "textbook requires further clarity and consideration of students' level". In addition to the general concerns the teachers have raised about teaching English in Algeria, they also shared their reflections about my research topic. After I noted that some teachers mixed between the meaning of sexual relationship and gender, I decided to familiarise them about the meaning of gender stereotypes and the importance of noticing them in the classroom and the textbook. This pre-class meeting is held with every teacher individually to allow more room for comfortable discussions about the research topic. The researcher has also provided some theoretical definitions and suggested some strategies to invert gender stereotypes into gender progressive representation. For example, I clarified for the teachers, using Pavlenko's (2004) quote, that my research is concerned with the socially constructed roles of men and women as represented in the textbook and in their in-class written/visual/verbal examples. I used translanguaging to explain the topic and provide some examples. I sometimes referred them to examples of gender stereotypes represented in the textbook and other times they orally provide examples of gender stereotypes observed in their previous and new English language textbooks. For example, I told them using L1 when we find "only men represented doing sport and women are excluded", this is considered a kind of gender stereotype. I have then provided a method of how to avoid this gender stereotype and turn it into gender equality example. Following Sunderland et al. (2002) model, I used the same example and I have suggested them to replace it with inclusive example of "he/she is doing sport" or "images of both men and women practicing sport" would solve the issue. Other examples were provided to extend the understanding of what the teachers are expected to do while facing any gender stereotypes in the textbook or inside their classroom discourse. This pre-class intervention led some of them to rethink their teaching practices and show their prior awareness of the issue of gender stereotyping in the school textbooks and in the classroom. As will be discussed in the analysis chapter, my intervention and the teachers' initial reflections may potentially have influenced some of their classroom practices and shaped some of their decision-making throughout the fieldwork.

4.8   Ethical considerations

Qualitative researchers should consider the ethical issues, such as those associated with informed consent, privacy, and confidentiality, before collecting any data (Cohen et al., 2018; 2007; Creswell, 2014). This research followed the ethical procedures required by Southampton University, and an ERGO application (Ethics and Research Governance Online) was submitted. After obtaining an approval, the researcher started approaching participants and collecting the data. First, I have contacted textbook writers formally, sending a recruitment email into their personal emails. I have explained that their participation is voluntary, and any data will be used only for research purposes. I also explained in the information sheet and consent form the details of their participation (see Appendices C & D). I made it clear to them that their names will be pseudonyms but there will be a possibility to be identified as one of the examined textbook writers. Within the four weeks of allocated time for recruitment, the two participants willing to participate responded to the email and signed the consent form. Secondly, to recruit teacher-participants for the classroom case study, I first handed a consent letter to the gatekeeper explaining the need of observing four English teachers for a duration of 12 weeks. After the headmaster consented my presence in the school and the classroom, I organised a meeting with the students' parents to explain the research focus and get agreement to record their children's' voices (see section for a detailed description of the meeting held with the parents). At the end of the meeting, all the parents warmly accepted my research and signed the consent form (see Appendix G for the English version). Thirdly, I approached the four teachers and provided them with adequate information related to my background and the research itself via participant information sheets (see appendix C). After they carefully read the information sheet, they consented to their participation in the study using a consent form (see appendix D). The names of the school, its exact location is all kept anonymous for the protection of participants' personal profiles. Finally, the researcher ensured that all the participants get a chance to ask questions and a full disclosure of the nature of the research, its risks, and benefits. the data obtained from all the participants were stored in encrypted file on a password protected computer, with their names presented using pseudonyms in the overall thesis to protect their real identities.

4.9   Conclusion

This chapter explained the research design and the methodological assumptions adopted in this study. It first presented the rationale for choosing broad qualitative interpretive approach and some features of the case study. A detailed research design, including data collection tools, rationalising the choice of Fairclough's CDA perspective to analyse the three triangulated data are

then provided. Moreover, data management, transcription and researching multilingually are explained. Furthermore, the steps for increasing trustworthiness are determined, and my position in this research is addressed. Finally, I explained how the research is conducted under the ethical consideration standards. The next three chapters will present the findings of each research phase.

Chapter 5   Representation of gender stereotypes in the Algerian MBE1 textbook

5.1   Introduction

In the previous chapter, I provided an overview about the research methodology and the instruments that have been employed in this study. In this chapter, I present the textbook analysis findings. Following Wolpert (2005), four main categories of gender representations were analysed: 1) male and female social occupational roles; 2) male and female leisure and sport activities; 3) male and female personality traits and social characterisations; 4) male and female pictorial clothing representation. A combination (see appendix B for details) of Van Leeuwen (2008) 'social actor network', Giaschi's (2000) 'critical image analysis', Sunderland et al. (2001;2002) `text descriptive categorisation' are employed for analysis of gender stereotypes in the listening and reading sub-genres of the selected corpus MBE1. To the best of my knowledge, there is no previous study that combined these methodological frameworks to analyse gender stereotypes in the visual and textual components of the currently published Algerian English language textbook reading and listening sub-genres (MBE1). With these methodological contributions in mind, this chapter will be divided into five parts. Following this introduction, sections (5.2, 5.3, 5.4 and 5.5.) will present the four different categories of gender stereotypes maintained in the examined MBE1 textbook. These four sections will also show how the phenomenon of gender stereotypes is continued to be represented in one Algerian English language textbook. Finally, a brief conclusion will be provided.

5.2   Gender pictorial representation

Children and adult are two types of social characters represented in the MBE1. Before proceeding to present the qualitative findings about different clothing colour and styles associated to gendered characters, the overall gender pictorial visibility will be presented. In doing so, the overall visibility of social characters by age and gender in the examined MBE1 will be clarified. The following table summarises the overall number of visuals for adults and children age category represented in the MBE1 textbook:

Table 9: Number of images divided by gender and age group

Characters	Men/boys	women/girls	Total
Children	60/ 63.83%	34/ 36.17	94/100%

Adult	17/53.12%	15/46.87%	32/100%
Total	77/**61.11 %**	49/**38.88%**	126/**100%**

As demonstrated in the table above, most of the represented social actors were children (94) while few are of adult (32) age groups. In both age groups, men/boys (61,11%) are over-represented compared to women/girls (38.88%). This suggest that female/girl as social actors continue to be under-represented in a way that limits their social-worth, visibility and presence in the public space. This finding echoes with several previous studies that demonstrated the over-representation of males/boys in the visual modality of textbooks (Casey et al., 2021; Elmiana, 2019; Lee, 2019; Lestariyana et al., 2020; Mustapha, 2015; Selvi & Kocaman, 2021). For example, Ait Bouzid (2019) analysed gender representation in three Moroccan English language textbooks used with third year secondary school level students. Their findings uncover that in total of 863 textbook visuals, there were 509 male characters portrayed as dominant in the images of the three analysed textbooks. However, my study adds that there is a difference between the visual representation of gendered subjects by age groups, children were highly represented than adult groups. This is probably because the textbook is targeted to young age learners (10-12 years old).

According to Mustapha (2015), textbook visuals are ideologically tailored to visually show for the learners what they are expected as children to behave, wear and do in the overall society while also engage them in imagining their identities as adult (see also Pavlenko, 2004; Suwarno et al., 2021; Rose & Goyal, 2020). Hence, what are the social identities associated for children and adult characters represented in the MBE1?

According to Basow (1992), gender-divided clothing in the textbook defines appearances that each gender is socially expected to follow. These social expectations of appearances can influence social interaction because they serve as standards to conform to, to rebel against, or by which to evaluate others (Workman & Johnson, 1994). For example, children of an early age have been found to have gender-stereotyped colour preferences, pink for 'girls' and blue for 'boys' (LoBue & DeLoache, 2011; Koller, 2008; Macrae, 2007). If this colour-preference stereotype reported in the MBE1, children were ideologically expected to continue to adhere to such a stereotyped division of clothing colours. Additionally, the clothing style (being sportwear, formal, casual) of adult-characters can determine the social status of men and women in both the domestic and workplace sectors (Giaschi,2000). Such adults' clothing style divisions were ideologically represented as models for children to follow in the future (see e.g., Asadullah et al., 2018; Lee, 2019; Van Leeuwen, 2008). Hence, the clothing colour of children and the clothing styles of adult as social characters will be presented in the following sub-sections.

5.2.1 Children's clothing colour stereotypes

This section's focus on the children social actors' clothing stereotypes finds that - when looking at the colour distribution between boys and girls - girl characters are represented as wearing pink most often and boys wearing blue. The following visuals are extracted from the MBE1 listening sub-genres to demonstrate the distribution of clothing colour by children's gender.
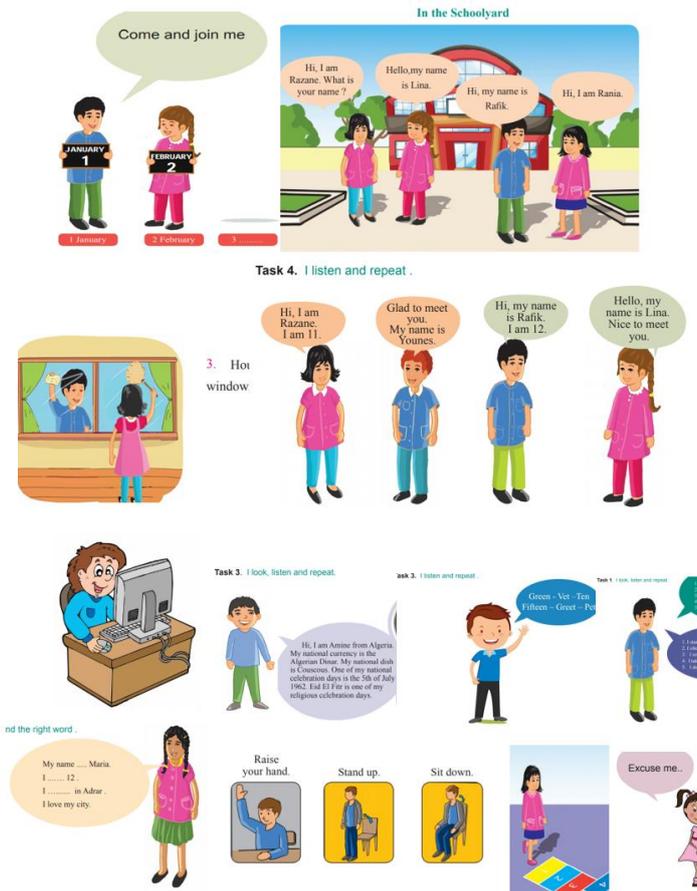
Figure 5: Representation of boys wearing blue clothing and girls pink clothing

For example, the figure 4 above extracted from the MBE1 line-drawings (pp. 20-105) represents boys wearing blue school aprons while girls portrayed wearing pink aprons. In fact, this is a social reality for the children because in most Algerian public middle schools, boys are still supposed to wear blue aprons while girls should wear pink aprons. As shown in the following figure 5 extracted from the MBE1(p.108), two photographs of real boy and girl children wearing blue and pink apron

on top of their casual clothes, respectively. The fact that it is a photograph, it can be argued that this is a realistic representation of children's outfit worn to access the Algerian middle schools.

Additionally, boy and girl characters were drawn wearing blue as their preferred casual clothing
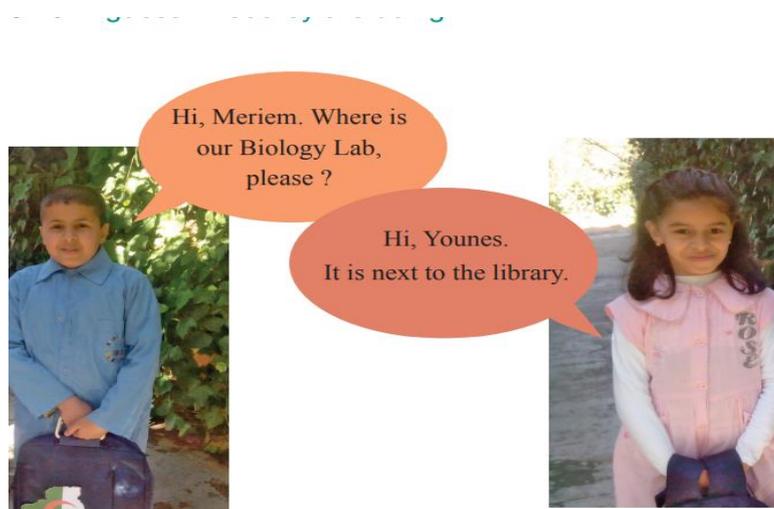
Figure 6: Representation of boys and girls wearing blue and pink school aprons in the human-photographs

colour even at home. For example, the following visuals extracted from the MBE1 textbook (pp. 49-53-72) evidence such finding:

Figure 7: Representation of boys and girls wearing blue and pink colours at home in the line drawings.

Hence, the frequent representation of boys wearing blue clothing and girls wearing pink clothing may indicate the socially constructed gendered division of children's colour clothing preferences. In fact, there is a social discourse circulating in Algeria. If a boy/man wears pink colour, he will be pointed out as less masculine. Girls/women, on the other hand, can wear blue clothes but respect the norm of dresses, trousers and t-shirt that are specifically designed for girls. This may indicate the deeply rooted gender colour clothing stereotypes in the Algerian context. This goes in line

with Koller's study (2008) which suggested that pink is culturally associated with femininity while blue is culturally associated with masculinity. Similarly, in her experimental study, Macrae (2007) surveyed more than 200 men and women to choose their favourite colours from a selection of over 250, females tended to choose pink while blue was preferred by males. This may be due to the participants' engrained social exposure where pink always assigned to females and blues for males. Therefore, the visual distribution of children's clothing by colour and gender seems to reinforce the gender stereotypical colour preferences expected for boys and girls in the Algerian society. If the Algerian Government were to introduce a single, same-colour uniform for boys and girls, this may reduce the gendering effect of colour clothing preferences. A policy like this may also encourage textbook writers to reflect the changing realities, where blue and pink will not be the only defining colours of masculine and feminine characters in school textbooks.

5.2.2   Adult's clothing style stereotypes

The findings show that in most of the visuals adult male characters were portrayed in three different modes of clothing: sportwear, professional, casual-informal. By way of comparison, Adult female characters were represented mainly in casual and limited instances of professional or formal clothing styles. For example, the following table summarises the overall frequencies and clothing styles of adult male and female social actors represented in the MBE1.

Table 10: Types of clothing and frequency of male and female social actors

Type of clothing	Casual-modern style	Sportwear	Formal
Male	9 characters	5 characters	10 characters
Female	8 characters	0 character	7 characters

The above table shows that while there are five male social actors represented in sportwear, there is no female equivalence. Hence, the exclusion of women in sportwear clothing indicate that sport is a male-monopolised social activity. Examples from the MBE1 textbook will further be provided in section 5.5. while discussing gender stereotypes related to social activities. In formal clothing style, ten male social actors were drawn wearing formal lawyer gowns, doctor, and businessman suits. By contrast, there is only seven female social actors drawn wearing the formal clothing styles of working as teacher, florist, and nurses (e.g., white apron, nurse gowns, dresses). Illustrated extracts from the MBE1 textbook will be provided in section 5.4 while discussing the gendered division of occupational roles. Therefore, the above findings suggest that critical reading of specific types of the MBE1 visuals may unravel the hidden ideologies and the power relations

related to gender, labour access and social activities. This is through analysing choices of clothing styles associated with male and female as adult-social actors in the textbook.

In short, the target audience of the MBE1 were exposed to the culture of pink-blue colour clothing divisions as the first defining characterisation of masculinities and femininities through the images of children-age groups. They are also exposed to the culture of male domination in sport and professional spaces through images of adult-characters' clothing styles.

5.3   Gender social behavioural characterisations

Having presented and explained the findings about overall gender pictorial representation, this section discusses the gender stereotypes related to personality traits and behaviour characterisation. According to Hyde et al. (2008), "gender stereotypes are a culture's shared beliefs about the roles, behaviors, and personality traits of males and females" (p. 26). Similarly, Shaffer and Kipp (2014) argues that children at their early age expected to behave differently through the social lens of traditional gender conceptions. Hence, I refer to the behaviours such as aggressiveness and personality traits such as shyness that society ascribe to males and females as social behavioural characterisation stereotypes. In response to the Giaschi's (2000) analytical question 'what are the social behavioural characterisations assigned for males and females in the textbook?', male as social actors were represented as disruptive and undisciplined in the school context. As the following table shows, female as social actors were mostly drawn as shy, polite, and disciplined.

Table 11: Frequency distribution of personality traits and behaviours by gender

Type of behaviours and traits	Positive	Negative	Total
Boys/men as social actors	Raise hands	Arrive late, Shout in class, Write on school tables and walls, throwing litter and chewing gum, not doing homework.	**7**
Girls/women as social actors	Shy, raise hands Speak politely	0	**5**

	Arrive on time to school Do homework		
Both characters	6	0	**12**

For example, the above table demonstrates that boys/men as social actors are represented as shouting in the classroom, writing on classroom walls and tables, arriving late to school, throwing litter, and chewing gum inside the classroom. However, girls/women as social actors are represented shy, polite, arriving on time to school and do their homework. Raise hands is the only school etiquette associated with both boy/man and girl/woman as social actors in the MBE1. Therefore, the evidence presented in the table above show that the social behaviour characteristics are divided by gender, following the traditional conventions.

However, it is important to note that these gendered divisions of boy/man and girl/woman social behaviour characterisations are made clear in the visual content of the textbook through the different visual semiosis (location, clothing, body posture) (Giaschi, 2000). Yet, they are indirectly represented in the textual content by using the gender-ambiguous pronoun 'I' as a form of ambiguous language (Pakula et al., 2015). 'I' is considered as a way of indirectly and ambiguously representing gender stereotypes in the textual modes of the textbook while being used as a caption of gender stereotyped visuals. For example, in the following figure extracted in the MBE1 textbook listening sub-genre (pp.101-103), the sentence `I arrive at school on time` is put underneath the visual representation of a girl character as a social doer of the action (Van Leeuwen, 2008). Similarly, the sentence 'I do not arrive late' is represented a caption to the visual representation of boy characters as a social doer of the action of running body position which discursively indicate 'late arrival to school.'

I arrive at school on time.   I don't arrive late.
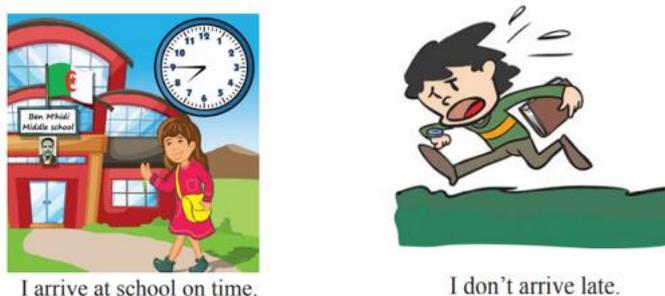
Figure 8: Representation of girls as disciplined and boys as undisciplined

Such findings indicate that the use of the gender-neutral pronoun 'I' is a way to indirectly represent gender behavioural stereotypes in the textbook while linguistic and visual modalities

were read together. Therefore, boy/male social actors are associated with the personality trait of 'arriving late' while girl/female social actors are associated with the personality trait of 'arriving on time' to school. In the Algerian society, being disciplined and waking up early mornings are two characteristics associated with 'الفحلة المرأة' 'Al- Maraa Al- fahla' (emphasised femininity see Connell, 1996; Paechter, 2012). This end implies the Algerian society shared beliefs of what should be 'a good and a desired woman.' For example, some Algerian wives socially expected to still wake up early before their husbands to get breakfast ready and prepare children for school. This shows an instance of the submissive culture associated to women as obedient and men as dominant in the Algerian society. This is equally represented in the MBE1 through impersonal language and visual modes.

Another example is noted when the girl/woman social actors were represented as diligent and polite while boy/men as disruptive in school. As the following figure extracted from textbook reading sub-genres (pp.101,103), the sentences 'I speak politely' and 'I do my homework' are represented underneath the visuals of girl/woman characters as social doers of the actions 'shy and polite speaking' and 'diligent students doing homework'. Likewise, the sentence 'I do not shout in my classroom' is constructed as a caption to the visual of a boy/man doing the social action of 'shouting'.
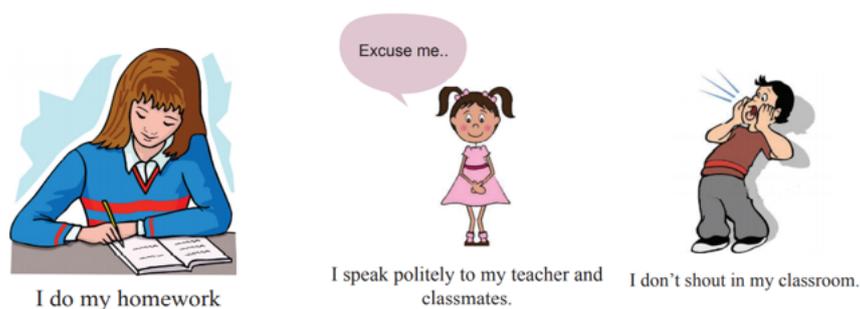
Figure 9: Representation of girls as polite and diligent and boys as disruptive

The above figure clearly illustrates girl characters as diligent, shy, and polite inside the school site. However, male characters were represented as 'naughty' and 'disruptive'. From the social perspectives, such findings highlight girls/women need to conform to social norms and be submissive to classroom rules such as being 'shy', 'polite' and 'diligent' learners. Such characteristics emphasizes the social and traditional ascribed personality traits for women in the larger society. In the Algerian society, from the patriarchal lens, women are supposed to be polite and shy especially in the presence of men. For example, if a man approaches a woman to engage with her, he needs to find 'shyness' as her primary characteristic. This is because 'shyness' is socially constructed as a female attribute to signify women as being wise and ready to construct a

family. By contrast, male high-pitch voice like the action of shouting represented in the figure above determine men's power in the society. Females' high voice is unaccepted in the Algerian society. It is described as religiously sinful and rises male desire. It is an equivalence of what is culturally coded in the Algerian standard Arabic as 'صوت الأنثىعورة' (woman's voice is a religious sin). Thus, it can be interpreted that the MBE1 textbook offers children with an image of socially sanctioned models of attributes for males as different from females.

The patriarchal division of feminine and masculine characterization is further illustrated in the following figure:

Figure 10: Representation of boy characters as undisciplined in MBE1 textbook p.103

In the above figure extracted from the listening-sub genre, the gender-neutral pronoun 'I' is used as the actor of the social practices 'write on the walls and tables, throw litter on the floor, chew gum' in the classroom as a social setting. Yet, such textual sentences were represented as captions of boy/man visuals as doers of the social actions (Van Leeuwen, 2008). Such representations indicate that 'disruptive behaviours' in the school context are male dominated while there was no equivalent female represented performing the same social actions. This infers the subordinate role of females as being obedient of classroom conventions compared to the powerful position of males in the classroom who can easily break the conventions by chewing gum and writing on the classroom walls. Therefore, social behavioural characterisation stereotypes are represented indirectly in the textual modality using the "impersonal or ambiguous" language which were clearly identified and disambiguated after combining linguistic and visual modalities as complementary entities.

5.4   Gender occupational roles

The preceding section presented and discussed the social behavioural characterisation stereotypes found in the MBE1 textbook. This section focuses on finding out the occupation roles stereotypically assigned for men and women in the MBE1 textbook listening and reading sub-genres. According to Meeussen et al. (2020) gender differences situated in the professional space relies on the discourse of biological distinction between men and women at the level of strength

instead of potentials (see also Eagly et al., 2020; Keles et al., 2021; Suwarno et al., 2021). Such gender differences at the workplace are represented in a form of visual and textual modalities in the textbook and usually interact to communicate gender values of the local society. As the following tTable 12 shows, 21 male social actors were assigned both low and high-status occupational roles such as vet, thinker, doctor, architect, mechanic. However, only 12 female social actors were represented mainly in low-status occupational roles such as teacher, nurse, food-supplier or as embodiment of the nation. In all the occupational roles represented in the textbook, there is no type of professional space that brought both men and women together as capable of sharing and doing the same social role.

Table 12: The frequency distribution of occupational roles by gender in the MBE1

Type of Social occupational roles	Types frequency	Token frequency
Vet, doctor, thinker, architect, lawyer, electrician, carpenter, farmer, businessman, dustman, mechanic, surgeon.	21 males	56 males
Teacher, nurse, food supplier, florist, painter, combatant	12 females	38 males

These findings were identified both at the textual and visual content of MBE1 textbook as will be discussed in the following sub-sections.

5.4.1 Visual representation of occupational roles

First, Giaschi's (2000) four analytical questions were answered to address the visual representation of men and women occupational roles:

1. What is the activity of the image(s)?
2. Who is active in the images(s)?
3. Who is passive in the image(s)?
4. Who has status in the image(s)?

In the following figure 10 examples of male social actors represented mainly in formal clothing style doing both high and low status jobs, extracted in the MBE1 (pp. 50-51). For example, on the left-hand side of the figure, two male social actors are represented wearing black suit and shaking hands as a sign to businessman's social position. On the right-hand side, a male character represented leaning toward a table and drawing a chart, using instruments of architects.
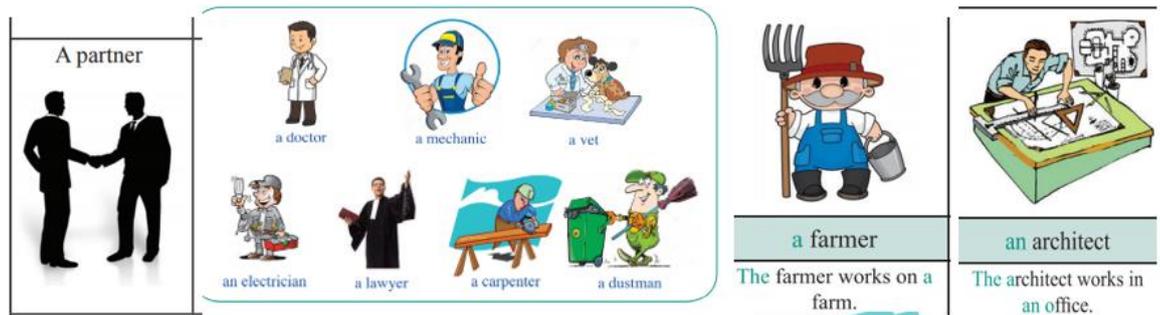
Figure 11: The occupational roles associated with men as social actors

On the same page, males as social actors were portrayed in formal clothing styles such as lawyer gowns, doctor's formal clothing and in electrician's, farmer's, vet's, and carpenter's attire. Note that these extracted visuals were repetitive across the different visuals accompanied with different listening and reading tasks in the MBE1. However, there is no female social actors represented wearing these formal clothing and actively engaged in doing the social activities represented in the figure 10 above. Hence, this may suggest that these social roles are only dominated and suitable for men. Therefore, placing men in both low and high ranked occupations indicate the power of men in the public space while excluding women.

By way of comparison, female social actors were represented mainly wearing formal clothing of low-status or nurturing jobs. For example, the figure 11 below extracted from the MBE1 (pp. 50-59) illustrates that females were represented wearing white or pink teacher aprons as formal clothing style. There is also a female social actor represented wearing a red apron with flowers in front of her as a sign of caring roles. In the same figure, a female social actor was represented wearing the formal white gown of nurses, carrying a nurse's clipboard. In a school canteen as a social setting, another female character represented wearing a white apron, carrying a ladle in her hand to perform the action of serving food to young children queuing with a tray in their hands. Grounding on Giaschi's (2000) critical image analysis, such representations indicate the caring roles of women as social actors.
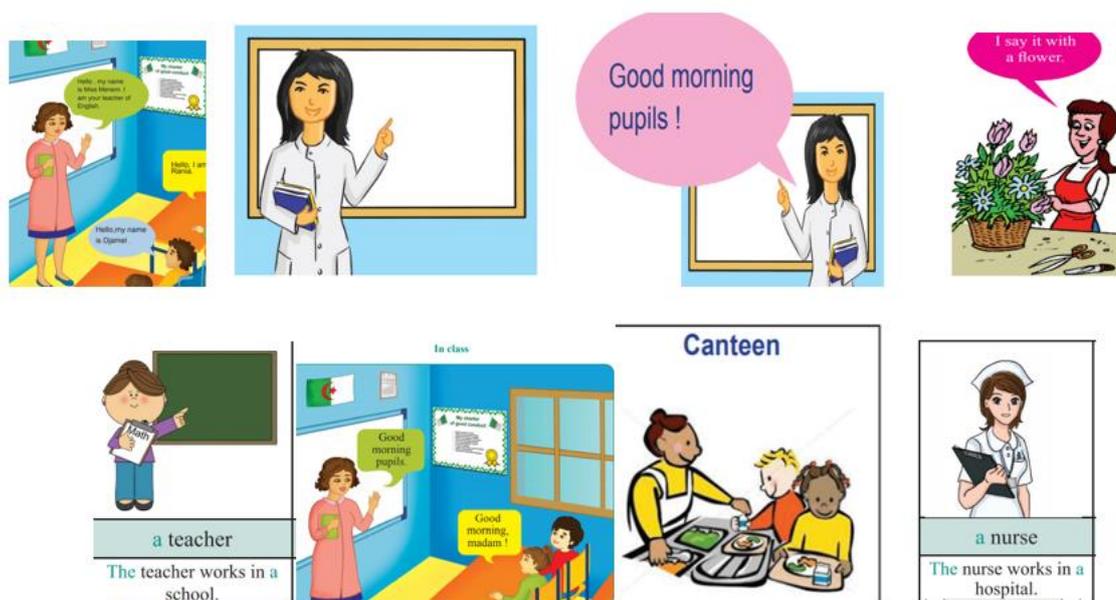
Figure 12: The occupational roles associated with females as social actors

Nevertheless, male characters were completely excluded from performing such nurturing jobs represented in the figure above. Consequently, females as social actors were visually represented in most subordinate and low status occupational roles.

Additionally, women were not only represented as nurturers but also as combatants which carry a stereotypical meaning. As the following figure shows, two photographs of the famous combatant Djamila Bouhired is represented in the MBE1 (p.16). These images were extracted from the reading speech bubble in the first sequence of the textbook which is meant to teach learners how to introduce themselves. This representation indicates that the characteristics of braveness and self-sacrifice associated with women to stereotypically represent them as serving the nation building. Also, the choice of black and white photograph may indicate that the historical legitimacy given to Djamila Bouhired was related to her sacrifices and the bombing plant mission conducted during the Algerian revolutionary period. At the social level, Djamila Bourhired is represented as a symbolic icon of national identity, and she was expected to adhere to the conservative rules in her aftermath life (Vince, 2015). Her image is socially constructed as representative of other Algerian women (Vince, 2015). This means that representing Djamila Bouhired as a combatant in the MBE1 carry a stereotypical meaning for the targeted learners. This stereotypical meaning is related to the act of subordinating women by asking them to preserve the nation by their self-sacrifices, respect the cultural dogma, conservative values and traditions. Associating women with the role of combatant may seem positive and related to representing women as brave. However, this is a kind of implicit stereotypes represented in the MBE1 textbook in which its underlying stereotypical meaning cannot easily be detected. It required a link between historical and social narratives to unpack the stereotypical meaning.
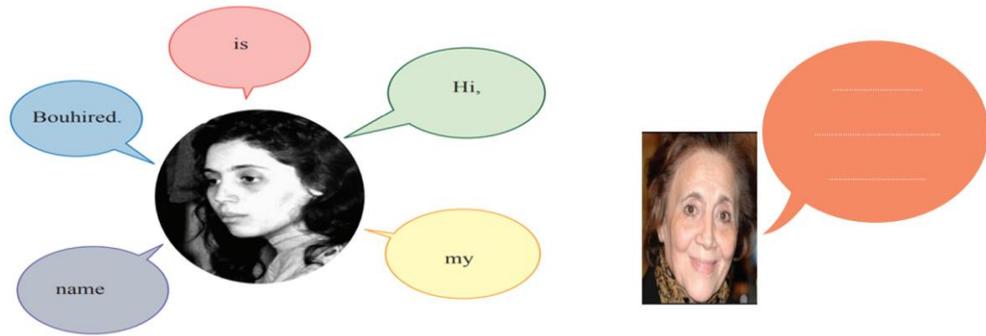
Figure 13: Representation of women working as combatants

Another figure that demonstrates the stereotyped division of occupational roles by gender is extracted from the MBE1 listening and vocabulary activities (p. 50).

Figure 14: The imagined future professional roles in the MBE1 speech bubble

As shown in the figure above, young boy and girl social actors are represented imagining their future careers in a speech bubble. For example, the girl social actor is represented imagining only low status occupational roles (nurse and painter) as part of her future careers. The boy as social actor is represented imagining himself working in high and low-ranked professions (surgeon and mechanic) when he gets older. Grounding on Giaschi's (2000) criterion of critical image readings, such representations demonstrate that the textbook illustrators chose to manipulate the imaginative power of young learners by stereotypically associating certain jobs to specific gender in a speech bubble accompanied with visuals (see also, Pavlenko & Piller, 2008). Hence, through this speech bubble, the representers aimed to reinforce the idea of men's power and women's subordination.

5.4.2 Textual representation of occupational roles

Drawing on Van Leeuwen's (2008) 'textual social actor network', "representations can relocate roles or rearrange the social relations between the participants" being male/boys or female/women (p. 32-33). He further pointed out that there is a distinction between active and passive roles. In terms of active roles "social actors are represented as active, dynamic forces in the social activity, and in passivation, they are represented as uncapable of doing the activity, or "at receiving end of it". The textual analysis findings that will be presented in this section support the visual representations discussed in the section above, women occupy mainly low-ranked jobs.

First, male social actors were portrayed as dominant doers of high and low-skilled social occupational roles. For example, the speech bubble in the figure 15 extracted from the MBE1 (p.51), it is part of a listening activity in which students asked to listen to the teachers' talk and fill the blanks, using appropriate (in)definite articles.
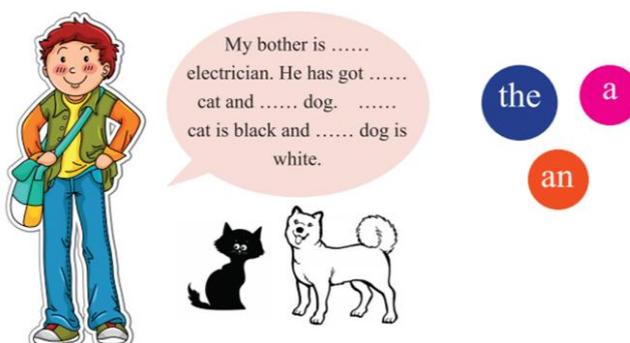
Figure 15: Representation of a male social actor working as an electrician in a speech bubble

In this listening activity, a male "social actor" identified with the nomination brother associated with "electrician" as an occupational role. This shows the identity of a social actor as an electrician without providing an equivalent representation for female social actors working as electricians. Therefore, such a speech bubble indicates the interactive power of texts and visual in representing imagined gender identities for targeted learners in the MBE1 which would turn into negotiation potentials in the classroom (Pavlenko & Backledge, 2004). The visual modes seem to confirm the identity of the associated 'boy' as 'brother' in the linguistic modes of the MBE1 textbook.

In addition, other types of occupation roles associated with only male social actors are shown in the following textual extracts from MBE1 p. 56-57:

My father is a carpenter. He is 47 years old. His name is Ahmed.

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He is a doctor.

His name is Omar. His father is a mechanic.

He is an architect.

These examples show the exclusion of female as social actors in these types of occupations by using the gender-marked pronouns and nouns. Such representations indicate the continuous stereotypical association of doctor, electrician, architect, mechanic, carpenter as a male occupation type compared with no female equivalence.

However, female as social actors were mainly represented active doers of nurturing and caring occupation types. This is by selecting culturally sanctioned nouns of occupations and associating them with females as social actors. For example, as can be seen in the following dialogue, a female social actor has been associated with "a nurse" as her occupational role.

Peter: who is this?

Omar: this is my sister.

Peter: what is her job?

Omar: she is a nurse.

In this dialogue, the linguistic sexism seems to be employed to construct women as fit to nurturing roles while male social actors were excluded from this social role (Van Leeuwen, 2008). Furthermore, other examples of female social actors repeatedly associated with the occupational roles such as "nurse or teacher." The females nominated by "proper nouns" such as Meriem, Sonia, or the pronoun "she" used as sexist language to construct the image of women as subordinate. As the following extracts from MBE1 (pp.13,49, 57) illustrates:

This is my mother. Her name is Meriem. She is a teacher.

 This is Sonia my friend. She works as a nurse in the hospital.

She is a teacher in the middle school

Hello, my name is Miss Meriem. I am your teacher of English.

This is my sister. She is a nurse.

The above extracts show that unlike males, female social actors constrained with three types of social functions namely, teacher, nurse, mother. Such discourses then work to crystallise the idea

that women are socially active in nurturing roles. As Rifkin (1998, p. 218) argues that 'the problem is not the depiction of women as mothers, but rather in their depiction only as mothers'. As illustrated in the example above, female as social actors do not only remain the main inclusive character to "teaching" as an occupation type but also categorised with the postmodifying phrase "teaching English language". This relate to the gendered difference discourse that women are only good at languages, but they have less skills in teaching scientific fields (see e.g., Sunderland, 2004; Namatende-Sakwa, 2018).

Furthermore, the textual representation of gender occupational roles was not always direct, but the textbook writers employed some subtle and indirect strategies. For example, as shown in the following figure, the definite pronoun 'the' was used to indicate that architect, farmer, teacher, and nurse are not constructed with a gender-specific social actor. However, when the linguistic discourse linked with the visual representation, the finding show that farmer and architect associated with males while teacher and nurse associated with females.
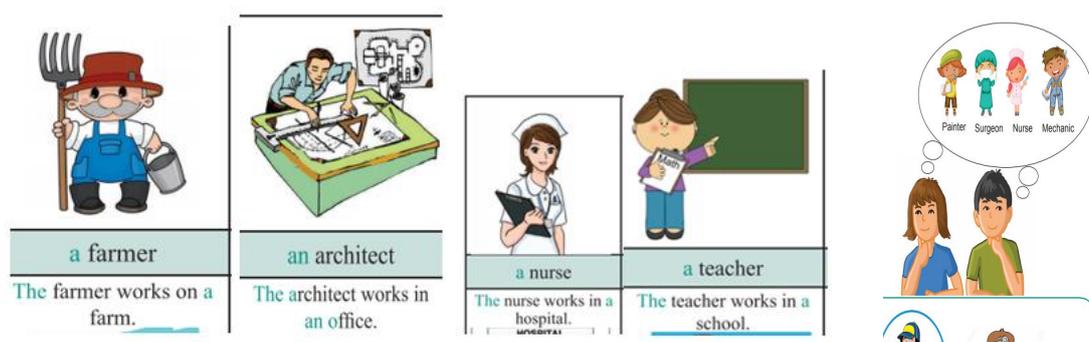
Figure 16: Indirect or ambiguous textual representation of gender occupational roles

For example, a mere textual analysis of these grammatical sentences extracted from the MBE1 (pp. 50-51): 'the nurse works in the hospital', 'the teacher works in a school', 'the architect works in an office', 'the farmer works on a farmer' indicate gender-neutral discourses. Such gender impersonal-linguistic discourses were used as a caption of gender-specific social actors in the visual discourse. Nurse and teacher are associated with a female visual as a social actor while architect and farmer were a caption of male visuals as a social doer. Additionally, the speech bubble in the right-hand side of the figure above demonstrate that the 'painter, surgeon, nurse and mechanic' are associated with indefinite social actors when analysing them as monologue textual modes. However, when the textual representation is linked to the visual representation, surgeon and mechanic are associated with men as social actors. By contrast, nurse and painter are related to women as the social doers. Painting usually refer to women as interested in literary subjects compared to other scientific subjects which are stereotypically grouped as men's interest. Therefore, this finding shows the indirect textual representation of gender stereotypes

related to occupation roles that can only be identified when the texts and images were analysed as complementary modalities. They are encoded in speech bubbles and vocabulary activities in the reading and visual sub-genres of the MBE1 textbook.

At the social level, the representation of females as nurse, painter, mother, and teacher may reflect the submissive roles traditionally assigned for women in the Algerian society. As discussed in the context chapter, due to the segregated family code proposed in 1984 and the conflicting power of two political leading groups in Algeria, women were the first targets and victims (Tripp, 2019; Vince, 2015). This is through defining women's place in the Algerian society as obedient to male guardian, caring about children and family. Such Females' secondary roles were described as Algerian family dogma (culturally coded in the Algerian dialect Al-Hourma). If females allowed to work in men sanctioned occupational roles, the Algerian dogma is ideologically shaped as at risk of deterioration (Lazreg, 1994). To conclude, while males were represented in most high and low-status occupational roles, females were represented mainly in nurturing roles to adhere to the socially accepted norms and patriarchal culture.

5.5   Gender social activities

In the previous section, the different textual and visual representations of gender stereotyped occupational roles were analysed and discussed. This section presents the finding of the final category, gender stereotypes related to social activities. By social activities, I mean the different sport and leisure activities stereotypically associated to men or women in the examined MBE1. Such representation refers to the misrecognition of one person or groups in certain social spaces such as leisure and sport activities (Gray, 2013). According to Sainz-de-Baranda et al. (2020), sports coverage are still over-representing men while ignoring the presence of women and their recognised legitimacy in the field of sports (see also Selvi & Kocaman, 2021). Gender stereotypes are also often related to the spare time interests and social hobbies associated with men/boys and women/girls (Suawrno et al., 2021). In the present study, the findings indicate that male as social actors were represented as active in doing various sports and leisure activities while delimiting females to learning or educational achievements.

5.5.1   Visual representation of social activities

As explained in the methodology chapter, Giaschi's (2000) four analytical questions were answered while interrogating the different images representing male and female social activities extracted from the listening and reading sub-genres:

1.   What is the activity of the image(s)?

2. Who is active in the images(s)?

3. Who is passive in the image(s)?

4. Who has status in the image(s)?

The activities in the selected images are mainly about sport, learning and leisure activities. However, while 21 male social actors constructed doing different sports and actively engaged in leisure activities, only 7 female social actors were represented as active only in learning and some limited leisure activities. Such findings are summarised in the following table:

Table 13: A summary of gender social activities represented in the MBE1 visuals

Social activities	Sport activities	Learning activities	Leisure activities
21 Male characters	football, basketball, swimming, running	going to school, doing homework, studying math	Singing, watching T.V, play skipping
7 Female characters	No sport activity	Reading books, go to school, do homework, write	Play hopscotch, sing
Total: 28	**4 types**	**8 types**	**5 types**

To begin with, as the table above indicates that only male as social actors were represented active in doing sport activities. There were no female equivalents represented doing sport activities at the visual level of the MBE1. The representation of males only wearing sport clothing indicate their active status in the domain of sport.

For example, in the figure 16 below extracted from the MBE1 (pp. 16), the famous Algerian football player Riadh Mahrez was represented playing football and wearing the Algerian national football team t-shirt in the stadium as a context. This photograph was represented as part of a reading speech bubble placed in the first sequence of the textbook to teach learners how to introduce themselves. The choice of Mahrez seems as deliberately selected as he is considered a symbolic icon of national identity. Through this visual representation of Mahrez, the targeted learners were exposed to the idea that among the characteristic of masculinity in Algeria is physical strengths. Excelling in Football is also represented as a male-sanctioned domain. To emphasise this idea, another boy character was represented wearing the same national football team t-shirt (extracted from the MBE1 p. 47). This image was repeated throughout the textbook in different instances. However, there was no Algerian female figure represented wearing sport clothing and excelling in any sport domain. Therefore, the evidence seems to indicate that

football is "recognised" only as a male-monopolised social practice. This shows how the discourse of masculinity in the Algerian context is highly linked with the sport discourse "which is realised through lexis from the semantic field of football" (Kosetzi & Polyzou, 2009, p. 157). That is, football is considered the 'ideal characterisation' of masculinity in the Algerian context while excluding women from such sporty discourse.

Figure 17: Representation of males as the only social actors playing football

Furthermore, a closer examination of the figure 17 below indicates that not only football was associated with only males, but also basketball, swimming and running. As the following line drawings extracted from the MBE1 (pp.55-69-70) exemplify:

Figure 18: Representation of males as active social actors in different sport activities

For example, one male represented wearing sport short and t-shirt, throwing a ball to the basketball goal net. Similarly, another male character is represented wearing swimming clothing inside the swimming pool. This may indicate a strong tendency that textbook illustrators represent male social actors as central in the sport domain while females were excluded. It also licenses strength, tough muscles, endurance, and perseverance as characteristic of males playing football, basketball, running and swimming as their preferred sports. However, females were completely excluded from doing these sport activities. Therefore, sport as a social activity was represented as male monopolised in the MBE1. At the social level, there is a social discourse that when women play sport and wear sport clothing, they are committing a religious sin by increasing the sexual desire of men. This can be related to what Tripp's (2019) call objectification of

women's bodies. For example, in June 2018, there was a polemic incident about an Algerian young woman blogger who posted a video in Facebook about her experience receiving a verbal harassment from a group of men while she was exercising outdoors during the holly Ramadan. She was told that 'plastek f-lkousina' (your place is in the kitchen) which led her to fill a complain that shows a sign of her being resistant to the social hegemony. Such incident received both a counter and enforcing campaign from the public. However, the young girl received a 'blame' from the official service or the police station where she put her complain reinforcing the discourse of sporty masculinity and domestic femininity in the Algerian context. This patriarchal social belief is constructed in the textbook by legitimizing the active roles of males in different sport activities such as swimming, running and football while delegitimising the presence of women. Such textbook discourse seems to act as a hurdle for Algerian women to get recognition in the sport field. In problematising this hegemonic construction of gender in the sport context, Messner (2002, p.2) claims "sports provide a context in which the fiction of separate, categorically different, and unequal sexes" can be constructed and made to appear as "natural". In other words, the sport field enables an easy process of reproducing binary differences between masculinities and femininities in the society and equally applies to the textbook discourse as embodiment of cultural regimes.

In addition, while male as social actors represented doing different leisure activities, females were restricted to two leisure activities namely singing and playing hopscotch.

 First, as the following figure shows, a male social actor portrayed seating on the sofa next to a television, with legs relaxed on the edge of a sofa. This visual representation is repeated in different instances in the textbook units. Grounding on both Van Leeuwen (2008) and Giaschi's (2000) frameworks, a gender-impersonal pronoun 'I' is employed in an ambiguous manner to associate watching television to unknow gender. However, while the textual gender-impersonal caption linked with the visual mode, it become disambiguated and reveal the gender stereotypes of associating watching television to only male in the MBE1. Female as social actors were completely excluded from watching television as their leisure activity which may evoke their presence in the kitchen or doing house chores. Therefore, such gender representation may indicate the unequal power relations between men and women in the distribution of domestic roles. While men as social actors represented relaxing at home, women were excluded from the scenario as probably being busy doing domestic chores. As Van Leeuwen (2008) claims, usually social actors excluded from performing a social action because they lack the legibility conditions to be included.

Figure 19: Representation of leisure activities

Second, although playing as a social activity represented for both male and female as active social actors, the type of playing was gendered. For example, male characters were represented playing skipping, but female characters were represented playing hopscotch, as shown in the figure above extracted from the MBE1 (pp. 110-120-121). This difference may be because skipping is considered a sport activity requiring physical movement. Thus, it was associated with men/boys while hopscotch as a playing activity associated with women/girls.

Furthermore, singing is represented as a shared leisure activity for both males and females in the above figure. However, the clothing style of male and female social actors and the location of doing the activity of singing differs. As shown in the figure above extracted from the MBE1 (p.72), the male social actor is represented wearing a formal suit and a butterfly tie, holding a standing singing microphone. The female social actor, on the other hand, were portrayed wearing casual clothing style and holding a colourful small microphone. This difference in clothing and place may indicate that the male social actor can perform singing publicly as a social hobby while females can sing privately at home. At the social level, in traditional times, the action of Algerian women singing publicly was considered a violation of Algerian patriarchal religious values. It was forbidden by society and disowned by families especially when singing publicly. For example, Ouardia Bouchmlal known as Nna Cherifa a Kabyle singer was obliged to travel to France to demonstrate her singing skills. However, this stereotypical belief about women singing gradually decreased because women and men can equally perform in public their singing skills in contemporary Algeria. This may lead to another interpretation of the visual as Pink (2001) states, images "occupy an imaginative space that allows multiple truths and perspectives" (p. 351). Following this multiple interpretation perspective, the representation of male and female characters as singing may also reflect the social changing realities in Algeria by considering singing a domain for both genders.

Finally, the visual representation of men and female social actors in learning activities varies by types. For example, the figure below extracted from the MBE1 (pp. 22-123) shows that the action of learning in school is represented for both males and females. However, in doing homework,

one male social actor is represented as struggling, with frown in his face and putting a list of books and copybooks, holding a pen on his hand. This may indicate that male characters are passive learners and lack organisation and time management learning skills. A female social actor represented doing her homework with a relaxed facial expression. Although an ambiguous language was textually used as a caption to the gendered visuals, the gender stereotypes were revealed after being read multimodally. For example, 'I do my homework' represented as a caption of a female characters while only 'homework' as a caption of a male characters. If these texts read and analysed as separate entities from visuals, they would be discarded and considered as gender neutral. Therefore, while female social actors represented as active doers of school homework, male social actors represented struggling in doing homework. The multimodality disambiguation notion is employed to deconstruct the meaning of ambiguous language and reveal the embedded gender stereotypes.
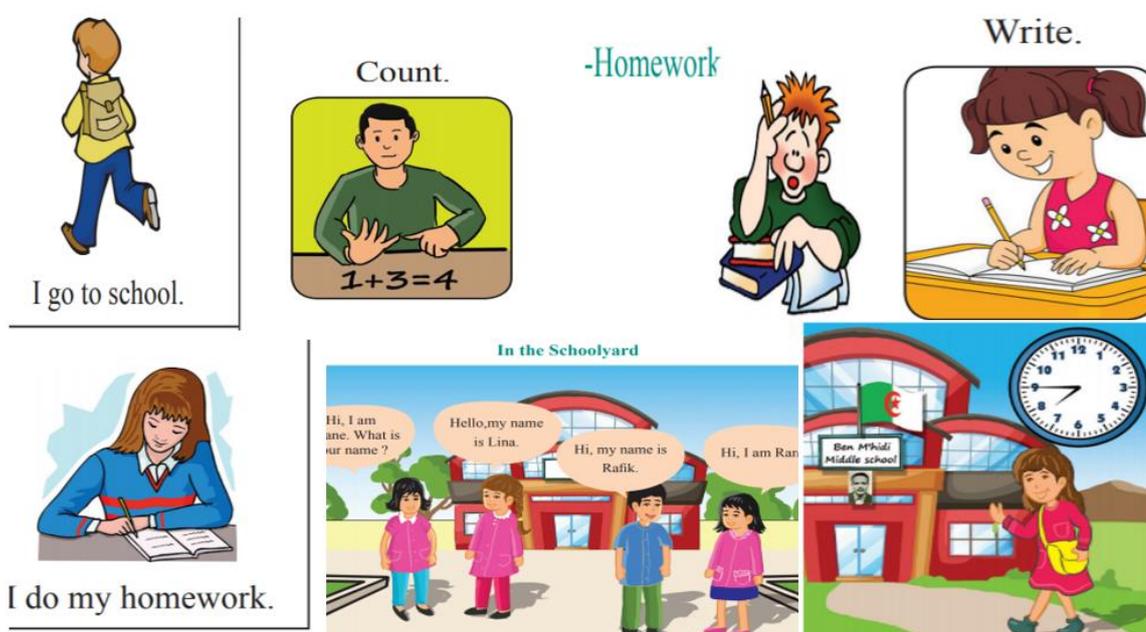
Figure 20: Representation of learning activities by gender in the MBE1

Another important point to consider in the above figure is the exclusive representation of male social actors as studying math and female social actors as studying literary subjects. This kind of gender stereotype is determined clearly at the visual modality of the textbook. As shown in the figure above, only a male character is represented doing high mathematical thinking skills and counting with his hand a written calculation. Female as a social actor is associated with the action of 'writing' in the visual modality. It seems that writing is assumed as an 'ideal intellectual characteristic or hobby' for feminine social actors. However, the linguistic representation infers ambiguous and unknown gendered subjects doing the action of 'writing and counting' which become disambiguated when analysed as complementary to visual representations. For example,

the word 'count' is represented as a caption of a male visual while the word 'write' is represented as a caption under the visual of a female social actor. From the pragmatic approach to language textbooks (Yule, 2006), the instances of 'write' and 'count' considered as ambiguous language that require asking the questions "who is doing the process of writing and counting and under what circumstances? Answers to these questions require a gendered participants in a contextualised scene (Van Leeuwen, 2008). Combining Van Leeuwen (2008) social actor theory and Giaschi (2000) critical image reading, these forms of ambiguous language become multimodally disambiguated to reveal the gender inequality discourse of men as exceling in maths and women exceling in language learning. Therefore, the findings indicate the stereotypical representation of men dominating the mathematic subject while women excelling in language learning subjects. It is related to the discourse of boys good at mathematics and science compared to girls good at art and humanities subjects (see e.g., Ceci et al., 2014; Sunderland, 2004; Namatende-Sakwa, 2018).

In short, the finding reveals that while male portrayed in a range of different sport and, leisure activities, females were represented mainly in limited leisure activities, learning interests and no sport engagement. This carries social visions that women are represented successful in education but not in any sport activities. Men characters were represented active in sport activities and mathematical skills but lazy in doing school homework. The continuation of such problematic division of social activities not only reinforced the 'essential' 'normative' definition of masculinity and femininity in the Algerian context, but it also removed legitimacy for any alternative social realities. Gender-impersonal language is also determined as a way of indirectly representing gender stereotypes in the textbook.

5.5.2   Textual representation of social activities

This section addresses the textual representation of male and female social activities extracted in the MBE1 listening and reading sub-genres. As explained in the methodology chapter, Van Leeuwen's (2008) transitivity framework which requires analysing verbs as processes associated with males and females as participants engaging in social actions was employed for analysis of data. The verb-processes collocated with male and female social actors describe their social activities at the linguistic level as actions or reactions (Van Leeuwen, 2008). Action verbs describe the material and semantic process while reaction verbs interpret the affective, cognitive, and perceptive states (for details, see section 6.2). A verb is a predicate used to describe an action, state, or occurrence. It can be identified by their position in sentences, usually following the subject as a social participant and preceding other elements of a sentence as actions (Van Leeuwen, 2008). The verbs that describe the male and female social activities or expressing

preferences for an action/social activity were objectively examined (Halliday & Matthiessen, 2014). The focus was mainly on main verbs in different linguistic forms such as infinitive, -ing, past tense, and participle forms describing a social action carried out by male or female participants in the sentence (see Yule, 2008; Yule, 2011 discussion about verbs' functions). Auxiliary verbs accompanying the main verbs are also analysed to see which social actor is represented as active in the present or in the past (e.g., is playing, was playing) (Halliday & Matthiessen, 2014). The female and male subjects in sentences such as pronouns 'he/she,' proper nouns 'Omar, Hamid' and possessive phrases in a passive voice 'her favourite hobby' were analysed to decide the doer of the social action. As will be illustrated in the reported examples, in the Algerian naming culture, the proper name 'Houda' refers to females while 'Akram, Younes, Omar' refer to males.

First, the following table demonstrates that most of the material verbs are associated with male social actors such as plays, visits, goes, watches, feeds. These verbs construe processes of doing (Van Leeuwen, 2008). For example, 'he **plays** football;' 'Younes **plays** games with his friends;' 'he **watches** T.V;' 'Omar **goes** to the park on Saturday' as extracted from the MBE1 textbook. There are only three instances of female social actors associated with material verbs: attend, go and do. There is also a difference between the types of social actions collocated with the material verbs. For example, male social actors are associated with various social activities such as football, playing games with friends, feeding pets, visiting grandmother, watching television and cartoons. At the same time, female social actors are merely associated with learning activities and limited types of leisure activities. For instance, 'She **goes** to school;' 'She **does** her homework;' 'Houda **attends** drawing classes;' Her favourite hobby **is drawing**' as extracted from the MBE1 textbook listening sub-genres. Therefore, while male social actors represented as active doers of various material social actions, female social actors confined mainly to drawing, dancing, and studying. The football as 'material' action was mainly associated with male social actors. This means that males continue to be represented with 'material' action verbs and various types of social activities while women restricted to educational achievement and artwork.

Table 14: Summary of male and female material verbs and social activities

Types of verbs	Social actors	Verbs	Social actions/activities	Page
Material verbs	He	Plays	Football	57
	Younes	visits	His grandmother	80
	He	feeds	His grandmother pets	80
	He	watches	T.V	56

	Younes	plays	Games with his friends	80
	Houda	attends	Drawing classes	87
	Omar	goes	to the park on Saturday	88
	She	does	her homework	75
	She	goes	to school	80
	Her favourite hobby	is	drawing	75
	His favourite hobby	is playing	football	81
	He	is watching	cartoons	56

Furthermore, the following table shows that the type of social reactions collocated with the affective verbs differs by gender. For example, 'he **likes** playing computer games;' 'he **likes** playing football;' Jack **likes** basketball and listening to music;' 'Akram **likes** playing football' are male affective reactions. There are no equivalent instances of female social actors engaged in these types of affective reactions. This may indicate that textbook writers represented football and basketball in a traditional way as only a masculine type of sport activities. Two females were only described engaging in cultural and entertainment activities. For example, 'she **enjoys** playing with her friends;' 'she **loves** listening to music' as extracted from the MBE1 textbook. Therefore, this indicates that unlike females, males were represented as active social actors engaged in doing different social activities such as emotively motivated to play football or basketball. Women as social actors were merely associated enjoying literary studies such as reading books. Music is the only hobby associated to both men and women as social actors in the textbook. Such representations were found repetitive in both the reading and listening sub-genres of the textbook.

Table 15: Summary of male and female affective verbs and social activities

Types of verbs	Social actors	Verbs	Social reactions/activities	Page
Affective verbs	He	Likes	Playing computer games	80
	She	loves	listening to music	56
	She	enjoys	playing with her friends	87

	Jack	likes	basketball and listening to music	59
	Akram	likes	playing football	57

To conclude, the above two sub-sections presented the textual and visual representation of male and female social actors engaged doing social activities in the MBE1 textbook. Grounding on Giaschi's (2000) critical image analysis, the gender visual representation demonstrates the unequal division of social activities by types and gender. Drawing on Van Leeuwen (2008) transitivity framework, the different types of verbs were analysed to determine the sport and leisure activities collocated with male and female as social actors at the textual modality. The findings reveal both 'material' and 'affective' verbs which determine the types of social activities were divided by gender-groups. Such representation infers a social convention that the discourse about sport is usually related with masculine social actors while women generally represented exceling in studies. These representations contradict with what is happening in the contemporary Algerian society. Although many Algerian women decided to break the social shell and remake their own realities and experiences by resisting the hegemonic ideology, the MBE1 textbook seem to mask the social agency of Algerian women by constructing them through the subordination lens. As discussed in the context Chapter 2, Algerian women excels in differ sport activities and social hobbies such as being football players and virtual bloggers. Informed by a combined reading of texts and images, the findings also suggest that both the textual and visual representations of social activities associated to gender-specific social actors are complementary. This may indicate the level of intentionality (deliberate construction) from the textbook producers while selecting which visuals and linguistic modalities to include in the MBE1 textbook (see next chapter for details).

5.6   Conclusion

This chapter presented an analysis of the data derived from the MBE1 textbook to answer the RQ 1: What are the types of gender stereotypes represented and how are they represented in the MBE1 textbook reading and listening sub-genres? The findings indicate that there are four types of gender stereotypes related to: 1) occupation roles 2) social activities, 3) behaviours and personality traits, 4) visibility and clothing preferences. On the one hand, women are still represented as submissive, self-sacrifice in service of the nation, emotional, wearing pink cloths, exceling in literary school subjects, and dominating the private space. On the other hand, men are represented as self-dependent, strong, wearing blue-clothing, exceling in scientific learning

subjects and visible in most of the social occupational roles, sport, and leisure activities. Such findings align with the notions of gender exclusion, subordination, distortion, degradation (Sunderland,2000) and "misrecognition" of women in the textbook discourse (Bori, 2018; Gray, 2013). However, unlike the previous studies' recommendation for using gender-neutral language as a solution to the textual representation of gender stereotypes (Lee & Collin, 2015; Lee, 2019; Rifkin 1998; Women EFL material, 1995), in this study gender-marked and sexist language were used to categorise feminine and masculine identities in different social spaces such as sport, education and leisure activities. Considering the pragmatic side of textbooks (Yule, 2006), the gender-ambiguous language was interactively contextualised with visual modalities to unpack the hidden gender stereotypical ideologies represented in the MBE1 textbook. As demonstrated in this chapter, when considering both visuals and linguistic modalities of the textbook as complementary entities, the gender-impersonal and ambiguous language identified as indirectly reinforcing a sexist ideology represented in the visual mode. Even the transitive verbs 'count and write' that appeared at the linguistic level of the textbook reinforced gender stereotypes by being represented captions under a visual of male and female characters, respectively. Additionally, reading and listening sub-genres of the textbook were also revealed as comparatively representing similar gender stereotypes. Overall, the Algerian foreign language textbook MBE1 examined in this chapter tended to embrace the culture of male predominance and leave little room for female social visibility in the public space. This patriarchal ideology promotes the fixed meaning of social realities and cultural practices by reinscribing the traditional dominant roles, social activities, personality traits and social behaviours to males and females as binary and dichotomous groups. These stereotypical representation of gender in the MBE1 may affect the targeted children's world views and may be installed on their gender identity (see e.g., Foulds, 2013; Hamilton et al. 2006; Lee & Chin, 2019), if they consider the textbook as a representation of their real-world experiences (Korbia, 2009; Sunderland et al., 2002). They may continue to believe on the hegemonic 'masculinity' and 'emphasised femininity' as defining normative features of them performing masculinity and femininity in school and the wider social context.

While many scholars have found that patriarchal ideology continue to be promoted in the recent published English language textbooks (see e.g., Aljuaythin, 2018; Curaming & Curaming, 2020; Lestariyana et al., 2020; Lee & Chin, 2019; Lee & Mahmoudi Gahroue, 2020; Orfan, 2021; Suwarno, 2021; Ziad & Ouahmiche, 2019), little is documented about who is promoting this ideology, under which factors and why it is promoted? (Litosseliti, 2006; Namatende-Sakwa, 2019; Sunderland, 2015; Sunderland, 2018). Consequently, it has been argued that discussing the gender stereotypes identified in the textbook with its writers will unravel who is responsible for promoting it, why promoted and under which guidelines. Next chapter will explore if the Algerian

local writers of the MBE1 textbook are aware of the gender stereotypes represented on it and understand from their accounts why they are represented.

Chapter 6   Factors for the maintained representation of gender stereotypes in the MBE1 textbook

6.1   Introduction

The previous chapter presented the linguistic and visual choices made to construct gender stereotypes in the MBE1 textbook. In this chapter, I will explore why such gender stereotypical representations are constructed in the textbook by discussing the textbook writers' arguments and the factors lying behind their claims. Two rounds of online interviews conducted with the two textbook writers (Maria and Rachid) are the main sources of data. I also included some figures of gender stereotypes identified in the analysed textbook (see the previous chapter) to contextualise the textbook writers' arguments. Reisigl and Wodak's (2001) 'argumentation theory' along with Fairclough's (1989) 'interpretation and explanation levels' were employed to analyse the data (see section 4.3.2.4 for details). From the analysis of the interviews, three themes were identified and will be discussed in the following three sub-sections.

6.2   MBE1 textbook Production Processes

In the first-round interview, the textbook writers were asked to provide general insights on the production processes of the MBE1 textbook. The rationale of doing this is to understand if there are any pressuring sites and what are the restrictions put on the textbook writers to choose constructing gender stereotyped discourse in the MBE1.The overall claims indicate that there were entangled processes which put the textbook writers between two dimensions. The first dimension gives the textbook writers a certain amount of authorial freedom of content selection. The second dimension is tying them tightly to national education policy documents, publishing guidelines and the politics of Algerian culture (Algerian legislation documents).

According to my participants, guidelines and principles designed in the National School orientation law (2008), National Middle school curriculum, and the ones suggested for publishing and approval of manuscript must be followed to produce the MBE1 textbook. In addition to this, they also mentioned textbook producers' team meetings for agreeing about the selected content as well as respecting and considering the Algerian political allowances in legal documents (e.g.,

constitution, family code). For example, the following claims were made when asked how did you produce the textbook and what production processes followed to design the MBE1?

Extract 6. 1

Maria: "[..] to produce this [MBE1] textbook, we translate the principles of the national middle school curriculum (.) we also made sure it aligns with the principles of loi d'orientation scolaire (.) we followed both learning and social goals [..] for the social goals, we have to translate our national values and respect what is mentioned in our Algerian law, culture, religion and politics (.) to avoid troubles, we do not design something in the[MBE1] textbook that is against the Algerian law and culture (.) For example, polygamy is a national value in Algeria but homosexual marriage is banned in the country, so we cannot include it in the [MBE1] textbook [..] publishing house also provides us with guidelines to follow such as limited number of pages and images to easily get our manuscript approved[..] as a group of producers, we met six time overall and agreed together on the content [texts, visuals, drawings, poems] in accordance to the principles I said to you earlier [..] I am personally responsible for the overall design of the textbook as I am also the designer of the curriculum [..]" (Maria 1ˢᵗ Interview)

Rachid: "[..] Do you think textbook writers are free to choose and write about anything they want? For example, the publishing company restrict our manuscript to only 160 pages and we are not allowed to exceed this (.) for the content production of this [MBE1] textbook, we are required to read first the principles of loi d'orientation scolaire and check the official documents related to our Algerian culture (.) then, we need to consider all the principles mentioned in the second-generation national middle school curriculum (.) For example, I am responsible for designing the tasks (.) I select them according to the pedagogical and social values mentioned in the official national documents [..] During meetings, all the producers' team gather and provide their suggestions (.) then we discuss on what to add or delete (.) upon a final agreement between us with the attendance of the publishers, we select the content of the textbook either drawing of characters accompanying the tasks, or the texts in general [..]" (Rachid 1ˢᵗ Interview)

The above quotes illustrates that the textbook writers' decisions were influenced by the principles of the national official policy documents, publishing guidelines and legislative forms. Their roles were also restricted and bounded with what is named as an agreed content selection during their different meetings with other textbook producers' and publishers' teams. As Rachid suggests in his claim, although each textbook writer tried to translate the official guidelines from their personal choices of tasks, texts and images, the repeated meetings held together get them to an agreed point of content selection. Publishing guidelines were also restricting their choices of texts and images. Besides, Maria's mentioning of the 'polygamy' as national value and distancing

homosexual marriage as 'the others value' in Algerian school textbooks reflect that the textbook writers may have been required to adhere to the articles of the Algerian family code while selecting social values. For example, polygamy is mentioned in the Algerian family code, "a man is allowed to marry more than one spouse if the reason is justified" (Art1, Family code, 2005). Another interpretation could also be related to the religious state of the country (Islamic faith) and its consideration while designing any of the MBE1 textbook content. Maria has also engaged in a negotiation of the "fear of acculturation" and localising the content of the MBE1 textbook by mentioning what is banned and allowed in the Algerian politics by discursively using the word 'banned' for the homosexual marriage in Algeria's legal values. The rhetorical question of Rachid may also denotes the decisions of the textbook writers are tightly influenced by the nexus made between national educational policy documents and Algerian politics. That is, there is a political power exercised over the publishing of the MBE1 that the textbook writers should consider while designing the content of the textbook. This political power aims primarily to promote the national Algerian identity and follow the remit of dealing with colonial legacies. Furthermore, the two textbook writers also legitimised a certain freedom of content selection with their discursive use of the pronoun "I" and the action verb "responsible" to define their independent role in the process of the textbook production. Therefore, it can be claimed that the discourses of Algerian school textbook (MBE1) are framed and designed according to the politically permitted national values as translated in the different policy documents and national legislative documents and further negotiated by the textbook producers in their production meetings.

From the following claims of the two textbook writers, it can be concluded that the MBE1 textbook is subject to the Algerian National Ministry of Education approval which in turn indicate the gatekeeping monitoring process that the government exercised over the publishers and the textbook writers.

Extract 6. 2

Maria: "Yes, Enag, is a government publishing house (.) it monitors the production of any national school documents [..]" (Maria 1st Interview)

Rachid: "[..] the publishers always observe our meetings and also participate in agreeing or disagreeing about a selected content [..]" (Rachid 1st Interview)

The MBE1 textbook examined in this study is published in the Enag publishing house which is purely government led company. Enag's affiliation to the government makes it restricted and jailed to include only discourses that align with the government ideology. The authority of the

Algerian government over the discourse of any textbook makes the textbook writers under the obligation to align with their policy otherwise their proposed manuscript will not be neither approved nor published (as discussed further in section 6.3.3). Such entangled production practices make the textbook writers' agency less powerful to freely choose and critically decide what is appropriate to include for the targeted learners' socio-pedagogical development. This action does not only lead the textbook writers to maintain gender stereotypes but also to (re)produce poor quality textbook. For example, because the textbook writers were obliged to adhere to the government hegemonic ideology, they represented a very limited types of jobs in which learners would lose the opportunity to learn other names of jobs that are not falling under the patriarchal culture.

Because both the textbook writers appointed to the requirement of checking official documents while designing the MBE1, the researcher had a critical look on the documents and tried to find out the key guiding principles for publishing the local Algerian textbook and examine those related specifically to national gender values.

In the policy documents, there seem to be less reference on how to approach gender in the school textbooks. For example, In the article 05 quoted in the Algerian school orientation law (2008, p. 38) states:

> In the socializing mission of Algerian schools, students must develop a sense of national identity through teaching them the values of citizenship and making them acquire the principles of justice, equity, equality of citizens in rights and duties, tolerance, respect for others and solidarity between citizens (original in French language, my translation)

(Algeria School Orientation Law, 2008, Art, 05)

The interdiscursive link of this document with the finding from the MBE1 textbook analysis shows that students are socialised through the principles of gender stereotyping which contradict with the literal words of 'social justice' mentioned in the official document. As the following extracts show, the only reference to gender equality was related to the equal access of boys and girls for the right of compulsory and free education. However, the equality in social rights and values of men and women were mentioned in a tokenism manner. It seems that policy documents have only targeted the issue of gender by allowing all children to access education. This might have affected the textbook writers' decisions to represent equal number of men and women while kept the heteronormative values in the school textbooks. This might lead to females' stigmatization and marginalization and men's hegemony and power. As Asadullah et el. (2019) point that the children's equal access to education will not help in eradicating the issue of gender stereotypes if learners are still socialised through gender stereotyped school materials.

Art. 12. L'enseignement est obligatoire pour toutes les filles et tous les garçons ,gés de 6 ans à 16 ans révolus. Toutefois, la durée de la scolarité obligatoire peut être prolongée de deux (2) années, en tant que de besoin, en faveur d'élèves handicapés.

Education is compulsory and free for all girls and boys aged between 6 to 16 years old. The schooling

duration can be increased by two years, in favour of learners with disabilities, if needed.

(The Law of Orientation Art, No. 12, 2008)

In the Algerian constitution article 65, the pro-president has officially proclaimed his position towards the empowerment of Algerian women on empowering and ensuring equal gender access to public spaces:

Artc 65 constitution: L'Etat veille à la neutralité des institutions éducatives et à la préservation de leur vocation pédagogique et scientifique en vue de les protéger de toute influence politique ou idéologique.

Art. 68. — L'Etat œuvre à promouvoir la parité entre les hommes et les femmes sur le marché de l'emploi. L'Etat encourage la promotion de la femme aux responsabilités dans les institutions et administrations publiques ainsi qu'au niveau des entreprises.

Artc 65 constitution: The State ensures the neutrality of educational institutions and the preservation of their educational and scientific vocation in order to protect them from any political or ideological influence.

Art. 68. — The State works to promote parity between men and women in the labor market. The State encourages the promotion of women to responsibilities in public institutions and administrations as well as at the level of enterprises

(Algerian Constitution, 30th December 2020)

Although the Algerian government (under the pro-resident Bouteflika) incorporated the objective of gender equality in the constitution, there was less if no effort invested in incorporating it in official school documents such as the MBE1 textbook examined in this study. The main reason for such contradiction may be the continuous struggle between the two political leading groups (progressive and conservatives) whose aim is to promote national identity and cultures through educational documents (see context chapter). Since early 1980s, Algeria started to develop a national publishing industry which serve to deal with colonial legacies, localise and produce texts that are more culturally relevant to the Algerian Learners (Mize, 1978; Hayane, 1989; Bouherar &

Ghafsi, 2021). To support, in the Algerian National Middle school curriculum (2016), the teaching of English in the first-year level is designed around the following aim:

To give every learner the opportunity to have access to science, technology and world culture while avoiding the dangers of acculturation.

(National Middle School Curriculum, 2016, p. 90)

The quote above illustrates the fear from the 'acculturation' that the policy makers warned while teaching English. This may denote that that the gender stereotypical discourse found in the analysed English language textbook is selected ideologically in a way to reflect the Algerian gender identities that learners are expected to ensue as locals. It may also mean that reflecting gender equality may be leading learners to the danger of acculturation and risking their local identities. This means that the principal aim of teaching English language is to take Algeria to the global market but at the same time expecting the learners to preserve their local identities and culture while learning the English language. Pavlenko (2003, p. 314) argues that nationalism is the highly promoted discourse in foreign language education through which language instructions was linked with a particular image of the nation's identity during the critical years of nation building. One of the possible reasons for such approach to English language learning with a fear from acculturation goes back to the French influence on the Algerian society and lifestyle. During the 132 of French colonialism, Algerian society and education was French-oriented in which France utilised assimilation policy, promoting secular education, lifestyle and banned the teaching of national cultures, languages (Arabic mostly), religion, and history (Masoud, Reynolds and Brownlee, 2015). As a result, Algeria used school and policy documents as a top-down approach to reconstruct the nation from all the colonial legacy and carefully conceptualise gender values from a nationalist approach. This is for an aim to avoid anything that can make learners detach from their own culture, religious orientation and traditions. This can – to some extent – explain the extensive reference to the traditional represented roles associated to men and women in the MBE1 textbook that are considered a form of "authentic" gender identities before the arrival of French colony (see context chapter for more details). Therefore, English language education is ideologically used to preserve and promote the national identity and the gender discourse in the MBE1 textbook was constructed following the politically accepted cultural values while any other "western" gender values were excluded. Like other North-African contexts (Foulds, 2013), Algeria seems to continue localising their publishing industries to deal with colonial legacies and to construct an independent nation through adopting a more nationalist approach to gender and cultural representations in foreign language textbooks. This argument will further be explained in the following two sub-sections. The textbook writers engage in justifying the specific gender

stereotypes represented in the textbook through explicitly referring to socio-cultural and pedagogical factors that might influence the young learners' national identity construction.

6.3 Perpetuating gender stereotypes as manifestation of social realities

The analysis of the interviews revealed that the textbook writers are fully aware of the gender stereotypes represented in the MBE1. They argued that the gender stereotypes are represented as manifestation of social realities existing in the Algerian context. According to the participants, these social realities were informed by social, historical, cultural, and economic or publishing factors which influenced the textbook writers' decision making and contributed to the representation of gender stereotypes in the MBE1. However, as discussed above, the MBE1 is subject of approval by the Algerian Ministry of National Education, and it was published in the Enag-government led publishing house. The interviewed textbook writers have obscured the political and institutional factors through employing different argumentative strategies and stated other explicit justifiable options for the legitimacy of gender stereotypes constructed in the MBE1. This is also identified from the contradictory claims of the textbook writers and their linguistic choices under which the political factors were implicitly stated. The different argumentative strategies, linguistic choices alongside their connotative and ideological meanings as employed by the textbook writers will be examined in the following three sub-sections.

6.3.1 Gender occupational roles

In the interview protocol shared with the textbook writers, the following figure was used to exemplify all the gender stereotypes related to the occupational roles constructed in the MBE1 (see the previous chapter for a detailed critical analysis of these representations):
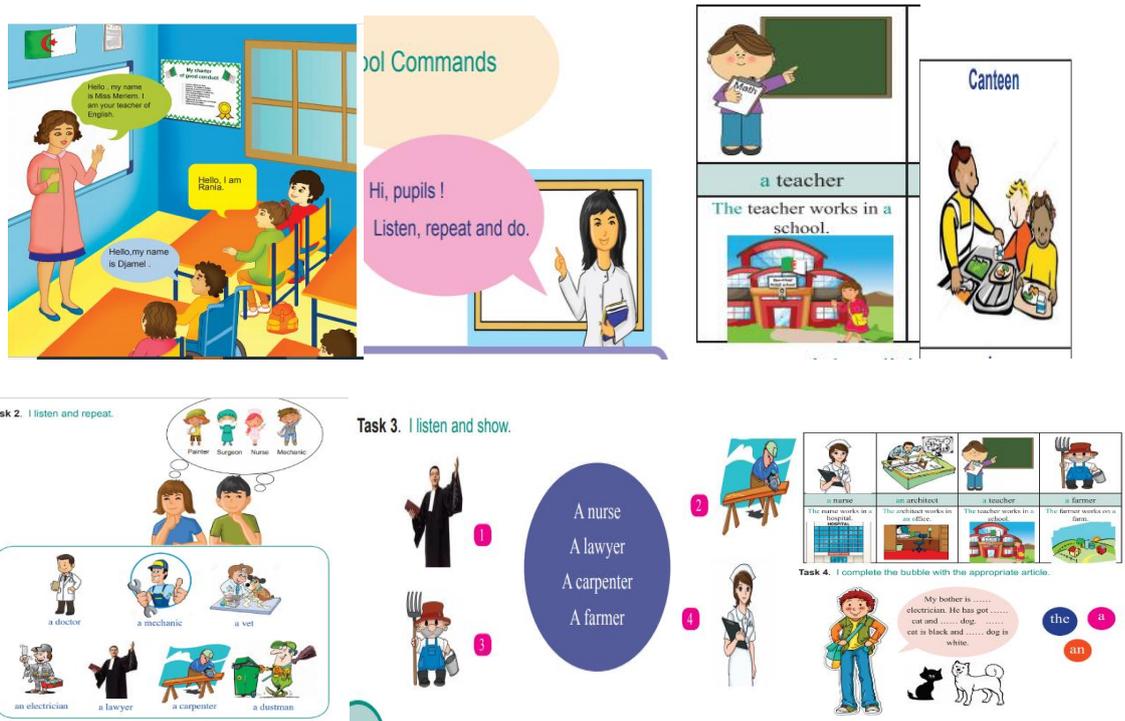
Figure 21: The identified gender stereotypes related to occupational roles constructed in the

MBE1

The textbook writers were then asked to justify the above stereotypical representations, using the reflective question: why have you decided to represent females working as teachers, food suppliers and nurses while males working as architects, mechanics, electricians, carpenters, doctors as shown in the figure above?

In response to this question, the two interviewed textbook writers showed their awareness of the gendered division of occupational roles represented in the MBE1 and claimed that they were represented as a manifestation of social realities existing in the Algerian culture and society while hiding the responsibility from any political and institutional sources. Different topoi and fallacy devices were employed to construct this argument.

For example, as the following extract 6.3 reveals, Maria and Rachid used topoi of numbers and reality accompanied with a fallacy of uncertain statistical evidence as the first argumentative strategies to justify the predicative attribution of 'teaching' as a profession to only females as one social group in the MBE1.

Extract 6.3

Maria: "(L1) This is just **a reflection of reality** (.) If you go to Algerian schools, you **will find the majority of teachers are females** (.) There are also **approximately 85% female teachers working in different school levels** […]" (Maria 2nd Interview)

Rachid: "(L1) In the English language department where I am teaching (Eastern Algerian university), you can find **98% are female teachers** (.) It is quite **common for females to work as teachers** [..]" (Rachid 2nd interview).

In the above quotes, Maria and Rachid employed the topos of number to state that social conventions are responsible for the represented gender occupational stereotypes in the MBE1. This topos can be rephrased into a conditional claim: if the number of females working as teachers are higher than males in the broad society, then females only should be performed doing this social action in the textbook. The textbook writers seem to link this argument with a conclusion that social realities defined their selection of 'teaching' as a female-dominated profession in the MBE1. Moreover, both Maria and Rachid provided different statistics about the numbers of women working as teachers, 85% and 98%, respectively. The statistics provided are approximate to the ones reported in official sources. For example, the Algerian national office of statistics (2020) reports that 75% of Algerian women are teachers while 25% are male teachers in the different Algerian school levels. This denotes the textbook writer' discursive reasonable guess strategy used to support their argument. Additionally, the topos of reality is noted linguistically in the writers' choice of certain phrases such as 'reflection of reality', 'common for females', see extract 6.3 above. Therefore, the textbook writers attempted to persuade the audience that only existing social realities led them to represent gender stereotypes in the textbook. They built their reasoning by employing the topoi of numbers, and reality.

Nevertheless, although the official statistics still evidences the high rate of women working as teachers in Algeria, this does not necessarily mean that the textbook writers should reflect it as the only version of social reality in the textbook. If there were no other powerful factors such as political and institutional which influenced their agency to mask other progressive realities and the fact that some Algerian men also work as teachers. Hence, it can be argued that representing only women working in the domain of teaching in the MBE1 textbook is not only caused by society and culture but also other political and institutional factors. I am not claiming that the textbook writers' views are fallacious, but rather stating that they are reproducing rather than questioning gender inequality existing in the larger society. They are also exercising the role of maintaining status quo while negotiating the gender stereotypes represented in the MBE1 and associating them merely to a reflection of social realities. As Ott (2015) claims, the role of textbook writers is not to reproduce but to challenge and negotiate the social injustice in a more transformative manner.

As shown in the above extract 6.3, the two textbook writers provided the ideological correlation between the social realities and the maintained gender occupational stereotypes constructed in the MBE1 textbook. However, they excluded the reasons upon which the high rate of female

teachers was based on. Accordingly, even though the textbook writers were asked to justify the statistic provided, they just repeated the conditional phrases 'because of culture, society, and traditions' as main factors. For example, as will be shown in the following extract 6.4, Rachid narrated an anecdote using the metaphorical style 'bags' job' to evidence that traditions on which they based their claims and define the unbreakable convention of attributing teaching to only females/women as one homogeneous group in the Algerian context.

Extract 6.4

Rachid: "[..] For example, one **day I was sitting in the café and met an old man** (.) This old man asked me what are you working? I told him a teacher (.) **he directly laughed, and he said this is bag's job** (.) He means a job for females (.) So, in the textbook we reflected the reality as it is known from traditional time (.)" (Rachid 2nd Interview)

In his claim, Rachid employed the topoi of history that can be phrased with the conjunctional phrase "because history referred by the social actor old man explains that teaching is a female-dominated job, men should be omitted from performing such a social role". Rachid also explained his role in adhering to social conventions and his inability to break the social 'taboo' behind representing men performing the socially sanctioned women-kind of jobs such as teaching even though he is himself a lecturer at an Algerian university. This in turn related to the fallacy of appealing to anonymous social actor in which social actors were referred with vague terms to obscure and omit the agency, which in turn removes responsibility of any other potential side such as government and other institutional factors. This is noted in the two last sentences where a laughter associated with the anonymous social actor 'an old man', without providing further clarifications. This act of appealing to anonymous authority fallacy "endows social actors with a kind of impersonal authority, a sense of unseen, yet powerfully felt coercive force" (Van Leeuwen, 2008, p.40). Therefore, this may indicate that the textbook writers were defining their writing roles as selecting traditional versions of reality as legitimate to be represented in the textbook. These traditional realities were imposed upon them by an anonymous force in this case the government and the publishing company that wish to pass patriarchal discourse from generation to another.

The following extract illustrates another similar example in which the textbook writers employed the topos of reality and the topos of numbers with the fallacy of manipulated 'truth' and statistics to justify the mere predicative attribution of women to 'nurse' while excluding men from performing that social role as represented in the MBE1:

Extract 6.5

Maria: "(L3) It is **very logical to select these jobs** in the Algerian textbook (.) When we go to schools, we find majority of teachers are females [..] When we go to (Algerian) hospitals, **we find majority of nurses are females** (.) Statistically, there are **nearly 90% of women who work as nurse** [..]" (Maria 2nd Interview)
Rachid: "[..] we are **just reflecting the reality** (.) Because **most females** work as **nurses in most of the Algerian hospitals** (.) For example, when I **taught English in the nurse department (in one Algerian university), among 100 students, 10 students only are males** (.) So you can imagine that most nurses in Algeria are females [...]"
(Rachid 2nd Interview)

In the above extract 6.5, Maria and Rachid continue to foreground the social realities existing in the Algerian context as the sole factor for representing gender occupational stereotypes in the MBE1 textbook. This can be observed in their repetitive use of the adverbs 'very' and 'just' followed with the words 'logical' and 'reality' as if what is represented in the textbook is the agreed upon truth by all Algerians. Such choice of words is related to the topos of reality that is discursively employed to show that there is a strong connection between the gender occupation stereotypes represented in the textbook with the social realities and conventions existing in the Algerian context. The justification of such an idea may be identified through Maria's and Rachid's usage of reasonably guessed statistics. This topos of numbers is another argumentative strategy employed to claim that if there is high number of women/females working as nurse in the broad society, then this justifies the exclusion of males/men from performing such profession. Maria claimed 90% of women working as nurse in all Algerian hospitals while Rachid provided a specific instance of one nurse department in one Algerian university where 10% are only male students. According to the Algerian national office of statistics (2020), there are 85 % of women working as nurse while only 15% of them are men. This implies that the textbook writers suggested reasonably logical statistics to claim that social realities as the only persuasive and justified argument. Furthermore, when the textbook writers asked to justify their statistics and what caused such increased rates of women working in the domain of nurse, both referred to the obscure phrase 'social reality'. Therefore, the textbook writers have discursively employed topos of reality and numbers to explicitly expose the warrant of social conventions as the sole culprit responsible for representing nurse as a female-sanctioned job.

In addition, as will be further illustrated in the following example, the textbook writers justified the mere representation of women as serving food in the school canteen in the MBE1 by employing the premise of common sense and the topoi of reality and culture.

Extract 6.6

Maria: "[..] Have you ever seen **an Algerian man cooking at home?** ** This is a job of women (.) **Men are working outside** and get **served food at home** @ (.) This is common in our culture since older generations (.) we cannot reflect something that is not core to our Algerian culture." (Marid 2nd interview)

Rachid: "**For cooking** is the same thing as teaching (.) **if you visit most of the Algerian families, you will find mothers, sisters and grandmothers are cooking** (.) This is our culture from traditional time (.) So, we can only reflect that culture in the textbook [..]" (Rachid 2nd interview)

The above extract 6.6 suggests that culture and social conventions are the two main factors responsible for ascribing cooking for only females/women in the Algerian society in general and thus, representing it as a legitimate reality in the MBE1 textbook. First, Rachid and Maria opted for the topos of reality to persuade the audience that 'cooking' is a speciality of women in Algeria, and it is rarely or even impossible to find any Algerian man is doing this social role either as a job or as a domestic role. The topos of culture is further employed as a second argumentative strategy by explaining that the culture of cooking as women-dominated culture remain *fixed reality* over generation in Algeria. This may be inferred by their linguistic choice of 'old generation' and 'traditional time' associated with women as *monopolising* the culture of cooking and the strong claim made by Maria that 'men work outside and get the food served at home' which denote the stereotypical ideology of 'men as breadwinners.' The linguistic choices of Maria "we cannot reflect something that is not core to our Algerian culture' and Rachid's statement 'we can only reflect this traditional culture' may imply that the textbook writers have passive agencies or less power in breaking the cultural shell or gender conventions due to other unrevealed political factors. As discussed in the context chapter 2, politics, culture, and social conventions are all interrelated and central in constructing and maintaining gender differences and hierarchies exiting in the Algerian society. However, the textbook writers emphasised only cultural and social factors although currently in Algeria cooking, for example, is no longer women's monopoly. It is observed that most of professional cuisine chefs in Algeria are men. There are also many Algerian TV shows organised for both Algerian men and women to illustrate their cooking skills for the public such as Samira TV. Many Algerians regardless of their gender also opened YouTube channels for demonstrating how they cook such as Hicham cook, Oum-Walid and many others.

The ideology that society, culture, and traditions are the main and sole culprits in the gendered division of occupation roles represented in the MBE1 textbook is further reinforced through the topoi of reality, geography, culture, and appeal to gender differentiation.

Extract 6.7

Maria: "Most of architects are males (.) the same for mechanic (.) **Have you ever seen a female work as a mechanic in this large populous North African country?** ** No, even if you find some, it is just an exception (.) the same applies for electricians, lawyers, carpenters (.) Our role is only to reflect these social realities." (Maria 2nd interview)

Rachid: "The majority of the architects in Algeria are males [..] **Have you ever seen any Algerian female work as a carpenter? Personally, I have never seen one in our culture**, at last where I live (.) A carpenter is a man's job, you know? The same for the other jobs lawyers, electricians and mechanics (.) we can only reflect these different jobs in the textbook [..]" (Rachid 2nd interview)

As the above extract suggest, Maria and Rachid used the topos of appealing to gender differentiation to justify that the Algerian men and women are comparatively different and consequently work in different professions. Under this gender differentiation strategy, the topoi of reality and culture were employed strategically to argue that the differences between accepted or unaccepted jobs for men and women are conventional and socially constructed. These gender differences in the workplace are being highlighted as the only version of reality that should be constructed in the school textbook. They in turn employed generalisation strategy with some cautious language to depict that all women are fit to certain nurturing roles while all men monopolise most of the other types of jobs. This homogeneity strategy is linguistically constructed by linking their arguments to personal experiences and using the rhetorical questions that can be reconstructed with the conditional phrase "if there are only more males/men working in certain kind of jobs, then women/females need to be excluded from it". Such linguistic choices are related to the ideology of hegemony (Fairclough, 1989, see chapter 3) that the textbook writers try to appeal their audience to accept by hiding it under the social realities as being the primary explicit cause for the legitimate representation of gendered division of occupational roles in the MBE1. This is also evident in their argumentative claims which comprise fallacious generalisations expressed linguistically with the vague words such as: "majority" "personally never seen one". Even if they did not provide any evidence that all the women are not well qualified to work as electricians and mechanics, the generalisation strategy here depicts all women to be unfit and ignores the one who can do other jobs because they do not serve the ideological agenda, they had in mind during their writing practices of the MBE1. For example, Maria used the topos of geography and origin of the country to justify that there is one collectivist reality about who is doing what in the Algerian context as shown in her claim "Have you ever seen a female work as a mechanic in this large populous North African country?" Her claim is based on the hasty- generalisation fallacy as if there exists no female working as a mechanic in the whole country without providing strong and solid evidence. Although society and culture are, indeed, valid reasons that I believe play a strong role in creating and perpetuating the gender conventions, these factors do not explain the reasons for excluding the representation of women working in other progressive roles that existed long before the production of the MBE1.

Additionally, in the above extract 6.7., both Maria and Rachid described their roles as reflecting social realities using the topos of reality which in turn suggest their adherence to the status quo and inability of deciding upon the appropriate gender discourse to be represented in the MBE1

textbook. This may be indicated in the two last sentences of their claims: "our role is only to reflect these social realities" and "therefore, we can only reflect these different jobs in the textbook". These linguistic choices may imply that there are other political factors influencing the textbook writers' decisions and delimiting their roles to choose only hegemonic division of jobs as legitimate to be represented in the MBE1.This is related to Sunderland's (2015) point in describing the role of textbook writers as social agents selecting "among the possible pool" what type of jobs to represent male and female doing in the school textbook (p.20). In the present study, this act of 'choosing among a pool' indicate the ideologically selected choices that the textbook writers were advised to follow by a powerful agency which is made anonymous for the audience. Therefore, the two textbook writers construct their claims by foregrounding culture and society as the main causes while avoiding the direct disclosure of other political and institutional factors.

Finally, the previous idea is further clarified in the following extract that shows how the textbook writers strategically answered the question: Do you think these divisions of jobs still exist currently in the society, that only men work as electricians and women as teachers, for example? Although there were many changes in gender practices occurred in the Algerian society long years before the period of producing the MBE1 in 2015 (see context chapter), Maria and Rachid seem to deliberately use the 'patriarchal culture' as an explicit excuse to hide the responsibility of the government.

Extract 6.8

> **Rachid:** "[..] (L1) Gender roles are not the same as **the one existing in 2015** when the textbook produced (L2) At that time, you do not forget that we were a patriarchal society (.) But now, women have **more chances to work anywhere**, anywhere as men do [..] (Rachid 2nd interview).
>
> **Maria:** "(L1) Gender roles are not like they **were previously** in my generation or even when we go back in time by only two or three years. (L3) For example, when the English language textbook was produced **in 2015, the gender equality was not yet accepted** by the Algerian families (L1) At that time, there were certain **jobs assigned mainly** for females and others for males (L2) **Now, there are almost equal occupation roles for both** men and women [..]" (Maria 2nd interview).

As the above extract 6.8. reveals, Rachid and Maria have employed the topoi of culture to construct the fallacious conclusion about a sudden change in gender practices from 2015 to 2020 (the year when they have been interviewed for this study). Indeed, they seem to argue that 'the patriarchal culture and traditions' dominated the Algerian society during the period of producing the MBE1 as a principal cause for constructing women in nurturing roles while men-monopolised different jobs. This can linguistically be evident in their choice of words such as 'it was not like 2015' 'Algeria was a patriarchal culture at that time', 'gender equality was not yet accepted by Algerian families'. This can be paraphrased with the conditional: "if patriarchy was an entrenched culture in Algeria during the production process of the textbook, then gender stereotypes are

social realities that should be represented". However, it is worth noting that by 2015, many Algerian women have been already appointed as judges, deputies, army generals and Ministers such as the pro-minister of National Education Noria Benghabrit (Tripp, 2016; Tripp, 2019). The fact that the textbook writers deliberately chose to exclude such social realities in the textbook indicate their low agency by conforming to the unrevealed political agenda. This may be evident in their construction of a fallacious comparison between the social realities existing in 2015 with what they described as coming to existence only in 2020. Such contestation between what the textbook writers claim as existing realities and what existed during the period of the MBE1 production implies the deliberate strategy they have used to hide the responsibility of other political and institutional factors.

Rachid and Maria have not only constructed a fallacious comparison, but they have also provided other causes for the change in gender ideology in the Algerian context.

Extract 6.9

Rachid: "[..] In recent years, the Algerian society have **changed its cultural and gender parameters** due to globalisation and the society openness to other cultures through social media (.) although Algerian **women now can work anywhere but the textbook was published in 2015** [..]" (Rachid 2nd interview)

Maria: "[..] Especially during this global pandemic, **women can now work as taxi driver and even deliverers to any place**, no matter how far from their living place (.) In the past, it was **only men who can work as taxi drivers and home deliverers** of food, home furniture (.) You see how this epidemic caused such unexpected changes in the distribution of jobs between Algerian men and women (.) **If the textbook was produced now, we would have reflected such current social realties** [..]" (Maria 2nd interview)

As the above extract indicates, Rachid and Maria employed the topos that accept as a cause something that is not a cause to further elaborate and strengthen their argument. This can be paraphrased with the conjunctions "because of the unexpected pandemic and the Algerian access to technology, men and women have gained equal workforce access." The logic side of their argument align with what Barry and Dandachli (2020) reported that COVID-19 affected the employment landscape in Algeria and opened many job opportunities for Algerian men and women to work from home and run their own businesses. Although pandemic and access to technology may, indeed, be valid reasons for changes in the societal structures and labour division in Algeria, Rachid and Maria have used them as a manipulation strategy to hide the government responsibility and other political factors.

As discussed in the context chapter, the Algerian government have recently changed its ideology from maintaining gender stereotypes to peripheral or rhetorical support of gender equality to serve their political agenda. Such a shift of the government ideology led to the changes in the

distribution of work access among men and women in the Algerian society. The textbook writers employed the topos of reality to argue that if they have a chance to produce the textbook in 2020 (the year of the interview), they would have considered representing the social changes happened in the society. Such an argumentative strategy may imply that the textbook writers are controlled by the government ideology, and they can only write a textbook that adheres to and serves the government standards by following all its shifting routes. This point can be related to Apple's (1986) argument that school textbooks are often politically manipulated to define "what is elite and legitimate culture to pass on" (Apple 1986, p. 81). The interviewed textbook writers seem to define their roles as passive capable of passing and reinforcing the *fixed* 'official knowledge' that 'elders' or government wish to pass across generations. The textbook writers demonstrated their roles as submissive to the government policy probably to get their proposed manuscript approved by the government-publishing company and adopted by the government Ministry of Education.

In short, the textbook writers have discursively and explicitly argued that gender occupational stereotypes represented in the MBE1 are manifestation of social realities and cultural conventions while hiding the responsibility of the government and other political factors. This can be evident in their consistent use of different argumentative topos and fallacy devices.

6.3.2   Gender social behavioural characteristics

The previous section examined the different argumentative strategies that the two interviewed textbook writers employed to persuasively justify the legitimate reasons for constructing gender occupational stereotypes in the MBE1 textbook. Their explicit claims were related to the reflection of social realities as existing in the Algerian culture with an implicit ideology for hiding any other responsible political factors. This section will further discuss how the textbook writers employed the ideology of reflecting social realities as a principal cause for attributing different behaviours and personality traits to male and female as social actors in the MBE1. In the interview protocol shared with the textbook writers, the following figure was shown to illustrate the identified gender stereotypes related to personality traits and behaviours in the school context as represented in the MBE1. (See the previous chapter for a detailed critical analysis of the visuals in the figure below):

Figure 22: The identified gender stereotypes about social behavioural characteristic represented in the MBE1

In response to the reflective question why attributing different behaviours and personality traits to boys and girls as social actors in the MBE1, Maria and Rachid argued that such different attributions reflected social realities existing in most Algerian schools. As indicated in the following extract, the textbook writers employed the topoi of reality and appealing to gender differences which comprises the fallacy of generalisation to construct their argument.

Extract 6.10

Rachid: "[..] (L1) According to **my teaching experience**, girls like to learn and study so hard, but boys **dislike participating during the lesson** (.) Also, boys are **so naughty** compared to girls who are so **polite and shy** in the classroom. Girls also like to study compared to the lazy boys (.) Therefore, we reflected what is common in the Algerian classrooms [..]" (Rachid 2nd interview)

Maria: [...] (L1) As **inspector** who visited many Algerian classrooms, I observed that **boys are very disruptive** @@@ This is a reality unfortunately (.) Boy **students like to seat in the school yard** even though the bel rings (.) Girls, however, **like to enter to the class early** (.) **This a social reality in most of the Algerian classrooms** [..]" (Maria 2nd interview)

The above extract 6.10 indicates that Maria and Rachid rely on their personal experiences to draw a conclusion about the observed differences in boys' and girls' behaviours. These claims are related to the topos of appealing to gender differentiation in which girls were associated with 'shy, calm, like studying' as being conforming to classroom conventions and consequently represent them as subordinate social actors in the society. Such linguistic choices are used to explicitly drive the attention of the audience towards the premise of assumed common knowledge and the ideology of hegemony where the differences between men and women behaviours is 'natural' and cannot be 'negotiated'. Furthermore, Maria and Rachid justified that these gender conventions or differences are a result of social realities observed in the Algerian classrooms. This is related to the topos of reality that the textbook writers used strategically to

argue that the gender stereotypes represented in the MBE1 are mainly the reflection of social realities while hiding the fact that there are other responsible factors.

This ideology is further reinforced in the following extract in which Maria and Rachid are not only drawing generalisations about the Algerian context but also extend to worldwide settings to make their claims more solid. The argumentation strategy applied here is secundum quid fallacy (hasty-generalisations fallacy) where the generalisation about boys as being disruptive and girls as being shy and calm in the classroom is made based on their general observations. Although their personal experiences might be valid, they did not provide other credible and scientific sources through which they built their general claims except the vague term 'previous readings'.

Extract 6.11

Maria: "[..] **This is a reality not only in Algerian classrooms, but it is a worldwide issue everywhere** in France, German, Poland (.) For example, when I went to study CELTA in the UK, I met German, USA, Polish, French, American male students (.) Most of the time **naughty students are males** in the classroom (L1) Therefore, we reflect it as **a reality i**n the textbook [..]" (Maria 2nd Interview)

Rachid: [..] In my previous readings about classroom dynamics in different contexts, boys' naughtiness is a very common issue **not only in Algeria but even in other contexts** (.) So, you see how this is **just a reality** in a form of textbook visuals [..]" (Rachid 2nd interview)

This generalisation strategy is used to strengthen its effect on the audience through explicit comparison of the boy's conventional behaviours in the Algerian classrooms with those of industrial countries by providing the examples from Europe, United Kingdom, and the United States. Such an appeal to gender differentiation implies that the roles of the textbook writers is to obey the hegemonic ideology and ignore any other possible versions of reality. Under the hasty-generalisation fallacy, they used the topos of reality that can be paraphrased in the following conjunction "because boys' disruptive behaviours in the classroom is a worldwide issue, then this is a reality that need to be represented in the MBE1". Such argumentative strategy implies the premise that the textbook writers use to explicitly attribute the gender stereotypes represented in the MBE1 to only socio-cultural factors. Therefore, the consistent use of hasty-generalisation fallacies coupled with using tops of reality indicate the argumentative strategies that the textbook writers have powerfully employed to escape from revealing other factors alongside the sociocultural reasons. Such an idea is further clarified in the following claim from Maria that she provided after justifying the representation of boys as troublemakers in the MBE1:

Extract 6.12

Maria: "[..] In our society, generally girls **need to be shy and calm** but to be honest with you, nowadays things are changing **even girls are becoming naughty,** but **we are just hiding this** [..]" (Maria 2nd interview)

In the above claim 6.12, Maria contradicts herself with the claim she provided previously in the extract 7.9 above where she attributed 'naughtiness' to only boys. This is evident in her saying that '*nowadays even girls are becoming naughty'* which indicate the existence of other social realities rather than the social conventions represented in the MBE1. Such contradiction uncovers other factors that Maria tries to hide while manipulating social realities. Her use of the verbs 'need and hide' reflects that the action performed is an enforced rather than just desirable. Such linguistic choices infers that the mere representation of boys as naughty in the MBE1 is not only a reflection of social realities but also carefully structured to serve the uncovered political ideology. Maria further revealed that their role as textbook writers by using the collectivist pronoun 'we' is to hide the undesired social realities and maintain only the social conventions. This demonstrates the power hierarchies exercised between the policy makers in power and the textbook writers who are just used as 'writers' of a dictated political policy provided in a form of publishing guidelines. The following extract will further emphasise such an idea, when I asked Maria why hiding the fact that there are girls who are becoming naughty in the classroom, she hesitantly claimed that Algerian parents will not accept that their children will be exposed to a textbook which divert from their social expectations.

Extract 6.13

Maria: "[..]You know (.) because Algerian **families expect girls to be shy** and **we cannot show them otherwise in the textbook** that will be addressed to their children [..]" (Marid 2nd interview)

This deliberate argumentative strategy implies that the textbook writers are not responsible in making decisions about what they believe as social realities that should be included in the MBE1 textbook. This may be evident in her linguistic choices of 'families expect girls to be shy' and 'we cannot show the girls otherwise'. The repetitive use of 'families' through her accounts may also imply the political bodies that play paternalist roles in taking official decisions of what is deemed as legitimate gender representations to disseminate through the MBE1 school discourse. Therefore, such an argumentative strategy was employed to powerfully direct the audience towards the ideology she is trying to construct by using family and society as the scapegoat under which the real reasons hide, in addition to hiding responsibility by any other possible sides such as the political institutions. The findings also suggest that the textbook writers are constrained to follow the hegemonic ideology while avoiding any other counter-hegemonic discourses during their writing practices of the MBE1.

6.3.3   Gender social activities

The previous section discussed the argumentative strategies Maria and Rachid have employed to justify the gender stereotypes related to personality traits and behaviours as represented in the MBE1. This section examines the different argumentative strategies they have employed to justify the stereotypical gendered division of sport and leisure activities as represented in the MBE1 textbook. To do so, the identified gender stereotypes related to social activities were categorised under the following figure to contextualise their claims (see previous chapter for a critical analysis of the visuals):

Figure 23: The identified gender stereotypes about social activities represented in the MBE1

Maria and Rachid were asked to reflect on the figure above and answer the question why are male characters being represented doing sport (football, swimming basketball) while female characters were represented only as florist and diligent students? In response to this question, they initially claimed that the representations in the figure above were intentionally selected to fit with what they described as real interests of boy and girl learners that they considered as being separate and dichotomous social groups. They employed the topoi of reality and gender differentiation as two argumentative strategies to construct this argument. For example, the following extract illustrates that Maria and Rachid polarised the sport and leisure activities by gender in the MBE1 and attributed such stereotypical divisions to the reflection of social realities.

Extract 6.14

Maria: "(L3) [...] We wanted **to follow the interest of boys and girls** while selecting these visuals (.) As you can see here, we selected sport for boys and flower for girls (.) **Boys are very active in physical activities** such as football, basketball (.) Flowers **are always a sign of love and softness** that women like (.) This is a reality in our Algerian context (.) Have you ever seen a man interested in flowers? For me, I never seen one [..] (L2) For example, my **husband brings flowers to me,** but he is not interested in **taking care** of flowers like I do (.) So, it is just the reality [..]." (Maria 2nd interview)

Rachid: "(L2) Of course, the textbook **needs to show topics of interests** for boys and girls as they are exactly in reality (.) In the first visual, **flowers matched with girls** as they are known as romantic (.) If you want to **impress a lady give her a flower** (.) However, **boys they like playing computer** games, and they love doing sport especially football and basketball [...]" (Rachid 2nd interview)

In the above extract, the topos of reality may be identified through the writers' repeated use of the term 'reality' preceded with the emphasis words 'just and exactly'. Such argumentative strategy enabled the textbook writers to build an argument around accusing society and cultural conventions as prominent factors for representing gender stereotypes in the MBE1. Appeal to gender differentiation is another argumentative strategy used to describe in a polarised manner the social interest of girls and boys. Through this strategy, females are described as emotional and labelled with stereotypical terms such as 'soft', 'flower lovers' and 'care takers' while males associated with the high interest in performing sport and other leisure activities. Maria and Rachid created a firm boundary between the social interests of men/boys and women/girls by stressing on their impossibility of breaking such gender conventions while constructing gender discourse in the textbook. This may linguistically be evident in their choice of verbs 'needs' and 'wanted to follow' while describing the gender differences. Such linguistic choices may indicate that the textbook writers are not only reflecting what they perceived as social realities by choice but as a response to other unrevealed political agendas. This idea is further illustrated in the following extract in which the textbook writers have ideologically *juggled* between different argumentative strategies to conclude the need of reflecting social realities in the textbook.

Extract 6.15

Maria: "(L2) In general, there are what we call **active and passive characters** in the textbook (L3) As an inspector who visited many Algerian classrooms, **active characters are always girls in the classroom** (.) They **like to study** not only English subject but other subjects as well (.) But, **boys are passive participators in the classroom, and they are active in physical activities** such as PE sport subject (.) Therefore, **the textbook is structured around this reality that we cannot change** [..]" (Maria 2nd Interview)

Rachid: "[..] (L1) According to **my teaching experience**, girls like to learn and study so hard, but boys like playing games (.) boys are lazy @ and **dislike** learning (.) They **prefer football** than studying (.) This is a general **reality in Algeria** [..]" (Rachid 2nd interview)

The topos of definition is the first argumentative strategy Maria has used to interpret the meaning of passive and active social actors represented in the textbook as two different and dichotomous social groups. This act of describing social actors as two different groups generate "homogeneity" (Reisigl and Wodak, 2001), which foregrounds the allegedly negative representation of women. Maria and Rachid further classified the passive and active social actors into two different groups, and they stereotypically associated what they described as 'real interests' negatively to one group and positively to the other group. Such deliberate strategy is

related to the topos of generalisation in which their claims about gender divisions or stereotypes were based on one example generalised to all males and females. This is expressed as being the '*whole true*' reality of what they generally and continuously observed as '*girls' monopolised milieu*' compared to '*boys' monopolised milieu*' in the Algerian context. However, Maria stated that "the textbook is structured around this reality that we cannot change". The linguistic choice of "we cannot change" may imply that the represented realities in the textbook were imposed as 'fixed' and 'hegemonic' realities that the writers cannot intervene to change. This generalisation homogeneity strategy may indicate that the textbook writers can only represent what serve the hegemonic ideology imposed on them while ignoring any other versions of reality. As discussed in the context chapter, there were many women athletes, judoka, handball players, basketball player that excelled at the national and the international levels since the 1990s. For example, Salima Souakri who is an Algerian judoka that has been appointed as Minister of national sport in 2020. Hassiba Boulmarka a famous Algerian Olympic athlete since 1990s is another vivid example that Algerian women are also interested in sport. Therefore, although society or sociocultural conventions may, indeed, be considered as valid factors for the continuity of gender stereotypes in the Algerian context and their representation in the textbook, the fact that the textbook writers background any other responsible factors makes their argument tenuous. The findings also suggest that the textbook writers' writing practices are being constrained to represent the hegemonic ideology while avoiding and masking other realities.

Furthermore, the textbook writers have shifted their ideology from a reflection of social reality as a cause to claiming that there was also publishing constraints responsible in unequally representing males and females doing sport activities. In response to the reflective question why they have not represented any visual of a woman or a girl doing sport activities such as basketball, handball, football in the textbook, Maria and Rachid claimed that there were some publishing and printing constraints that refrained them from doing so. To express this argument, the topos that accept as a cause something that is not a cause is employed as an overall argumentative strategy. Such argumentative strategy according to Boukala (2016) allows the speakers to construct fallacious reasonings around peripheral causes of an issue while the actual cause is hidden and obscured for ideological reasons.

Extract 6.16

Rachid: "Well, **I proposed for them** that alongside the image of Marhez (Algerian football player) we put the image of one famous female handball player (.) She is my neighbour and she played against many international teams (.) But, **they refused** because there is a **limited number of images** to be included (.) You know, if the textbook exceeds the allocated number of pages, it will **not be approved** by the publishers [..]" (Rachid 2nd interview)

Maria: "[..]**I am not saying** that women are not doing sport (.) There are many sports club for women in Algeria (.) However, we could not add other images of females doing sport because of **some publishing reasons** (.) We have **a limit of approximately 169 pages,** if we add one image means the textbook **will not be approved** (.) You know that every extra image **take a lot of ink and will cost a lot** to print a textbook full of images that will be **distributed to millions of schools in each of the 48** Algerian provinces [..]" (Maria 2ⁿᵈ interview)

As the above extracts 6.16 shows, Rachid and Maria exposed the publishing constraints which impeded them to construct equal number of male and female images doing sport as being judged expensive for the publishing budget. By them exceeding the length of the manuscript advised by the publisher, their proposed textbook will not neither be 'approved' for publication nor be 'printed' for use in all the Algerian public middle schools. While Rachid employed the *topos of number*, Maria alternated between topos of number and the one of *finance/economy* to construct a solid argument. The topos of numbers is visible in their reference to mathematical terms that can be paraphrased with the conjunction "if 169 is the limited numbers of images in the textbook, then there is no possibility for adding extra images of female doing sport". Maria employed the topos of numbers to support the topos of finance by emphasising the negative economic consequences out of producing a textbook full of images. Nevertheless, this is a fallacious reasoning as in the whole textbook of 169 pages, there should be at least a space for one or two images representing women doing sport. This is an explicit strategy that Rachid and Maria have used to shift their reasoning from merely accusing society to mentioning other 'publishing economic' causes or constraints. In addition to the previous argumentative strategies, the textbook writers employed the fallacy of appealing to an anonymous authority to clearly indicate that the 'intention' of excluding the representation of females 'performing sport' was not by desire but rather enforced on them by impersonal authority. This is evident in their use of unclear and vague linguistic terms 'I', 'we', 'they', 'publishers' which are used as an act of undefining the social actors responsible for the committed action which in turn removes the textbook writers' agency and responsibility. For example, Maria stated that 'I am not telling you that women are not doing sport (.) there are many sports club for women in Algeria [..] but because of some publishing reasons". Similarly, Rachid claimed 'I proposed for them that alongside the image of Marhez (Algerian football player) we put the image of one famous female handball player [..] but they refused". These linguistic choices may infer that there was a political ideology imposed upon the textbook writers and their personal gender beliefs were discarded during their writing of the MBE1 (as discussed in section 6.2. As Goodman (2013) points, Algerian tend to use the pronoun "they", "to describe the regime, or the ruling apparatus in power at a given historical moment" (p. 780). Additionally, Reisigl and Wodak (2001), the exophoric reference related to the pronouns 'I' and 'you' indicate that there are extratextual sources not determined in the actual arguments of the speakers. Therefore, this suggests that the textbook writers intended to exclude the visibility

of women/females in the sport domain not for publishing economic reasons as they explicitly argue but for other unrevealed political and ideological factors. Such ideological factors influence the textbook writers' decision making and delimit their agency in powerfully and freely choosing what they view as possible versions of social realities to be represented in the MBE1 textbook.

In short, this section demonstrated that the textbook writers are fully aware of the different gender stereotypes represented in the MBE1. However, they employed different argumentative strategies to shape the argument that sociocultural and economic publishing factors were the main explicit factors while hiding the responsibility of the government and other institutional factors. The contradictory claims of the textbook writers and their linguistic choices also show that their decisions were politically constrained to follow only the hegemonic gender ideology and represent it in the MBE1 textbook as the only legitimate reality in Algeria.

6.4   Perpetuating gender stereotypes as pedagogical fits for learners

This section will further discuss the different argumentative strategies that the textbook writers employed to explicitly claim that pedagogical aims or factors were among the principal reasons alongside the socio-cultural and economic publishing factors illustrated in the above section. The two interviewed textbook writers were asked why they have selected to represent gender stereotypes in the MBE1 which they described as manifesting social realities. In response to this question, Maria and Rachid claimed that the representation of gender stereotypes is pedagogically useful for the targeted young learners because it meets their cultural expectations, and it will consequently ease their learning of English as a foreign language. This means that the textbook writers were constrained by the consumer market requirement and what they expect to see in the textbook. This consequently led them to maintain gender stereotypes in the MBE1. To construct this claim, they employed the topoi of advantage/usefulness and disadvantage/ uselessness which comprise both logical and fallacious reasonings. According to Reisigl and Wodak (2001, p. 75), the topoi of (dis)advantage/useful (useless) can be paraphrased "by means of the following conditional: if an action under a specific relevant point of view will be useful/useless, then one should perform or ban it". These two topoi are related to other sub-types of topoi that contain both ideological and connotative meanings while the speakers construct them as persuasive arguments for a performed or an unperformed action (Wodak, 2009). As a result, the topoi of advantage and disadvantage with the accompanied reasonings alongside their pedagogical and ideological aims will be examined in the following comprehensive examples obtained from the data.

As will be shown in the following extract 6.17, Maria and Rachid employed the topos of pedagogical advantage or usefulness as a first argumentative strategy to justify the legitimacy of representing gender stereotypes in the MBE1. This argumentative strategy can be paraphrased with the conditional function: if the gender stereotypes reflect learners' social realities and they are useful for their pedagogical achievements, then gender stereotypes should be represented in the MBE1. This argument is constructed by nominating the young learners as targeted social actors who get benefits from the social realities reflected in the textbook.

Extract 6.17

Maria: "[..] Because it is easy for children to **learn new words when they are exposed to images from their daily life** (.) Also, you need to bear in mind that this textbook is used by **first year beginner learners** whose English language **proficiency is very low** (L2) Therefore, we **need to show children the jobs and social activities** that they find males and females are doing in their real life in the textbook (.) Like this, children can easily learn, for example, the names of jobs (.) Because usually **children connect their world images with the selected images in the textbook** [..]" (Maria 2nd interview)

Rachid: "(L2) In the field of child's pedagogy, when **children see real life experiences** in the textbook, they can easily be attracted to learn especially when considering their young age (only 10-12years) [..] When we **take boys to their real world** and **girls to their real world**, they can get **easily motivated and interested** in learning more the English language [..]" (Rachid 2nd interview)

In the above claim, Maria and Rachid strategically provided two supporting reasons to justify why they think reflecting gender stereotypes as social realities in the textbook are useful for the learners.

First, they used the targeted learners' age and low language proficiency as two main factors for building their arguments and reaching their conclusions. Under this topos of advantage, the topos of better option was another argumentative strategy employed in which the two aforementioned factors were used rhetorically as better causes for representing gender stereotypes in the MBE1. This can be rephrased with the conjunction "because learners are young and they have a low English language proficiency, then gender stereotypes as reflecting social realities are considered better options for helping them learn the English as a foreign language". Maria and Rachid seem to argue that because gender stereotypes meet the requirement of learners as the consumers of the MBE1 textbook, hence they maintained them. They also seem to be certain that the teachers will be using these gender stereotyped materials in their classroom practices to facilitate learners' learning.

 Second, in the same extract abovExtract **6.17** extract 6.17, Maria and Rachid further justified their argument through providing the unevidenced corelation made between the gender stereotypes represented in the textbook with the targeted learners' motivation levels and interest to learn English as a foreign language. Such corelation were employed strategically to strengthen the ideology they are trying to construct. This is evident in their linguistic choices surrounding

their constructed argument such as "easily learn," "connect with," "easily motivated" "interested in." Suh referential phrasal verbs may indicate that the textbook writers represented gender stereotypes because this is what their target students (as consumers) expect to see in the textbook and thus facilitate their learning. Therefore, based on the above extracts, it can be argued that the textbook writers seem to state that the targeted market (consumer) requirement is a reason for maintaining gender stereotypes in the MBE1 textbook.

The topos of advantage continued to be employed by the textbook writers while they were directly being asked to justify if there was an intention of reinforcing gender stereotypes related to behaviours and personality traits among the learners using the MBE1. As the following extract demonstrates, Maria and Rachid discursively connected the gender stereotypes related to behaviours and personality traits represented in the MBE1 with the pedagogical benefits for learners.

Extract 6.18

Maria: "[..] No, our intention **is not to reinforce gender stereotypes** on learners (.) However, through these visuals, we aim to teach the boys how to **self-correct their misbehaviours** through **auto-reflecting on** these visuals (visuals in the figure 21 above in 6.3.2). For example, when a boy sees these visuals, he will not feel happy about the fact a boy drawn as making troubles in the classroom (.) So, the learners will **reduce those behaviours** by themselves [..]" (Maria 2nd interview)

Rachid: "[..] we did **not intend to maintain** gender stereotypes as these visuals are not only addressed for boys but for all the students in the classroom (.) It is **an easy way for young learners** to learn the meanings of good and bad commands or behaviours **that all students need to follow or avoid in the classroom** [..]" (Rachid 2nd interview)

Under the topos of advantage, Maria and Rachid used the argumentative strategy of refuting that their intention was not reinforcing gender stereotypes but rather considering the pedagogical benefits of the selected visuals on learners. Furthermore, Maria provided the pedagogical benefits for only boy learners that she described as capable of 'auto-correcting' their classroom misbehaviours through interacting with the stereotypical images of boys as disruptive in the classroom represented in the MBE1. However, this reason is fallacious because not only boy learners will be exposed to such stereotypical images but also girls. This indicate that Maria centres her argument around the ideology of escaping from revealing the other responsible factors through the topos of pedagogical advantage. Similarly, Rachid have drawn a correlation between the visuals and all the children's easy learning of school etiquettes. Such correlation, nevertheless, indicate that the chosen visuals were not merely intended to achieve pedagogical benefits for learners but also to easily transfer their ideological meanings for them. Such an idea is related to the claim of Giaschi (2000, p. 41) that images in foreign language textbooks

"communicate a particular culture and a particular *common sense* about the world" which Pink (2001) further described as "*metaphors* of experience rather than depiction of reality itself" (p. 351, emphasis added). Hence, Maria and Rachid used the topos of advantage to explicitly attribute the gender stereotypes represented in the MBE1 visuals to merely pedagogical factors while hiding their ideological meanings that the political institutions initially intend from them.

As the following extract 6.19 illustrates, this ideology is further reinforced using the topos of disadvantage or uselessness. Maria and Rachid nominated learners as the primary disadvantageous social actors if the social realities represented in the textbook were replaced by what they believe as "imagined, unnatural and progressive" gender representations.

Extract 6.19

Maria: "[..] If we suggest, for example, **females work as electricians** or male as a nurse, it is not a reality for them (.) For example, when they go to hospitals, they will find most of nurse are females, they will **get confused** (.) So, we **do not want to confuse them (young learners)** and make them **think that what they live in reality is not important** (.) We **do not want them to loose motivation** in learning English as the textbook will not reflect their own real life [..]" (Maria 2ⁿᵈ interview)

Rachid: "[..] You know that **children cannot easily learn if the images in the textbook are not related to their real life experiences** (.) For example, **if we tell them a female is a mechanic, football player or a taxi driver** and children do not see such roles in their real life (.) So what will happen, **they will think that this textbook is not authentic and it is not identical to their social life and culture** (.) Their envy to learn will be low and **get easily bored** inside the classroom (.) Basically translate the images in the mind of learners to the textbook content [..] "(Rachid 2ⁿᵈ interview)

Under this topos of disadvantage, the textbook writers employed the topos of consequence while constructing the supporting reasons for not reflecting gender equality in the textbook. This can be paraphrased with the conditional "if learners are exposed to imagined social realities, they will be confused and demotivated to learn". This is evident in their linguistic choices such as learners "get confused/bored" "cannot learn easily" "loose motivation to learn" accompanied with the condition if "the textbook is not authentic/identical to their real-life experiences". Such argumentative strategy indicates that the textbook writers link the disadvantage of representing 'gender equality' as imagined unrealistic social realities with learners' failure in pedagogical achievements. They seem to argue that what fall outside the requirements and cultural expectations of their targeted learners cannot be represented in the textbook to avoid the risk of the textbook being rejected by the consumers. That is, the textbook writers can only represent what they think will appeal to the target market requirements and cultural expectations, but they need to avoid anything that is disadvantageous for them.

This pedagogical disadvantage argument is linked to the point of previous scholars that argued the need of conforming to young learners' lived experiences and exposing them to absorbable

and identifiable texts and images in the school textbook (see e.g., Lee and Collins 2009; Foulds, 2013; Otlowski, 2003). For example, Foulds (2013) examined 20 Kenyan primary students' perceptions about gender-progressive images represented in social studies textbooks. She persuasively concluded that Kenyan primary students fail to absorb gender progressive-images that are divergent with their cultural experiences. She claimed that "the continued divergence between the written curriculum, illustrations and daily life is unlikely to create change" toward promoting the gender equality policy intended by the Kenyan Ministry of Education (2013, p. 173). In other words, the author maintains that gender equality policy should be first present in the social life of children before being implemented in school textbook imagery. Following this finding, Foulds (2013;2014) and Namatende-Sakwa (2019) argue that school textbooks should balance between representing gender stereotypes and gender progressive realities to avoid exposing children with unrealistic gender representations that confuse them and impede them from learning at the same time engage them in challenging the status quo.

Although the textbook writers' claims seem to be slightly valid and reasonable when linked with Foulds' (2013) findings, their argumentative strategy of explicitly showing only the pedagogical factors alongside sociocultural factors as the main reasons for representing gender stereotypes in the MBE1 remain questionable. As explained in the methodology chapter, the examined MBE1 textbook will only be amended after 5 to 10 years from its issue in 2017. This means that the textbook writers are ideologically constructing an argument that gender stereotypes are 'fixed' and 'unchangeable' 'social realities' that should be exposed to young learners to maintain a political hidden hegemonic agenda. This hegemonic agenda is politically imposed upon the textbook writers and influence their agency which can be defined as 'low and submissive' to that ideology. This may be noted in their linguistic choices in the extract 6.19 above on which they claim the impossibility of replacing gender stereotypes with 'ideal' gender progressive aspirations. They associated "mechanic, football player, taxi driver, electrician" as male-monopolised jobs that cannot be represented otherwise by employing the topos of pedagogical disadvantage for learners. However, if young generation use the same MBE1 textbook throughout its years of issue (2017-2026) coupled with the gender stereotypes constructed on it, they will probably fail to absorb its texts and lose their motivation to learn because in their daily life they will be exposed to evolving meanings of gender values and roles.

As discussed in the context chapter, there is a change in gender roles in the Algerian society long years before even the MBE1 was published, many women have gained access to different jobs and they even work in the traditionally men's-monopolised jobs such as lawyers, headmaster, ministers, and political party leaders (Tripp, 2016; Tripp, 2019, see context Chapter 2). For example, Louiza Hanoune, a long -serving politician in the Algerian political arena since the early

1990s (Tripp, 2016). Additionally, women have higher access to higher education and graduated from different departments such as languages, science, and technology (Tripp, 2016; Ouadah-Bedidi, 2018). Recently, women can also work as mechanics, taxi driver and they can even play 'football' that the textbook writers, in the extract 6.19 above, have described as 'male-monopolised' sport to fit with the social conventions and what they think is an expected requirement from the market consumers. It is noted that many women's football clubs are opening in some Algerian provinces such as Setif, Algeirs, Skikda and Bejaia. For example, the first women's football club is opened in the province of Bejaia, Akbou in mid-2019. As an Algerian, I also observed that some Algerian women become social media influencers and they started their own business.

When the textbook writers were asked about what is their preferred way of teaching their own children, is it based on traditional or current progressive gender views? They both claimed that each generation needs to be taught according to the gender practices existing at their time. This indicates that the textbook writers are against the idea of passing traditional gender practices to new generations. This contradicts with their previous claims in the extract above, in which they argued that gender stereotypes as traditional social conventions are advantageous for young learners' learning attainment. This may infer that the textbook writers seem enforced to intentionally exclude and ignore some social realities even those being part of their beliefs and represent only gender stereotypes as appealing to cultural conventions and responding to the political agendas. This political ideology is covered under the pedagogical factors that the textbook writers explicitly stated as the main reason. The following extract obtained from Maria comprehensively illustrate this idea.

Extract 6.20

Maria: " Personally, I cannot **mould my daughter as a copy** of me and teach her what I lived in my old generation (.) for example, there is **a famous saying in Arabic:** 'don't teach your children according to what you lived in the past because they are born in a generation different from yours' (.) I personally believe that **my daughter should be elevated according to the gender values and roles existing nowadays in Algeria** (.) for example, my daughter loves make up and fashion, **I cannot tell her you cannot be a fashion** model because I experienced this as a 'taboo' job for women in my time (.) but **I should encourage her to do whatever she likes** (.) making my daughter as a copy of what I personally lived in the past will not help her develop her skills (.) this is **my personal opinion apart from the textbook,** ok [..]" (Maria 2nd Interview)

The above extract 6.20 indicates that Maria rejects the idea of continuing to pass the traditional gender conventions over generations, but she showed her preference of socialising young children based on the evolving gender practices noted in the broad society. The topoi of tradition and modernity were employed to structure her claim by drawing comparison between her generation and her four years old daughter's generation. She seems to highlight that it is

important to consider the change in gender practices in the Algerian context while upbringing young children, specifically her daughter, to allow them to develop their ambitions accordingly. This contradicts with her previous claims about the importance of gender stereotypes for young learners' pedagogical achievements. Additionally, she distanced her personal beliefs of what should be taught to her young daughter from her beliefs about the reasons of representing gender stereotypes represented in the textbook. For example, she stated "making my daughter as a copy of what I personally lived in the past will not help her develop her skills (.) this is my personal opinion apart from the textbook, ok". This may infer her low agency and less freedom in selecting what falls under her subjective beliefs. That is, the selected gender stereotypes represented in the MBE1 were not part of her personal preferences but rather enforced from an unrevealed political force. Hence, the finding suggests that the gender stereotypes constructed in the MBE1 textbook were not personal choices of the textbook writers, but they were represented because of the imposed standards provided from a hidden political source.

6.5   Conclusion

This chapter looked at why gender stereotypes continue to be represented in the MBE1 by exploring two (one male and female) textbook writers' accounts. In doing so, the textbook writers argumentation strategies have been analysed to uncover their awareness levels towards the gender stereotypes represented in the MBE1 and draw out the underlining factors in their claims. It is worth reiterating that the MBE1 is a locally published Algerian English language textbook addressed for young learners aged 10-12 years old. The coding and categorisation of the data revealed that the textbook writers are fully aware of the gender stereotypes constructed in the MBE1 textbook. As discussed in this chapter, the textbook writers used different rhetoric topos logic and fallacy strategies to provide the contributing factors for the maintenance of gender stereotypes in the MBE1 textbook. The textbook writers explicitly claim that socio-cultural, economic publishing guidelines, and pedagogical factors are the key reasons for perpetuating gender stereotypes in the MBE1 while the political factors were implicitly stated. They employed the topoi of numbers, history, culture, reality, finance, and advantage to claim that gender conventions are part of the learners' social realities, and they need to be represented to facilitate their learning. They hided the responsibility of the government and other political factors by using the strategy of appealing to a vague authority to give a sense of unseen but coercive force. The contradictory and ambivalent claims of the textbook writers have also demonstrated that the gender stereotypes represented in the MBE1 textbook were not part of their subjective gender beliefs, but they were politically enforced to select them as the only versions of reality that appeal to the consumer's pedagogical requirement. These findings showed how the writers are

committed to follow publishing guidelines and political standards to get the textbook approved, while they do not have a final say on the gender stereotypes constructed in the MBE1 textbook, because their writing practices were politically constrained. This suggests that the MBE1 textbook is largely considered a political commodity and the textbook writers' roles were only submissive to the politics of gender hegemonic ideology as an appropriate appeal to the targeted consumers. In other words, while dealing with colonial legacy for promoting the national identity is a political priority of the local English language textbook publishing industry in post-colonial Algeria, the representation of discriminatory and stereotypical representation of gendered roles continues to be the norm.

Although gender hegemonic ideology is maintained in the MBE1 textbook, their users may have the potential to subvert, accept, resit, or challenge it. In this chapter, the textbook writers stated that meeting the targeted consumers' (teachers and students) requirements and cultural expectations were among the reasons for maintaining gender stereotypes in the MBE1. They seem to assure that gender stereotypes represented in the MBE1 textbook facilitate learners' learning as if teachers are passive users of the proposed textbook and learners will only accept these social versions. Do learners and teachers really expect only gender stereotypes in the MBE1? What meanings do they provide for these stereotypical representations? Next chapter will provide a detailed snapshot of what is happening in one Algerian classroom by exploring how four teachers in interaction with their students negotiate gender stereotypes represented in the examined MBE1 textbook.

Chapter 7   Teachers' negotiation of gender stereotypes represented in the Algerian MBE1

7.1   Introduction

The previous chapter reveal that the two interviewed textbook writers have extensively employed numerous argumentative strategies to explicitly foreground the sociocultural, publishing constraints and pedagogical factors while implicitly state the political and other institutional factors. This chapter addresses the ways four Algerian teachers negotiate the gender stereotypes represented in the MBE1 textbook. It is divided into six parts. The first part (7.2) will provide the teachers' general reflection and their insights about the research project that were recorded during their completion of the background questionnaires (see 4.3.3.5.1 for details). Following the first analytical phase of Sunderland et al. (2001;2002) model, the two selected *gender critical entry points* for classroom observation or texts maintaining gender stereotypes represented in the MBE1 will be described in section 7.3. As part of the second 'discursive analysis' phase of the same model, subvert (change, critically discuss with students), endorse (keep and reinforce), ignore (overlook) or an overlap of the three (unclear negotiation) were the key verbs used to code the data from the classroom observations (see section 3.2.7 for details). Section 7.4 will present how the four teachers negotiated the first selected gendered text. Section 7.5 will present how the four teachers negotiated the second selected gendered text in their classroom practices. Under each section, what gendered materials teachers have selected to use, understand why they have been selected, and how being negotiated in the classroom by highlighting the employed teaching strategies and the constructed gendered discourses in interaction with their students as well as how they justified their in-class negotiation approach will be presented and discussed. The chapter will then end with a brief conclusion about the key findings.

7.2   Teachers' general Reflections

As stated in 4.3.3.5.1, while teachers fill the background questionnaire, they asked for my presence to inquire more about the research topic and the importance of investigating their talks around gender stereotypes in their classroom practices. This led to creating a reflection phase for the teachers before even being observed or interviewed about their behaviours and perceptions towards gender stereotypes in the textbook. I acknowledge that this could be considered a subjective influence of the researcher on the teacher-participants (see 4.7.2), but this subjectivity contributes to transformation and positive change that future researchers and practitioners

would adapt in the teacher-education and gender-awareness programmes. During this pre-class intervention (see 4.7.2 for details), the teachers' potential and their pre-existing capacities in being (un)critical pedagogues around gender stereotypes represented in the textbook were tracked. For example, David and Chahinez showed their disinterest towards the overall topic and the importance of considering learners' learning problems than teaching them about gender roles, giving time constraints as a reason. For example, David clearly stated this in his initial reflection:

"Learners' writing and speaking problems are of more importance than gender (.) I think there is no time to add discussion about anything than what they need to learn in every class" (David's Initial Reflection)

They also stated the 'natural' and 'unproblematised' meaning of the gender stereotypes represented in the textbook which was evident in their classroom practices (as will be discussed in sections 7.4.2 & 7.5.1). They continuously repeated the lack of time in delving into discussions around gender stereotypes and they emphasised the need of committing to the curriculum objectives and overall teachers' work scheme duties.

However, Farid and Miral immersed critically on the topic and showed their interest by trying to produce new creative strategies to demonstrate their gender equality positions. They self-reflected upon their reactions to previous gender stereotyped scenarios either found in the textbook or emerged in their overall classroom dynamics. For example, Miral reflected upon the meaning of gender stereotypes explained to her and said:

"Yes, I already noticed this in my previous classes (.) I always find she is a nurse (.) but I never use the textbook (.) I try to adopt my own materials (.) I think I am more towards gender equality" (Miral's Initial Reflection)

Farid and Miral also showed to me their previous materials where they made choices in which gender equality was produced and they reused the same materials in the lessons observed with them in this project. Throughout the field work, Farid and Miral continued to self-reflect upon their practices. Their behaviours become more conscious towards showing their critical pedagogy and maintenance of gender equality policy in the classroom, especially after the pre-class intervention. For example, even during the production of exam sheets, they approach the researcher to discuss how they were gender inclusive. However, Chahinez and David continue to ignore anything related to gender while producing any of their worksheets or exam papers. Therefore, from the pre-class and the overall reflections, teachers demonstrated their overall perceptions towards the topic of researching gender stereotypes in English language classrooms.

7.3 Description of the selected gendered texts

Among the different gender stereotypes represented in the MBE1, two specific lessons extracted from the third unit of the textbook entitled 'me, my family and friends' were selected. These two texts will be descriptively interpreted in the following sections to enable contextualising the data that will be presented in sections 7.4 and 7.5.

7.3.1 Lesson 01: Single-sex dialogue

Lesson one is composed of a single-sex dialogue and accompanied illustration proposed under a listen and repeat sub-genres. It is important to note that among ten dialogues found in the MBE1 textbook, there are only seven dialogues of mixed-sex and three dialogues of single-sex. The other dialogues are not selected for analysis because they are not part of the selected unit of analysis, and they do not show any kind of gender stereotypes. As Sunderland et al. (2001;2002) pinpoints, the gender stereotypical texts selected in the textbook should clearly indicate issues of discrimination and power relations between males and females. Hence, the following single-sex dialogue shown in the figure below is selected for exploration of teachers' classroom negotiation.

Task 1. I listen and repeat.

Omar: Welcome to my home, Peter.

Peter: Thank you, Omar.

Omar: Let me show you photos of my family.

Peter: Who is this?

Omar: She is my sister.

Peter: What is her job?

Omar: She is a nurse.

Peter: And this old lady?

Omar: She is my grandmother.

Peter: And this cat?

Omar: It's my pet, Loulou.

Figure 24: first gendered text selected for teachers' classroom negotiation

The above dialogue aims to teach young Algerian learners how to introduce one's family and their social occupational roles by asking appropriate questions and using turn taking skills. It also provides learners with communicative discourse models so that they know how to communicate in real contexts (Dörnyei & Thurrell, 1992; Pawelczyk & Pakula, 2015; Wong, 2009). According to Gilmore (2004), a dialogue is a subgenre in a foreign language textbook, and it is usually

'contrived' written format of an imitated real-life conversations between one or more people (p. 363). This means that a dialogue is not only neutral text but contain ideological representation of gender roles.

The above dialogue maintains the dominant views about males and females by drawing on symbolic masculinity and femininity, power relations and roles. By symbolic, I mean the cultural and social conventional expectations of how men and women should behave, think, and interact with others (see e.g., Pawelczyk & Pakula, 2015; Pakula, Pawelczyk & Sunderland, 2015). The selected single-sex dialogue involves mainly two male speakers within eight speech turns. the male speaker 'Omar' is associated with the power of speech in introducing the whole family to a friend 'peter' from a foreign context. For the speech act functions of the male speakers is explosive refers to the turn of asking questions, and directive means the turn of answering questions. That is to say, the two male speakers are engaged in question-answer type of speech functions while female characters were foreclosed. Additionally, as part of the dialogue, Omar introduced his sister's job as a nurse. This suggests that the female characters are not only excluded from authoritatively speaking in dialogues but also constructed as subordinate and nurturers. How the four teachers negotiate this text will be presented in the sections 8.3 and 8.4. The following section describes the second gendered text selected as a foundation for the classroom observation.

7.3.2   Lesson 02: Grammar and vocabulary gendered exercises

This second lesson aims to teach learners how to use in/definite articles and introduce them to the different names of jobs in English language. It is composed of three different grammar and vocabulary exercises extracted in both listening and reading sub-genres: 1) look to illustrations about jobs, listen, and repeat the names of jobs, 2) matching-names of jobs with appropriate illustrations, 3) read and fill-in-the gap. In the first pattern extracted from the MBE1 listening sub-genre (p.50), the young EFL learners need to look to the illustrations about jobs, listen, and repeat the job's names which are discursively gendered. These illustrations are accompanied with textual captions to determine the names of the jobs. For example, under an illustration of a male character wearing the professional clothing style of a doctor, there was a caption name doctor. If the teachers read aloud the names of jobs with the gendered illustrations, they may show their endorsement negotiation of the text. In the second pattern extracted from the MBE1 listening sub-genre p.50, learners are asked to look to job's illustrations and match them to the appropriate textual names. When learners do this type of activity, they are engaged in matching a profession with a male or a female as their presumed performers in the society. For example, 'nurse' as a profession is supposed to be matched with a female as a social actor wearing nurse

uniform in the illustration. If this kind of matching exercise repeated in the classroom by proposing professions divided by gender, it may indicate that the teachers legitimised and endorsed the inequality policy related to men and women labour-access. In the third pattern extracted from the reading sub-genre (p.51), students are expected to read and fill-in the gaps with an appropriate in/definite articles (the/a/an) in a grammatically structured sentences accompanied with visuals. These structured grammatical sentences construct the job market in a gendered stereotypical way. As the following figure illustrates, all the three patterns identified in the second lesson contains stereotyped division of gender occupational roles at both the linguistic and visual levels.
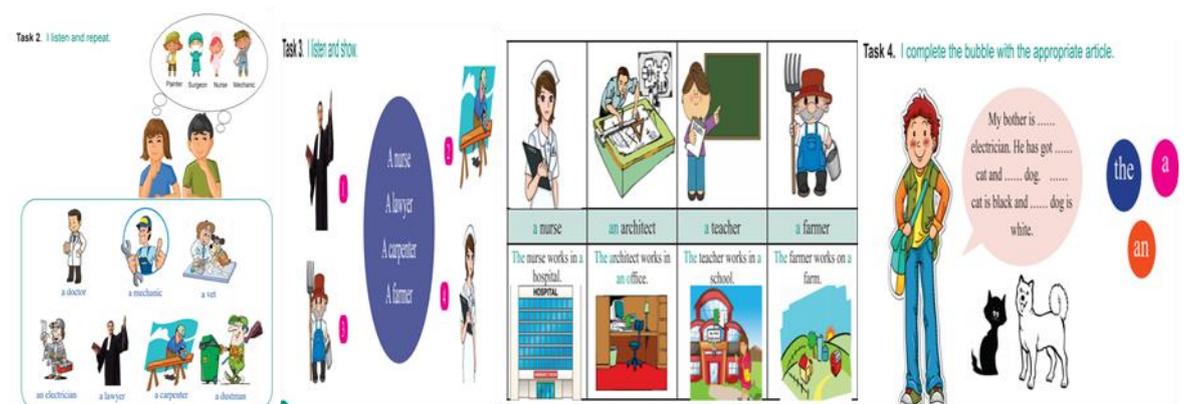
Figure 25: Second gendered text selected for teachers' classroom negotiation

These three patterns uphold the unequal power relations between men and women in the broad Algerian society and promote the binary opposition between them in the work market. For a detailed sociocultural interpretation of the gender occupation roles constructed in the above figure refer to the textbook analysis chapter 6.

Following Sunderland et al. (2001;2002) analytical model, after describing the selected gendered texts, it comes the stage of analysing teachers' discursive practices or negotiations that will be the focus of the two subsequent sections (7.4 and 7.5). The following first section 7.4 will present how and why David and Chahinez ignored gender stereotypes constructed in the first selected gendered text, while Farid and Miral subverted it.

7.4   Four teachers' negotiation approach of the Gendered text 01

Related to the first gendered text described in section 7.3.1, the four teachers have performed different negotiations which were largely because of their teaching practices (instructional strategies), teaching philosophy or perceptions about their roles as language teachers, teaching autonomy in material selection, and their gender beliefs. First, David and Chahinez have largely

ignored gender as produced in the single-sex dialogue using read-aloud strategy while Farid and Miral have subverted it using self-generated materials and dialogic discussions. Secondly, David and Chahinez have showed their mere focus on 'official Algerian English curriculum' to achieve their pre-set teaching goals which has affirmed their 'ignored negotiation.' Farid and Miral, on the other hand, have clearly stated their aim of balancing between gender and pedagogical objectives by emphasising the importance of understanding their students' gender views while teaching them how to introduce different family members. Such findings determined the discrepancy in the four teachers teaching philosophy in them either distancing or including gender socialisations as part of their roles as language teachers. Additionally, while Farid and Miral chose to self-generate class materials and proposed dialogic discussions, David and Chahinez have used the proposed single-sex dialogue in the textbook as a start point which informed their in-class practices. Furthermore, the post-class interview results shows that Farid and Miral have progressive attitudes about gender while David and Chahinez have conventional visions to gender. Hence, it is argued that the teachers' gender beliefs have informed their in-class subverted and ignored negotiation. Therefore, joining the observation and interview narratives, teachers' instructional strategies, autonomy levels in material selection, philosophy, and gender beliefs intersect to inform how the four observed teachers negotiate the first selected gendered text in the classroom. Hence, the findings were categorised into three themes that will be presented chronologically: 1) material selection, 2) reading-aloud, 3) dialogic discussion. These three themes will address comparatively how the four teachers negotiated the first selected gendered text described above, by providing examples from their classroom episodes, highlighting their teaching strategies, and explaining the leading factors demonstrated in their interview extracts. Before proceeding to the first sub-section, it is worth reminding the conventions employed to facilitate the readers' understanding of the reported classroom episodes: (T=teacher), (Ss= students/whole class), (Gs= girl student), (Bs= boy student).

7.4.1   Material Selection

According to Namatende-Sakwa (2019), teachers' material selection mechanism is the first aspect to consider while exploring their in-class negotiation of gendered texts. This enables questioning whether gender was considered as an important criterion. Hence, this section discusses what materials the teacher-participants have used in their classrooms, and they relied on which measures to select their materials either considering pedagogical, gender-related or both at once. The findings reveal that while David and Chahinez selected the single-sex dialogue proposed in the textbook for its pedagogical convenience, Farid and Miral have completely suggested new materials based on their autonomy levels, reflections around both gender and pedagogy related

measures. There were also some differences noted between the four teachers in their way of

perceiving and adapting gendered materials for use in their classrooms.

For example, although both David and Chahinez largely ignored gender as represented in the

single-sex dialogue, they both have a different way of adopting it which implicitly evoked other

gendered discourses around their practices. As the following classroom episodes will

demonstrate, while David read-aloud the exact same dialogue (with its gender stereotypes)

suggested in the textbook by directing his learners to their textbook page 49, Chahinez created

some amendments to the single sex-dialogue originally proposed in the textbook and wrote it on

the blackboard.

Episode 1

<div style="border:1px solid">

Unit 02: me, my family and friends Lesson 01: introducing family members
2 T: Please, open your books on page 69. I will read the dialogue and you will listen carefully. Is it clear?
3 Ss: Yes
4 Bs: Sir, I forgot my textbook at home.
5 T: As usual lazy boy, you can follow with your friend's book. Now, I will read the dialogue two times.
Omar: welcome to my house peter
Peter: Thank you, Omar.
Omar: Let me show you photos of my family
Peter: who is this?
Omar: This is my sister
Peter: What is her job?
Omar: She is a nurse.
Peter: And this lady?
Omar: She is my grandmother.
Peter: And this cat?
Omar: It's my pet, Loulou.
(The first reading, he was focusing on pronunciation)
(The second reading, he was focusing on explaining the questions and key words)
6 T: You can now notice which question type you need to use while asking about someone's job to ask about who is this? Someone to read again the dialogue. The rest listen carefully.

(David 1st classroom Observation)

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For example, as shown in the above episode 1, David reused the same single-sex dialogue with its

gender stereotypical constructions suggested in the textbook and read it aloud to his students,

see line 05 above. Nevertheless, he did not neither raise any critical discussions around the

construction of the female character being a nurse nor question the fact that the dialogue is

performed by male characters. He also constructed the gendered discourse of 'boys' being lazy

learners' as noted in line 05. Such construction as Sunderland (2004) describes it, a gender

stereotypical discourse that ascribe male students as bad learners compared to the good girl

learners who are obedient to the classroom conventions. Therefore, David largely ignored or did

not talk about how gender constructed in the selected single-sex dialogue, but he constructed

another gendered discourse which was discursively stereotypical and not originally constructed in

the textbook.

Unlike David, Chahinez made some amendments to the dialogue by shortening it and removing the turns in which a woman was constructed doing the nurturing job and replace it with the question about age, see line 07 in the following episode 2.

Episode 2

<div style="border:1px solid black; padding:8px;">

Unit 02: me, my family and friends Lesson 01: introducing family members

5 T: Today is about Look, listen and repeat unit. I will write a dialogue on the blackboard, and I will read it out for you ok. You will learn how to introduce one's family

6 Ss: do we need to write it down?

7 T: No, you do not need to write it down, just listen carefully. (Write on the blackboard)

7-1 Omar: Welcome to my home, Peter.

7-2 Peter: Thank you, Omar.

7-3 Omar: Let me show you photos of my family.

7-4 Peter: Oh nice, who is this?

7-5 Omar: She is my sister, Samia.

7-6 Peter: How old is she?

7-7 Omar: She is 15 years old

7-8 Peter: Who is this old lady?

7-9 Omar: She is my grandmother, Meriem.

7-10 Peter: How old is she?

7-11 Omar: She is 65 years old.

8 Ss: Silent (some at the back were murmuring about things unrelated to the lesson)

9 T: Now, listen to me. I will read this dialogue two times and you listen carefully how I articulate the questions.

(Fieldnotes: teacher reads and sometimes stops to explain the meaning of the questions and some words such as pet and the students listen)

(Chahinez 1st classroom observation)

</div>

She wrote her amended dialogue on the blackboard to be exposed to all her students. Interestingly, unlike the textbook dialogue which made women invisible by nominating them with the words 'a sister' or a pronoun 'she,' Chahinez assigned names to the two females mentioned in the dialogue, grandmother (Meriem) and Sister (Samira), see line 7 (7-6 and 7-9 respectively). This act may indicate that even if the textbook construct women as invisible and refer to them with general indefinite nouns (sister) and the feminine pronoun 'she,' teachers may give them a visible identity with a name extracted from the local culture. Additionally, as shown in the above episode 2, although Chahinez made some amendments to the dialogue and seem to subvert the gender stereotypes related to women as nurturer by omitting it, she left the text as a single-sex dialogue performed by two male speakers, without raising any gender-related questions. As will be discussed later in her interview extract, her amendments were meant for pedagogical purposes than anything related to gender.

Comparatively, Miral and Farid have largely subverted the single-sex dialogue by proposing their self-generated materials depending on their autonomy skills and reflective-practices around both gender and teaching objectives. For example, as illustrated in the following classroom episode 3, Miral chose to stick on the middle of her blackboard white and black pictures of family members

composed of males and females. Overall, the pictures illustrate different family members, grandfather, grandmother, father, mother, sister, and brother. The pictures of mother and father represent them confidently gazing at the camera and both are taking care of a child outside the house. Such representation may indicate that Miral's selected pictures can be categorised as going beyond the traditional convention that defines childcare as not only women-dominated domain (Mustapha, 2015) but both women and men can exercise this social role. Additionally, before the teacher sticks her-self-selected pictures on the blackboard, she asked for students to volunteer in helping her, see line 30. In her discourse, she seems to specify the tall students for help in sticking pictures at the top part of the blackboard which discursively ignore any shorter students regardless of their gender, see line 30. As noted in line 31, Miral selected a taller boy student at the back of her class and a medium hight girl student at the front of the class. Although she seems to differentiate the students by their heights and gender, Miral might have just done random and convenient selections to stick her pictures. This is because in her overall class discussions, Miral was observed emphasising on 'gender equal opportunity discourse.' It is also important to note that before she wrote the names of family members in English, she asked first the students and then she wrote the names underneath each picture.

Episode 3

Unit 02: me, my family and friends Lesson 01: introducing family members

30 T: Ok now, who wants to help me to stick these pictures on the board. Any volunteer, I need a tall one for the top side of the blackboard.
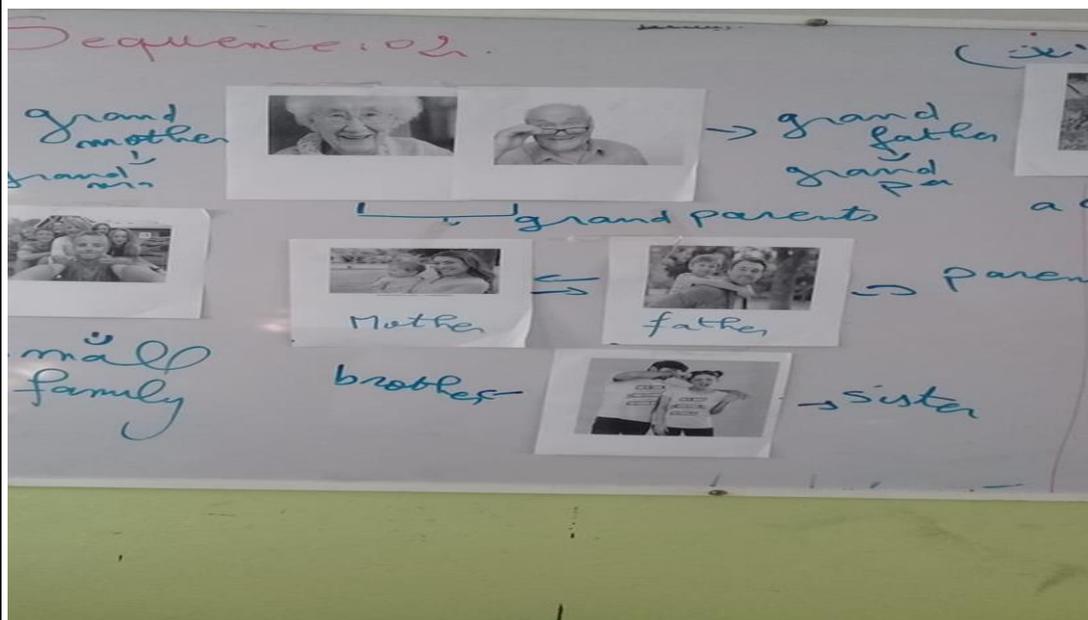
31 Ss: Miss me, Miss I, Miss…….

32 T: Ok you two come here to help me. (She called for one taller boy and a front seating girl medium hight)

Similarly, as the following classroom episode 4 demonstrates that Farid started his lesson by magnetically sticking a set of pictures to demonstrate the names of family members, focusing on vocabulary-based teaching, see line 4 below. He also raised some gender-related questions, by engaging students on reflecting who is cooking at home either mother or father, see lines 20-21 (more details will be provided in section 7.4.3). Later, he replaced those set of pictures with four other self-generated pictures composed of two male (Peter and Paul) and two female (Wendy and Betty) family members, illustrating their social roles and stick them on the left side of the blackboard, see line 72 below. Additionally, he engaged the students on these pictures as if he was talking about their family members, see lines 74-75. As noted in his selected pictures, women were constructed working as architects and actress which were traditionally categorised as men's domain. Men, on the other hand, were represented working in the post-office and as a butcher. Such representations may indicate that Farid's class materials subvert the single-sex dialogue proposed in the textbook which appointed women working only as nurse. Although it may also suggest that Farid divided the jobs by gender, but his overall classroom discussions demonstrated that he was challenging the hierarchical divisions by raising dialogical discussions and inserting the gender inclusiveness language (see section 7.5.2 below for details).

Episode 4

> **Unit 02: me, my family and friends Lesson 01: introducing family members**
>
> **4 T:** Look at these pictures, what do you see? Tell, me who is this first one?
>
>
>
> **5 Ss**: Grandmother.
>
> **20 T**: Brilliant. Now, let me ask you, who is cooking at home? Is it your father or mother?

21 Ss: some laugh, and others were murmuring

72 T: Now, look at these pictures. Someone to tell me who is this woman.
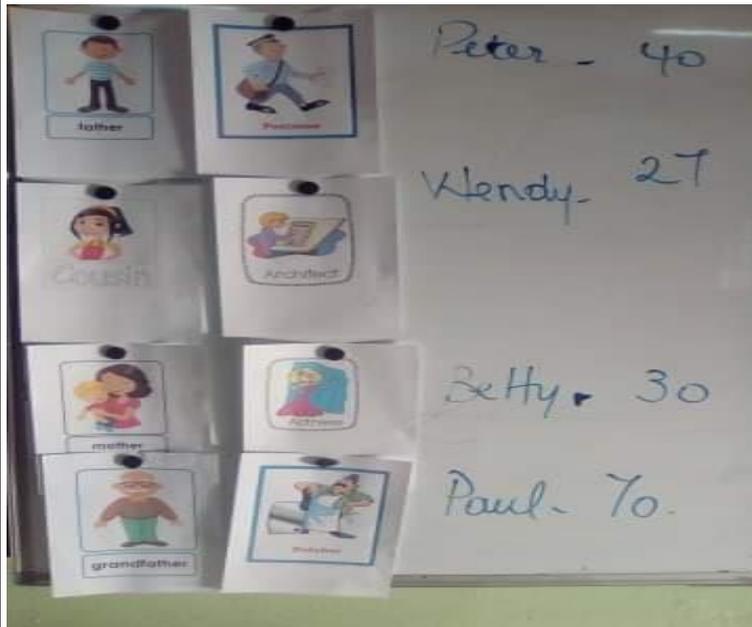
73 Gs: this woman is Wendy?

74 T: Great, someone to tell me is Wendy your sister, cousin, or mother?

75 Bs: Wendy is my cousin.

(Farid 1st classroom observation)

Throughout their lessons, both Farid and Miral have raised some dialogic discussions around gender while teaching them new vocabulary and how to introduce their family members that will be further discussed in detail in section7.4.3 below.

Before proceeding to the next section, it is important to understand what were all the teachers' reasonings around their in-class material selection. As Namatende-Sakwa (2019, p. 83) argues "closely related to how teachers use textbooks is the criterion used for their selection: Do teachers take gender into consideration in text selection? Are they cautious about how gender is constructed in texts?" As a result, during the follow-up interviews, all the teachers were asked about their in-class text selection and whether gender was considered as a criterion while slightly amending, completely omitting, or using the single-sex dialogue as originally proposed in the textbook. The findings demonstrate that while David and Chahinez completely ignored gender and it was not considered important while selecting the dialogues used in their classrooms, Farid and Miral have balanced between gender and teaching objectives while selecting their in-class self-generated materials.

For example, as the following interview extract 7.1 suggests, David and Chahinez have shown their dependence on textbook materials as being convenient to reach their prioritised 'subject knowledge' or teaching objectives.

Extract 7.1

David: "No, I did not think **about gender at all** (.) This is the last thing I would have thought about as the aim of the lesson **is only about conversation skills** [..] if you have not mentioned that a woman is represented in a secondary work position, I would have never noticed it because my **interest is on achieving my pre-set teaching objectives** (.) I think it is true, most nurses are females in Algeria @@ and , therefore, I found the textbook dialogue appropriate for my learners [..]" (David, interview 01)

Chahinez: "What do you mean? **Gender has nothing to do with this lesson** which aims to teach learners how to introduce family members (.) I found **the textbook dialogue really convenient** to achieve this goal (.) I **removed the question about job because it is not the focus of today's** lesson (.) In the next lesson, I will talk more about jobs if you want to attend [..]" (Chahinez, Interview 01)

First, both Chahinez and David asserted that gender was far from being considered while using the textbook dialogue or amending it to fit their pre-planned teaching objectives. For example, Chahinez claims that her act of removing 'she is a nurse' from the dialogue observed in her lesson was not out of intention to subvert the dialogue but because the topic of job was not part of her planned teaching objectives. Similarly, David stated that the issue of gender stereotypes was only noticed on the observed text after being directed to it. Second, both David and Chahinez claimed that "the curriculum teaching objectives" has guided their choices of class materials. Additionally, they both admitted their reliance on the text proposed in the textbook as a starting point in their lesson planning because of its convenience. For example, David ridiculed the fact of grouping the dialogue as supporting gender stereotypes because for him 'women as nurse' is natural and dominant part of his gender beliefs which made the dialogue considered as 'convenient' for his learners. Adding to that, David clearly demonstrated that his general beliefs about appropriate gender practices has informed his in-class acceptance of the gender segregated text proposed in the textbook. As will further be demonstrated in section 7.5, Chahinez also carry conventional attitudes towards gender and workforce access. Therefore, David and Chahinez have ignored how gender constructed in the textbook while reusing slightly similar materials proposed in the textbook because of their mere focus on teaching objectives, carrying gender traditional beliefs, and adopting the knowledge transmission philosophy of teaching. This is slightly corroborating with the finding of Tainio and Karvonen's (2015) study on Finnish teacher who asserted that gender is not part of their teaching goals.

Nevertheless, Farid and Miral show that their in-class materials were informed by not only pedagogical but also gender-related objectives.

Extract 7.2

Miral: "[..] **I do not like using textbook materials** as the curriculum suggest for us to use more flashcards in the classroom (.) I preferred to bring my **ready and stored pictures to teach** them how to introduce their families (.) I thought also to start the class by asking my learners about who of their mother and father should be responsible in the family (.) I **had the curiosity to know if they still think poor mothers should do everything at home** [..]" (Miral Interview 01)

Farid: "During my 29 years of teaching experience, **I have never relied on the textbook** (.) I like using my own materials to engage all my learners to participate (.) Unlike the dialogue proposed in the textbook, I suggested four authentic dialogues about two males and two females instead of teaching my students to introduce just grandmother and sister [..] **The jobs I suggested in the class also meant for both as I personally think men and women can both be as architect, actress, butcher, anything they like** (.) It is all about their choice, this is what I keep saying to my learners" (Farid Interview 01)

As the above extract 8.2 suggests that Farid and Miral mentioned their autonomy or reflexivity in using the curriculum and suggesting their self-generated teaching materials instead of just blindly relying on the textbook. For example, Farid questioned the authenticity of the single-sex dialogue suggested in the textbook which led him to suggest what he perceived authentic and convenient four dialogues. Although Farid and Miral tried to be convergent with the textbook core teaching objectives, their in-class materials were self-generated and being carefully selected to fit with both gender and pedagogical related objectives. This autonomous selection of materials seems to be teachers' preference since the start of their teaching career. This can linguistically be inferred through Miral's use of "ready and stored materials" and Farid's reference to the "29 teaching experience" as a reference for his subjective or personal generation of instructional materials. Unlike David and Chahinez, Farid and Miral have a progressive attitude or beliefs about gender which was explicitly cited in their in-class (see upcoming sections) and post-class cognitions. For example, Miral referred to her in-class dialogic pedagogy she used in the class to illustrate that she holds gender progressive beliefs and tried to expose that to her learners. Therefore, Farid and Miral's gender beliefs and their autonomy levels in material selection resulted in their subversion of the gender stereotyped materials proposed in the textbook.

7.4.2 Reading-aloud

Not only materials' selection mechanism differentiated between the four teachers but also their instructional strategies intersected with their teaching philosophy, and gender beliefs which discursively defined their classroom negotiation approach to the gendered text. David and Chahinez performed an ignorance negotiation to the observed gendered text due to their focus on teaching objectives and their teaching strategies such as read-aloud of a single-sex dialogue, followed with comprehension-related questions, and dialogic pedagogical instructions.

First, the lessons of both David and Chahinez were introduced with a read aloud to the single-sex dialogue while they get into practice their teaching objectives and invited some of their students to re-read aloud the dialogue. As noted in lines 06 of the following classroom episode 5, David

had just read-aloud the dialogue and immersed in explaining the different functions of open-ended (who, what) and closed ended questions.

Episode 5

> **6 T:** You can now notice which auxiliary questions you need to use to know the job of someone or to ask about who is this? Someone to read again the dialogue but you need to pronounce well as I read it already.
> **7 Ss:** Sir, Sir, Sir….
> **8 T**: Yes, you boy student. The rest listen carefully
> **9 Bs**: read again the dialogue (and other students were listening)
> **10 T**: Thank you. Another one to read it one more time.
> **11 Ss:** Sir, Sir, Sir….
> **12 T**: yes, you boy student at the back.
> **13 Bs**: read the dialogue
>
> (David 1st classroom observation)

As shown in lines 9-13 above, David have assigned two boys to re-read aloud the single-sex dialogue and reminded them about importance of considering pronunciation patterns. As noted in the filed notes, the two boys were focusing on pronouncing the words correctly while being occasionally corrected by their teacher. Therefore, David did not talk about gender and focused mainly on his pre-set teaching objectives.

 Similarly, Chahinez read-aloud her amended dialogue two times to the whole class and called out some students to do the same thing. Meanwhile, she occasionally stopped to clarify words she thought are difficult for her students, refer to lines 10-12 below. Chahinez have appointed three boys and one girl to read out the dialogue, as noted in the following episode lines 13,15,17,19.

Episode 6

> **10 T**: (after she read her amended dialogue twice, emphasising on pronunciation and meaning of words) she asked, who wants to read the dialogue?
> **11 Ss**: Miss, Miss, Miss, Miss…
> **12 T**: Stop, I can hear you. You can just raise your hands. Ok. you boy student read this dialogue but remember what I said about the questions (pointing to the blackboard and commenting on disruption)
> **13 Bs**: Reads the dialogue aloud (he reads it alone)
> **14 T**: Good. Another one to read this dialogue. Yes, you boy student
> **15 Bs:** Read the dialogue
> **16 T**: Well, done. Someone to read it again and others listen
> **17 Bs**: Read aloud.
> **18 T**: One more reading and that's it. Yes, you girl student. She is the last one to read it.
> **19 Gs**: Read the dialogue.
> **20 T**: Thank you, my daughter. (The teacher use daughter to refer to the girl student, followed with a smile). Now, let us move to the comprehension questions. Like this, you will learn how to ask questions about someone's family. For example, when you friend shows you his family picture in his phone.
>
> (Chahinez 1st classroom observation)

After each reading, Chahinez praised her students and gave them positive feedback. However, she addressed the girl student with more preference calling her 'a daughter' and followed with a smile, see line 18. The boy students provided them with general feedback such as well done, see line 16. Chahinez's gendered delivery of feedback could be congruent with the gender differences discourse suggested by Sunderland (2004), in which she varied her way of providing positive feedback between her girl and boy students. Therefore, Chahinez not only ignored gender issues noted in her proposed single sex-dialogue, but she discursively constructed gendered discourses that were not originally represented in the textbook.

As further noted in the field notes, while the teachers have read-aloud a couple of times the selected or slightly amended single-sex dialogue employed in their classroom practices, they linked both of their readings to purposes related to teaching objectives.

Extract 7.3

"In the first reading of the dialogue, David have used different voice intonations to show how words and questions should be pronounced. In his second reading, he seems to emphasise on the importance of the auxiliary verb to be and explain for the learners the difference between yes/no and open-ended questions" (David field notes, 01)

"Chahinez read twice her amended dialogue. In each of her readings, she set a teaching objective. One is related to pronunciation and the other related to explaining the meaning of the entire dialogue" (Chahinez Field notes, 01)

For example, as shown in the field notes above 7.3, both David and Chahinez have read-aloud the dialogue twice by setting two pedagogical objectives. The first one is focusing on producing well pronounced words and well intonated questions to prepare their students to do the same during their own readings. In the second reading, they introduced the students to the different question types and their functions and Chahinez explained their meaning of some words she perceived as not yet part of her learners' foreign language repertoire. Therefore, David and Chahinez linked their pre-planned teaching objectives with their reading aloud of the single-sex dialogue.

Additionally, although the classroom episodes of David and Chahinez may indicate as if they were reinforcing the gender bias constructed in the dialogue by predominately assigning boys rather than both boys and girls to read-aloud the dialogue, the teachers were more interested in achieving their teaching objectives related to pronunciation patterns. It is also worth noting that the classroom size of all the teachers was already segregated in which there were 22 boys and 12 girls in David's class and 23 boys and 11 girls in Chahinez's class. This may have led them to unintentionally and randomly select more boys to re-read the dialogue aloud (see e.g., Davies, 2015; Litosseliti, 2006; Sunderland, 2004). Therefore, David and Chahinez focus more on teaching objectives as part of their read aloud instructional strategy which informed their ignorance

negotiation of the gendered text. As discussed in literature review, such action of 'read-aloud' is problematised by some previous scholars. For example, Sunderland et al. (2002), claim that reading a gender stereotyped text 'aloud' in the classroom may highly increase learners' absorption of the gender stereotypes noted in the text. This is not to assume that all the students in these two observed classes absorbed the gender stereotypes because empirical evidence are required to prove this claim.

During the explanation phase of the lesson, both David and Chahinez have posed comprehension related questions which focused on curricular content, ways of introducing family members rather than the ways in which women and men were constructed in the dialogue. As the following classroom episodes reveal, both David and Chahinez did not raise any questions related to gender and how it is constructed in the dialogue.

Episode 7

Unit 02: me, my family and friends Lesson 01: introducing family members
13 T: great, now let me ask you some questions. Who is speaking in the dialogue?
14 Ss: Silent.
15 Bs: Omar and Peter.
16 T: Great, yes. They are speaking about what?
17 Ss: the family.
18 T: your family or Omar's family.
19 Gs: Omar's family.
20 T: How about Omar's sister? What does she work?
21 Ss: a nurse
22 T: we say, she is a nurse, or her job is a nurse.
(David 1st classroom Observation)
Unit 02: me, my family and friends Lesson 01: introducing family members
19 T: Who is speaking in the dialogue?
20 Ss: Silent.
21 Gs: Omar and Peter
22 T: Great, yes. What is the relationship between Omar and Peter?
23 Bs: They are friends.
24 T: good. What are they talking about?
25 Ss: the family.
26 T: Which family? Is it your family?
27 Ss: No
28 T: Whose family?
29 Ss: silence
30 T: Omar's family. We can use this version family of Omar or Omar's family. Is it clear?
31 Ss: yes,
32 T: Now, to ask about Omar's grandmother age, which question can we use?
32 Bs: how old are you?
33 T: Yes, but in this dialogue, we are talking about Omar's grandmother. We say how old is she?
(Chahinez 1st classroom Observation)

Both teachers focused on the learning aspects of the dialogue. The teachers used inferential questions to trigger students' understanding of the dialogue. As Walsh (2011, p. 120) put it, "inferential questioning invites learners to be more active and participatory in the language classroom as well as create more communicative discourse. For example, in lines 13-16-20, David

had posed questions to test his students' understanding of the dialogue context. Similarly, in lines 20-24-28-30-32 of Chahinez's episode above, she demonstrated her mere focus on comprehension-related questions than talk around gender. However, although the teacher addressed the questions to the whole class, sometimes boys volunteer to answers other times girls such as lines 15 and 20 in David and Chahinez classrooms, respectively. Such practices imply that the teachers did not control the class participation by focusing on the gender of students, but they merely intended to check the overall understanding of their students regardless of being boy or girl.

During the practice phase of their lesson, David and Chahinez employed dialogic activity to engage learners in generating dialogues for introducing their own families. The interactions inclined by their suggested dialogic activity cited equal opportunities discourse, in which both boys and girls took turns in either asking or responding to questions in the dialogue. For example, in lines 28-46 of David's class below, both boy and girl students were observed initiating or ending the dialogue conversation. A similar practice was observed on Chahinez's classroom, see lines 36-39-43 below.

Episode 8

---

27 T: Thank you. Now, you will do the same dialogue between you and your partner
One will ask a question and the other will reply. Show the family tree that you have drawn in the last lesson.
28 Bs: Who is this? **Bs**: This my mother, Fatima.
29 Bs: What is her job? **Bs**: She is a housewife.
30 Bs: Who is this? **Bs**: This is my father, Hamid.
31 T: (the teacher invited five times boy students together and three times boy and girl students together)
40 T: Do you have a pet?
41 Bs: Yes, I have a dog.
42 T: What is your pet's name? when you have a pet you should name it? (laugh)
43 Bs: called Karl.
44 Ss: Laugh.
45 T: Now, it is your turn. You ask your partner if they have a pet and what is its name?
46 Gs: Do you have a pet? B**s**: Yes, I have a cat
47 Gs: What is its name? **Bs**: Lonja.
48 T: (Teacher invited three times boy students and two times girl students to do a dialogue, integrating the question about pet)

(David 1st classroom Observation)

---

35 T: Great. Now, I want two volunteers to talk about their own families, using the same dialogue in the blackboard. You can use your own family tree that you have drawn last time, and you show it to your partner. Use it to talk about your own family. For example, I ask this girl student. Who is this? (Pointing to an image in the family tree drawn on the girl student copybook)

---

36 Gs: she is my mother, Malika. **T:** How old is she?

37 Gs: she is 53 years old.

38 T: You understand now. I want two volunteers. Yes, you two.

39 Bs: This is my family tree.   **Gs:** Who is this one?

40 Bs: she is my sister Lydia**.**   **Gs:** How old is she?

41 Bs: She is 12 years old   **Gs:** Who is this one?

42 Bs: he is my father.   **Gs**: How old is he?

43 Bs: he is 58 years old**.**   **Gs**: Oh nice.

(The teacher continues for six repeated scenes to select two students to role play a dialogue introducing their own family members based on the family tree drawn on their copy books. However, out of the six scenes, only two scenes were performed by a girl and a boy, whereas the rest are all enacted by two boys)

(Chahinez 1st classroom Observation)

Therefore, although David and Chahinez ignored gender as largely constructed in the re-used textbook dialogue, they employed dialogic activity as part of their teaching approach which discursively enabled both boy and girl students to practice the dialogic discourse roles.

During the follow up interview, both David and Chahinez affirmed their mere focus on the 'official curriculum objectives' while asking comprehension questions and suggested the dialogic activity in their classrooms.

Extract 7.4

Chahinez: "(L2) Well, the aim of this lesson **is to teach them how to ask questions** using auxiliary to be and introduce family members. (L1) This is what they ask us in the curriculum to do (L1) **This is my role to translate curriculum into lessons to improve learners' communicative skills** (.) But, I have **never been** trained about **considering gender** while teaching English (.) in the dialogue activity, I wanted to get my learners involved in talking about their own families [..]" (Chahinez, Interview 01)

David: "[..] But I have some **teaching objectives that we as teachers must follow** because inspectors come and check our progression every month. (L2) So, the aim of the lesson in teaching conversation skills and introducing family members **nothing related to gender** (.) the questions were all meant to help my student **understand the dialogue** and teach them how to produce similar dialogues by themselves (.) As provided in our curriculum, learners need to be the centre of learning, engaging them in dialogues made by themselves is very interesting [..]" (David, Interview 01)

The extracts above 7.4 suggests that Chahinez and David focused on the Algerian English language curriculum pedagogical objectives, and they largely ignored anything related to gender. For instance, Chahinez claimed that for her to be aware on the gender-related issues represented in the textbook, she should have been guided and trained by knowledgeable experts. Additionally, both David and Chahinez perceived the textbook as a pedagogical means of teaching language and training learners to become competent users of the English language. For example, both David and Chahinez claimed that gender is not important while teaching students how to introduce family members. As shown in the above extracts, both teachers admitted that their teaching approach and the need of achieving the official curriculum objectives were the two

driving factors for choosing dialogic activity. The teachers have not reflected around the gender issues noted in the textbook dialogue nor those in their classroom practices. This suggest that David and Chahinez largely ignored gender as being constructed in the textbook and employed dialogic activity to achieve a planned teaching objective. As Sunderland et al. (2001) argue, ignoring negotiation occurs when the teacher "is not noticing the gender issue in question, not thinking it is important or interesting, or deliberately ignoring the issue, or indeed the whole text, for a pedagogical reason that has nothing to do with gender" (Sunderland et al., 2000, p. 281). The finding also adds that although some teachers may amend the gender stereotypical texts identified in the textbook, their post-class negotiation may clearly indicate their ignorance of gender and mere focus on pedagogical aims.

7.4.3   Dialogic discussion

The previous section provided insights on how David and Chahinez largely ignored gender as constructed in the textbook dialogue, and they prioritised their 'subject knowledge' that are informed by their teaching objectives, teaching strategies, perception of their roles as language teachers and their gender beliefs. This section will demonstrate what were the gender issues Farid and Miral have brought into a dialogic discussion, what were their students' responses and how they balanced between pedagogical and gender-related objectives.

Unlike David and Chahinez, dialogic discussion was the instructional strategy of both Farid and Miral which discursively indicated their subversion of the observed gendered text. As the following classroom episodes illustrate, both Farid and Miral started their class with a "dialogic discussion" about family members and how to introduce them. They also raised a discussion about the general gender-related issues observed in the society that were not necessarily represented in the textbook. These dialogic discussions enabled the teachers to demonstrate their gender beliefs which informed their critical negotiation of the gendered text. They also enabled the teachers to listen to their students' multiple gender viewpoints and experiences. It is worth noting that such 'dialogic discussions' around gender were all held using the first language(s) and other linguistics and multimodal systems, what is referred as translanguaging pedagogy as will be further discussed in section 7.5. However, this section will focus on the importance of dialogic discussion as a critical strategy for the teacher-participants to negotiate the first selected gendered text. It will start first by discussing Farid's classroom negotiation and then Miral's classroom negotiation approach, followed by their post-class reasonings.

First, Farid initiated his lesson by discussing with his learners the names of family members referring to the first flashcards magnetically sticked on the left side of the blackboard shown in

the episode below. In this case, he intended for teaching vocabulary around the lexical topic 'family members' and consolidating the grammar point 'this, that, who', see lines 6-8-14 and 17. Meanwhile, he raised gender related questions "who is cooking at home? Is it your mother, father, grandfather, grandmother, brother or sister?", see line 20. This shows Farid's critical negotiation of gender with his students in the classroom. As noted in lines 21-22-24-25-26, most of the students responded, "my mother cooks at home", others alternated between "mother, grandmother and sister" which indicated their endorsement of traditional gender views towards cooking as a female-dominated role. There was only one boy student who admitted that his father "sometimes cooks at home", see line 28. Most students were joking, murmuring, and showing astonishment on the boy's progressive gender view, by saying "your father?" "So, your father is washing your cloths as well, followed with a laugh", see lines 29-30-31. This shows the students' unacceptance of anything transgressing from their 'gender normative views' about 'cooking' as a feminine ideal characterisation. Such practice also demonstrates the potential of students to comment on each other's gender views. However, Farid showed his acceptance to the boy student progressive gender view by asserting, "yes, he is right. your fathers also can cook at home" accompanied with a personal narrative about his role at home, see line 32. Farid's personal narrative demonstrates his social agency in trying to convince and persuade his learners about the existence of his narrated social truth about feminine and masculine cooperation in domestic roles which they need to integrate into their gender schemata. In reaction to this, most students resisted the teachers' gender views through 'laughers', 'silence', 'murmuring' and by asserting in the negative form 'no, my mother cooks', see lines 33-34. Such resistant responses from most students suggest that their gender beliefs are derived from various resources apart from the gender representation in the textbook or in the teachers' gendered 'classroom language'. The different negotiations performed by Farid and his students continued for 15 minutes until the teacher decided to move from gender-related to teaching-related objectives. Therefore, Farid and his students drawn on their gender beliefs and personal experiences to demonstrate how they take up or view gender roles and values. Farid employed dialogic instructional strategy to create social spaces for critically negotiating gender and domestic roles with his students. Equally the students took the opportunity to comment on each other's gender views.

Episode 9

Unit 02: me, my family and friends Lesson 01: introducing family members
4 T: Look at these pictures, what do you see? Tell, me who is this first one?

5 Ss: Grandmother.

6 T: How about this one?

7 Ss: Grandfather.

8 T: brilliant, you repeat "this is my grandmother, and this is my grandfather"

9 Bs: This is my grandmother, and this is my grandfather

10 T: Another one to repeat the sentence. I need both boys and girls to participate

11Gs: This is my grandmother, and this is my grandfather.

12 T: Great, now who is this one?

13 Ss: this is my nephew

14 T: Good and this one? Who is this?

15 Ss: This is my niece.

17 T: Yes, nephew and niece are the children of your brothers and sisters (L1). Now, who is this one? And that one?

18 Ss: this is my mother.

19 Gs: That is my father

20 T: Brilliant. Now let me ask you, who is cooking at home? Is it your father, mother, grandmother, sister, or your brother?

21 Bs: Of course, my mother cooks at home

22 Ss: some laugh, and others were murmuring

23 T: How about you "who is cooking at home?"

24 Gs: sometimes my mother and other times my sister

25 Bs: sometimes my grandmother and sometimes my mother

26 Bs: my older sister and my mother

27 T: So, only your mothers how about your father?

28 Bs: my father sometimes cooks for me at home

29 Ss: your father? (Murmuring and laughing)

30 Bs: then, your father is not only cooking for you but also washing your laundry, laughs.

31 Ss: murmuring, laughing, and making jokes (father cooks?)

32 T: Yes, he is right, father also can cook at home and help your mothers. For example, I am working all day in school. At midday, I eat in the restaurant because my wife is also working. During the dinner time, me and my wife prepare a dish to the whole family. So, it is not bizarre if your fathers cook at home.

33 Bs: No, my mother cooks at home. My father works just outside and when he comes home, my mother serves food for him.

34 Ss: some were laughing; some others were silent.

(Farid 1st classroom observation)

Additionally, unlike the original dialogue proposed in the textbook which constructed only discourse roles for males and constructed women as nurturers, Farid constructed other types of dialogues excluding the concept of males' domination and invited both girl and boy students to take part in the dialogue, see lines 73-74-83-86. Although Farid did not manage to get equal number of boys and girls to participate due the gender segregated class size, it was noticed that he used the inclusive language "boys and girls" each time he called out students to participate, see lines 80. Such discourse may indicate his careful structuring of in-class practices in relation to gender. It would probably be inclined by the researcher presence and the topic of the study. Therefore, Farid's instructional dialogic strategy and gender beliefs enabled him to subvert the single-sex dialogue proposed in the textbook

Episode 10

72 T: Now, look at these pictures. Someone to tell me who is this woman. (Write the question on the board)
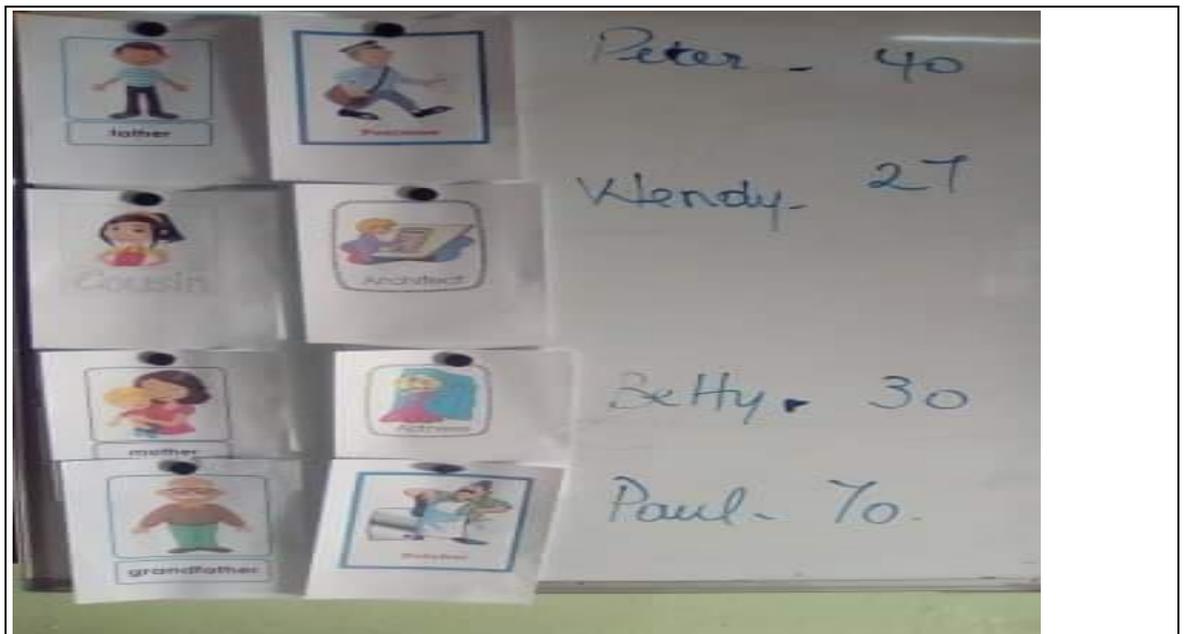
73 Gs: this woman is Wendy

74 T: Great, someone to tell me is Wendy your sister, cousin, or mother? (Wrote the question on the board)

75 Bs: Wendy is my cousin.

76 T: Brilliant, how old is she? (Wrote the question on the board)

77 Bs: She is 27 years old.

78 T: what is her job? (Wrote the question on the board)

79 Gs: she is an architect.

80 T: Good, now who wants to do this dialogue in pairs? Both boys and girls, come on.

81 Ss: Sir, Sir, Sir…

82 T: Raise your hands. Ok, you two repeat the whole dialogue

83 Bs: Who is this woman? **Gs**: She is my cousin

84 Bs: what is her name? **Gs**: Her name is Windy.

85 Bs: What is her job? **Gs:** She is an architect

86 T: (the teacher continued to appoint 6 boys and 4 girls to repeat the dialogue in pairs)

(Farid 1st classroom observation)

Second, Miral started her lesson directly by recapitulating the previous lesson about age and introducing oneself. Then she asked the students to which family they belong either 'large or small,' see lines 1 and 22. Such dialogical discussion is related to teaching objectives that she used as a warming up stage for her lesson about introducing family members. While she recapitulated the previous lesson about 'age,' she raised gender related questions about "gender and age for marriage," for about 15 minutes of the lesson time, see line 05. Miral asked her students 'at what

age the men and women can become responsible and ready to marry.' In response to this gender-related question, most of the students carry conventional visions about the topic by stating that women should marry at an early age which they related with 'motherhood' as a reasoning, see lines 6-7-12-13-17. This relates to the segregated social discourse circulating in Algeria which names late married women as '*Bayra*' (a cultural code which means women missed the train or age of marriage) while there is no equivalent discourse for later married men. Most of the students have also showed their acceptance or endorsement of the traditional gender beliefs that 'men can marry at an older age' to become 'breadwinners' and ready for 'family construction,' see lines 9-10-15-16. In response to the students' gender visions, Miral have showed her critical and challenging view, saying 'it is true that women need to become mothers at some point, but they can finish their studies first and get ready to construct a family like men's do,' see line 18. Miral linguistically demonstrated her unacceptance of students' conservative gender views by using the astonishments term 'oh, wow and really!' followed with a gender inclusive statement, see lines 11-14-18. Most students showed their resistant responses to Miral's answer, by being silent, frowning and murmuring between them, see line 19. One boy at the back of the class, he murmured 'if women marry at a late age, then they would have lost their chance of becoming mothers,' see line 20. These students' responses indicate that what the teacher says to them is divergent with their gender beliefs and experiences. The students endorse the traditional gender convention about women as wives and mothers while men as breadwinners. Therefore, this extract demonstrated how Miral critically engaged her students in a dialogic discussion around the topic of gender, age, and marriage. Miral provided social, linguistic, and cognitive safe spaces for students to reflect upon and voice out their own gender views through the dialogic instructional strategy (and native language and other linguistic resources as will be discussed in 7.5.2).

Episode 11

Unit 02: me, my family and friends Lesson 01: introducing family members
1 T: Someone to remind me what we studied last time?
2Bs: how to introduce ourselves.
3T: what did we say. We start wit out names. For example, my name is Miral. I am from Algeria. Who can remind me how can we ask about someone's age?
4 Gs: how old are you?
5 T: Yes, brilliant. How old are you? Or What is your age? Yes, so I continue by telling my age and where do I live. Let me open a bracket here (can you tell me at what age you think you will become responsible and ready to marry)
6 Gs: 20 years old

---

7 Gs: 22

8 T: Ok for example these girl students said they can get married at the age of 18 and 23. How about you boys?

9 Bs: 45

10 Bs: At the age of 40, I secure my job and then I marry.

11 T: Oh! at age of 40. Others, what do you think?

12 Bs: girls marry early because of children

13 Bs: Yes, between 16 to 25 girls can be responsible and marry.

14 T: Wow! So, you think boys can marry late and girls marry early. Why?

15 Bs: we boys between the age 35 and 45 years old. You know we need to earn money first, build a house, laugh. Girls find everything ready at home. They can marry at the age of 18 or 20.

16 Bs: Yes, he is right teacher. We boys work to be ready even at the age of 45 it is not late for us

17 Bs: because girls not like boys. Girls will have babies easily when they are young

18 T: Really! it is true that women will have children, but they can also first finish their studies, work and then can get ready to marry like men's do.

19 Ss: silent, murmuring

20 Bs: murmured at the back (if the women marry late, they would have already lost their chance of getting pregnant, laugh)

21 Gs: Yes, I can marry at the age of 28 or 35. My studies are important.

22 T: Ok. Now, tell me do you belong to large or small families.

23 Gs: small family.

24 T: who are they?

25 Gs: Mum, dad, sister and me

(Miral 1st classroom observation)

Furthermore, after Miral sticked the pictures of family members on the board as illustrated in the episode below, she started raising vocabulary related questions 'who is this one?', see line 45. The students then try to name the members in either L1 or English, by being reminded by their teacher use English instead, see lines 48-49-50.

Episode 12

Unit 02: me, my family and friends Lesson 01: introducing family members

45 T: Ok now, who is this one?

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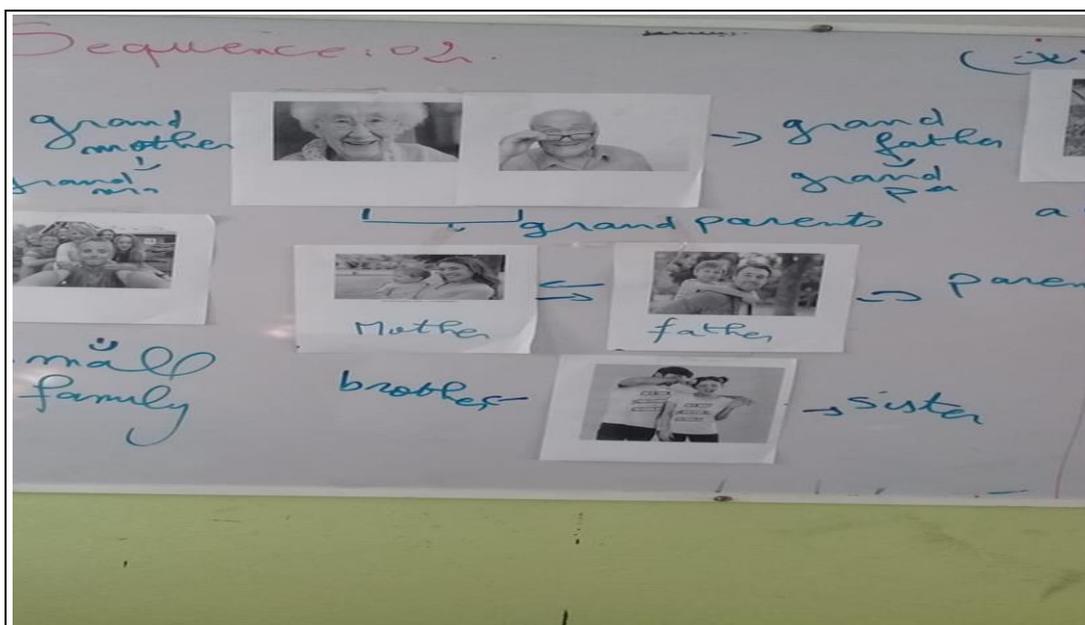
46 Ss: Miss me, Miss I, Miss…….

47 T: Who is this one? (Pointing to boy student)

48 Bs: this is a grandfather. (L1)

49 T: In English, someone

50 Gs: Grandfather

60 T: Brilliant. This is a father, and this is a mother. Just between brackets. Let me ask you who do you think is responsible for the family, your father, or your mother? (Giving turns to different students to answer)

61 Gs: My mother responsible for cooking the meals.

62 Bs: My mother is responsible for washing my cloths

63 Bs: My father is bringing food.

64 Bs: My father buys me cloths and shoes

65 Gs: My mother gets my school bag ready for me.

66 Bs: My father buys me what I want, and my mother cooks delicious meals

67 Gs: My mother cleans the house.

68 Bs: My father takes me with him in the car to a café.

69 T: Oh, why you are still thinking in this way? Both father and mother need to help each other in taking care of the children and cleaning the house. It is not the responsibility of mothers to teach children and get them ready to school. Fathers also can help in doing this. For example, at home, my husband gets the children ready to school while I am preparing the breakfast. Then, we go to work. Is it clear, both can help each other?

70 Ss: Some says yes, my father and mother are responsible for the family while others stay silent.

71 T: Now, let us continue. Who is this?

(Miral 1st classroom observation)

When Miral introduced the pictures of 'father and mother', she raised a dialogic discussion around gender and domestic roles, see line 60. She questioned her learners about who of father or mother they think should be responsible for the family. Most of the students used the polarised gender discourse to categorise their mothers as being more responsible in household activities while their fathers were associated with outside 'breadwinning' activities, see lines 61-62-63-68. These students' verbalised discourses determined the traditional gender visions that they carry with them to their classroom communities which they received from external resources such as parents and the overall society. In response to the students' claims, Miral commented on her students' conservative gender beliefs and encouraged them to reflect critically around the gender stereotypes related to domestic roles by problematising their 'taboo beliefs', see line 69. She asserted the cooperative role of fathers and mothers in caring and bringing up their children. This is linguistically evident in her use of the emphasis predeterminer 'both' and the verbal phrase 'help each other' while narrating her personal experience about the equal roles she shares with her husband at home, refer to line 69. Miral's personal narrative may probably infer that she was trying to avoid confusing learners about a social practice which they may perceive as divergent from their lived experiences by contextualising her personal experience and confirming its existence in the Algerian society. In reaction to this end, some students were silent while some others collectively responded with a 'yes' to the teacher's gender progressive statement 'is it clear, both can help each other' see lines 70. Therefore, Miral have balanced between gender and pedagogical objectives in her classroom which demonstrated her subverted negotiation to the textbook gendered texts. She employed the dialogic discussion which enabled learning about her own gender insights and her students' gender visions. Instead of taking up gendered texts represented in the textbook, both Miral and her students were drawing on their own gender beliefs and experiences to provide their responses.

Furthermore, unlike the textbook single-sex dialogue, Miral engaged both boy and girl students in answering and posing questions in the dialogue activity, see lines 90-93 and 95-97. Such finding challenges the assumption that in the classroom, teachers take up the single-sex(boy) dialogues proposed in the textbook and appoint more boys in discourse roles than girls (see e.g., Hall, 2014; Jones et al., 1997). Therefore, although the number of appointed girl and boy students were not equal because of the segregated class-size see line 98, Miral's dialogic instructional strategy coupled with flashcards enabled to allocate her students to perform different discourse roles and get engaged in discussing gender-related issues.

Episode 13

> **89 T:** let us name it Mall's family. Now, someone to present this family as if it is your family to your partner. For example, one asks "who is this?" The other answers (this is my grandfather Mohamad)
>
> **90 Bs:** Who is this? **Bs:** This is my grandfather Mohamed
>
> **91 Bs:** Who is this? **Bs:** This is my grandmother Wardia
>
> **92 Bs:** Who is this **Bs:** This is my father Rachid
>
> **93 Bs:** Who is this? **Bs:** this is my mother Dalila
>
> **94 T:** Two other students to present the sister and brothers. You start first by saying, "Hi, this is my family"
>
> **95 Gs:** Hi, this is my family **Bs:** Who is this one
>
> **96 Gs:** This is my sister Samira **Bs:** Who is this one
>
> **97 Gs:** This is my brother Ahmed.
>
> **98 T**: (teacher continued to allocate two students of which 11 boys and 5 girls were selected)
>
> (Miral 1st classroom observation)

Finally, note that as observed in David and Chahinez classrooms, Farid and Miral also appointed higher number of boys to answer their in-class questions around introducing family members. There were approximately 22 boys and 13 girls in each of Miral and Farid classrooms. As recorded in the field notes, Miral appointed 11 boys out of 22 and 6 girls out of 13 to perform the dialogue. Similarly, Farid predominantly nominated 8-15 boys compared to only 6-8 girls for each of the four generated dialogues in his classroom. These findings may indicate that sometimes the male-dominated classroom size may lead teachers to predominantly assign more boys to answer class-questions more than girls. This can be related to the concluding point of Namatende-Sakwa (2021, p. 20) that "mixed schools generally provide conditions to reproduce hierarchical gendered arrangements" during the classroom participation patterns. In other words, teachers – regardless of their general gender beliefs – sometimes cannot avoid the recurrence of more male-student interaction while the class size is already male-dominated.

During the follow-up interviews, Farid and Miral were asked about their dialogic discussion and their reasonings about their own and their students' gender visions. The following extracts will first illustrate the teachers' reasoning about their students' gender views and about their role as teachers regarding gender as a social concept:

Extract 7.5

Miral: "**I was astonished how my students, at this very young age, are already thinking in this taboo** way (.) but, I think **all comes from their parents** (.) this is what they hear from elders, women need to marry early, men anytime they like, which I do not agree myself [..] I really hope **what I said to them can help**, but also their parents can have some roles in emphasising these **outdated** beliefs at home [..]" (Miral interview 01)

Farid: "[..]I **did not expect** them to tell me this But, unfortunately, as you heard in the classroom, my students **still think that their mothers or sisters cook at home** (.) I think all of this come **from their parents** (.) you don't forget that these students are young (.) and they think that all what comes from their parents should be **highly trusted** [..] For example, if they usually see only their mothers or sisters cook at home, they will think this the norm and it is difficult for us teachers to change such beliefs on them" (Farid interview 01)

As noted in the above extract 8.5, Farid and Miral categorise their learners' gender views as traditional and 'taboo'. It seems that both teachers did not expect to hear these conventional gender views from their young learners because they thought gender views have changed compared to the old generations. This may be deduced from the linguistic choices of the teachers that are highlighted in bold font in the quotes above. For example, 'astonished' 'did not expect', student 'think in this taboo way', 'still think that their mothers or sisters cook at home'. Additionally, in response to the follow-up question where do your students' gender beliefs come from, and what is your roles as a teacher? both teachers have emphasised that parents' 'traditional gender beliefs' have a strong influence on the learners' gender visions, especially that the learners are of young age. Farid and Miral seem to find it very challenging to convince learners about taking up gender equality visions. This is because the teachers believe that their learners already come to the classroom community with their own 'gender conventional views' received from their parents as a trusted source of knowledge. In other words, according to Farid and Miral, if learners already think that what comes from their parents have more power and validity than what teachers tell them, their roles as knowledge transformation will not be guaranteed. It seems that the teachers were recommending that the parents should change their gender visions so as their children will take sue and bring those counter-stereotypic beliefs to the classroom community. This can be understood from Farid's claim using the conditional phrase 'if they usually see only their mothers or sisters cook at home, they will think this is the norm and it is difficult for us teachers to change such beliefs on them'. Such claims are bound up with previous scholars' assumptions that children base their gender beliefs on evidence from society and family roles to construct gender differences in the classroom (Francis, 1998; Namatende-Sakwa, 2021; Paechter, 2012). If parents continue to emphasise gender conventions on their daily life practices, children will take them as true versions of reality on which they base their gender attitudes and behaviours in different social spaces such as classrooms. Therefore, although Farid and Miral defined their roles as social agents and transformative intellectuals who can challenge traditional gender views, they believe that changing students' conventional gender beliefs should start from home.

Furthermore, the teachers were asked about the reasons for choosing to start dialogic discussion and ask their students gender related questions. Teachers' responses to this question clarified their classroom behaviours as well as contextualised their own general gender beliefs. As the

following extracts indicate, both Farid and Miral preferred to start their lessons with a discussion about gender because of the topic of the lesson, curiosity to learn about their learners' gender views, and teaching objectives. This means that the teachers balanced between considering teaching objectives and gender as criteria for their selection of classroom activities.

Extract 7.6

Farid: "[…]The lesson was about introducing family members but that question about who is cooking at home? was **asked out of a curiosity** (.) and it is a **good way to warm up** the lesson and teach them the question 'who' (.) I was waiting them [his students] to tell me at lunchtime they eat in the school canteen and at a dinner time **their fathers and mothers alternate in cooking or both help each other to** prepare a meal for them **like I do myself with my wife as we are both working** (.) I sometimes **cook for my parents** as they are old (.) and they only have me because all my other sisters married and live in a foreign country [..]" (Farid interview 01)

Miral: "[..]You know, when **I was about to marry** my mother keeps insisting on me that **25 years old is a perfect age** for me to marry and **easily get babies** (.) If I took my own decision, I would have **continued my studies** and **then marry** later (.) This is what I was trying to tell my students, especially to my girl students [..] I know they will go through the same experience I lived myself (.) this is why I preferred to start my lesson about introducing family members with that dialogue (.) I **was so curious to hear what they** will say (.) I also wanted to remind them about the last lesson, teaching them how to ask questions about someone's age [..]" (Miral interview 01)

First, the above quotes 7.6 suggests that the topic of the lesson and the personal experiences of Farid and Miral around that topic inclined them to start a gender-related discussion with their students. Introducing family members was a topic that motivated the teachers to share their gender beliefs and engage their learners in discussing their views around gender stereotypes related to this topic. Secondly, teachers' curiosity to hear their learners' gender views seem to be another reason that motivated or triggered them to raise a dialogic discussion about gender points alongside their teaching objectives. This can be deduced from the linguistic choice of the teachers, such as 'out of a curiosity' 'to hear what they will say 'the appropriate age of men and women to marry. Thirdly, the intention of the teachers to implicitly remind and consolidate teaching objectives on the learners have also encouraged them to start a dialogic discussion around gender stereotypes. This can be inferred from the teachers' claims. For example, Miral said 'I also wanted to remind them (her students) about the last lesson, teaching them how to ask questions about someone's age'. Similarly, Farid stated 'it is a good way to warm up the lesson and teach them the question 'who''. This balanced objectives between gender-related and teaching-related objectives led the teachers to start dialogic discussions with their students about gender stereotypes related to the overall topic of the lesson.

Consequently, teachers shared their gender progressive attitudes while providing the above three reasons. For example, Miral narrated her own experience about early age marriage, a stereotypical attitude that was enforced by her family which she rethought critically in her

language classroom. She showed her agency to counter-react the gender stereotypical beliefs exposed to her from family system. She highlighted her disagreement with the idea of early-age marriage for women because of her beliefs that women need to continue their education. As illustrated in her claim "if I took my own decision, I would have continued my studies and then marry later (.) This is what I was trying to tell my students, especially to my girl students". This may evoke the discourse of women' empowerment through education that Miral tried to transmit for her female learners. Similarly, Farid's marital status and family system motivated him to start the critical discussion around cooking and gender in his language classroom. He showed his gender equality position, at least in this matter, by narrating his experience in sharing chores with his wife and cooking for his old-aged parents. Therefore, Farid and Miral seem to hold gender egalitarian attitudes towards gender, at least in the matters discussed in their classrooms.

In this post-class negotiation, Farid and Miral have clearly demonstrated their gender egalitarian (gender equality) attitudes and their roles in balancing between both gender and teaching objectives for their selection of classroom activities which resulted in categorising their classroom behaviours as subversion to the gender-stereotypes represented in the textbook.

7.5   Four teachers' negotiation approach of the Gendered text 02

Regarding the second gendered text described in section 7.3.2 which construct men working in different jobs while women in nurturing roles, Miral and Farid continued to subvert and critically negotiate gender occupational stereotypes not only represented in the textbook but also those represented in their self-selected materials. However, David and Chahinez still ignored gender which discursively led them to endorse and construct other gender occupational stereotypes that were not originally represented in the textbook.

As argued in the previous section, the four teachers' negotiation approach were based on their instructional teaching strategies, teaching philosophy, autonomy level in material selection, and gender beliefs. Similarly, this section further argues that teachers' choice of materials, their classroom practices and post-class reasonings suggest their gender beliefs and their negotiation approach to the gender stereotypes represented in the textbook. As noted in section, the second observed lesson was about teaching indefinite articles and names of jobs which were stereotypically represented in the textbook. The data analysis shows that all the teacher-participants brought self-selected flashcards and suggested textual sentences as part of their classroom practices to teach their students the names of jobs accompanied with indefinite articles 'a/an.' These findings demonstrate how it is important to analyse gender stereotypes represented in teachers' selected classroom materials instead of just 'focusing' on those represented in school

textbooks. All the teachers' materials when examined in a vacuum from their teaching practices were found all illustrating instances of gender occupational stereotypes. However, Farid and Miral employed translanguaging pedagogy to critically negotiate the gender stereotypes represented in their self-selected flashcards. Comparatively, David and Miral employed repetition approach and focused on teaching indefinite articles and names of jobs which discursively indicated their endorsement of gender stereotypes proposed in their self-generated flashcards.

During the post-class interviews, David and Chahinez admitted that the gendered flashcards and textual sentences were randomly and conveniently selected to reach their teaching objectives. Meanwhile, they showed their acceptance of the gender occupational stereotypes represented in their self-selected materials as being 'common-sense' in their society. However, Farid and Miral affirmed that their in-class materials were selected to attain their teaching objectives at the same time they showed their challenging position towards the gender stereotypes represented in their own materials. This is by demonstrating that gender equality is part of their gender beliefs and reiterating the importance of their in-class dialogic discussion held with their students around the topic of jobs, using the inclusive language 'both boys and girls can work in any jobs they like'. Hence, the findings were divided into two sections that will be presented chronologically: 1) gendered flashcards and repetition pedagogy, 3) gendered flashcards and translanguaging pedagogy.

7.5.1   Gendered flashcards and repetition approach

This section will provide insights on how David and Chahinez endorsed the selected gendered texts using gendered flashcards and repetition approach. Although David and Chahinez classroom practices were only related to the teaching objectives as will be discussed later in this section, their selected materials indicated their endorsement of gender stereotypes represented in the textbook and constructed others as being part of their gender beliefs. In this section, I will start by discussing the gender stereotypes represented in the two teachers' self-generated materials. I will then demonstrate how they endorsed those gender stereotypes in their classroom practices through employing 'repetition' as an instructional strategy.

Compared to the textbook, David and Chahinez classroom materials were largely similar to the gender stereotypical visuals and grammar-vocabulary activities proposed in the textbook. Such gender-construction in their in-class materials suggest that David and Chahinez endorse the gender inequality related to workforce access. First, David and Chahinez selected flashcards on which men represented dominating most of the jobs while women were restricted in nurturing roles. For example, as the following episode 14 shows, David selected the flashcards on which

only men were represented doing different jobs such as doctor, teachers, trader, mechanic, builder, cook, footballer, and taxi-driver. Similarly, Chahinez selected a hand-drawn flashcard which were largely like the stereotypical visuals represented in the textbook. In her flashcards, women were constructed working mainly as doctor or nurse while men were constructed as farmer, mechanic, electrician, builder, baker, and teacher.

Episode 14

| David's selected flashcards | Chahinez's selected flashcards |
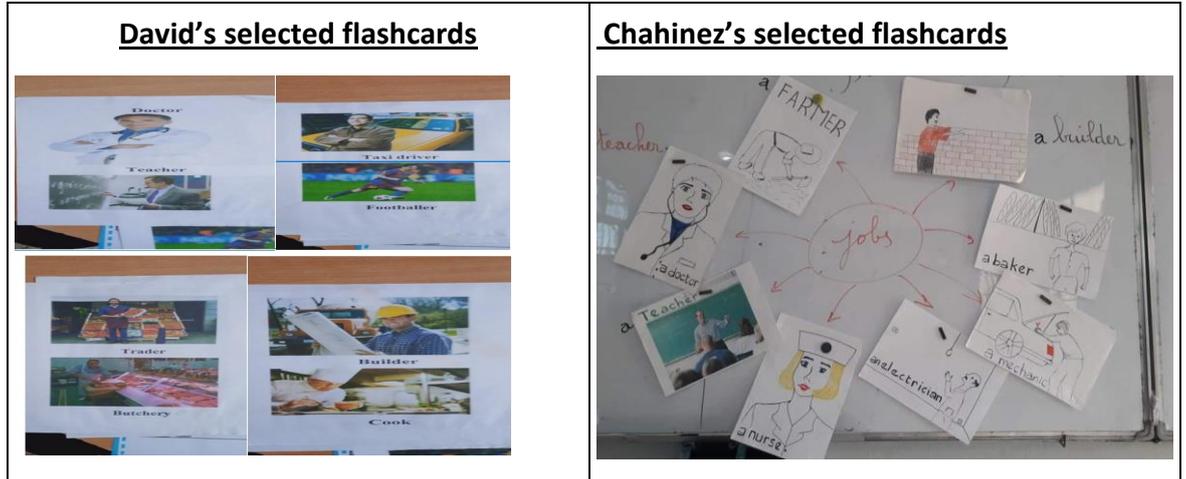
Additionally, both David and Chahinez did not only endorse the gender stereotypes represented in the textbook but also constructed other gender stereotypes illustrated in their self-selected flashcards. For example, David and Chahinez proposed builder, footballer, baker, trader, taxi-driver, and cook as male-dominated fields while women being excluded, see episode 14 above.

Episode 15

Davids' practice activities	Chahinez's practice activities
66 T: write the sentences Task 02 written on the blackboard **Task 02:** I will choose one word is or are let see the first 1. Elena is ……(a/an**)** babysitter 2. He is……. (a/an) surgent 3. Maria is……. (a/an**)** teacher 4. Tania is …. (a/an**)** housewife 5. Farid is…… (a/an) pilot **67 T**: let start with the first sentence. yes, girl student	

Finally, in their suggested practice activities, David and Chahinez constructed other gender stereotypes that were not originally represented in the textbook. For example, David represented

women as babysitter, teacher, housewife compared to men associated with pilot and surgent, see the above episode 15. Similarly, Chahinez constructed women as journalist, doctor, optician, housewife while men as dentist, actor, electrician, and mechanic. Therefore, David and Chahinez choice of materials indicated their endorsement of gender stereotypes represented in the textbook and those in their self-selected materials. This finding also has an implication towards textbook studies which require the examination of gender stereotypes in teachers' in-class materials.

Furthermore, the two teachers showed their focus on teaching objectives while using repetition approach as an instruction strategy. However, this teaching approach discursively suggested the teachers' endorsement of gender stereotypes because they ignored talking about the gendered division of jobs illustrated in their selected materials. Both teachers started their lessons by sticking on the blackboard their self-selected flashcards about names of jobs peopled with men and women. Then, they invited their students to say the name of the job in a full sentence while others will repeat it. As the following episode illustrates, David appointed different students in the class to repeat the names of the male-dominated jobs illustrated in his gendered flashcards and construct sentences inserting indefinite articles 'a.' For example, in lines 11-13-14-15-16, four students repeated the sentence 'he is a doctor', and eight students repeated the sentences 'he is a taxi-driver' while five students repeated the sentences 'he is a footballer'. This process of repetition continued for 20 minutes of the class time until all the jobs illustrated in his flashcards were named aloud and associated with the indefinite article 'a', see line 28. The teacher then moved to explain the differences between 'a' and 'an' by illustrating names of jobs accompanied with the appropriate indefinite article, see lines 160-163. He further moved to a practice activity of filling the blanks which discursively showed his endorsement of gender stereotypes, see episode 16. This is because the grammar sentences in that activity were representing gendered division of jobs while David did not raise any gender-related comments. Therefore, David not only ignored talking about how occupation roles were stereotypically represented in his flashcards, but he endorsed them using the repetition teaching approach.

Episode 16

Unit 02: lesson 03, I listen and do, jobs and indefinite articles

8 T: yes great, so ok now look at these pictures on the blackboard. What do you see? Who is the job of this first man?

(Field notes, the teacher sticks the following pictures on the board)

9 Bs: he is doctor (say it in Kabyle language).

10 T: Use English not Kabyle, ok. Yes, you girl student put the job in a full sentence use indefinite article 'a doctor'.

11 Gs: he is a doctor (say it in English)

12 T: You repeat the sentence, he is a doctor

13 Bs: He is a doctor

14 Bs: He is a doctor

15 Gs: He is a doctor

16 T: (teacher appointed 4 students) Now, what is the job of this second man? make a full sentence, please.

17 Ss: He is taxi driver

18 T: He is a taxi driver. You repeat

19 Bs: He is a taxi driver.

20 T: (appointed two other students to repeat the above sentence) what is the job of this man here? (Pointing to the footballer) you repeat the same sentence

21 Ss: Footballer

22 Bs: Footballer, we men (laugh)

23 T: Please, say a whole sentence. He is…

24 Bs: He is a footballer

25 T: you repeat the sentence.

26 Bs: He is a footballer.

27 Gs: He is a footballer.

28 T: (continued asking 6 students to repeat the same sentence and did the same with the rest of the jobs illustrated in his flashcards) Now, a taxi driver and a doctor.

160 T: Why we used 'a' but not 'an'.

161 Ss: Masculine article.

162 T: No, it is not like in French 'le feminine' et 'la masculine' In English, we look at the first letter. Look this job for example, engineer. We put 'an' engineer (write on the blackboard)

Look at the first letter of the job (circles consonants and vowels in colour). So, when do we use "a" "an"?

163 Gs: (interrupt) Ah yes, 'a' when the job starts with consonant

164 Bs: (interrupt) 'an' when the name starts with vowel.

165 T: Yes, good 'a' with nouns starting with consonants.

(David 2nd classroom observation)

Similarly, Chahinez also focused on teaching the indefinite articles and overlooked talking about gender stereotypes represented in her classroom materials. As the following class episode demonstrates, she started calling out students to name the jobs in her hand-drawn flashcards using job-related questions, see line 2. She also directed the students' attention on pronouncing the indefinite articles after each repetition of the same name of gender-specified jobs, see line 7-17. Additionally, Chahinez alternated between whole class and individual repetition of the gender

polarised grammar-sentences about jobs, see lines 3-6-10-11-20-25-27. As noted in the field notes, this repetition process continued until all the names of jobs were named and carefully structured into grammatically correct sentences. During the practice phase, Chahinez proposed a circle choice of indefinite articles while the grammatical sentences were representing gender occupational stereotypes. However, she did not comment or invite her students to challenge such gender inequality, but she focused on the pedagogical instructions related to the curriculum objectives, see line 240. Therefore, while Chahinez focused on teaching objectives and ignored talking about gender stereotypes, she indirectly endorsed gender stereotypes using 'repetition' as an instructional strategy.

Episode 17

Unit 02: lesson 03, I listen and do, jobs and indefinite articles

2 T: Look at the following pictures. Look at this man. What is his job?

3 Ss: a farmer

4 [Bs: This man is a farmer.

5 T: Yes good. Now, repeat after me "he is a farmer"

6 Ss: he is a farmer.

7 T: Someone to repeat this sentence again. 'He is a farmer' (put pronounced emphasis on the indefinite article 'a')

8 Bs: He is a farmer.

9 T: Another one to repeat.

10 Gs: he is a farmer.

11 Bs: He is a farmer.

12 T: Brilliant, how about this second one. This woman or she is?

13 Ss: a doctor

14 [Gs: this woman is a doctor.

15 T: Now you repeat after me 'She is a doctor'.

16 Ss: She is a doctor.

17 T: Someone else to repeat the sentence. Others, you look carefully 'a doctor' (pointing to the first letter and indefinite articles while stressing the first syllable).

18 Bs: she is a doctor.

19 Bs: she is a doctor.

20 Gs: She is a doctor.

21 T: Very good. Now, look this man. What is his job?

23 Ss: a builder.

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24 T: Yes, you repeat with me 'he is a builder'.

25 Ss: he is a builder

26 T: someone else to repeat. 'He is a builder.' You at the back, stop talking and repeat this sentence.

27 Bs: He is a builder.

(Field notes, all the jobs where gender-specific when students repeat the sentences)

240 T: Now, you write down this activity on your copybooks. You circle the right indefinite articles according to the above rule: 'a' +nouns starting with consonants and 'an'+ nouns starting with vowels. Ok?
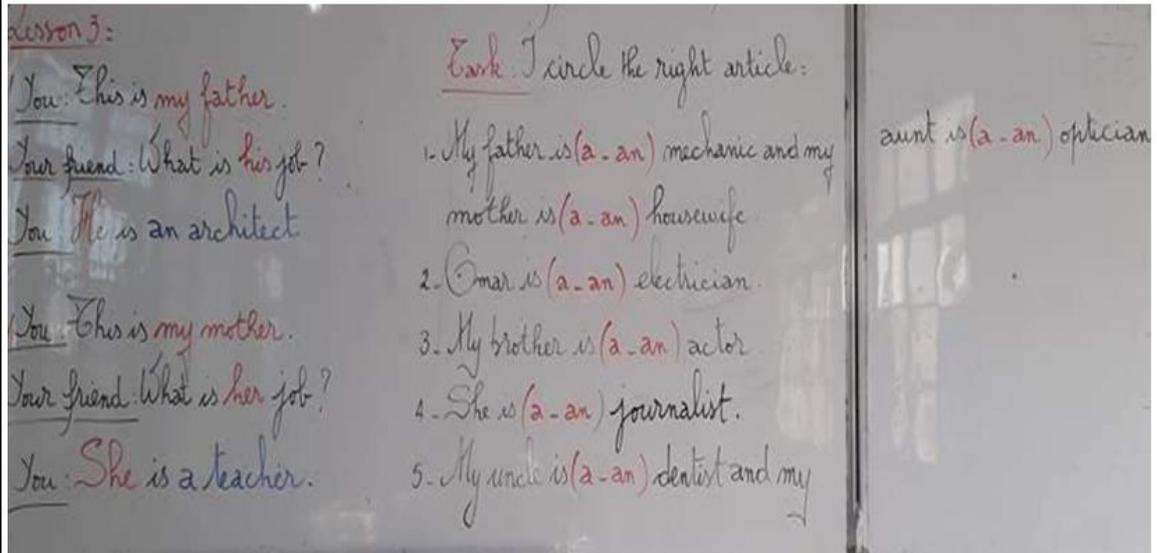
(Chahinez 2nd classroom observation)

During the post-interviews, both teachers declared that their choice of materials were based on the suggestions provided in the textbook and the curriculum recommendation rather than questioning the dichotomous division of jobs between men and women.

Extract 7.7

David: "Because **they are handy and ready for me to use** (.) I did not have time to look for other flashcards (.) **I googled them last year** @@ and I keep using **them because our inspectors keep** telling us 'Use flashcards in the classroom to engage your leaners,' Therefore, I used the flashcards to teach them indefinite articles [..]" (David, Interview 02)

Chahinez: "I only thought that **the images in the textbook are too small to stick them on the board** for all my learners to get engaged (.) This is what they ask us to do, 'bring flashcards to the classroom' (.) Therefore, I asked my nephew **to draw the jobs illustrated in the textbook in a big format** (.) Adding to that, I think since I started teaching 29 years ago, I have never come across a sentence 'he is a nurse', I **always find 'she is a nurse'** [..]" (Chahinez, Interview 02)

As the above extract 7.7 suggests, David and Chahinez did not take gender as a measure while selecting their in-class materials. They defined their roles as 'subject-knowledge' transmitters who focus on teaching indefinite articles and names of jobs while neglecting critical negotiation of the gender stereotypes included in their selected materials. Furthermore, it seems that the

continuous use of traditionally oriented textbooks coupled with traditional views about gender encourage teachers to endorse gender stereotypes in the classroom. This is linguistically evident in David's use of 'googled them last year' to indicate the old versions of his gender stereotyped materials that he continued to use in the classroom due to time constraints. Even though google is a large technology platform on which he can select other gender progressive flashcards, he selected flashcards representing mainly male-dominated occupation roles. Similarly, Chahinez associated her classroom actions in selecting mainly a female as a nurse with her continuous exposure to the traditional gendered textbooks all along her 29-teaching experience. Such finding can be related to Davies (2003) and Namatende-Sakwa (2019, p. 84) claims that even though gender progressive materials are available "traditionally oriented texts continue to circulate in schools because of scarcity of resources, rare change of school textbooks, coupled with traditional views and/ or ignorance about the salience of gender". As discussed in the context chapter, the Algerian English language textbooks are amended only after a decade of their issue and even after their amendments, gender stereotypes continue to be represented (see chapter 6 of textbook analysis). This means that teachers relying on the Algerian government proposed textbooks for their choices of classroom materials coupled with their uncritical engagement and traditional gender views, will continue to reinforce gender patriarchal ideology, and integrate it as part of their classroom practices.

Additionally, David and Chahinez were also asked to comment on the gendered divisions of jobs in their class-materials, they both admitted that the gender stereotypes represented in their flashcards were already part of their gender beliefs which they cannot alternate with imaginative aspirations.

Extract 7.8

David: "[..] But, I think **my flashcards are not stereotypical** and these are the names of jobs that are familiar to my students (.) For example, footballer, taxi driver, mechanic **we find only men in our society** (.) When I grew up, I saw **all my sisters are staying at home and none of them worked outside** (.) Therefore, my selection of housewife is what we can find in most Algerian families [..]" (David, Interview 02)

Chahinez: "[..] You know once, some of my previous students asked me in the classroom **'is there any man working as a 'nurse'?** I told them no @ [..] I think **we cannot change this as it becomes a habit** (.) I also think that there are no woman working as a mechanic (.) Personally, I cannot imagine there will be one as **she will directly loose her femininity** [..]" (Chahinez, Interview 02)

The above extract 7.8 may infer that David and Chahinez hold traditional views about gender which discursively render them committed to reinforcing gender stereotypes instead of replacing them with progressive options. Furthermore, both teachers also affirmed that when the gender constructions in their selected texts adhere to what they perceive as a reality and part of their dominant gender beliefs, they would not challenge it but rather endorse it. This is linguistically evident in their choices of words 'not stereotypical, social realities, familiar to students, cannot

change, become a habit'. For example, David refuted that his flashcards contain gender occupational stereotypes and considered them as 'reflecting' Algerian social realities familiar to his learners. Similarly, Chahinez narrated an experience on which she resisted the fact that some of her students tried to challenge the dominant ideology around nurse as a profession while she affirmed that only 'women work in the domain of nurse'. She further declared that gender stereotypes are 'fixed' and 'unchangeable' social realities on which other gender progressive realities are discarded. This is bound up with Namatende-Sakwa (2021, p. 20) claim that "progressive gendered texts can be undermined and/or ignored, especially when they contradict teacher and student lived experiences". Therefore, because David and Chahinez consider the gender stereotypes represented in the textbook as common-sense, they reproduced the gender hierarchical division of jobs in their classroom materials and practices. Such finding is strongly related to Fairclough's notion of ideologies that gender assumptions "are quite generally naturalised, and people are generally unaware of them and of how they are subjected by/ to them" (Fairclough, 1995, p. 23, see also Bourdieu, 1990). The way gender stereotypical ideologies circulated from government to school documents was indirect and coercive to the extent teachers unconsciously take them up as 'unchangeable' part of their real-life experiences. Such unawareness of enforced ideologies led David and Chahinez to discursively and indirectly uphold to the 'gender occupational stereotypes' in their choices of materials and classroom practices. If they are politically aware like Farid and Miral, they would have taken actions to critically negotiate the gender stereotypes represented in their flashcards.

Overall, it can be argued that Chahinez and David dependence on textbook materials their teaching strategy (repetition approach discussed above), their view of themselves as giving knowledge about language and their gender traditional beliefs all intersect to inform their endorsement negotiation of gender stereotypes in the classroom. For example, David and Chahinez amount of using repetition and lack of variability in gender occupation roles constructed in their grammar sentences and flashcards indicate the power of 'repetition' as a teaching strategy to enact endorsement negotiation of gender stereotypes in the classroom.

7.5.2   Gendered flashcards and translanguaging pedagogy

As demonstrated in the previous section, David and Chahinez endorsed gender stereotypes represented in the textbook and those illustrated in their in-class materials through using repetition approach and gender polarised grammar sentences while focusing on teaching objectives. However, although Farid and Miral selected flashcards which contain gender occupational stereotypes, they employed whole class discussion around not only grammar points but also gender-related issues (see section 7.4.3). The dialogic discussion about gender

stereotypes were started using multimodal and multilinguistic resources such as English and the learners' first language (translanguaging design). In their post-class interviews, the teachers claimed that because their "learners have low English language proficiency" (translanguaging stance), they preferred using the learners' native language alternated with other linguistic resources and multimodal flashcards to start their discussions around gender stereotypes (translanguaging shift using translanguaging practices). Accordingly, the learners were also encouraged to easily express their gender views around the division of labour in the foreign language classroom as a social space. As García and Li Wei (2014) argues, teachers' use of translanguaging pedagogy might provide the students with comfortable social environment and valuable cognitive tool to freely express their social and cognitive views and emotions. As discussed in the methodology chapter, both teachers and the students share the same ethnic and linguistic background (see section 4.3.3.3). They belong to a Kabyle ethnic group (Amazigh minority) and speak Kabyle as their first language. This end requires mixing between French, Arabic and Amazigh languages. Farid and Miral started their dialogic discussion using English than shifted to employing the different linguistic resources such as Kabyle language and flashcards. Consequently, the teachers' classroom practices were coded as translanguaging pedagogy for negotiating gender stereotypes in the classroom. Therefore, this section will first examine the gender stereotypes represented in the two teachers' classroom materials. I will then show how Farid and Miral employed translanguaging pedagogy to negotiate gender stereotypes represented in their materials and what are their learners' reactive responses. Finally, teachers' reasonings about their classroom negotiation will be discussed.

First, when examining the teachers' overall materials in a vacuum without considering their overall classroom practices, it seems they are maintaining gender stereotypes which were not originally represented in the textbook. For example, as the following episode 18 shows, Farid started the lesson by recapitulating last session's learning objectives through sticking the flashcards used in his last session. These flashcards represented women as architect, and actress while men as postman and butcher, see line 1. Later, during the explanation phase, he suggested other flashcards which mostly represented men doing different jobs such as, photographer, cook, guitar-player, singer, pilot, see line 162. In the practice phase, he suggested two gendered sentences in which architect associated with women and doctor with men, see line 366. Therefore, such choices of materials indicate that Farid divided the jobs by gender. However, in his overall classroom practices, he critically negotiated gender stereotypes represented in his classroom materials as will be discussed later. He also suggested gender-neutral activity, see line 366.

Episode 18

Farid's selected materials

1 T: Who can remind me what did we do with these four pictures last time?
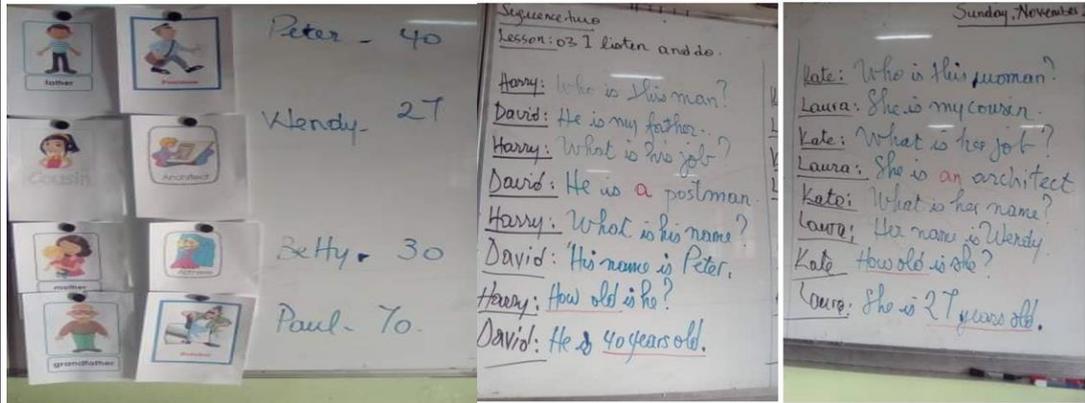
2 Ss: introduced them

3 T: yes, you learnt how to introduce your family members. Great not look at these dialogues we generated in the last session. (He coloured in red the indefinite articles)

4 Ss: silent and wait the teacher to write the two dialogues

162 T: now look at this picture, do we say a/a photographer
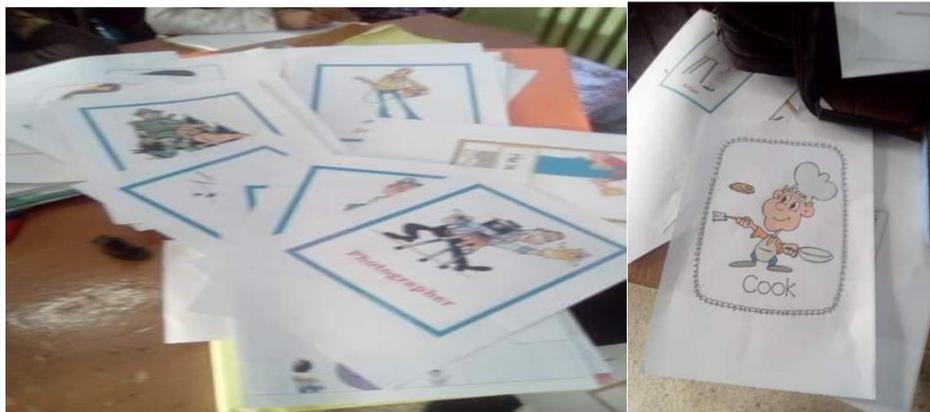
163 Ss: a photographer

164 T: Is it only men who can work as photographers? (Use L1)

366 T: write down these activities,
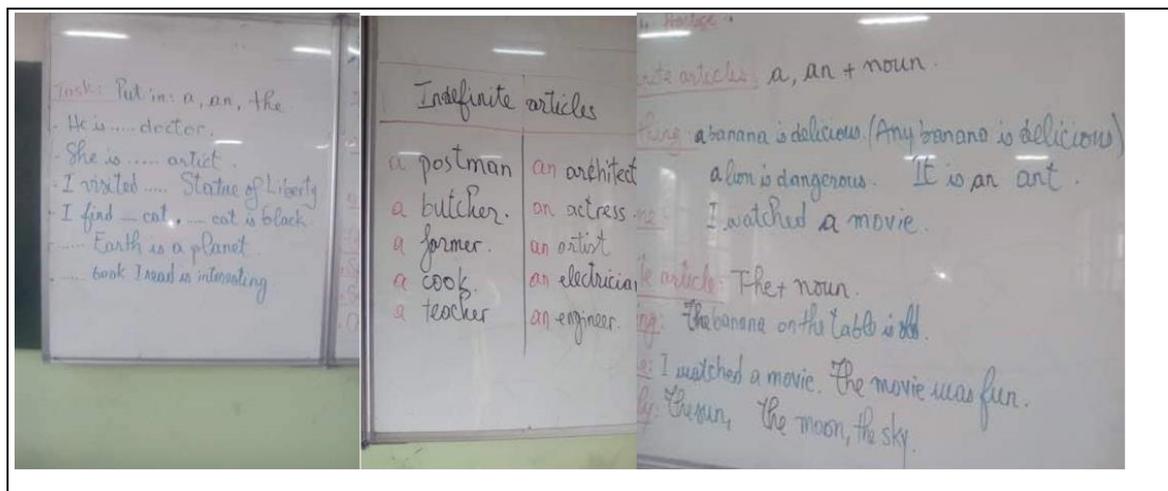
 Likewise, Miral's self-selected materials indicated maintenance of gender stereotypes represented in the textbook and constructed others not originally suggested in the textbook when analysed as separated from the overall classroom discourse. As the following episode 19 demonstrates, Miral selected flashcards on which men were constructed as firefighter, carpenter, painter, pilot, taxi-driver, actor, dentist, cook, pupil, builder, postman, see line 04. Women were represented as police-officer, nurse, businesswoman, see line 04. Interestingly, doctor was associated with both men and women in Miral's flashcards. In her practice activities, Miral suggested gendered grammar sentences which represent women as mothers, dentist, teachers while men as pupil, electrician, and policeman, see line 720. Therefore, although such gendered division of jobs cannot be avoided while teaching vocabulary and grammar points, Miral did not just ignore gender and focus on pedagogical skills, but she critically subverted the gender stereotypes represented in her flashcards, as will be discussed later.

Episode 19

Miral's selected materials
4 T: Look at the following pictures. What is this job?

5 Ss: a painter

6 T: Yes, how about this one?

7 Ss: engineer

8 T: Great, engineer (correct pronunciation). Do we say an engineer or an engineer?

9 Ss: Miss, Miss…

10 Bs: an engineer

720 T: write the following activities and do them at home. We will correct them next session.
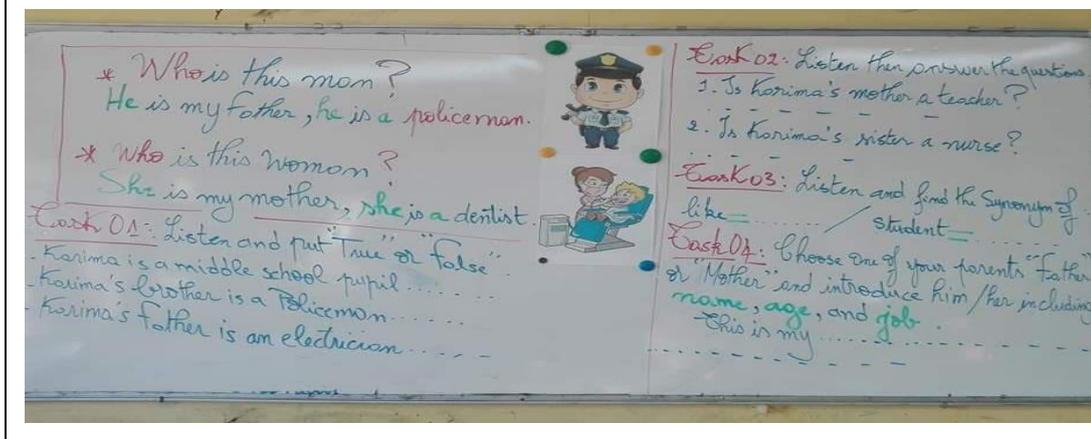
Furthermore, as mentioned above, both Miral and Farid critically negotiated the gender stereotypes represented in their self-selected flashcards using translanguaging pedagogy. As noted in the methodology chapter, utterances, which are in languages other than English, were translated and checked by back translation during the process of transcribing the data. Thus, the brackets are used to include the original versions of the teachers and students' utterances written in italics. Although Farid and Miral critically negotiated different gender occupational stereotypes with their learners using a translanguaging dialogic discussion, two examples from each teacher will be exemplified due to the word limit. Overall, the teachers have code mixed between English, Kabyle, French, Arabic languages accompanied with visual semiosis while the students prominently use Kabyle language coupled with other linguistic (French terms non, jamais, no),

non-linguistic (silence) resources, and rare reference to English language. Simply, translanguaging as a pedagogy enabled Farid and Miral to construct three social spaces (cognitive, physical/social, linguistic) for learners to voice their gender views and for them to show up and negotiate their (and comment on their peers) gender language in a foreign language classroom.

For example, as the following episode 20 shows, Farid employ translanguaging dialogic discussion around gender stereotypes represented in his self-selected flashcards. During the explanation phase of the lesson, Farid exposed flashcards about names of jobs which were discursively male dominated. However, while he called out students to name the jobs, he did not use the gender-specific nouns or pronouns in his questions but he referred to the indefinite articles 'a/an', see line 162-222. Although Farid's aims were pedagogical, but he indirectly avoided gendered question types while teaching indefinite articles. Additionally, after each gendered flashcard, Farid asked his students about who of men or women can do the exposed job using first English and then translated to the learners' native language, see lines 164-235-290. These instances illustrate the importance of translanguaging pedagogy for the teacher to critically negotiate gender stereotypes with his young and beginner learners of English language. The shift to first language may also imply the teacher's intention in building a comfortable social space between him and the learners while reflecting and negotiating the issue of gender stereotypes. In response to the teacher's gender-related question about who works as a photographer, most of the students stated in L1 that only men work as photographer, see lines 164-165. Such linguistic and verbal responses indicate that the students problematised the fact that there will be women working as photographers and enforced the traditional view of photographer as a male-dominated job. However, only one boy student interrupted and answered the existent of female-photographers using L1, see line 166. In line 167, the teacher praised and reassured the boy's answer to show his acceptance of 'photograph' as being an '*idealised*' job for both genders. This is linguistically evident in his choice of assuring and gender-inclusive words such as 'yes, you are right' 'both can work' simultaneously using a mix between French, English, and Kabyle languages, see line 167. He also provided a general narrative about Algerian wedding parties in which both 'men and women' were photographing, see line 167. This social narrative shows how Farid attempted to contextualises his gender-progressive claims to persuade his students that it is an existing social reality in the Algerian culture. The teacher then asked the rest of the class for reassurance that his message is clear and accepted using the English word right followed with the interrogative tone, see line 167. The students then expressed their acceptance of the teacher answer which is linguistically evident in their use of English confirming words 'yes, true' and their relatedness to the contextualised narrative about wedding and photographers, see line 168-169. Thus, Farid succeeded to divert his students' traditional views of gender-specific photographers by

simultaneously mixing between different linguistic resources and provided a contextualised social narrative from the learners' daily life experiences. The teacher created a translanguaging social space for learners to freely reflect on and voice out their gender views.

Episode 20

Unit 02: lesson 03, I listen and do, jobs and indefinite articles

162 T: now look at this picture, do we say a/an photographer?

163 Ss: a photographer

164 T: Is it only men who can work as photographers? (*Es ce que, irgazen kane ighkhedem comme photograph*)

165 Ss: Yes, only men (*ih, hacha irgazen*)

166 Bs: no, there are women working as photographers (*khati, lant lkhalath aussi*)

167 T: Yes, you are right (boy student). Both men and women can work as photographers. You can see that during wedding parties, there are the cameraman and the camerawoman, right? (*Oui, thess3idh lhaq, issin zmren adkhmen comme photograph, both men and women*)

168 Ss: Yes, true.

169 Bs: Ah. Yes, you are right teacher. I have already seen one. (Oui, thess3idh lhaq achikh, zrigh yiwen deja g kodak zathenagh)

222 T: Now, look at this picture. Do we say, 'a/an' builder? Raise your hands.

223 Ss: Sir, Sir, Sir.

224 T: Yes, you boy student.

225 Bs: a builder.

(Teacher asks the student to repeat the word 'a builder')

---

235 T: Yes, a builder. Ok, tell me. Who can work as a builder? (men/women) (anniwa aykhmen damasswath? Samtouth nagh dargaz, رجال ونساء)

236 Bs: It is a man who can build (speak in Kabyle, non dargaz igzemren)

237 Ss: Noooooo women cannot build (laugh) (*speak in Kabyle, non, welach thamtouth dargaz kane*)

238 Gs: [But, we can work as a journalist.

239 T: Why do you think women cannot work as builders? (Why, iwachou thesskhamimem aka?)

240 Bs: because they are not strong as man. Man can carry heavy things (Speak in Kabyle, thamtouth outh9wara, argaz iss3a la force)

241 T: Even women are strong (meme thamtouth the9wa)

242 Ss: (laughing and murmuring)

290 T: Ok, how about mechanic. Can a woman be mechanic? (thezmare themtouth asskhdem comme mecanicienne)

291 Gs: No, she can be hairdresser

292 Bs: [or teacher (speak in L1)

293 Ss: [laugh @@ no

294 T: But both women and men can be hairdresser/barber, teacher, architects, journalists. There are also women mechanics and builders. You can do whatever you prefer in the future (*But issnin zmren adkhmen coifeure, architecte, journalist et aussi mecanicien, Au future thzmren adfghen ayen thvgham*) Ok! (Word used to check students' comprehension). Is it clear?

295 Ss: Ok. (Some murmuring and others laughing)

296 Bs: [Yes, if she can carry the heavy screws (laugh) (mayla thezmare assarved thabrickth izayen)

(Farid 2nd classroom observation)

Additionally, when Farid asked about who of men or women can work as a builder and as a mechanic, most of the students expressed the dichotomous traditional gender views. For example, in line 235 of the above episode, the teacher asked the question about 'who can work as a builder, men or women?' in code mixing between English, Kabyle languages and using some Arabic terms. In response, most of the student insisted that only men can work as builders using the Kabyle linguistic cues (no, man only) and non-linguistic cues (laughter), see lines 236-237. There was also one girl student who created her own alternative version of gender language by confirming that a journalist is accepted for women but not a builder, see line 238. Most students' responses indicate their enforcement of the traditional division of labour. The teacher then challenged and showed their critical engagement with the students' gender voices. This is evident

while the teacher asked the students to 'rethink and reflect' on their polarised categorisation of a builder as a male-monopolised job through mixing between English and Kabyle languages accompanied with the multimodal flashcard, see line 239. One boy student engaged in a reflective space and replied that "women are weak while men are strong" which make them fitted to the job, see line 240. Such a response infer that the boy student carries the traditional vision towards men and women by his consideration of physical strengths as the "ideal characteristics" for categorising jobs by gender. Although Farid, in line 241, stated that 'women also strong to work as builders' (mix of English and Kabyle languages), most students resisted this through the universal codes "murmuring and laughing", see line 242. Nearly the same interaction happened when the teacher asked the students about who works as a mechanic, see lines 290-296. As demonstrated in line 294, although the teacher challenged the fact that mechanic is not a typically men's job by using a mixture of different linguistic recourse such as French, English and Kabyle. In reaction, most students consider their teacher '*imposed gender language*' as divergent and untypical to what they expect and store in their gender beliefs, see lines 295-296. Some students have also determined that women can work as hairdresser or teacher but not as a mechanic, see line 291. Hence, students accept what falls to their lived experiences and resist what is not part of their typical gender norms or knowledge. Therefore, translanguaging dialogic instructional pedagogy enabled Farid to challenge the traditional labour divisions into masculine and feminine-fitted types of jobs. Although the students were mostly resisting their teacher's gender progressive views through linguistic and non-linguistic cues, Farid created translanguaging social spaces in a foreign language classroom for his students to voice their own traditional views and invert them sometimes by using a socially contextualised narrative of a well-informed and reasoned situations. Translanguaging spaces refers to when the teacher initiates the gender negotiation as a social space by engaging learners in 'cognitive/reflection space' then 'participation responsive space' as a linguistic space.

Like Farid's classroom interactions, as the episode 21 illustrate, Miral also have employed translanguaging dialogic instructional pedagogy to critically negotiate gender occupational stereotypes represented in her selected flashcards and create social spaces for her learners to voice out their gender attitudes. However, whenever Miral starts a gender-related discussion, she reminds her students that this is not part of the pedagogical aims of the lesson This is evident in her repetitive use of the emphasis word 'just' and the phrase 'between bracket' using a simultaneous mixture of English, Kabyle and French languages, see lines 111-227. Unlike Farid, Miral marks her shifting transition from pedagogical to gender-related dialogic discussions. Additionally, Miral started her dialogic discussion around the gender occupational roles such as engineer and pilot using the translanguaging as a pedagogy. As the following classroom episode

shows, she first asked the student about who can work as an engineer using only the English language, see line 111. However, the students remained silent (non-linguistic cue) because they did not understand the question while being structured fully in English, see line 112. After the teacher noticed the silence of the students, she decided to clarify the question and the meaning of men and women using multimodality and alternating between English, French, and Kabyle languages, see line 113. Such interaction demonstrates the importance of translanguaging pedagogy for teachers to critically negotiate gender with their beginner learners of English. In response to the question about engineer, most students shouted men in both Kabyle and English that indicated their traditional gender views, see line 114. The teacher then asked for reasons which clearly show the critical role that Miral played in such social interaction, see line 115. Only one girl replied in mixing both Kabyle and French languages that engineer can also be a female domain by providing her sister as a socially contextualised example, while other students remained either silent or keep insisting that engineering is a male-dominated field, see lines 116-117-118. This suggest that the students rely on their background knowledge about gender and jobs while providing their responses using the available linguistic systems. In line 119, the teacher tried to convince the students that 'engineer' is a job open for both men and women providing a contextual narrative by mixing between English, Arabic, French, and Kabyle linguistic systems. Such narrative or social translanguaging space enabled the learners to visualise how becoming an engineer is possible for both women and men, starting from study to work life, see line 119. In response, the students seem to accept their teachers' progressive view by linguistically replying with the English semiosis 'yes', see line 120. Therefore, the translanguaging systems and social spaces that Miral employed in her classroom design enabled her to create on learners a transformative view towards engineer as a job accessed by both men and women. She also demonstrated her subversive technique through the three social spaces of 'initiating the gender negotiation (social space)', 'engaging learners in reflection (cognitive space)', 'inviting students for participation in any linguistic resources (linguistic space)' while simultaneously commenting on their voices and social exchanges around the topic in question.

Episode 21

> **Unit 02: lesson 03, I listen and do, jobs and indefinite articles**

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111 T: Yes, brilliant. An engineer. Before we move on, just between bracket, I want to ask you who can work as an engineer, men, or women or both? (Just between brackets, entre parenthese kane, who can work as an engineer men or women?

112 Ss: Silent

113 T: Men and women (argaz nagh thamtouth, رجال ونساء, who? *aniwa c'est qui yzmren adikhdem comme engineer, مهندس lkhalath nagh irgazen?)* (Mix between L1, French and English) (she wrote the meaning of men and women and stick these pictures)
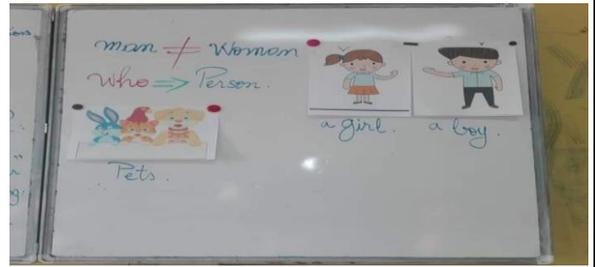
114 Ss: Shout men (*irgazen, men kane*)

115 T: why only men can study engineer?

116 Ss: silence

117 Gs: Women, my sister is an engineer (*lkhalath, s3igh weltma travaille comme ingénieure*)

118 Bs: men (*irgazen*)

119 T: Look, both men and women can work as an engineer. For example, when you reach secondary school, there is mathematic and engineering as a specially. Does not matter whether girls or boys, both can study it and graduate later to work as an engineer, Ok?

(*Issnin yidwen am aqchich nagh thaqchichth zmren adkhmen comme ingénieure مهندس amathlahquem ar secondary school lycée, zmrem asseghrem spécialité n mathématiques et ingénierie, when you grow vous pouvez travaillé g cet engineering domain*, Ok?)

use L1, French, Arabic and English)

120 Ss: Yes Miss.

121 T: Now, who can tell me why here we put an engineer and here we put a painter.

122 Ss: masculine and feminine

123 T: No, it is not like French. Look carefully. You at the back, tell me why?

124 Bs: Consonant in painter.

(Continued explaining when to use the two indefinite articles 'a' and 'an')

223 T: How about pilot Do we say `a/an` pilot.

224 Ss: a pilot

225 T: you repeat.

226 Gs: a pilot.

227 T: Yes, great. Just between bracket, tell me who can be a pilot man or women. (*Entre (pointing with hands the) brackets anniwa izmren adikhdem dapilot?*)

228 Ss: men.

229 T: Why only men? Why you are thinking in this taboo way (*iwach hacha irgazen, iwachou takhmamagui afouhane*)

230 Bs: women scared of high places (laugh) (*akhater lkhalath sagadent les places 3layen*)

231 T: No, both men and women can become pilot. For example, when you grow up. You can both study piloting and become pilots. Is it clear? (*No, les deux zmren adfghen pilot amargaz nagh thamtouth*)

232 Ss: Yes Miss (shout, in English)

(Miral 2nd classroom observation)

Similarly, the teacher asked the students who can work as a pilot using the simultaneous code mixing between English French, and Kabyle linguistic resources, see line 227. In response, most of the students replied with the English code 'men' while ignoring women in such piloting field, see line 228. The teacher then problematised the '*tabooness*' of her students' answers, by telling

them both of men and women can study piloting and become pilots by simultaneously mixing between English, Kabyle and French linguistic systems, see line, 229. It is also interesting to note that Miral managed her gender-related discussions by inserting interactional items that regulate and clearly indicate her subversive position towards gender occupational stereotypes, such as 'no,' 'both can work,' why this taboo thinking,' see lines 119, 229-231. She also linguistically inserted reassuring features such as 'Ok?' and 'is it clear?' to verify her students' responses, see lines 119-231. The teacher is doing what Pavlenko (2004) described as creating opportunities for students to locate their personal experiences while at the same time teacher provide transformational discourse around gender dominant realities. Therefore, Miral subverted the gender stereotypes represented in her selected flashcards through simultaneously code switching between different available linguistic systems during her dialogic instructional pedagogy. She also created translanguaging social spaces (physical, linguistic, and cognitive) for her students to reflect upon and voice out their gender attitudes while she provided her own versions of gender language or views.

During the post-class interview, both Farid and Miral were asked about the gender occupational stereotypes constructed in their flashcards and the reasons for dialogically discussing them with their students. As the following extract shows, Farid and Miral committed themselves to apply the principles of student-centred approach which directly inclined them to discuss gender roles with their learners. They also stated their tolerance of using L1 in their language classrooms and that the topic of the lesson (teaching names of jobs and indefinite articles) motivated them to let their learners give their gender views.

Extract 7.9

Miral: "It was just part of my lesson plan, I found it interesting to **put my students at the centre of their learning** (.) I let them speak in Kabyle because their English language level is very low (.) like this, they (students) can easily **tell me what they think by asking them** questions like 'who of men or women work what?' as illustrated in my flashcards (.) (.) **Such strategy enables my students to also learn the words 'men and women' at** the same time I get familiar with the names of jobs they already know in English (.) and indirectly teach them other names of jobs [..]" (Miral, interview 02)

Farid: "I usually like to use **learner-centred teaching approach** in my classrooms (.) you know that my students are beginners and this is their first year to learn English, they do not know a lot of words in English (.) so, I **like to allow them to talk in their native language** to allow them deduce grammatical rules and express their views freely (.) I wanted to know **what they think, who** of boys and girls can work what as related to today's lesson (.) by doing this, they can indirectly deduce when to use **indefinite articles by themselves** (.) they will also easily remember the names of jobs […]" (Farid, interview 02)

In the extract 7.9 above, both teachers suggest that the learner-centred approach motivated them to create dialogic discussions around gender-related topic. Farid and Miral seem to state that their roles were balanced between teaching grammar and vocabulary points while at the

same time engaging students in discussion around gender and occupation roles. For example, Miral stated that her classroom teaching approach was intentional to allow her learners 'interact with her gendered flashcard', allow them to 'tell how they think of who works what' and at the same time 'teach them other names of jobs'. This balance between gender-related and teaching objectives may demonstrate the critical pedagogical skills of the two teachers. Additionally, they affirmed their adoption of translanguaging as a pedagogy to engage their leaners in negotiating gender stereotypes although they were not using such conceptualisation in their statements. For example, Farid stated his preference of allowing his learners 'to talk in their native language' so as they can 'share their gender views freely'. Furthermore, Farid and Miral seem to allow their learners to speak in Kabyle language because of their learners' low English language proficiency. For example, Miral stated 'I let them (her students) speak in Kabyle because their English language level is very low (.) like this, they (students) can easily tell me what they think' about labour divisions between men and women'. Therefore, the findings suggest that teachers' commitment to student-centred approach enabled them to adopt translanguaging as a pedagogy to critically negotiate gender occupational stereotypes with their learners in the classroom. According to the teacher-participants, translanguaging pedagogy is a useful system to create social spaces (cognitive, physical/social and linguistic) for empowering their beginner learners of English to express their own gender perspectives at the same time develop their linguistic skills.

Additionally, while the teachers shared the reasons for their classroom behaviours and material selection, they shared their egalitarian gender beliefs.

Extract 7.10

Farid: "[..] No, my flashcards were selected not to enforce inequality as **I personally believe both of men and women** can work in any job (.) I keep telling my students both boys and girls can work any type of job they like (.) I know **the government put women as decors in politics**, but personally I believe they are skilful and they can work in any job such as electrician, architect, pilot (.) This is what **I am trying to teach** my learners [..]" (Farid, Interview 02)

Miral: "[..] But, did you hear how my students' answers to my questions [who of men and women work as engineer or pilot, for example? (.) **I was shocked how come they are still young, but they think in this way** (.) **women made for household** @ @@, incredible (.) I think their parents are teaching them this at an early age [..]" (Miral, Interview 02)

As shown in the above claims 7.10, Farid and Miral hold gender progressive beliefs towards the division of labour. This is linguistically evident in Farid's explicit use of gender equality terms 'both boys and girls can work any type of job'. He also stated his awareness of the political ideology around the discourse of women and political participation. Linguistically, he used the metaphor 'women as décor in politics to show his political awareness. Similarly, Miral ridiculed her students' traditional gender views by stating: 'I was shocked how come they are still young, but they think

in this way (.) women made for household @ @@, incredible'. The laughter expressed between women as household and incredible may show Miral's acceptance of gender equality position. Such claims are not just 'buzz' words that Farid and Miral stated to pretend that they are supporting the view of gender equality in labour access. This is because their overall classroom practices evidenced their progressive gender beliefs. This can be related to the point of Namatende-Sakwa (2019, p. 85) that teachers' gender equality discourses in the post-class interview can be just 'buzz' words (Foulds, 2014), "if they are not accompanied by critical and/or reflexive social and/or pedagogical practices in the classroom". Therefore, the findings suggest that both Miral and Farid believe on equality between men and women labour or workforce access.

Joining the in-class and after-class data obtained from Farid and Miral, it can be argued that when language teachers have progressive gender beliefs, committed to the principles of student-centred approach, and view their roles as critical pedagogues (teaching both the subject knowledge and its social components), they can display greater critical reflection and negotiation about gender stereotypes through using different teaching pedagogies such as translanguaging.

7.6   Conclusion

In this chapter, I presented the findings related to the third RQs of this study. Two gender stereotyped texts in the MBE1 were selected for analysis: 1) a male-dominated dialogue in which women constructed as nurturers, 2) grammar and vocabulary dichotomously dividing jobs between genders. Following Sunderland et al. (2002) coding system, teachers can unpredictably either subvert, ignore, endorse gender stereotypes represented in the textbook. The findings suggest that Farid and Miral critically subverted gender stereotypes in the two selected gendered texts, Chahinez and David ignored the first and endorsed the second gender stereotyped texts represented in the MBE1. Farid and Miral employed dialogic discussions and translanguaging pedagogies as the key teaching strategies to critically negotiate gender stereotypes in the classroom. Chahinez and David employed repetition approach and read-aloud teaching strategies to either ignore or endorse the traditional gender views in the selected texts or their self-generated materials. It has been argued that teachers' instruction strategies, teaching philosophy, autonomy levels in material selections and gender beliefs are all intersecting to inform the teachers' classroom negotiation of gender stereotypes. While Farid and Miral carry gender progressive attitudes, David and Chahinez demonstrated that gender stereotypes are dominant parts of their gender beliefs. Additionally, Farid and Miral predominantly select classroom materials relying on both pedagogical and social aims while David and Chahinez rely primarily on the official curriculum teaching objectives. What can be concluded here is that teachers are not

necessarily taking up gender realities as being constructed in the standard textbook, but they can differently and unpredictably negotiate any gendered texts according to their teaching approach and gender beliefs. They can also enact other gender discourses that are not originally constructed in the textbook such as gendered feedback delivery, participation management. For example, out of male-dominated classroom size, teachers can construct polarised gender differences in calling male students for more participation than females. Additionally, while Farid and Miral critically negotiated gender stereotypes in the classroom, they created three social spaces (cognitive, linguistic, and physical) inside the foreign language classroom for their learners to reflect upon and voice out their gender attitudes and for them to negotiate the gender language suggested in the multimodal classroom materials (flashcards). Following the reader-response theory (Apple, 2000; Namatende-Sakwa, 2019; Namatende-Sakwa, 2021; Pavlenko, 2004; Sunderland et al., 2002; Sunderland, 2015) and as it was demonstrated in this chapter, the gender stereotypes represented in the textbook are not *fixed* and linear *transferable* social realities from textbook to teachers and then as uptake to learners. Because learners may resist, accept, or challenge the gender stereotypes in the textbook or teachers' language and their teachers have the negotiation potential in the classroom to change, omit, or reinforce those gender representations. This chapter, therefore, offers significant pedagogical implications for teachers' education that will be presented in the next discussion and conclusion chapters.

Chapter 8   General Conclusion

8.1   Introduction

This study explored gender stereotypes represented in an Algerian MBE1 textbook, why this discourse represented from the perspective of two local textbook writers and how it is negotiated by four teachers in the classroom. The key assumption of this research is that gender stereotypes represented in the school textbooks are ideologically driven at the publishing level, not static but transferrable and can be negotiated (challenged and/or accepted) by the consumers (teachers and students) in the classroom. This chapter will discuss the key findings of this project and clearly state its contribution to the field of gender, textbook content production studies, and teacher education. This conclusion will also provide the study limitations and suggest some recommendations for future research. After that, it will present some implications for textbook policy makers, teachers' education programmes and further research.

8.1   Discussions and Contributions to Knowledge

Based on the findings presented in the previous three chapters (5,6, and 7), this thesis makes valuable contributions to three related fields of research: 1) gender and textbook studies, 2) gender and textbook production studies, 3) gender and textbook consumption studies.

First, the textual analysis of gender stereotypes represented in the MBE1 contributes theoretically and methodologically to the advancement in the knowledge about gender and textbook studies. Methodologically, it shows how the combination between three analytical models, Van Leeuwen's (2008), Giaschi's (2000) and Sunderland et al.'s (2002) analytical models are appropriate for critically analysing the specific instances of gender stereotypes in the textual and visual modalities of the MBE1 textbook. Such original combination enabled in-depth analysis and interpretation of the gender discourses and their meanings in relation to the broad social context. This study discloses the importance of specifying textbook units and sub-genres of analysis while examining gender stereotypes in school textbooks to allow the cross-comparison between different categories. Theoretically, this methodological combination allowed extending the notion of multimodal disambiguation to the context of gender stereotypes represented in foreign language textbooks. Following Pakula et al. (2015), this study exemplified how a linguistic representation of gender can be read as neutral or ambiguous but when the texts and the accompanied images were read together, they disclosed the representation of gender stereotypes. This study also shows that gender representation and the distribution of the knowledge represented in school

textbooks would always be an important site for future researchers where the '*selected versions of realities*' will be unpacked, questioned and contested.

According to Harwood (2014), textbook production studies are divided into two accounts: publishers' narratives and writers' narratives. Theoretically, this study contributes to the larger discussion on the local textbook writers' accounts about the gender discourse constructed in the local-published ELT textbook (MBE1). These accounts exposed the nuances in the textbook writing practices and the constraints textbook writers would face while selecting gender discourses. It demonstrated how English language textbooks published in local and under-researched markets like Algeria are considered more as a political commodity. To explain, following the recent politicised power associated to the English language in Algeria, gender discriminatory and stereotypical discourses constructed in the MBE1 is closely related to the aim of promoting national identity and cultures in the post-colonial period. The elites in power consider them as 'authentic' national gendered discourses to pass for younger generations and a way to deal with colonial legacies. Methodologically, it showed the significance of employing Reisigl and Wodak's (2001) 'argumentation theory' to uncover the different discursive strategies that the textbook writers employ to shape their reasonings towards the gender stereotypes represented in the textbook of their design. Employing Fairclough's (1989) explanation dimension significantly contributes to the critical analysis of the textbook writers' accounts in relation to the selection of cultural representations and the nexus made between the writing practices, sociocultural, educational, and political factors.

Finally, this thesis contributes also to the field of gender and teacher education. Theoretically, it shows how vocabulary teaching strategies should be rethought to consider the cultural side accompanied through their use. For example, the teachers' careless use of repetition while teaching grammar and vocabulary points accompanied with gender stereotyped flashcards were found as a way teachers perform or enact the endorsement negotiation. Additionally, this study extended the discursive practice phase of Sunderland et al.'s (2002) analytical model. This model is composed of two phases, descriptive (gender critical points, emerged and triggered gender points in the classroom) and discursive practices (endorse, ignore, subvert). Previous studies revisited the descriptive phase of the model by highlighting how teacher can gender non-gendered texts and trigger gender discussions in the classroom (see e.g., Pakula et al., 2015). Others has demonstrated the frequency patterns of teachers enacting endorsement, subversion, or ignorance negotiation of gendered texts in the language classrooms (see e.g., Koster & Litosseliti, 2021). The present study revisited the discursive practices phase of the working model by highlighting the different teaching strategies teachers can employ to negotiate gender stereotypes in the classroom such as critical dialogic discussion (subversion), read aloud and

repetition (ignore and endorse). Translanguaging pedagogies is also found as a useful technique for teachers' critical or subversive negotiation of gender stereotypes. Through translanguaging pedagogy, teachers can create for their low proficient learners of English a safe space to critically engage with the gender stereotypes occurred in the language learning (Canagarajah, 2018; Garcia & Li Wi, 2014). This study empirically illustrated how the students' critical engagement can happen while the teachers are showing their critical reflexivity and agency in contesting the hegemonic gender beliefs constructed in their self-generated materials. The students were also encouraged to comment on each other's gender beliefs while the teacher act as a mediator filtering which gender discourse fit his/her own gender beliefs. Moreover, multimodal practices such as flashcards and verbalised gender-related questions were found as an innovative way teachers employ to perform subversive negotiation of gender stereotypes constructed in their self-generated materials. Methodologically, following Fairclough's (1989) critical discourse analysis, this study contributes to understanding the insights of male and female teachers and how four factors intersect to inform their ways of negotiating gender stereotypes in the classroom. For example, teachers' general gender beliefs, instruction teaching strategies, teaching philosophy or perception of their roles, autonomy levels in material selection.

Overall, this is the first pioneering study that holistically explored gender stereotypes at the three triangulated data: textbook content, production, and consumption levels.
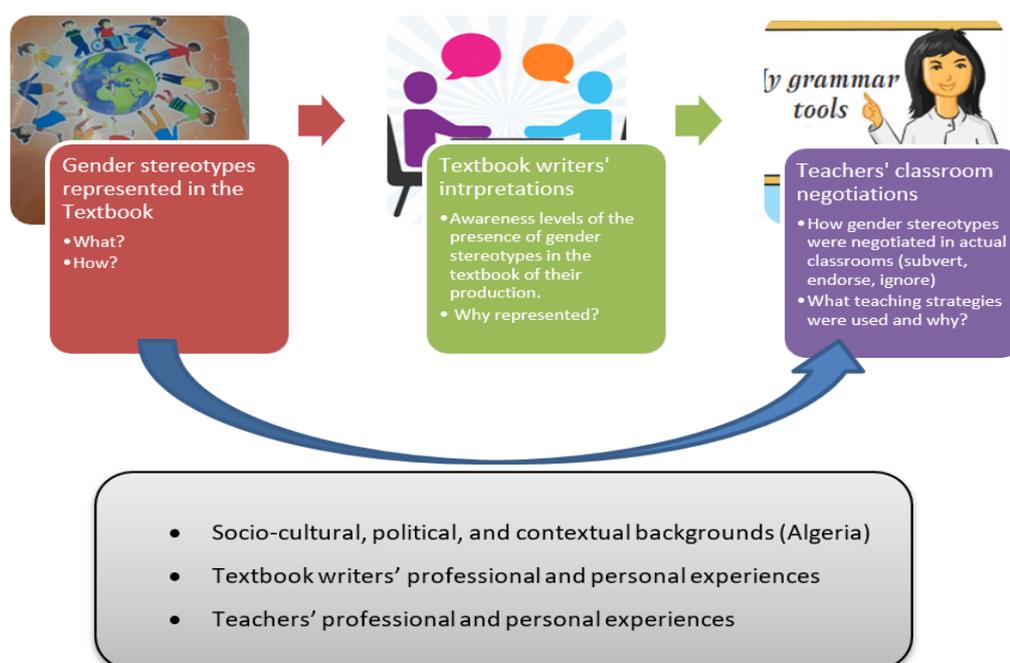
Figure 26: The framework for a triangulated exploration of gender stereotypes in the textbook

This triangulation strengthened the present study credibility and trustworthiness. To the best of my knowledge, this is the first triangulated research that explores gender stereotypes in the

under-researched North-African foreign language education contexts. It addressed the call for more empirical research in developing multicultural and multilingual Muslim contexts like Algeria. It provided significant and detailed insights of how gender stereotyping as a social issue is enacted and contested in the Algerian foreign language classrooms even when represented in the textbook issued by the government-local publishing industry.

8.2   Limitations and suggestions for further research

Although this study is original and contributed to the advancement of knowledge and understanding of the field of gender and language education (see section 8.4.), few unavoidable limitations can still be noted. These limitations will be suggested as areas for future research.

Firstly, although this study has deeply analysed how teachers in interaction with their students negotiate gender stereotypes in the classroom, video recordings of the observed classrooms were not possible. Although I tried to record some non-linguistic details in my fieldnotes, it was not possible to capture all the body language, gaze, facial expressions, and gestures that my participants produce. It was challenging for me to get the consent from parents about only audio-recording their children's voices in the classrooms. The parents have completely refused the idea of videorecording for reasons related to the safety of their children. Consequently, future research would consider this limitation and conduct video-recorded classroom observations and deeply explain the non-linguistic ways that teachers and students construct to negotiate gender stereotypes in the classroom.

Secondly, in examining teachers' negotiation of gender stereotyped materials in the classroom, I noted other embedded gender discourses which require further detailed analysis. For example, students' participation pattern, in which more boys called for participation than girls. This was explained as the predominated number of males compared to female students. Future studies can conduct an empirical study by comparing mixed-sex and single-sex classrooms to unpack the differences in terms of students' participation and what roles do teachers perform accordingly.

Furthermore, I remember when I was in the school staffroom where I conducted my study, a math teacher said to me 'it is interesting to look also at what gender ideologies embedded in maths' textbooks and classrooms'. Given that "a non-sexist textbook cannot guarantee non-sexist teaching" (Apple, 1990; Sunderland, 1994, p. 64) and a progressive text cannot guarantee an endorsed teaching with sexist teachers (Namatende-Sakwa,2021), I would recommend researchers to continue examining teachers' classroom talks around or negotiations of gender representations in other subject school textbooks. This teacher 'talk around the text' (Sunderland & Kitetu 2000), which constitutes gendered discourses and practices, is therefore, as well

described by Sunderland et al. (2002, 270), 'an excellent epistemological site' for further research. Subsequent research would also find out whether gender-awareness training would help pre- and in-service teachers to critically negotiate gender stereotypes in the classroom (see Gullberg et al., 2018 for an empirical example on Sweden pre-service science teachers). Equally important, researchers would also be interested in examining how students make meaning to the gender representation in their school textbooks or gender language received from their teachers.

Moreover, this study scope is limited to only textbook writers' accounts while perspectives from publishers, illustrators and reviewers were not obtained. Due to time constraints and project feasibility, it was not possible to conduct interviews with the textbook producers all together. In addition, managing the load of data was another reason for limiting the focus to only the textbook writers. Future research would consider conducting a separate study about how publishers, illustrators, reviewers justify the gender stereotypes represented in the same textbook of their production. They could also consider any complexities and ambivalent views from all the producers. This would allow uncovering other factors of power relations between the textbook producers.

Finally, the triangulated nature of the present study required analysing thoroughly one English language textbook widely used in all Algerian public schools. Through the critical discourse analysis lens adopted in this project, a deep analysis of the different instances of gender stereotypes represented in the MBE1 were provided and their meanings were linked with the concepts of masculinities and femininities as defined in the Algerian context. However, I recommend further studies on gender representation in textbooks from other areas of the curriculum: social sciences, languages, and even maths. For example, other studies can be conducted in math textbooks by looking at how gender represented in relation to the way maths' problems are framed (e.g., businessmen, male landowners, male countryside people). It is also interesting to conduct research on gender representation in other local and foreign language textbooks in Algeria or in other contexts. This can provide an interesting dialogue about the relationship between gender ideologies and language ideologies.

8.3   Implications of the study

This study provided valuable theoretical implications and offered practical recommendations for textbook writers, policy makers and teacher education programmes about carefully considering gender representations in foreign English language textbooks. I should make it clear that implications provided below are targeted to the Algerian context. Nevertheless, I strongly believe that the implications can still be useful and transferable to other similar contexts as Algeria.

8.3.1 Implications for policy makers

The deeply embedded gender discrimination in Algerian school textbooks require urgent actions from the government national education policy-making bodies.

Firstly, governmental national education policy makers have a very important role in eradicating gender discrimination and establishing gender egalitarian policies and textbooks that foster social justice inside the educational institutions. One way to do so, policy makers need to lay down explicit and strict textbook publishing guidelines that ensure gender equality representation in school textbooks (both student and teacher guidebooks). The guidelines issued by the Algerian National Education School Documentation Bureau need to precisely remind the textbook writers, illustrators, and publishers on the need of fairly representing males and females in the different textbook sub-genres (both, listening and reading subgenres) and the different types of accompanied illustrations (both human drawings and photographs). As demonstrated in the present study, the reading and listening exercises are encoded with gender stereotypes that teachers use as speaking triggers in the classroom and sometimes without critical reflections.

Additionally, as demonstrated in the present study, some students found carrying gender segregation beliefs that their teachers justified as coming from their parents as the first gender socialising agents. This suggests the need of parents to play a strong role in fostering gender equality beliefs among learners. For this to happen, the Algerian government should make more efforts in promoting gender equality at the social levels that would help parents to raise up their children accordingly. For example, they can use social media discourses and press discourses in a way to promote the ideology of gender equality on the parents and the overall public.

Moreover, the government should encourage employers in different social institutions (health, education, marketing) to equally employ men and women in the traditionally male/female-dominated work fields. Accordingly, Foulds (2013) argues "any efforts to alter gendered divisions of labour must come first from students' lives and then brought into the classroom" (p. 173). For instance, recruit more male teachers in the school context and encourage women to work in male-dominated fields (Meeussen et al., 2020). In doing so, the textbook writers and publishers would reflect the gender equality policy in the school textbook discourses as an existing reality in the broad Algerian society that commit with the children's textbook users' real life.

Furthermore, the amendment-gap of the textbook should also be reduced to a one-year basis instead of a decade to fit with the evolving and constantly changing gender roles and values in the society. This way learners across different generations will be exposed to an up-to date social realities that are convergent with their social experiences.

Finally, local textbook publishing industries should also include teachers' instruction books which guide them on how to engage critically with the gendered textbook constructions in their classrooms. For example, Pakula et al. (2015, p. 97) recommends, policy designers should "ensure that teacher's guides support teachers in teaching about social diversity in a positive and sensitive way, especially in relation to particular units or exercises". More pedagogical implications for teachers and teacher education programmes will be discussed in the following section.

8.3.2   Pedagogical Implications

The results of this study have implications for teachers and teacher education programmes. Nowadays, it is rare, if not impossible, to actually find a teacher education program in Algeria that makes teachers' negotiation or critical reflexivity towards gender stereotypes represented in textbooks its central organizing principle (Ziad & Ouahmiche, 2019). Despite the abundant calls for reducing gender stereotypes in educational materials (e.g., Barton & Sakawa-Nomande, 2012; Eslami et al. 2015; Pawelczyk & Pakuta, 2015; Sunderland, 2015; Sakawa-Nomande, 2019; Menard-Warwick et al., 2014), many education programmes are still centred around giving teachers "knowledge about" the foreign language (i.e., content knowledge) and "knowledge how" to teach it (i.e., pedagogical content knowledge) rather than considering gender discriminatory issues in the textbook and classroom discourses (Gray, 2013). The findings of the present study indicate that traditional gender occupation roles represented in the textbook was maintained when they are dealt with uncritically by David and Chahinez in the classroom (i.e., 'endorsement' of gendered text; see also Sunderland, et al., 2001, 2002). One way to address this issue is through exposing teachers to critically oriented scholarship in teaching English language and gender studies involving them in discussions about gendered materials and how they can redirect them toward gender equality policy. This kind of teacher education programmes help to train teachers in ways that equip them to identify the gender stereotypes explicitly and implicitly represented in the textbook, become more aware of their own gendered attitudes and deploy 'critical reflexivity' to take-up or negotiate them in their classrooms (see also Gray, 2013; Sakawa-Nomande, 2019; Pakula et al., 2015). As Pakula et al. (2015, p. 96) put it, teachers should be "aware of the potentially constitutive power of language and languages in our lived experiences". Therefore, in the teaching methodology courses of teacher education programmes, the gender stereotyped textbooks that are currently published in different contexts could be used as central training materials to draw the teacher trainees' attention to the gender stereotypes represented on them and raise their awareness of the need of critically dealing with them in their classroom discourses.

Additionally, as evidenced in the present study, because Farid and Miral have developed an awareness of gender issues identified in the textbook and consequently, they deployed translanguaging, multimodal practices and dialogic discussions to critically deal with gender stereotypes in their classroom discourses and engage learners in reflecting and voicing their gender views. Although translanguaging can sometimes be situated to multilingual contexts, multimodal resources such as flashcards and verbalised gender-related questions can importantly be employed as anti-gender stereotypic teaching strategies or techniques. These pedagogical techniques can be used in the classroom for the teachers to show their critical reflexivity around gender stereotyped materials and equally engage their learners to freely express their gender views. For example, Farid and Miral in the present study employed translanguaging pedagogies (the Kabyle native language and other multilingual and multimodal systems) to provide their low-proficient learners of English with opportunities for critical reflections around gender stereotypes represented in their self-selected materials. In doing this, the teachers also engaged in critically countering the gender stereotypes that students bring with them into the classroom discourse.

Finally, teachers must be made aware that teaching embodies a social, cultural and gender socialisation dimensions of the ELT practices (Gray, 2013; Pawelczyk & Pakuta, 2015; Sakawa-Nomande, 2021). Textbooks have the potential as such, to be used in the classroom not only to teach the discipline, but also to negotiate multiple gendered possibilities, and challenge gendered hierarchies. Like this, the foreign language classroom becomes not only a site of learning language knowledge but also as social site where "multiple forms of engagement should aim to offer a safe space in which students could learn to recognise and acknowledge existing gender discourses and explore alternative discourses, identities, and futures" (Pavlenko, 2004, p. 63). Similarly, Gray (2013) made an analogy that teachers and students should become more as powerful 'customers' than 'consumers' of cultural identities represented in the standard coursebooks. Future researchers would centre their attention on the concepts of students' engagement and teachers' critical reflexivity around gender ideologies embedded in the language classrooms and school textbooks.

—The End—

Appendix A Language policy timeline in post-independent Algeria

NB: not all policies were fully implemented, and this timeline is not exhaustive. This timeline adapted from Jacob (2019, pp. 204-205).

_1962 School system mostly inherited from colonial times: French as medium of instruction, Arabic

as "foreign language"

_1964 Arabic introduced as a working language in parliament + First year of primary school to be

taught in Arabic

_1966 History to be taught in Arabic

_1967 First and second years of primary school to be taught in Arabic

_1968 All civil servants asked to learn Arabic within three years

_1971 Declared "Year of Arabisation": third and fourth years of primary school to also be taught in

Arabic + ⅓ of students in the first year of secondary school to follow a fully Arabised curriculum

+ ⅓ of students in the first year of sixth form to follow a fully Arabised curriculum

_1972 Law stipulating that teaching will be delivered in Arabic at all levels and for all subjects (only applied in 1980)

_1976 Set of school reforms creating "l'Ecole Polytechnique Fondamentale"

_1979 Student strikes starting in the department of Law at Algiers University, bemoaning the lack of

jobs available for students from Arabised disciplines and demanding full Arabisation of higher

education

_1980 "Berber spring" in Kabylia asking for linguistic and cultural recognition

Appendix A

_1980 Arabisation of all social sciences and humanities and of the judiciary + French taught from the

fourth year of primary school, English, Spanish or German from the first year of secondary

school (seventh year of schooling)

_1986 End of "classes transitoires" where scientific subjects were still being taught in French

_1991 Arabic as sole language of all administrative and education institutions and organisations, in

all their commercial, financial, technical and artistic dealings. Planned deadlines of 1992 for

complete Arabisation of the civil service and 1997 for complete Arabisation of all university

courses

_1994 Parents are given the choice between French and English as first foreign language (abandoned

wo years later)

_1996 New National Charter & Constitution

_1998 Law prohibiting the use of any other language but Arabic in the public space

_1999 Election of Bouteflika, who subsequently gives speeches in both Arabic and French

_2002 Tamazight as national language

_2003 Set of school reforms: new curricula, quality assurance mechanisms

_2004 French taught from the second year of primary school as a "first foreign language" + Tamazight classes available in some secondary schools + English (or Spanish or German) as a "second foreign language" taught from the seventh year of schooling (first year of secondary school)

_2016 Constitutional reforms, including recognition of Tamazight as a national and official language

_July 2016, the Algerian pro-prime Minister "Ahmed Ouyahia" delivered a political speech in English.

_2018 December: The recognition of the Amazigh New Year, Yennayer, as an official national holiday.

_2019 February: The Algerian Hirak. Population asking for a non-corrupted system.

_2021 Introduction of English as a medium of instruction in some Higher education institutions

_2022 Introducing the teaching of English as a compulsory second foreign language in all Algerian primary schools, starting from grade three.

Appendix B   Textbook Analysis framework

I called the framework a three-stage analytical framework because it consists of three complementary stages. In the first stage, I analysed the textbook using Van Dijk (2009) 'topic selection' in which examples of gender representations were grouped or coded under four generated categories of analysis: 1) male and female social occupation roles 2) male and female leisure and sport activities 3) male and female personality trait characterisations 4) male and female pictorial representation. I then followed Sunderland et al. (2001;2002) `text descriptor or data-generated categories' framework. It requires categorizing the textbook into texts that explicitly cite gender and those non-gendered texts about language for specific purposes, for example, scientific processes (p. 230). The identified gender points or texts further categorised into either maintain gender norms or go beyond the traditional gender norms. I used this text categorisation to decide whether certain identified gender representations are stereotypical or progressive. However, only cases of gender stereotypes will be further analysed in this study. I draw on Wolpert's (2005) theoretical categorisation of gender stereotypes in foreign language textbooks to identify the specific types of gender stereotypes. As explained in the literature review, it is composed of lexical choices, occupation, and visual gender stereotypes (Wolpert, 2005). For example, the representation of women only as teachers and nurses is a type of gender occupational stereotype. I then used textual inclusive and exclusive aspects of Van Leeuwen's (2008) framework combined with Giaschi's (2000) `critical image analysis model' to explain the different ways gender stereotypes were represented in the MBE1 textbook.

Giaschi's (2000) `critical image analysis model' emerged from Fairclough's (1989) critical discourse analysis framework. It aims to critically analyse gender representations in EFL textbook visuals. It is composed of seven questions. However, in the present study, I adapted only five questions from Giaschi (2000) to address the four identified categories in the MBE1 and I generated the sixth question to fit the specific findings identified in the analysed corpus. The four first questions are used to address the male and female occupation roles and social activities portrayed in the visuals: 1) What is the activity of the image(s)? 2) Who is active (the "protagonist") in the image? 3) Who is passive (the "receiver") in the image(s)? 4) Who has status in the images? The fifth question is used to address the visual clothing representation of male and female characters in the MBE1 textbook: 5) What does the clothing communicate? I also added a self-made sixth question to address the visual personality trait characterisations of male and females: 6) What are the social behavioural characterisations assigned for males and females? This model also requires some quantitative and frequency discussions about the portrayal of gender in textbook visuals. One major caveat of this framework is that it only addresses the visual representations of gender

in textbooks (Giaschi, 2000). To address this caveat, the Van Leeuwen's (2008) 'textual social actor network' is employed. Van Leeuwen (2008) defines discourses as "recontextualization of social practice" which requires the use of discourse as "resources of representing social practice in text" (p. 6). The term 'social actor' refers to male and female participants who perform social roles in discourse. Van Leeuwen (2008) proposed the concepts of exclusion and inclusion as key identifiers of social actors. In other words, he claims that the agency and identity of social actors is not identified by only grammatical structures but through the complex process of inclusion and exclusion. I used these two concepts to determine whether characters and their social activities were included or excluded. I use 'suppression' and `backgrounding' sub-categories of exclusion. While suppression is identified when non-finite clauses are used as grammatical participants instead of specifying who is doing the action, backgrounding requires looking for where characters are omitted from a social activity.

For the inclusion, I used only three sub-categories: functionalisation, identification, and personalisation to identify the textual identity of social actors as represented in the MBE1. Functionalisation refers to the assigned roles for the gendered characters in texts. It is denoted "in terms of … an occupation or role" realised through "compounding and singular nouns (e.g., man, woman, person)," in an activity (Van Leeuwen, 2008, p. 42). For example, compound job nouns fireman, chairperson, that identify male characters position and singular job nouns such as nurse, doctor that requires another linguistic personalisation and identification. Identification is "typically… possessivated… by means of a possessive pronoun ['her friend'], (Van Leeuwen, 2003). The possessive pronouns (her/his) are used to identify the social actor involved in the textual discourse. Identification is also realised "in terms of their personal, kinship, or work relations to each other" (Van Leeuwen, 2008, p. 43) "genitives (e.g., Sister's job) or "postmodifying phrase" (e.g., a teacher of math). Personalisation is used to determine the identity of the social actor (i.e., participant) through nomination (proper nouns e.g., Maria/Khaled), singular pronouns (e.g., she/he for identifying specific individuals and plural pronouns (e.g., they/ we for identifying a group of individuals) with the use of definite or indefinite articles (e.g., a/the/an) (Van Leeuwen, 2008). As the 'I' pronoun is found to be used as a subtle way to represent gender stereotypes in the textbook, I added the singular pronoun 'I' to identify either male or female characters perform a social action by analysing the visual modes accompanying the linguistic forms. For example, in the caption of an image representing a female character, there is a sentence 'I am a teacher'. In this case, a female character is identified as the doer of the social action 'teaching'. To analyse the different social activities engaged by male and female social actors, I used Van Leeuwen's (2008) transitivity framework. It is adapted from Halliday's (1985) work on functional grammar which fuses language and social context. It requires analysis of human males and females as social actors

performing passive or active processes in the linguistic discourse of the MBE1 textbook. This is achieved by analysing verbs as describing social actions associated with male or female actors in the social context. The verbs are categorised into 'actions' or 'reactions'. The former refers to `action` processes while the latter refers to the 'mental' processes. Action verbs are divided into two types: 1) 'material verbs' which construe doing and happening such as 'ride, go, play, write' and 2) 'semiotic verbs' which communicate meanings such as 'say, describe, is. Van Leeuwen (2008) also distinguishes three types of reaction verbs: 'affective' such as want or love, 'perceptive' such as hear or see, and 'cognitive' such as think and believe. The 'affective reaction verbs' can be realised by perfective non-finite clauses with 'to' (e.g., want to), or by infinitive non-finite clauses with the '-ing' participle' (e.g., like playing). The 'perceptive and cognitive' reaction verbs take propositions as their object, that-clauses (e.g., see that tree, think about that dress). The following diagram visualise the analytical framework formulated for the analysis of gender stereotypes in the MBE1 textbook.
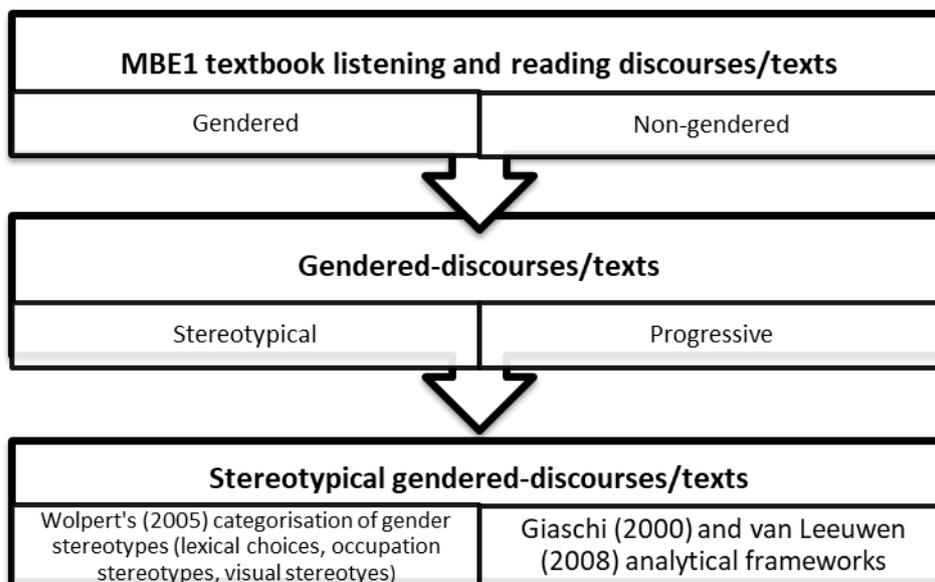
Figure 27: Textbook analytical framework

❖ **Textbook analysis categories**

According to Sunderland (2015), each foreign language textbook consists of several characters, categories, and subgenres such as: human and non-human characters, authentic texts about social events, reading comprehension exercises, listening comprehension exercises, and illustrations. Every subgenre communicates different types of gender representations in the language textbook (Sunderland, 2015). In this sense, Sunderland (2015) quotes that "it is perfectly possible to single out individual texts for analysis […] texts explicitly about gender…or *indirect deployment* of gender stereotypes'' (p. 26, emphasis added). Therefore, the specific categories and sub-genres had to be identified to allow a thorough analysis of the different types of gender

stereotypes represented in the MBE1. As noted in the chapter 3, this thesis focuses on the analysis of gender stereotypes related to the human characters represented in the reading, listening sub-genres and their accompanied visuals/illustrations. Four social topics were selected for the analysis: occupation roles, personality traits and behaviours, leisure and sport activities, clothing style and colour. The first topical category is social occupation roles that refer to any social roles assigned for men and women characters in the textbook. This includes the home responsibilities and occupation roles assigned for men and women in the textbook such as cooking, cleaning, childcaring. Pictorial clothing representation refers to the different clothing types represented for young and adult male/boy and female/girls in the textbook. This identifies the clothing identity that students are expected to obey in Algerian society by visualising children and adult clothing in the textbook. Social behavioural characterisation refers to the personality traits and behaviour characteristics stereotypically represented for men/boys and women/girls in the textbook such as men/boys as disruptive and women/girls as calm in the classroom. Social sport or leisure activities means the different hobbies that men and women do in their daily life, such as playing football, reading stories, visiting grandparents.

This project also selects the reading and listening sub-genres (dialogues, sentence completion, complete and match tasks) and their accompanied illustrations as the main analysis categories for various reasons. First, most instances of gender stereotypes are identified in the listening and reading sub-genres of the MBE1, which occupies approximately 60% of the overall textbook. Second, the listening sub-genre is easily identified because it is always the first part of the unit/sequence indicated with instructions "listen and do, listen and repeat, listen and show''. The listening sub-genre is composed of different components such as: dialogues, phonetic exercise, e-mails, sentences, and letters. Learners are expected to use such listening activities "to interact with others and to create social relations and express their needs" (teachers' guidebook, 2017, p. 12). This means that the integrated social relations, vocabulary and stereotypical language used in the listening sub-genres may leave a strong impression on learners and may influence their daily life practices. Third, the reading passages are a follow up task to the main listening part of each unit, indicated with the instruction "read and do". Both reading and listening tasks in the textbook are complementary for providing communicative input and practices for learners. For example, a listening task is introducing instances of language use (phonics, pronunciations, conversation skills) while reading texts enable learners to contextually learn vocabulary and grammar points. As Lee and Chin (2019) quoted, if learners are exposed to stereotyped vocabulary in reading passages and listening activities, this may influence their future aspirations.

Additionally, the accompanied illustrations/visuals/images with the reading and listening parts of the textbook are another analysis sub-genre. Given the fact that young learners can understand

more the linguistic content of the MBE1 textbook when referring to the accompanying visuals (Elmiana, 2019), it is important to analyse if the gender stereotypes represented in the listening and reading sub-genres are reinforced in the accompanied visuals. For example, Sunderland (2015) postulates that textbook visuals may be "more progressive than the written text and vice versa or that one type of visual is more progressive in its gender representation than another'' (p. 24). That is, the gender stereotypes represented in different types of MBE1 visuals may be different or similar from those represented in the textual content. In their analysis of gender in one German English language textbook, Hartman and Judd (1978) states that "the photographs…show women in a variety of different occupational roles not reflected by the linguistic text itself" (p. 388). Therefore, it is important to analyse gender stereotypes represented in the linguistic and the accompanied visual modes of the selected reading and listening sub-gernes to find out if they are complementary or carry different representations.

Finally, according to my piloted classroom observation of four teachers, I noticed that teachers use a lot of flashcards or visual aids, listening and reading textbook sub-genres. This is to provide pupils with meaningful and contextualised instances of language use. The analysis of gender stereotypes in the potentially used textbook sub-genres in the classroom would facilitate the process of exploring teachers' classroom negotiations. I also assume that a specific selection of analysis sub-genres may facilitate the process of exploring textbook writers' viewpoints with a fine-grained focus on gender stereotypes communicated in the MBE1. The identified gender stereotypes in visuals, listening and reading textbook sub-genres will shape the textbook writers interview questions-guide. Therefore, accompanied visuals, reading, and listening sub-genres are the focus of textbook analysis in the present study. The following table shows examples from reading and listening sub-genres and their accompanied illustrations:

Table 16: Examples of textbook sub-genres and types of activities

Sub-genre of textbook analysis	Types of activities	Examples in MBE1 textbook p. 40-49-104
Listening sub-genres and accompanied images/visuals	Listen and repeat the dialogues/words/sentences, phonics, listen and show appropriate matching, listen and guess, look listen and repeat, listen	

	and complete the table, listen and act out the dialogue	Task 2. I look, listen and repeat. 1. It is not raining. Akram is watering the flowers. 2. Is Razane picking up the flowers? No, she is not. She is helping Younes to clean the school garden.
Reading sub-genre and accompanied images	Read and complete sentences, read and link, read and answer questions, read and complete the table, read and complete dialogues, read email, read the letter.	Task 2. I read and supply the capitalisation and the right punctuation. hello my name is younes what is your name hi younes i am diana Task 3. I Help Maria find the right word. live am is My name ..... Maria. I .... 12 . I .... in Adrar . I love my city.
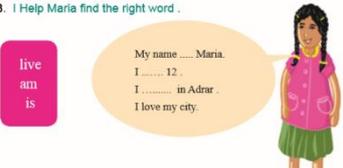
I acknowledge that the analysis of the gendered illustrations in the MBE1 textbook may be accompanied with the researcher's subjectivities. For example, to identify the sex of human characters in some visuals was sometimes intricate when the illustrations were very small in size. I usually considered the clothing, hair, and body shape to determine the sex of the human characters in the visuals. I also sometimes check with the textbook writers via their Facebook accounts to make a final decision about the intended sex of the visual characters. Therefore, a check-recheck strategy would have minimised the subjectivities regarding the visual representation of gender in the MBE1.

Appendix C   Participant information sheets

C..1   Teacher-participants Information Sheet (Face to face)

Study Title: the exploration of gender stereotypes represented in the Algerian EFL textbook and classroom discourse

Researcher: Ouacila Ait Eldjoudi   **ERGO number**: 48295

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.

You are being invited to take part in the above research study. To help you decide whether you would like to take part or not, it is important that you understand why the research is being done and what it will involve. Please read the information below carefully and ask questions if anything is not clear or you would like more information before you decide to take part in this research. You may like to discuss it with others, but it is up to you to decide whether or not to take part. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

I am an Algerian PHD student in the UK. This research is conducted as part of the requirements needed for PhD degree in Applied Linguistics. The researcher is a PhD student at University of Southampton, the UK, who is interested in gender representation in textbook and how teacher use gender language in the classroom. I am doing this research for the sake of uncovering which gender ideology is transferred as in an input to students in the classroom through an L2 English language textbook. Thus, throughout my research I will try to achieve the following goals:

- ✓ To determine whether the representation of women in the new launched Algerian textbooks (2017) has kept pace with changes in their status. That is to say, whether the recent status of women in Algeria has been demonstrated in the textbook content.
- ✓ To discover hidden agendas in the textbook in regards of gender stereotypical representation. In other terms, to determine the reasons for the persisting representation of gender stereotypes in this newly and locally published English language textbook used in all Algerian public middle schools.
- ✓ To examine the practical ways teacher approach gender discourse texts in the classroom.
- ✓ To identify the reasons behind teachers' decisive treatment of the gendered texts in the classroom.

This project is funded by the Algerian government

asked to participate?

You have been chosen to take part in this study because you met the necessary requirement of my study:

1)Teacher of English as a foreign language in an Algerian middle school, year one. As I am looking at gender representation in the teacher talk, you are considered suitable for the research. For student in this study, they are only asked to participate because they will be part of the interaction process with teachers in the classroom.
   1)   2). You are over 18 years old.

What will happen to me if I take part?

First of all, I will hand out a background questionnaire for first year middle school English teachers. This is to get familiar with your teaching experience, qualification, gender and age. Second, I will observe your English teaching classes for first year middle school looking mainly at your presentations. The observation process will last six weeks, two hours per week. I will audio record the lesson and take field notes to write down any non-verbal behaviours from teachers. I will then interview you in relation to gender represented in the observation process for a duration of half an hour. In other words, I want to understand the reasons you decide to select one gender for certain task instead of another. For example, in the class, you select a male student to read a conversation, I may ask you for the reasons you selected that male student. As for students, they will not be the focus of the study but their interaction with the teacher is helpful to understand some aspects of gender representation. They are not involved in the interview process. I will also conduct a four- gender them-based semi-structured interview with every participant. This is to understand the different experiences of gender stereotype in the classroom. the role of before-teacher recruitment training in raising your awareness about gender. The role of textbook and curriculum in envisioning the issue. There will be no harm in your participation. See the table below for a summary of what are you supposed to do, in case you agree to participate in my project.

Participant	Procedure	Duration
First year middle school teacher of English as a foreign language	Background questionnaire. It is an open-ended questionnaire where you will tell me about your teaching qualification, age, gender and education qualification (Master, licence or doctorate degree), and any other professional experiences. This to get me the floor to know you.	10 minutes to fill the questionnaire.
First year middle school teacher of English as a foreign language	Recorded classroom observation of first year lessons on gender related examples.	2hours per week
First year middle school teacher of English as a foreign language	Stimulated recall interview. I will ask to answer some questions related to gender topics. I will also ask you question related to the observed lesson. An audio recording will be played for you and then ask you for your classroom actions about situated events, material choices and talks around gender.	45-minute interview

Are there any benefits in my taking part?

In my research, it might be no direct benefits to the teacher or to the students. However, the benefit will be adding to current knowledge regarding the role of the textbook and teacher talk in promoting gender equality of learning and visibility in the classroom. your contribution to this original study in the Algerian context may help changing some social thinking of gender roles. Additionally, teaching English is different from teaching other subjects such as history or math. In language, teaching the mean and the aim are the same, so that we teach the language using language. Therefore, according to some research such as (Sunerland, 2000) learning opportunity for genders is based on the way teacher treat gender roles in the classroom. If for example, the teacher always refers to a male student in his examples for teaching grammar. The girl student will not feel engaged in learning as much as male students do.

Are there any risks involved?

No sensitive topics (such as politics or other issues regarding their private life) will be included in the questionnaire or in the interviews. As far as my context of study is concerned, asking sensitive questions regarding politics or private issues are the only ones related to risks. However, both of the questions related to politics and private issues will not be included in my research.

What data will be collected?

I will collect data related to the way gender is treated in the classroom by teachers. I will observe instances of treatment of gender related topics and then interview you why you selected such instances an on which basis. This is to understand the way gender is taught to student, advocating equality or supporting bias. The data obtained through questionnaires, audio-recorded observation and interviews as well as field notes. I will also get some information on your teaching profession experience just to group your data accordingly.

Will my participation be confidential?

Your participation and the information we collect about you during the course of the research will be kept strictly confidential. Only members of the research team and responsible members of the University of Southampton may be given access to data about you for monitoring purposes and/or to carry out an audit of the study to ensure that the research is complying with applicable regulations. Individuals from regulatory authorities (people who check that we are carrying out the study correctly) may require access to your data. All of these people have a duty to keep your information, as a research participant, strictly confidential.

First all the information obtained from or about participant will be kept on a password-protected university computer. Secondly, the participant will be given pseudo names in my research (in the transcribed data of the audio recording, questionnaire and focus group participants) and as I mentioned above no sensitive topics (such as politics or other issues regarding their private life) will be included in the questionnaire or in the interviews. Thirdly, collected data will not be shown by or displayed to any person, including their class teacher, other than the researcher and his supervisor. I ensure that all the information gathered from you will be used for research purposes. Your real name and personal information will not be revealed in the actual thesis. Everything will be anonymous. In the case of the questionnaire, where you provided you background information your real names will not appear; will be changed into fake names for confidential purposes. The audio-recorded files will be saved in a password-protected computer given by the University of Southampton.

Do I have to take part?

No, it is entirely up to you to decide whether or not to take part. If you decide you want to take part, you will need to sign a consent form to show you have agreed to take part. For student participation in the classroom observation, I will write a letter and a consent form for the parents explaining them the purpose of the research and their freedom of taking part. In case any parent refuses his or her child to being recorded during the class time, I will pause the observation record in time of student talk.

What happens if I change my mind?

Your participation in this research is voluntary. Once you change your mind and want to withdraw, you can do this without being required to even give a reason. This will not affect your teaching at all. It would be highly appreciated if you just let the research know. In addition, students who will not agree on being recorded during the classroom recording, I will pause the tape during the student talk.

You have the right to change your mind and withdraw at any time without giving a reason and without your participant rights being affected. If you withdraw from the study, we will keep the information about you that we have already obtained for the purposes of achieving the objectives of the study only.

What will happen to the results of the research?

Your personal details will remain strictly confidential. Research findings made available in any reports or publications will not include information that can directly identify you without your specific consent. Results of the study will be only used for research purposes. At the end of the analysis process of your data, I will provide you with a copy of the results (handed or emailed to you). if you are happy with my interpretation, otherwise; I will make some amendments to delete anything that you disagree with. Your personal details will remain strictly confidential. The results of the study will be published once the research project is finished. You will receive a copy of the results when the study is published. The anonymised research data may be available for future research projects. The research data will be stored for a minimum of 10 years as per University of Southampton policy.

Where can I get more information?

If you want to get more information about the study. Please feel free to contact me at any point to the following contact details:

Phone number: 00447784533126; 00213673877687

E-mail Address: ooae1u16@soton.ac.uk

ouacilaiteldjoudi@gmail.com

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What happens if there is a problem?

If you have a concern about any aspect of this study, you should speak to the researchers who will do their best to answer your questions.

If you remain unhappy or have a complaint about any aspect of this study, please contact the University of Southampton Research Integrity and Governance Manager (023 8059 5058, rgoinfo@soton.ac.uk). Phone number: 00447784533126; 00213673877687. E-mail Address: ooae1u16@soton / ouacilaiteldjoudi@gmail.com

Data Protection Privacy Notice

The University of Southampton conducts research to the highest standards of research integrity. As a publicly funded organisation, the University must ensure that it is in the public interest when we use personally identifiable information about people who have agreed to take part in research. This means that when you agree to take part in a research study, we will use information about you in the ways needed, and for the purposes specified, to conduct and complete the research project. Under data protection law, 'Personal data' means any information that relates to and can identify a living individual. The University's data protection policy governing the use of personal data by the University can be found on its website (https://www.southampton.ac.uk/legalservices/what-we-do/data-protection-and-foi.page).

This Participant Information Sheet tells you what data will be collected for this project and whether this includes any personal data. Please ask the research team if you have any questions or are unclear what data is being collected about you.

Our privacy notice for research participants provides more information on how the University of Southampton collects and uses your personal data when you take part in one of our research projects and can be found at http://www.southampton.ac.uk/assets/sharepoint/intranet/ls/Public/Research%20and%20Integrity%20Privacy%20Notice/Privacy%20Notice%20for%20Research%20Participants.pdf

Any personal data we collect in this study will be used only for the purposes of carrying out our research and will be handled according to the University's policies in line with data protection law. If any personal data is used from which you can be identified directly, it will not be disclosed to anyone else without your consent unless the University of Southampton is required by law to disclose it.

Data protection law requires us to have a valid legal reason ('lawful basis') to process and use your Personal data. The lawful basis for processing personal information in this research study is for the performance of a task carried out in the public interest. Personal data collected for research will not be used for any other purpose.

For the purposes of data protection law, the University of Southampton is the 'Data Controller' for this study, which means that we are responsible for looking after your information and using it properly. The University of Southampton will keep identifiable information about you for 2021 after the study has finished after which time any link between you and your information will be removed.

To safeguard your rights, we will use the minimum personal data necessary to achieve our research study objectives. Your data protection rights – such as to access, change, or transfer such information - may be limited, however, in order for the research output to be reliable and accurate. The University will not do anything with your personal data that you would not reasonably expect.

If you have any questions about how your personal data is used, or wish to exercise any of your rights, please consult the University's data protection webpage (https://www.southampton.ac.uk/legalservices/what-we-do/data-protection-and-foi.page) where you can make a request using our online form. If you need further assistance, please contact the University's Data Protection Officer (data.protection@soton.ac.uk).

Thank you for your consideration

Thank you very much for the time you devoted for reading this information sheet and considering taking part in this research.

C..2   Textbook writers' Information Sheet (Online)

Study Title: the exploration of gender stereotypical representation in the Algerian EFL textbook and teachers' classroom negotiation

Researcher: Ouacila Ait Eldjoudi   **ERGO number**: 48295 A1

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.

You are being invited to take part in the above research study. To help you decide whether you would like to take part or not, it is important that you understand why the research is being done and what it will involve. Please read the information below carefully and ask questions if anything is not clear or you would like more information before you decide to take part in this research. You may like to discuss it with others, but it is up to you to decide whether or not to take part. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

I am an Algerian PhD student in the UK. This research is conducted as part of the requirements needed for PhD degree in Applied Linguistics. The researcher is a PhD student at University of Southampton, the UK, who is interested in gender representation in textbook and how teacher use gender language in the classroom. I am doing this research for the sake of uncovering which gender ideology is transferred as in an input to students in the classroom through an L2 English language textbook. Thus, throughout my research I will try to achieve the following goals:

- ✓ To determine whether the representation of women in the new launched Algerian textbooks (2017) has kept pace with changes in their status. That is to say, whether the recent status of women in Algeria has been demonstrated in the textbook content.
- ✓ To discover hidden agendas in the textbook in regards of gender stereotypical representation. In other terms, to determine the reasons for the persisting representation of gender stereotypes in this newly and locally published English language textbook used in all Algerian public middle schools.
- ✓ To examine the practical ways teacher approach gender discourse texts in the classroom.
- ✓ To identify the reasons behind teachers' decisive treatment of the gendered texts in the classroom.

This project is funded by the Algerian government.

Why have I been asked to participate?

You have been chosen to take part in this study because you met the necessary requirement of my study:

1). The first year Algerian EFL textbook authors:

a. The one participated in designing and writing the content of the textbook.

b. you are over 18 years old.

What will happen to me if I take part?

First of all, I will ask some background questions in relation teaching experiences, publication experiences. I will send you a textbook commentary report before the start of the interview through emails in relation to gender points extracted from the textbook and some reflective questions underneath. Following that image-based context question, we will do a follow up interview to provide me with justifications or the reasons behind your selection of the content. That will explain your own understanding of the way gender constructed or should be constructed

in the textbook content. There will be no harm in your participation. See the table b-6elow for a summary of what are you supposed to do in case you agree to participate in my project.

Participant	Procedure Semi-Structured Interview	Duration
First year middle school of English as a foreign language textbook Authors	**Phase one of the Interview:** Background information you will tell me about your teaching qualification, age, gender and education qualifications (Master, licence or doctorate degree), and any other professional experiences in relation to textbook authoring process. This first phase will be a descriptive profile only. This to get me the floor to know you	45-60 minutes
Four Authors	**Phase two of the interview:** I will ask you the to look at the commentary report send on the email to start the interview questions. I ask you the reasons of selecting certain gender stereotypical topics in the textbook. I will also ask you some questions in relation to the ways you think gender roles should be distributed and what is ideal male female according to your personal and professional experiences in the Algerian society that need to be/or included in the textbook.	

Are there any benefits in my taking part?

In my research, it might be no direct benefits to the textbook authors. However, the benefit will be adding to current knowledge regarding the role of the textbook, authors and teacher talk in promoting gender equality of learning and visibility in the classroom. your contribution to this original study in the Algerian context may help changing some social thinking of gender roles. Additionally, teaching English is different from teaching other subjects such as history or math. In language, teaching the mean and the aim are the same, so that we teach the language by the use of language. Therefore, according to some research such as (Sunderland, 2000) learning opportunity for both genders is based on the way teacher treat gender roles in the classroom and the publishers'/textbook authors' awareness of the gender inclusive language. If for example, the authors always refer to a male character in the textbook as a leader. The girl student will not feel engaged in learning as much as male students do while interacting with exposed textbook text.

Are there any risks involved?

No sensitive topics (such as politics or other issues regarding their private life) will be included in the interviews. As far as my context of study is concerned, asking sensitive questions regarding politics or private issues are the only ones related to risks. However, both of the questions related to politics and private issues will not be included in my research.

What data will be collected?

I will collect data related to the way gender is treated is constructed in the Algerian first year middle school English textbook content. This is to understand the different reasons why gender is constructed in the way it is represented in the textbook content. It will also envision the authors ways of constructing gender according to their personal and professional experiences in teaching English to boys and girls. The data obtained through interviews will also get some information on your teaching profession experiences and book authoring experience just to group your data accordingly.

Will my participation be confidential?

Your participation and the information we collect about you during the course of the research will be kept strictly confidential. Only members of the research team and responsible members of the University of Southampton may be given access to data about you for monitoring purposes and/or to carry out an audit of the study to ensure that the research is complying with applicable regulations. Individuals from regulatory authorities (people who check that we are carrying out the study correctly) may require access to your data. All of these people have a duty to keep your information, as a research participant, strictly confidential.

First, the information obtained from or about participant will be kept on a password-protected university computer. Secondly, the participant will be given pseudo names in my research (in the transcribed data of the audio recording participants) and as I mentioned above no sensitive topics (such as politics or other issues regarding their private life) will be included in the questionnaire or in the interviews. Thirdly, collected data will not be shown by or displayed to any person, including their class teacher, other than the researcher and his supervisor. I ensure that all the information gathered from you will be used for research purposes. Your real name and personal information will not be revealed in the actual thesis. Everything will be anonymous. The audio-recorded files will be saved in a password-protected computer given by th University of Southampton.

Do I have to take part?

No, it is entirely up to you to decide whether to take part. If you decide you want to take part, you will need to sign a consent form to show you have agreed to take part.

What happens if I change my mind?

Your participation in this research is voluntary. Once you change your mind and want to withdraw, you can do this without being required to even give a reason. This will not affect your authorship process of the textbook at all. It would be highly appreciated if you just let the researcher know.

What will happen to the results of the research?

Your personal details will remain strictly confidential. Research findings made available in any reports or publications will not include information that can directly identify you without your specific consent. Results of the study will be only used for research purposes. At the end of the analysis process of your data, I will provide you with a copy of the results (handed or emailed to you). if you are happy with my interpretation, otherwise; I will make some amendments to delete anything that you disagree with. Your personal details will remain strictly confidential. The results of the study will be published once the research project is finished. You will receive a copy of your own results when the study is completed. The anonymised research data may be available for future research projects. The research data will be stored for a minimum of 10 years as per University of Southampton policy.

Where can I get more information?

If you want to get more information about the study. Please feel free to contact me at any point to the following contact details:

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Tel: (023) 8059 9407

What happens if there is a problem?

If you have a concern about any aspect of this study, you should speak to the researchers who will do their best to answer your questions.

If you remain unhappy or have a complaint about any aspect of this study, please contact the University of Southampton Research Integrity and Governance Manager (023 8059 5058, rgoinfo@soton.ac.uk). Phone number: 00447784533126; 00213673877687. E-mail Address: ooae1u16@soton.ac.uk/ ouacilaiteldjoudi@gmail.com

Data Protection Privacy Notice

The University of Southampton conducts research to the highest standards of research integrity. As a publicly funded organisation, the University has to ensure that it is in the public interest when we use personally identifiable information about people who have agreed to take part in research. This means that when you agree to take part in a research study, we will use information about you in the ways needed, and for the purposes specified, to conduct and complete the research project. Under data protection law, 'Personal data' means any information that relates to and is capable of identifying a living individual. The University's data protection policy governing the use of personal data by the University can be found on its website (https://www.southampton.ac.uk/legalservices/what-we-do/data-protection-and-foi.page).

This Participant Information Sheet tells you what data will be collected for this project and whether this includes any personal data. Please ask the research team if you have any questions or are unclear what data is being collected about you.

Our privacy notice for research participants provides more information on how the University of Southampton collects and uses your personal data when you take part in one of our research projects and can be found at http://www.southampton.ac.uk/assets/sharepoint/intranet/ls/Public/Research%20and%20Integrity%20Privacy%20Notice/Privacy%20Notice%20for%20Research%20Participants.pdf

Any personal data we collect in this study will be used only for the purposes of carrying out our research and will be handled according to the University's policies in line with data protection law. If any personal data is used from which you can be identified directly, it will not be disclosed to anyone else without your consent unless the University of Southampton is required by law to disclose it.

Data protection law requires us to have a valid legal reason (lawful basis) to process and use your Personal data. The lawful basis for processing personal information in this research study is for the performance of a task carried out in the public interest. Personal data collected for research will not be used for any other purpose.

For the purposes of data protection law, the University of Southampton is the 'Data Controller' for this study, which means that we are responsible for looking after your information and using it properly. The University of Southampton will keep identifiable

information about you for 2021 after the study has finished after which time any link between you and your information will be removed.

To safeguard your rights, we will use the minimum personal data necessary to achieve our research study objectives. Your data protection rights – such as to access, change, or transfer such information - may be limited, however, in order for the research output to be reliable and accurate. The University will not do anything with your personal data that you would not reasonably expect.

If you have any questions about how your personal data is used, or wish to exercise any of your rights, please consult the University's data protection webpage (https://www.southampton.ac.uk/legalservices/what-we-do/data-protection-and-foi.page) where you can make a request using our online form. If you need further assistance, please contact the University's Data Protection Officer (data.protection@soton.ac.uk).

Thank you for your consideration

Thank you very much for the time you devoted for reading this information sheet and considering taking part in this research.

Appendix D   Consent forms

D..1   Teachers' consent form

Study title: the exploration of gender stereotypical representation in an Algerian EFL textbook and teachers' classroom negotiation

Researcher name: Ouacila Ait Eldjoudi   **ERGO number**: 48295

Participant Identification Number (if applicable):

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

I have read and understood the information sheet (*insert date /version no. of 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.	
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 information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous	

Name of participant (print name) ....

Signature of participant...

Date..

Name of researcher (print name) ....

Signature of researcher ....

Date...

D..2 Textbook writers' consent form

Study title: the exploration of gender stereotypical representation in an EFL Algerian textbook and teachers' classroom negotiation.

Researcher name: Ouacila Ait Eldjoudi   **ERGO number**: 48295 A1

Participant Identification Number (if applicable):

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

I have read and understood the information sheet (*15/03/2020/version no.1 of 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.	
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 information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous	
I agree to take part in the interview for the purposes set out in the participation information sheet and understand that these will be recorded using audio recordings.	
I understand that I will not be named or directly identified in any publications, but as the name of the textbook will be known it may be possible for readers to work out who I am as one of the authors of the textbooks	

Name of participant (print name) ....

Signature of participant..

Date...

Name of researcher (print name) ....

Signature of researcher ....

Date...

D..3   Parents' consent form

Study title: the exploration of gender stereotypical representation in an EFL Algerian textbook and teachers' classroom negotiation.

Researcher name: Ouacila Ait Eldjoudi   **ERGO number**: 48295

This doctoral thesis project investigate how gender represented in the school textbook and the classroom discourse. As a main part of this study, teachers' negotiation of gender stereotypes in the classroom will be explored for a duration of twelve weeks. Hence, your children's verbalised voices will be part in the process of interaction with the teacher. Your children's voices will be audio-recorded for the whole twelve weeks of this study. I ensure that nothing will harm or affect their learning process. I will just get them recorded quietly without talking to them or interviewing. The researcher ensures that the children's responses will only be used for research purposes and their names will be confidential to the readers. You can also choose to get your children withdrawn from the study at any time. For any further inquiry contact me at (ouacilaiteldjoudi@gmail.com/ ooae1u16@soton.ac.uk 00447784533126) or my supervisor Dr.Aude Campmas at (a.campmas@soton.ac.uk).

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

I agree for the researcher to record the voices of my children as long as being used for research purposes.	
I understand my children's participation is voluntary and they may withdraw at any time for any reason without their studies being affected.	
I understand that information collected about my children during their participation in this study will be just used for research purposes not for other unmentioned actions.	
I consent to the researchers' publishing transcripts from the recordings made with my child for research purposes	
I understand that my children's names will be anonymised.	

Name of the child and the guardian parent (print name) ....

Signature of the parent ....

Date...

Name of researcher (print name) ....

Signature of researcher ....

Date...

Appendix E   Transcription conventions and Dada Coding Schemes

E..1   Transcription Convention

Conventions	Meanings
(.)	short pause
(0.1)	longer pause in seconds
R	This letter indicates that the researcher as interviewer is speaking
Participant pseudonym (e.g., Maria:)	Indication that a participant is speaking in the interview
T	letter 'T' is used to represent teachers speaking in the observed classroom
Bs	Boy student speaking during the classroom observation
Gs	Girl student speaking during the classroom observation
Ss	Students speaking in the classroom
xx	Inaudible
(L2)	Using English language while speaking
(L1)	Use native language while speaking (Arabic in case of textbook writers and Kabyle in case of Teachers and student while interacting in the classroom)
(L3)	Using code switching a mix of English French and Arabic or Kabyle
(Laugh)	Laughter, silence, murmuring indicated accordingly in the classroom episodes
[	overlapping utterances during classroom observations

Capitals	Initial letter in proper names is capitalised interview and transcriptions include punctuation marks and capitalisations for sentences
[…]	omitted section of the transcription
@	Laughter in interviews
?	rising intonation for question
(Additional information)	additional contextual information provided to clarify what is occurring while recording the interview or as field notes in the classroom interaction.
In bold	items highlighted by the researcher as important while explaining what is said
(italics)	Original versions of languages employed inside the classroom.

E..2   Writers' interview Coding schemes

Table 17: Coding schemes for the textbook writers' online-interviews

Research question	Initial codes	Final codes
Why do gender stereotypes continue to be represented in the Algerian English language textbook MBE1?	❖ Writers' gender beliefs Lived experiences in the Algerian context informed their decision in constructing gender stereotypes. ❖ Cultural and pedagogical factors -producing texts that are culturally appropriate to learners' easy learning as another factor ❖ Social factors -producing texts that are compatible with the Algerian legislative, social, political, religious, and cultural norms.	❖ Intentional construction of gender stereotypes ❖ perpetuating gender stereotypes as manifestation of social realities -Political factors (hidden) -Socio-cultural factors (explicit) ❖ Perpetuating gender stereotypes as pedagogical fits for learners Pedagogical factors (explicit)

     ❖ **Initial coding schemes (Microsoft word method)**

consideration l'age de l'enfant (L3) l'environment bach nssahlou 3lih yet3alem hadou jobs (L3) hena maranach n9ariwe liiih la discrimination entre male wela female (.) rana n9awriwe fih fi jobs (raised voice) bach tjih sahla jebnalou men le context

R: How about the selection of sport and leisure activities for males and females in the textbook? You told me boys like physical activities and girls like learning and being active in classroom participation why?

Maria: non ce n'es pas sa hedartlek 3la getting involved (.) girl learners are active they like learning (.) but boys are not easily involved during the classtime (.) f les activite de la classe telgaye les filles Houma liycharkou (.) Houma liye9rawe (L1) Houma liydirou les activite (.) Houma liyhabou ydirou tamarine kthare (girls like participate in class and do their homework compare to lazy boys) (.) je suis inspectrice donc j'ai visiter plusieurs class centaine de classe (.) j' ai trouver que dans la classe lbnat Houma liyhabou yetal3ou l tableau ymedou les reponses (.) mais les garcons meme 3endou la response il repond pas il reagit pas (.) but during the physical education (.) you find a difference (.) you find learners ili ydominiwe les garcons ques les filles (.) I mean sport as a school subject not outside in the society because sport club are full of women now (.) nahdare 3la l'age hada ta3 les eleves les garcons yhabou yela3bou physical education mais girl like learning

> **Ouacila Ait Eldjoudi**
> Gender differences discourse portrayed as a reality in the textbook girls good at learning and boys and physical education such as sport

R: why have you selected these occupation roles for females?

Rachid: … because there are 98% female that work as teachers of English, I will explain for you. When I taught female in nursery class that I teach In my class I have 100 student and 10 percent boys. It is representing a real life situation miss in schools.

> **Ouacila Ait Eldjoudi**
> Personal experience about divisions of jobs in Algeria
> The use of topoi of numbers to justify why selected
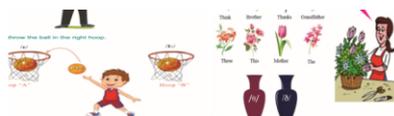
Rachid: ...Of course because flowers match with girls. She is romantic. If you want to possess a lady give her a flower they like it it is authentic reflective of girls (.) have you ever seen boys take care of flowers (?) I personally seen only girls interested on flowers (.) boys like football and playing games in computer (.) we took into consideration learners social interests to engage them to learn (.) there is also pedagogical aim is to teach students pronunciation of sounds in English (.) I should have

> **Ouacila Ait Eldjoudi**
> Division of topics by gender. Women as emotional and men as sort achievers

R: what do you think of these two pictures why boys in sport and girls in flowers?

Maria: Raki tchoufi fina drana boys I sport (.) the pedagogical purpose is pronunciation and girls portrayed in flowers for the task of pronucnciation (.) akhatare jamais kach machefti boys interested in flowers or rose (?) girls generalment interested and take care of flowers (.) we put them both according to their topics of interest

> **Ouacila Ait Eldjoudi**
> Division of topics by gender as polarised

R: What do you think of these pictures? Why have you represented boys as disruptive and girls as studious and shy?

Maria: This is the reality @@@ it is just a reality boys are really disruptive (.) I did CELTA in the British council. There were Polish British American German. This misbehaviour of boys exists every where in Frnace Poland Germand America. It is a worldwide issue (.) I view these pictures from

> **Ouacila Ait Eldjoudi**
> Boys as disruptive and girls as shy considered natural and common sense by the writer.

Rachid: Well, to be honest with you I have not thought about those behaviours by gender but addressed for all learners. These pictures are not aiming to address only boys as if they are naughty, but these are good habits and values we should develop in kids either at home or in class. By the end of the lecture pupils will be able to distinguish between accepted and unaccepted behaviour in class and thus behave accordingly. A picture has more impact and easily communicates the idea. It takes too much time to explain the concept for beginner learners of English. Actually the objectives were dealt with in their previous classes in the primary level since they deal with social values such as

> **Ouacila Ait Eldjoudi**
> Division of social attributes between men and women as refection of realities happening in the Algerian classrooms.
> Argumentation strategy of advantage

❖ **Manual Coding**

The following screenshot shows the initial manual coding process followed to generate initial codes. I used white papers, stickers and highlighters to start coding printed data.
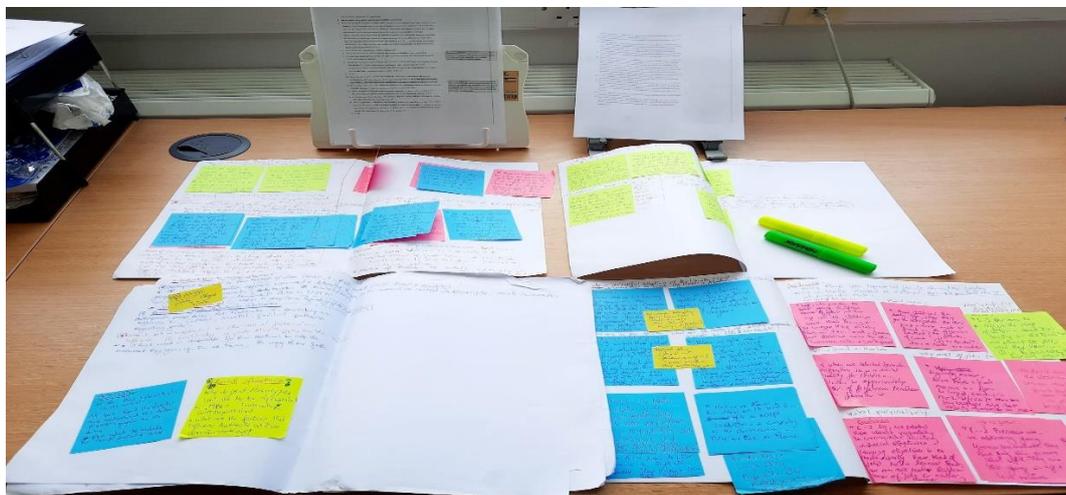
List of References

❖ **NVivo coding schemes**

The following screenshots present a sample of the NVivo coding book generated throughout the analysis of the textbook writers' online interview data. I used the 'node' function of NVivo to create codes and sub-codes. For example, the node 'manifestation of social realities' presents the overall category and gender occupation stereotypes represent the codes.

E..3   Teachers' Data Coding Schemes

The following screenshots show a selection of nodes in NVivo. I coded data using the 'nodes'
feature on NVivo to generate focused codes and their emerging properties. Further analysis was
conducted after this coding in memos and in writing up. That is, the codes and properties, and
their labels in the screenshots may be different to those in this written report.

❖ **Classroom data: NVivo Coding scheme**

Name		Files	References
Teachers' general gender beliefs		4	7
Teachers perceptions towards gender stereot		4	5
Teachers' views towards their students' gend		3	3
Teachers' classroom negotiations		1	1
Endorse		1	1
Gendered flashcards and repetition		3	4
Ignore gender stereotypes		2	4
Rewad-aloud strategy		2	4
Subvert gender stereotypes		2	3
Dialogic discussion		2	3
Translanguiging pedagogy		3	4

❖ **Interview data: NVivo Coding scheme**

Name		Files	References
Follow-up interview data		1	
Factors for their in-class negotiations		1	
Why teachers' endorse		1	
Why teachers ignore		2	
Why teachers subvert		1	
Facxtors for selecting gendered materials		2	
Focus on teaching objectives		2	
Gendered material selection		2	
Teachers' perceptions about their roles as		3	
Teachers' general gender beliefs		4	
Teachers perceptions towards gender stereot		4	
Teachers' views towards their students' gende		3	
Teachers' classroom negotiations		1	

Appendix F   Data Protocols and Guidelines

F..1   Textbook writers' interview protocol

Thank you for agreeing to take part in my research about the representation of gender stereotypes in the Algerian English language textbook (MBE1). I will conduct two rounds of interview with you. In the first round, I will learn about you, your experience in writing textbooks and general attitudes towards gender representation in the textbook. In the second-round interview, I would like to learn about your reflections towards the instances of gender representation in the textbook. All the information you share with me will be coded and your names will be pseudonym to assure the confidentiality and anonymity. The information you provide through these two interviews are the source of data for my study.

- ❖ **Interview round one**

General Information

- Can you tell me about yourself?
- Your academic background?
- How long have you been teaching?
- Can you tell me about the process of writing MBE1?
- What were your responsibilities during the writing process of the MBE1?

General views towards gender representation in the textbook

- What general measures you took for writing the textbook? (Curriculum, other policy documents)
- Did you reflect about which kind of character (male/female/ both) to include in the textbook in general?
- Did you count if equal number of women and men were included in the overall textbook or in the specific textbook activities?
- Were the images in the textbook random or thoughtfully selected?
- ❖ **Interview round two**

Look at the following images extracted from the textbook, reflect on the questions, and provide reasons for selecting these specific instances.

- ❖ <u>**Representation of gender in the professional space**</u>

Why have you selected women working as teachers, nurse of food supplier?

Why have you selected men working in all the other jobs such as doctor, mechanic, farmer, electrician?
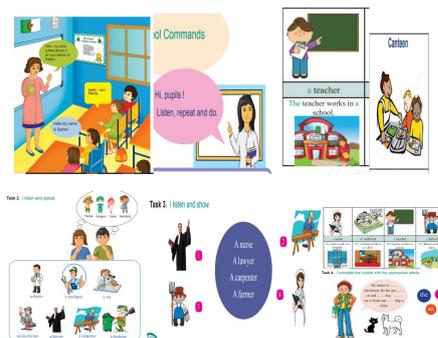
❖ **Representation of gender in social activities**

Why did you select women caring about flowers and studying?

Why did you draw men playing football and other sport activities while no woman was shown doing sport?

❖ **Representation of gender and their social attributes**

Why did you draw boys as disruptive, shouting and arrive late to school?

Why did you draw women/girls as shy, do homework and arrive on time to school?

List of References

F..2   Teachers' Background Reflection Questionnaire

This study explores gender stereotypes represented in textbook and how you as teachers talk or deal with them in the classroom. Please answer the following questions that aims to get your professional and personal information. The information provided will be used mainly for research purposes. Thank you for your cooperation.

Demographic questions

1. What is your age?

………………………………………………………………

2. What is your gender?

………………………………………………………………

3. What is your first language (s)?

………………………………………………………………

4. What are your English qualifications? (Bachelor, Master, others)

………………………………………………………………

5. What are your English teaching experiences? (list according Level/ schools/ regions)

…………………………………………………………………………..

Teachers' reflective questions

The following questions were asked by the teacher-participants to the researcher.

What do you mean by gender?

What do you mean by gender stereotypes?

What do gender stereotypes have to do with English language classrooms?

Why do you (me as a researcher) interested in researching gender in language classrooms?

F..3   Classroom observation checklist

Selected gendered texts	Classroom observation	Reflective notes
Single-sex dialogue	**Guiding questions:** 1. How is the dialogue adapted, if any?	**Guiding codes:** 1. Subvert 2. Endorse/Exaggerate 3. Ignore 4. Unclear

	2. What are the students (by gender) included in performing the dialogue? 3. What are the main changes made to the dialogue, if any? 4. What other instructional activities employed in the classroom?	
Gendered grammar and vocabulary activities	<u>Guiding questions</u> 1. How does the teacher adapt the textbook illustrations and the grammar exercises, if at all? 2. What are the instructional strategies employed? 3. Does the teacher keep the same textbook illustrations about jobs or generated alternative ones? 4. If adopted extra visuals on which basis the teacher selected the materials and was gender among the priorities?	<u>Guiding codes</u> 1. Subvert 2. Endorse/Exaggerate 3. Ignore 4. Unclear

F..4   Teachers' follow-up Interview Guide

❖ Stimulated recall interview guide following the introspection categories adapted from Faerch and Kasper (1987)

Introspection categories	Application in the present project
Object of introspection	Algerian middle school teachers of English, their practices, gendered discourses, and material choices made in the classroom
Modality	Oral retrospection and audio recorded

Relationship to concrete actions	Situated classroom events related to the ways teachers negotiate gendered materials selected for use in the classroom
Temporal relation to action	Right after each observed lesson, the teachers were asked for introspection about their situated classroom events related to gender and their negotiation practices. I observe one teacher per day and schedule the stimulated recall interview right after to get a fresh response from the teachers about their in-class decisions.
Participant training	All the teachers felt at ease talking about their practices without being trained to do so. They got the habit to do so during their mid-term trainings with inspectors.
Stimulus for recall	Responses were prompted by the audio recorded and situated classroom events. I refer them to the pictures I have taken in class and the textbook. I sometimes remind the teachers orally about the situated events and ask them to talk about and justify their actions accordingly.
Elicitation procedure	Provide general instructions when possible. Engage the teachers with the stimulus recall (listen to the situated classroom episode, look at the taken pictures or textbook) Ask the general and specific questions. For example, Why did you select this material? How did you tale this decision? Give them time to reflect and answer

❖ **General and specific prompt up questions**

Why have you selected these gendered materials?

Why did you ask your students to answer your gender-related question?

What was your purpose in generating your own materials instead of using the ones proposed in the textbook?

Could you comment on this action you have taken in the classroom?

Why do you think your students responded like that to your gender-related question?

What is your own gender perception towards this image?

By selecting these two occupation roles, do you think only men or women can do it, and why?

Why did you choose to reuse the same gendered text proposed in the textbook?

Where do your students' gender beliefs come from?

What is your role as a teacher, regarding your students' traditional gender views?

Why did you ask the students to refer to their drawings, such as this one?

❖ **Students' drawings on copybooks**
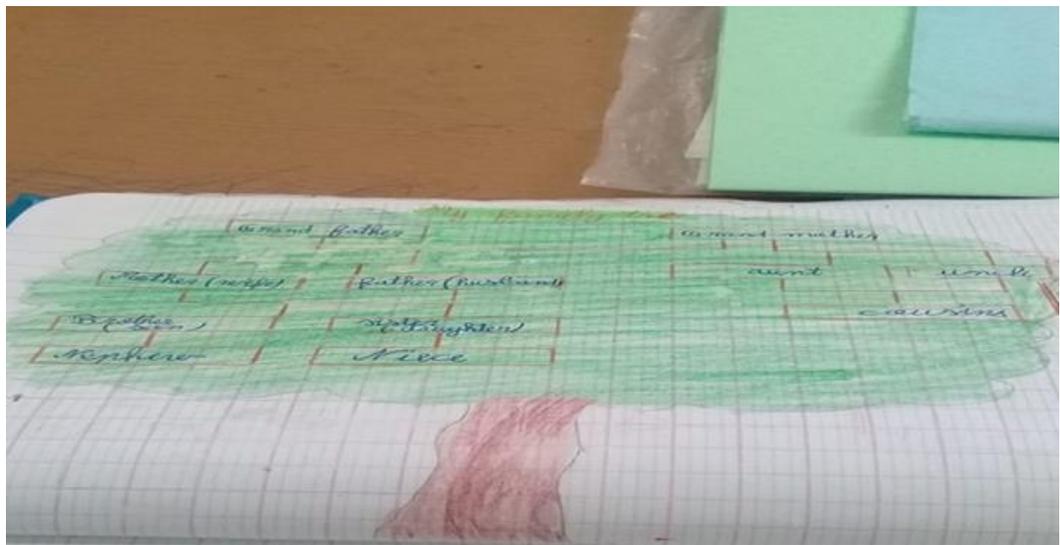
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