

**Towards an Inclusive
Language Curriculum: Re-orienting Textbooks Images and
Messages in Respect of Gender**

By

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A minor dissertation submitted in partial fulfilment of the
requirements for the award of the degree of Master of Education
(specialising in Language and Literature Education)

Centre for Applied Language Studies and Services in Africa
(CALSSA)

Faculty of Humanities

University of Cape Town

September 2001

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Signature

Date 11/11/2001

Table of contents	iii
Acknowledgements	vi
Abbreviations/acronyms	viii
Abstract	ix
Chapter 1: Introduction	1
1.1. Background	1
1.2. Conceptual framework	4
1.2.1. Images and messages	6
1.2.2. Negative and positive portrayal	7
1.2.3. Gender	7
1.2.4. Gender sensitivity in textbooks	10
1.2.5. What is a textbook?	13
Chapter 2: Reviewed related literature	17
2.1. Why textbooks	17
2.2. Gender in textbooks: studies around the world	19
2.3. Gender in textbooks: studies in Africa	23
2.4. Gender in textbooks: the case of Lesotho	27
Chapter 3: Data collection	34
3.1. Data collection strategies	34
3.1.1. Units of analysis	34

3.1.2. Selection of textbooks	34
3.1.3. Methodology	37
3.1.3.1 Preliminary appraisal	37
3.1.3.2. Quantitative analytical methods	40
3.1.3.3. Qualitative analytical methods	41
Chapter4: Data presentation and discussion	43
4.1. Introduction	43
4.2. Data presentation	44
4.3. Quantitative data interpretation	54
4.3.1. Summary of quantitative data analysis	67
4.4. Qualitative data analysis	71
4.4.1. Generic use/usage	71
4.4.2. Stereotyping	76
4.4.3. Dependence and invisibility of women/females	84
4.4.4. Semantic derogation/pejoration	88
4.5. From the interviews	88
Chapter 5: Conclusions	93
Chapter 6: Recommendations	97
Appendices	107
Appendix A List of women role models/heroes/achievers	107

Appendix B	Interview guides	109
Appendix C	Sample of quantitative textbook analysis	110
Appendix D	Maskew Miller Longman Guidelines	
Appendix E	Criteria for evaluating and selecting primary English language textbooks (Lesotho)	
Appendix F	Criteria for evaluating and selecting primary Sesotho language textbooks (Lesotho)	
Appendix G	Criteria for evaluating and selecting textbooks (South Africa – Mpumalanga and Kwazulu-Natal)	
Appendix H	Potenza and Monyokolo’s criteria for the approval of new textbooks	
Appendix I	Publishers’ Association of South Africa’s recommended guidelines for the selection of school textbooks and prescribed books in an approved booklist system	
Appendix J	Rating form for textbook or textbook series (example from USA)	
Appendix K	Book selection/publishing policy (Lesotho)	
Appendix L	National Curriculum Development Centre Handbook (revised, 1993) (Lesotho)	
Appendix M	A List of language textbooks analysed in the study	

References

Acknowledgements

My heartfelt gratitude is conferred to the following people: Professor Rajend Mesthrie for being the most understanding and supportive supervisor and mentor during my difficult years at UCT. To him I say, Professor, we have made it. I acknowledge and thank the Government of Lesotho and the VVOB through CALSSA for the financial support without which, I would not have been able to further my studies up to this far.

Many thanks go to all the people who helped me and inspired me in many different surmountable ways while I was a student at UCT. These include: Innocent Phangoa for providing both emotional and moral support; Litelu Ramokhoro for being my best friend and critic, the person who made me realise some of my potentials; Ntoahae Mahao, and my flat mate, Thato Parrow for giving me moral and emotional support; all the Basotho students who showed me such a humbling respect when I was their Deputy President and President in 1998 and 1999 respectively; Mr Lincoln Ralechate 'Mokose, the then Lesotho High Commissioner in South Africa for his unwavering assistance and a patriotic commitment in seeking solutions to the problems experienced by the Basotho studying in the RSA.

All the staff of the Ministries of Constitution and Human Rights, and of Environment, Gender and Youth Affairs released the documents I asked for, so they deserve a 'thank you'. I would also wish to thank Nigel Bakker and Jan Esterhuyse of the UCT School of Education for making me even more gender-aware and -sensitive.

Lastly, and most importantly, let me thank the most important people in my life, without whose emotional support, I could not have survived all the pressures at UCT; Letsela Letsela, my loving husband who put up with lonely days and nights, single-handedly shouldered all the responsibilities of taking care of our children – Tumane, our son, and Moselane, our daughter. To him I say, well done, my love; your patience has finally paid off. My two kids were the reason for me to work hard. The three of us had to report to Daddy that ‘we have done well at school!’ To my younger sister, Selloane, a dependable young woman who assumed such a huge responsibility of looking after my home while I (and the rest of the family) was away for three years, I say thank you a million times. You are a star! Nare, my brother, and ‘Mamokatja, his wife, took care of me in more ways than one during my stay in Cape Town. To them I say, thank you very much!

To my dearest mother who, in difficult times, when all odds were against me, had ALWAYS believed in me and spurred me on. Mum, to you, I say thank you for being what you are, for being MY mum!

Abbreviations/Acronyms

CALSSA	Centre for Applied Language Studies and Services in Africa
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
FAO	Food and Agricultural Organisation
FGM	Female Genital Mutilation
FIDA	Federation of Women Lawyers
ISAS	Institute of Southern African Studies
LR	Language Reform
LTM	Long Term Memory
NCC	National Curriculum Committee
NCDC	National Curriculum Development Centre
NGOs	Non-Governmental Organisations
NTTC	National Teacher Training College
NUL	National University of Lesotho
PSLE	Primary School Leaving Examination
SADC	Southern African Development Community
SSU	School Supply Unit
STM	Short Term Memory
UCT	University of Cape Town
UNESCO	United Nations Educational, Scientific and Cultural Organisation
WLSA	Women and Law in Southern Africa Research Trust

Abstract

Having ratified and signed many international conventions and declarations on mainstreaming gender issues, Lesotho was compelled to review some of its policies and laws to ensure equitable distribution of resources to both female and male citizens in the name of democracy and development. This study sought to establish whether progress has been made in the field of education in promoting gender sensitivity and removing gender bias and stereotypes, which among other things, manifest themselves in textbooks through textual messages and images.

Taken as one of the agents of socialisation in Lesotho, it is believed that textbooks can either foster gender sensitivity or negative gender discrimination; hence this study examines primary language textbooks to ascertain their role in this regard. Seven language textbooks, two written in Sesotho and five in English, were analysed in terms of gender.

Gender was understood as a social phenomenon, and this made it imperative for the study to draw on theories and perspectives from different social disciplines. In the main, however, the analysis was informed by feminist theories, notably feminist stylistics as postulated by Mills (1995c). Psychoanalytical perspectives were employed in an attempt to explain the impact of under-representation, stereotypical, and sexist language, on the identities of the affected pupils. The study has established that the examined prescribed

primary school language textbooks are not gender-sensitive and it has therefore recommended guidelines for use by textbooks evaluators, selectors, editors, publishers, authors, and other stake holders in textbook production and procurement processes. Both quantitative and qualitative analytical methods were used in order to cater for quantifiable data and discourse-type data.

CHAPTER 1: INTRODUCTION

1.1. BACKGROUND

There are global debates on gender equality, gender awareness, and gender sensitivity from a variety of perspectives, for example, economic, political, social, and educational ones. These debates (at national, regional, and international levels) are intended to contribute to the wholesome empowerment of women and consequently work towards gender equality. Individual countries have either created or are creating environments that will enhance women's equal participation in public life and development which, for centuries in most societies, had or have been thwarted, in the main, by patriarchal laws and practices. Lesotho is no exception in this regard.

Being characterised by patriarchal and patrilineal laws, practices, beliefs and values, which are deeply entrenched in its socio-cultural fabric, Lesotho has had to sign and ratify conventions and declarations both regional and international, in its endeavour to address and mainstream gender issues in the country. The following are some of these conventions and declarations: The United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) ratified on the 22nd August, 1995; The Beijing Declaration and Platform for Action; the Southern African Development Community (SADC) Declaration on Gender and Development signed on 8th September, 1997; the Prevention and Eradication of Violence Against Women and Children: Addendum to the SADC Declaration on Gender and Development signed on 14th September, 1998. (The Lesotho Report on Beijing Platform of Action 1999: 4-6; WLSA/SARDC 1997: 42-43, 57-60; Lesotho Policy on Gender and Development: v & 20). As per the articles, objectives, and goals in these declarations and conventions, and the significant pressure from non-governmental organizations (NGOs), such

as Lesotho Federation of Women Lawyers (FIDA) and Women and Law In Southern Africa Research Trust (WLSA), Lesotho has had to put in place coordination and implementation machinery to help mainstream gender. The Law Reform Commission was established to look into, review and recommend amendment, repeal or revision of the laws that are outdated, ineffective, and discriminatory in nature and effect (The Lesotho Report on Beijing Platform of Action 1999: 3). The present Married Persons Equality Bill 2000 is one of the endeavours of the Commission. Of all the important things the Bill seeks to do, it is to repeal all the laws that render married women who married under customary law and in community of property, legal minors. The Bill is fighting gender discrimination from a socio-legal perspective.

From an educational perspective, educational materials and resources such as curriculum and textbooks should be scrutinised carefully for any trace of gender inequality. The Lesotho National Policy on Gender and Development (p.31) has this as one of its objectives: ‘to provide a gender sensitive educational framework which encourages equal opportunities for both boys and girls’ and one of its strategies: ‘curriculum must be gender sensitive – *textbooks* and course materials must not contain any sex-stereotypes’ (emphasis mine). Article 10 (c) (p.7) of the Convention on the Elimination of All Forms of Discrimination Against Women advocates ‘[t]he elimination of any stereotyped concept of the roles of men and women at all forms of education by encouraging coeducation and other types of education which will help to achieve this aim, in particular, the revision of *textbooks* and school programmes and the adaptation of teaching methods’(emphasis mine). This is with the full understanding that interrogating educational materials and resources is not a conclusive way to achieve gender equality. Other socialization domains of the civil society such as home, (Andersen 1978) cited in Tanz (1987:169), (Ochs 1987) and community (Ochs 1987), should also be interrogated for gender sensitivity and awareness. The state with its structures such as the legislature, policy-

making machinery, and implementation strategies, as seen above, is another highly significant site to sensitise in order to achieve gender equality.

The school is one of the socialising agents as Seymour Sarason (1971) cited by Khotseng, Matlou, and Mahlomaholo (1986: 167) indicates:

...the school is a reflection of our society as well as the principal vehicle by which its youth are socialised or prepared for life in adult society...the school is to respond to the socialisation needs of society. The school must respond to the societal needs and problems and must assist in continual redefinition, renewal and transformation through directed change.

The process of socialisation begins at home and when a child goes to school, the school becomes another agent of socialisation. On the same issue Ayim and Houston (1996: 22-23) have this to say:

Because the school is the one institution that declares itself formally responsible for the socialization of the young, ... because of our reasonable conviction that the socialization that occurs in school is bound to reflect the values of the larger society, the education system has been singled out by feminists for “vigilance and activity” (Ruth 1990: 384). It is wrong, these feminist writers claim, to socialize children into a society which is unjust, whether this injustice takes the form of racism, classism, or sexism.

Gay (1982: 16) observes that ‘[s]ocialization in the home and community, and both formal and non-formal education, are as important as marriage and family life to understanding the position of women in Lesotho and the differing options of individuals.’

Due to the prestige attached to formal education, the conviction upheld by society which is highlighted above, and the centrality of the primary school curriculum in Lesotho¹ (Nketekete 1999: 22), the school is a strategic agent to change gender attitudes; an ideal site to bring about gender awareness which in the long run may breed gender equality. The school can do

¹ Lesotho runs Primary School Leaving Examination (PSLE), at the end of seven years of primary education. Every school sits for it. In order to ensure that every pupil sits for this examination on an equal footing with others, there is a common and binding curriculum for all the primary schools – private, community, church, or government schools alike. See Nketekete’s Survey of Policy Statements on Curriculum and Assessment in

this through, inter alia, the type of curriculum it upholds, teachers, teaching methodologies, teaching-learning materials such as audio and visual aids, and textbooks. About textbooks, some scholars have this to say: ‘Textbooks are Africa’s mass medium for children’ (Obura 1991: 10); ‘In Africa, textbooks are prime agents of socialization. They may be the only type of book a child will read’ (Kimani 1999: 287). Kimani further says that ‘[b]ooks are image forming and a major source of information on social norms. They shape attitudes and they shape teaching content’ (ibid.); ‘The printed word, what children are exposed to through books, plays part of a broader role in their socialization. It is a very strong and influential tool’ (George 1999: 92). In the light of the above, textbooks are a critical site for gender imbalance enquiry, and most importantly, an ideal ground for fostering of gender awareness and sensitivity. Positive portrayal of both men and women or female and male images, and positive messages embedded in texts about both females and males could help eradicate gender stereotyping, gender inequality or gender discrimination. This being the case, after the ratification of the international and regional conventions and declarations mentioned above, the drawing up of Lesotho National Policy on Gender and Development, and the launching (in 1998) of the Ministry of Environment, Gender and Youth Affairs, it is interesting to undertake a gender issues enquiry in order to gauge progress, if any, in mainstreaming gender in Lesotho’s education system. This brings us to my research question: **Are Images and Messages in Lesotho Primary School Language Textbooks Gender-sensitive or not?**

1.2. Conceptual framework

This study seeks to investigate whether there is gender imbalance in the Lesotho primary school language textbooks or not. There are two official languages in Lesotho – English and Sesotho – and all the prescribed textbooks are written in either of the two languages. The

Lesotho of February 3, 1999 for details of primary school education, notably curriculum, examination and

textbooks are prescribed and distributed by the Government of Lesotho through the Ministry of Education. The Ministry of Education has three other bodies charged with different responsibilities. There is the National Curriculum Development Centre (NCDC) responsible for designing, revising and developing curricula. Through its staff or subject panels, it authors textbooks, selects and prescribes those written by other authors. But the manuscripts produced by the NCDC are submitted to the National Curriculum Committee (NCC) for approval. The approved manuscripts are in turn submitted to publishers who will have been selected by the NCC through an open tender system² (See Appendices K and L for a fuller picture of how these two bodies work). The School Supply Unit (SSU) is responsible for storage and distribution of the prescribed textbooks to all the schools in the country (Mochebelele 1998, Aime & Overton 1989).

The proposed study is largely informed by feminist theories. These have made me aware of the debates around the traditional gender dichotomy – female/male – but in this study, gender still refers to female/male dichotomy and not any other dichotomies such as bisexual, gay, lesbian, hermaphrodite, androgyne, transsexual, or transgendered (Bergvall, Bing & Freed 1996: 2). The justification for sticking to the traditional dichotomy is firstly, in Lesotho these other dichotomies are not unknown but are politically and largely socially unacknowledged. That they are not unknown can be seen from the existence of terms and expressions in the Sesotho language which allude to some of these dichotomies, for instance, **thakhasi** (hermaphrodite), **ho ja khomo ea maoma** and **ho ja maotoana** which both mean ‘to engage in a gay/lesbian way of having sex’. In a recent study conducted in Lesotho by Kimane et al

policies around them.

² In an open tender system, publishers or freelance authors are to provide proposals which give explanations of the aspects of the material to be produced. These will be outlined in the tender document and will include the following: chapter structure, design and art work sample, and production plan. The NCDC, not the NCC will have indicated in a circular issued courses for level(s) for which publishers or freelance authors could compete. For full details see ‘Lesotho Ministry of Education Publishing Policy’ i.e. pp 1-3 of Appendix L.

(1999: 19), it is mentioned that ‘this society is also witnessing other family forms which are not susceptible to conventional definitions such as single-parent families, cohabitation between heterosexual and *homosexual* partners’ (emphasis mine). Epprecht (2000: 223) cites Gay (1985: 3-4) on Basotho women’s lesbian-like practices in her ‘ “ Mummies and Babies” and Friends and Lovers in Lesotho” ’; Nthunya’s ‘When a Woman loves a Woman’ (1998: 69-72) and Kendall’s ‘Women in Lesotho and the (Western) Construction of Homophobia’ (1998) that show these non-heterosexual practices in Lesotho. Epprecht (2000: 217) himself claims to have interviewed two gay Basotho as his informants in this study.³ As a corollary to social and political unacknowledgement of these other categories of gender and the scope of the present study, it is best to interrogate the known and less controversial first – the female/male dichotomy. The study is intended to be a starting point of the study of the entire gender range.

1.2.1. Images and Messages

Drawing on what Mills (1995b) calls feminist stylistics, the study sets out to examine how images of, and messages about, both females and males have been depicted and conveyed in the said textbooks; to find out if they have been portrayed negatively or positively or in the case of messages, conveyed negatively or positively. Images here refer to visual pictures, illustrations and photos. From the field of visual literacy, Braden (1994: 194) clarifies what is meant thus:

In education and the visual arts we now speak of visuals when we mean visual aids, or when referring to images of many kinds that are used to communicate. As a pseudonoun visual is somewhat *synonymous with image, picture, and illustration*. In

³ Epprecht interviewed ‘Motseko’ a young gay Mosotho and ‘Peter’, a middle aged gay Mosotho. From what I know of Basotho names, both names would normally be given to males. So it would not be far fetched to say the two gay Basotho were men. Their names are apparently in inverted commas to protect their true identity. This supports my observation as a member of that society that homosexuality is largely not an acknowledged phenomenon. It is also interesting to know that both men were interviewed on the same date -16 March 1996 - in an urban residential area, Motimposo, in the outskirts of Maseru. Does this imply that homosexuality is acknowledged only in urban areas?

fact, the word visual has been used as a noun substitute for chart, graph, diagram, painting, and sketch. For the purpose of this discussion, let us consider visuals to be things that can be seen, things viewable, or *visible things other than printed words* that are used in a communication process (emphases mine).

Messages on the other hand are what words, sentences, paragraphs, or the whole sense of the textbook say about either female or male characters.

1.2.2. Negative and Positive Portrayal

Negative portrayal means depiction of either a female or male character which denotes or connotes gender stereotyping, or inferiority because of difference in sex while positive portrayal is the reverse of negative portrayal. In other words, are images and messages in the textbooks gender-sensitive?

1.2.3. Gender

It has been shown above that gender is quite a contested phenomenon, for example, the binary view of male-female and other dichotomies such as homosexuality. Some people equate gender with women that is why when one is studying gender related issues, they think one is doing women-related issues only⁴. It is this contestation that it is imperative for me to outline how gender is perceived in this study. Assie-Lumumba (1995: 1) captures what gender is in a very informative manner thus:

The concept of gender has been misunderstood or misinterpreted- it has sometimes been identified with women. Gender is an analytical concept used to assess the various forms of social inequality between male and female populations in the society. Although the focus may be the female or male population, gender analysis deals with the dynamics of the social interactions between men and women, boys and girls. The objective in a gender-focused analysis or policy is not for women to conquer the social space that has been organized and controlled by men for men's domination, but to

⁴ When I was collecting data for this research I went to the SSU to borrow the textbooks used in this study. I was referred to the Director who asked me what I was studying. In reply I told him that I was studying Language and gender. He raised his nose and brows and said, 'Gender? What do you want to know about women? You women, everybody is studying women.' I tried to explain that gender does not only refer to women but men too. But he did not seem to agree with me.

acknowledge and value a special feminine space with its intrinsic value, and to promote the needed equality of opportunity and human worth for men and women, boys and girls in every sphere of society.

Ntimo-Makara (1995: 2-3) understands gender as denoting ‘the different social characteristics or relations of men and women. These are not Innate, Biological nor Natural’ (emphasis in the original). She goes on saying that:

- It refers to the socially constructed and culturally prescribed roles of men and women.
- It is a way of understanding the social and the cultural perceptions of what is male and female.
- It questions power relations between men and women.

Mills (1995b: 3-4) shows that while some feminists are sceptical about the use of gender as an analytical concept as it will be seen below, others

have argued that ‘gender’ is an enabling term which allows for the analysis of difference – by this I mean that sexual difference is not considered as a given whereby all males are classified as sharing certain characteristics which are opposed to the characteristics supposedly shared by all women. Instead, women are viewed less as fixed, homogeneous caste than as a grouping of people intersected and acted upon by other variables and elements, such as class, race age, sexual orientations, education and so on. Thus, these factors of difference within sexual difference can be analysed, without having to prioritise them over sexual difference and without having to erase them, as frequently happened in early feminist work.

In his essay titled ‘Gender’ Boyarin (1998: 117) says

Ten years ago, an essay of this type would have begun with a confident explanation of the distinction between sex and gender as analytical concepts, something on the order of “gender is the set of social roles, symbolic functions, and so on, that are assigned to the anatomical difference between the sexes in different cultures/societies.”... Things are not quite as simple anymore, however, and the distinction between “sex” and “gender” is no longer as clear.

Mills (1995b: 3) too acknowledges how difficult it is to come to definitions of gender because of the intense debate in recent years about the possible definitions of the term. She points out that ‘[e]arly feminist work focussed almost exclusively on analysis of women’s language (Lakoff 1975; Spender 1980).’ She goes further saying that some feminists argued that the

term gender erases the political edge of feminism and cites Elaine Showalter's collection, *Speaking of Gender* (1989). Feminists such as Tanya Modleski, says Mills (ibid.), have postulated that 'using the term "gender" entails treating males and females as if they had the same political power, rights, upbringing, access to education and so on (Modleski 1991).' They fear that this move towards the analysis of gender will be a retreat to the status quo where women are treated as a marginal group once again. Modleski is of the view that focussing on gender almost inevitably leads to a focus on men and heterosexuality, even when the debates seem to be about a male identity 'in crisis'. The focus should however, be on women as objects of analysis, as has been the case in women's studies courses. 'For such feminists,' Mills argues, 'the term "gender" simply allows for all gains brought about through feminist work, which have demonstrated the ways in which women and men have been treated differently and oppressively, to be lost' (ibid.).

Mangena (1996: 1) in a lecture on 'Problems of Gender Research: An African Perspective' argues that it is difficult to research gender in Africa because as Mapetla (1998: 2) puts it, 'the theoretical discourse has been interwoven with a reaction against intellectual hegemony held by non indigenous scholars'. More to that Mangena (1996: 1, 4-5) argues that there are situations in Africa which are problematic for gender analysis and she calls them 'situations which some gender researchers in Africa found difficult to articulate with the category of "gender".' The following are some of the examples she gave:⁵

1. I found in Kenya women from the old matrilinealities married in patrilinealities who were sure that if they divorced they would take their children with them. Their husbands would not challenge that, they said.
2. Ifi Amadiume found "male daughters and female husbands" among the Nnobi of West Africa. These occupied social positions and roles of such socially constructed maleness and femaleness. There were for example women marriages which, however,

⁵ Because I have not taken all of the examples she provided in the same sequence as hers, and that the examples were numbered, I have reorganised their sequence and numbering and have added mine, quantitative imbalance.

excluded sexual relations. But by social position and role the women were husbands who married wives who found sexual companions within the lineages of the woman husband or even outside. The children of such sexual relations belonged to the lineage of the woman husband. And the woman husband inherited property in patrilineal marriage of her parents.

3. Baerends researched the Ashante people. She found that women (wives) co-habit with their children (boys and girls). But their husbands live separately, they are seen as “outsiders”. Each spouse is materially well, save for the cash money which is brought mainly by the husband. The relations between the husband and wife are described as those of “extreme respect for each other” (exercise of “equality relatively”).

If some researchers on gender in Africa find it difficult to articulate with the category of gender as Mangena claims, the implication is that even the definition of gender is itself problematic. The views held by Boyarin (1998), Mangena (1996) and Bergvall, Bing and Freed (1996) as seen above, on gender, suggest that gender cannot be studied outside its social context, itself being a social construct and that perhaps even epistemological generalizations can be problematic too. Nevertheless, in spite of these perspectives, for a common understanding, gender is not sex. As an analytical concept it refers to culturally and socially constructed roles designed for and given to different sexes in a society. If it is both socially and culturally constructed, gender can be socially and culturally reconstructed and deconstructed at any given time in the life span of a given society. Gender analysis therefore questions power relations between these sexed human beings who have been allotted engendered roles in their society be it matriarchal, patriarchal, or otherwise.

1.2.4. Gender Sensitivity in Textbooks

In order to create a common ground on how to perceive gender sensitivity, it is proper to provide an outline, which is in no way conclusive, of what gender sensitivity is understood to be. Adapted from the ‘Guidelines for the Representation o[f] Women and Men in English Language Teaching Materials’ by Maskew Miller Longman, gender sensitivity in textbooks’ images and messages includes the following:

Physical appearance stereotyping

- Are people shown as belonging to a range of physical types, for example, are women always shorter than men?
- Are women described by their physical attributes in situations where men are described by professional or mental attributes for example, the beautiful Speaker of Parliament was accompanied by the Members of Parliament?
- Are women dressed in confining and decorative clothes while men are in clothing appropriate to action?

If the answers to these questions are in the affirmative, then there is gender insensitivity in the form of physical appearance stereotyping in the textbook.

Character stereotyping

Are both female and male characters depicted in images and messages in the textbooks:

- Being bold and assertive?
- Being strong and, capable and logical?
- Being powerful and able to deal with problems?
- Being weak, vulnerable or scared?
- Being instructed, led, rescued?
- Being uncertain and in need of reassurance?
- Being inept and defeated by problems?
- Instructing and leading?
- Displaying self-control?
- Responding emotionally?
- Belonging to a range of emotional types?

- Making arrangements?
- Initiating dialogues?

If the answer for all these questions is the same and affirmative, then the images and messages in the textbook are gender sensitive.

Vocational stereotyping

- Are women shown mostly as housewives and men as sole or major breadwinners?
- Are women depicted doing traditionally perceived female jobs: nurses, teachers, secretaries, et cetera and men in managerial positions and other positions of power?
- Gender sensitive textbooks do not depict both women and men confined to the roles shown above especially because it is not even reality in Lesotho.⁶

Social stereotyping

- Are women and men described using the same parameters, or are women described by marital or familial status ('wife of...', 'mother of four children') in situations where men are described by professional status or mental attributes?

If the answer is yes, then the textbook is to some extent not gender sensitive depending on the degree of prevalence of instances of social stereotyping.

Quantitative imbalance

- Are females more than males and vice versa in the whole textbook of which that does not even reflect reality in a given context?

⁶ Many studies have shown that there are many women-headed families. Some women head their families out of necessity; their husbands are away as migrant labourers or they have deserted them for various reasons. Other women choose to remain single, head their families and are therefore breadwinners. See Kimane et al (1999).

1.2.5. What is a Textbook

It never occurred to me that I would need to define a textbook someday, the tool I used every day of my school life and every day of my life as a high school language teacher. But quite recently when I was looking into the literature for the present study, I encountered a variety of related terms and interpretations. In their Cameroon case study, Brock and Cammish (1997b: 46) recommend ‘that support be considered for projects aiming to eradicate gender bias from primary and secondary **text books** and other material’. In their study on India, I came across ‘**texts**’ under the educational factor, and ‘**text-books**’ in the recommendations of the same study (Brock and Cammish 1997b: 56): ‘There are efforts in the formal system to deal with gender bias in **texts** and this is helpful’ and, ‘that schemes be funded to revise **text-books** and develop new ones that would help to raise consciousness at school level as to the problem of lack of female representation and the possibilities for improving the situation’. In the study on Jamaica, ‘**books**’ is used: ‘Sex stereotyping in **books** and other materials is common and the options structure in the secondary sector, reflects this’ (ibid. 67). In the list of major recommendations, ‘**textbooks**’ has been used (ibid. 5): ‘that support be given to projects designed to eliminate gender bias from **textbooks** and other learning materials especially at primary and secondary level, but also in respect of teacher education and training’ (underlining in the original, emphasis in bold, mine).

Almost in the same vein, in their criticism of Olson’s ‘On the Language and Authority of Textbooks’ (1989), Luke, de Castell and Luke (1989: 255) write:

The Textbook as Icon

In his explication of ‘the social relations expressed and maintained by **written texts**’, Olson suggests that ‘... it may be because children assume that **textbooks** have greater authority that they are willing to devote serious and prolonged study to **books**, rather than simply reading them’ (p. 239). He is referring to the communicational devices, structurally inherent in written language, which ‘may make the words impersonal, objective and above criticism’ – specifically, the separation of speech from the

speaker. Olson additionally notes that ‘it is the role of **books** in our culture that makes them an ultimate authority in matters of dispute’...Why should we presuppose that ‘children *assume* that **textbooks** have greater authority...when we know with certainty that this is what children are taught to believe?’ (emphasis in italics in the original, in bold, mine except the heading which is also in the original) .

In response to the above criticism Olson (1989: 261) argues:

Luke, de Castell and Luke (Chapter 19, this volume) do a considerable service in their attempt to show that the authority of **written texts**, **school textbooks** in particular, derives not only from the particular linguistic properties of the **texts** themselves – their explicitness and impersonality, for example – but also from the social or institutional contexts in which those **texts** are owned, taught and studied. **Texts**, they say, are ‘above criticism’ primarily because the social institutions – governments and schools – ‘authorize’ them. Moreover, the properties of **texts** that I identified as being the source of their authority are, in fact, they say, primarily to justify the authority of social institutions – forms of schools, forms of governments, forms of religion and the like – which they say are indeed ‘beyond criticism’. So that the meaning and authority of **textbooks** that I describe are, in fact, meaning and authority of the institutions that mediate those **texts**.

Johnsen (1993: 282) quotes Skadberg who, instead of clarifying what a textbook is, I think, is mystifying the concept even more:

Supplementary and complementary **books** of various types have flooded the market. **Workbooks, theme booklets, reference books, exercise books and AV aids**⁷ have thus gained a far more dominant role in the classroom situation. It is now actually possible for teachers to teach without using **one main textbook** in a subject.

It hasn’t been considered feasible or desirable to establish a public approval scheme that would cover all published and unpublished teaching material, like the Language Council has advocated. It has been decided to limit the approval scheme to the (most) important **textbooks** (1987: 131).⁸

Johnsen himself, commenting on something else says, ‘[t]his “incompleteness” is also a sign of inconsistency, at least if one presumes that the **texts** in the **exercise books** and the other supplements convey knowledge and influence pupils in somewhat the same way as the **texts** in approved **textbooks**’(1993: 283).

⁷ AV aids are probably audio-visual aids.

When looking at the above quotations, one thing becomes clear, that Brock and Cammish (1997a) have used ‘**text books**’, ‘**text-books**’, ‘**texts**’, ‘**books**’ and ‘**textbooks**’ interchangeably to mean **textbooks**. But what are textbooks? Olson (1989) and Luke, de Castell and Luke (1989) do little to answer this question. What is deduced from the way they have used the terms nonetheless is that ‘**textbooks**’, ‘**school textbooks**’, ‘**books**’, and ‘**texts**’ may mean the same thing while ‘**written texts**’ encompasses all the coded material, **textbooks** included. However, there are instances where ‘**texts**’ and ‘**written texts**’ refer to the same thing in the above two quotations. Skadberg (1987) brings even a further complication when referring to ‘**workbooks**’, ‘**theme booklets**’, ‘**reference books**’, and ‘**exercise books**’ as all **textbooks**. At least Johnsen (1993) shows some difference between ‘**texts**’, ‘**exercise books**’ and ‘**textbooks**’ when saying that both exercise books and textbooks have texts that convey knowledge which can influence pupils almost in the same way. Throughout her study which is titled ‘School Textbooks and Teachers’ Choices’, Reynolds (1997: 111) too uses **textbooks**, **texts**, and **books** interchangeably:

(Bias was raised later by teachers in discussion about ‘dangerous **textbooks**’)...one of the two who mentioned gender bias appeared to associate it only with Afrikaans language **texts** though she taught several subjects... Respondent 13 implied that bias was not likely to be an issue in her subject, geography (which surprised me, as she was aware of it in history **books**) (emphases in bold not in the original).

The quotations above reveal the uncertainty surrounding, the casualness of people using, and perhaps even the fluidity of, the concept of textbook. Johnsen tries to unpack the concept by first acknowledging that ‘[t]he term textbook is neither precise nor stable.’[sic] and then by citing Stray (1991: 1):

What is a textbook? Several answers are possible. Rather than cling to one of them, I suggest that it is more useful to consider the various degrees of restriction they impose. For example, if we confine the word *textbook* to books produced for use in instructional sequences, then we exclude books whose authors did not intend such use. When a copy of Shakespeare’s plays, even a plain text, is brought into a classroom and

⁸ I have not retained Johnsen’s emphases as they were for a different reason therefore they might confuse rather than help, by deviating the area of my concern – understanding the concept of textbook.

used for teaching, it becomes, in a sense, a textbook. Rather than excluding such cases from view, we should distinguish them. Here the available English vocabulary can help by enabling us to distinguish *textbooks* from *schoolbooks*. The former term may be reserved for books written, designed and produced specifically for instructional use, the latter for books used in instruction but less closely tied to pedagogic sequences.

The distinction between textbooks and schoolbooks is not just the epiphenomenon of a scholastic exercise in definition. It is the sedimented product of an historical process which can be traced in the histories of the words. *Schoolbook* is first attested in the 1750s, and more commonly from the 1770s. *Textbook* does not appear until the 1880s. Its predecessor **text book** is much older, and denotes the text, usually Latin or Greek, used for instruction (italicised emphasis in the original, emphasis in bold mine).

Perhaps it is this relative imprecision and instability of the concept of textbook that people understand and use it so diversely as seen in the quotations above. Its fluidity depends perhaps on geographical contexts historical and technological development. For example, with the advent of the internet, texts may be down-loaded and be used in a classroom. What will they be called? 'Net-texts'?

Having seen diverse usage of the term textbooks and its other related terms, it is proper to show how textbook is to be perceived in this study. A textbook is to be understood as a book comprising text (words, sentences, paragraphs) and illustrations. A book written, designed, published and prescribed for pedagogic instruction. After all, the textbooks under study as seen above, were specifically produced for this purpose: use in teaching-learning process.

Chapter 2: Reviewed Related Literature

Gender is intrinsic to, and textbook pivotal to, the present study because of the analytical interface/interplay since the analysis is done on textbook, and gender is a concept of analysis. This interplay makes it imperative for me to look at the research done on gender in textbook, then look at the research done on textbook solely, textbook itself understood as a social artefact. This section is divided into sub-sections. The first is Why textbooks? Which is a brief overview of literature on the research done on textbook. In this sub-section, reference will be to studies from all over the world without categorising them according to regions. The second is Gender in Textbooks: Studies Around the World; the third is Gender in Textbooks: Studies in Africa; the fourth will be Gender in Textbooks: the Case of Lesotho.

2.1. Why Textbooks?

‘Schooling as a culturally and politically mediated experience requires an approach to education that centers all human experiences in the student’s learning’ (Dei 1997: 203). And one way of doing that is to start interrogating textbook as a site where power relations manifest themselves in more ways than one understanding that the textbook is ‘that one artefact that plays such a major role in defining whose culture is taught’ (Apple & Christian-Smith 1991: 1). But again this has to be understood against the backdrop of textbook production itself.

Drawing from what he called a recent research in America then, Apple (1991: 29) states:

[R]ecent research makes it strikingly clear... the strength of sex-typing in the division of labor in publishing. Women are often found in subsidiary rights and publicity departments. They are often copy editors. While they outnumber men in employment within publishing as a whole, this does not mean that they are a powerful overt force. Rather, they tend to be hired as “secretaries, assistants, publicists, advertising managers, and occupants of other low- and mid-level positions.” Even though there

have been a number of women who have moved into important editorial positions in the past few years, by and large women are still not evident in positions that actually “exercise control over the goals and policy of publishing.”

In a patriarchal society such as Lesotho, this is very telling in that most important editorial decisions such as what content - in what form and design - will be in textbooks, will be made largely by men ‘thereby reproducing patriarchal relations’ (Apple 1991: 29) both in the textbook and within the publishing house itself. On this point, Apple (*ibid.*) observes that what counts as legitimate content which students are to receive as official knowledge from their textbooks, is decided upon mostly by males because they form the vast majority of the editors. Bearing in mind that in most cases ‘text editors create their own books’ (Apple 1991: 30). Almost in the same vein, Bamhare (1999: 44) observes that ‘[i]n the third world it makes headlines when women publishers break through. Very often men choose the manuscripts to be printed and they are often reluctant to go for writers who write specifically on women issues’.

When studying gender sensitivity in textbooks, it is appropriate to establish a relationship between a textbook and its two main consumers, a pupil and a teacher, and highlight on the politics surrounding textbook production (as seen above) and selection. Considerable research has been done around the role of textbook in the teaching-learning process. Zziwa (1995) studied how the then Standard 8 students at Gugulethu Comprehensive School, in Gugulethu, Cape Town, used textbooks. The study, among other things, found that the students took textbooks as important if they were readable and related to the students’ careers and /or personal experiences (pp.109-110). Reynolds (1997) conducted an ethnographic study on how teachers chose textbooks in the Western Cape; what quality of textbooks did publishers in South Africa produce; and whether the textbook selection process in schools had any influence on textbook quality? In addressing these questions Reynolds had to trace and

discuss the role and influence of textbook in the teaching and learning processes as well as in the quality of textbook production itself (pp.124-127). Crismore (1989) carried a case study in America in four schools located in a midwestern city. It was to study how social studies textbooks were used and perceived in sixth grade classroom. Using classroom observations, interviews, questionnaires and documents, it was determined how four teachers and 100 students used their textbooks and how the teachers, students, parents and administrators perceived textbooks. Although contexts differ, I chose to analyse textbook with this background in mind, that is, the politics and paramountcy of the textbook in the whole education sector.

2.2. Gender in Textbooks: Studies around the World

Many studies have been conducted around gender imbalances in school textbooks. Smith (1985: 35-36) cites two studies conducted in the 1970s. Although he is concerned with educational materials, he explains that such materials include dictionaries, textbooks and school readers. He refers to the study by Graham (1975) which describes the results of an analysis made of sentences taken from children's books and magazines that were used to illustrate word entries in the 1974 school edition of the *American Heritage Dictionary*. The analysis established that reference to boys and men was much more frequent than reference to girls and women. It also discovered that 'use of the words *he*, *him* and *his* was almost four times more frequent than the use of *she*, *her* and *hers*.' In order to find out whether use of *he* and its cognates was not due to the convention of generic use, Graham (1975) obtained a random sample of 940 citation sentences containing *he*. He found that only 3 per cent of the sentences could be interpreted in the generic sense and 80 per cent referred explicitly to a male human being. It was not only references which were studied. The sentences analysed revealed that the depiction of boys, sons, and men outnumbered that of girls, daughters and

women by far. In another analysis carried out by Gershuny (1977) on illustrative sentences in the 1966 Random House *Dictionary of the English Language*, it was discovered that female and male characters had been portrayed in very different roles: females were more frequently associated with domestic contexts that is as mothers, wives, hostesses (not air or coach hostesses), the world of fashion and glamour and in emotional situations. Males, on the other hand were often portrayed in the roles of delinquent, rebel and bad person, and in the roles related to business and finance.

Obura (1991: 9) makes reference to many studies about girls' and women's education but she quotes only one that examined gender imbalance in textbooks: 'the UNESCO Ukraine Study of the *Image of Men and Women Portrayed in Schoolbooks and Children's Literature* (1982, p.1).' Swann (1992) gives a summary of some studies that investigated gender imbalance in school textbooks. The following are some of them:

' Baker and Freebody (1989) looked at the language used in books, at how often male- and female-referring terms occurred and what other words these terms were associated with' (ibid.: 109). Hardy (1989) studied science books and found out that the presentation of the subject matter in those textbooks was likely to appeal more to boys than to girls (Swann 1992: 109).

Pauwels (1998: 20-22) discusses the study undertaken by Freebody and Baker (1987) which examined 163 reading books in English which were common first readers in New South Wales, Australia. In addition to the authors' main aim of investigating construction and operation of gender distinctions in the books, they also 'examined the obvious and blatant forms of gender-stereotyping and male-centredness' and 'focused on exposing more subtle ways of constructing gender-stereotypes in these readers' (ibid.). Like other researches, this one revealed gender imbalance in relation to the depiction of characters which quantitatively favoured boys. Other aspects such as patterns of turn-taking in the readers reflected male

dominance. The way girl characters are portrayed in the readers demonstrated what Freebody and Baker called the ‘cuddle factor’. ‘They define this as a direct association between girls (and other female characters) and more emotional states of mind as well as less physical and gregarious activities’ (Pauwels 1998: 21).

Researching on the topic ‘Factors Affecting Female Participation in Education’ in seven selected developing countries, Brock and Cammish (1997a) divided their research according to the following factors: Geographical, Socio-cultural, Health, Economic, Religious, Legal, Political/Administrative, Educational, and Initiatives. The countries were Bangladesh, Cameroon, India, Jamaica, Sierra Leone, and Vanuatu. Because Cameroon, Seychelles and Sierra Leone are African countries, the findings on them will be discussed in **2.3.** below.⁹

In Bangladesh, Brock and Cammish (1997a: 36) found that textbooks militate against improved attitudes towards girls’ status and education by the invisibility of women in textbooks and by the low social value of women presented when they do appear in the textbooks. On textbooks in India they found that there were efforts in the formal system to deal with gender bias and they observed that it was helpful as the urban middle-class girls were doing well in universities even in the male ‘preserves’ such as engineering. However, Brock and Cammish (1997a: 56) recommend that schemes be funded to revise textbooks and develop new ones that would raise consciousness at school level as to the lack of female representation and possibilities of improving the situation. Jamaica has been found to be ‘a strongly matrifocal society’ where women are used to ‘gainful employment, to handling money, to taking decisions and commanding respect. Not surprisingly daughters learn survival strategies from their mothers and boys learn to be dependent on females’. Despite this, sex

⁹ Nothing is mentioned on textbooks or any other materials. There is no recommendation to that effect either.

stereotyping in books and other materials was found to be common and this was reflected in the options structure of subjects in the secondary school where there was a common pattern of subjects for girls and subjects for boys. The boys were found to be inclined towards the sciences (p. 68). In Vanuatu¹⁰ the researchers found no subject differentiation according to gender in the primary school and not much awareness in curriculum development and material production on the issue of gender bias (p.86).

In an annotated bibliography, *Gender, Education and Development*, Brock and Cammish (1997b: 177) show Bonder (1992) in 'Altering Sexual Stereotypes Through Teacher Training', having reviewed the studies on sexual stereotypes in Argentine textbooks. After the review, Bonder gives a detailed account of one carefully conceived intervention that shows that well-conceived treatments can be powerful in creating modified perceptions and attitudes. Bonder had based this on the premise that teachers are an integral part of educational settings and as such they play a paramount role in the transmission of gender ideologies; that '[t]hrough everyday actions, notions of femininity and masculinity are shaped, strengthened, and transmitted;' and that '[t]eachers have been the targets of many change efforts, usually through systematic efforts designed to produce attitudinal change' (Bonder 1992 cited in Brock and Cammish 1997b:177). In the same bibliography, it is shown that Braslavsky's 'Educational Legitimation of Women's Economic Subordination in Argentina' (1992) is an analysis of macro-level census data juxtaposed with the current socio-economic structure and the social functions of education. In this study Braslavsky connects the presence of sex stereotyping in textbooks to the existence of social norms about women's proper role at home and in society (Brock and Cammish 1997b: 177-178).

¹⁰ Vanuatu is formally an Anglo-French Condominium which before independence in 1980 it was known as the New Hebrides.

2.3. Gender in Textbooks: Studies in Africa

Research seems scanty, and not so much seems to have been written in this area of gender analysis in textbooks in Africa. Some of the literature consulted is mostly on gender in relation to other fields such as economic empowerment, politics, human development, and education in general.¹¹

Obura (1991) and her fellow Kenyan researchers undertook a very eye-opening study on school textbooks in Kenya. The research team comprised people of different areas of specialities: sociologists, teachers, educators, psychologists, and educationists. There were ten research team members who analysed twenty-four textbooks written in English, Kiswahili and other autochthonous languages in Kenya. The study was done on history, geography, religious education, home science, woodwork, agriculture, science, mathematics, Kiswahili, English, social science, technical and mother tongue textbooks. The major findings of the research were:

- Images of females are considerably fewer in number than images of males - women being the category least present in the textbooks, of the four categories of people (men, boys, girls, women).
- More importantly, the images of females are negative in relation to the images of males. Had the few female images been striking, powerful and positive images they would arguably have had a strong and positive impact despite their infrequency. The reverse is true (Obura 1991: 114).

It must be understood that Obura's use of the word images, is inclusive of both visual images and textual images, the textual images created through a certain way of using words, (otherwise called messages in the present study). Brock and Cammish (1997a), as indicated

¹¹ See Taylor and Conradie's *We Have Been Taught by Life Itself* (1997); Brock's and Cammish's *Factors Affecting Female Participation in Education in Seven Developing Countries* (1997) (2nd ed.); Taylor's *Marketisation of Governance* (2000), Brock's and Cammish's *Gender, Education and Development* (1997). The latter being a partially annotated bibliography that is very helpful in gauging the extent of research on gender in textbooks in Africa, although the passage of time can mean there is more research done from 1997 to the present (2001).

earlier, conducted a study in Cameroon where among other findings, they found that there was evidence of gender bias in the secondary curriculum with traditional options being on offer. They found that the problem lay in the structure as well as content of the materials used hence they recommended that ‘support be considered for projects aiming to eradicate gender bias from primary and secondary textbooks and other material’ (p.46). Although the report does not say specifically that gender bias was detected in the textbooks and teaching materials in Sierra Leone, one of the recommendations was to investigate textbooks and materials for gender bias and develop appropriate materials (p.78).

Ofori-Mensah (1999: 71-79) analysed *An English Course for Ghana Schools Books 1, 2, 3, 5 and 6*; *Ghana Mathematics Series Book 4*; *Primary Science Books 5, and 6*; *Primary Mathematics for Nigerian Schools Book 6*. These were mathematics and science textbooks used in primary schools of Ghana and Nigeria respectively. In the Ghana primary English Book 1 Ofori-Mensah says there are two pictures of a man lounging in a chair while a woman in the opposite picture is busy sewing. According to Ofori-Mensah, ‘this perpetuates the idea that a woman’s work is never done’ (p.76). In the circumstances, it makes a lot of sense to think that perhaps this scenario described by Ofori-Mensah suggests that men are lazy; women are industrious. But if the situation known by her is like in many other traditional African societies such as Lesotho where women work long hours demanded by household chores, child-rearing and agro-related chores, then the situation perpetuates the idea that a woman’s work is never done.¹² In Book 2 of the same series, there is a text in which, according to Ofori-Mensah, a girl, Ama, waits on her brother, Yaw, who is dissatisfied with the stew she has prepared. He interrogates her on this point. Yaw asks all the questions and Ama does all the answering. He uses many words and she uses few. She is the cook, she does

the serving, she is standing; he is seated, he expects to be served; he is assertive and has authority over her. Ofori-Mensah contends that this kind of text is biased, it is in effect conveying the following messages:

- 1 girls cook and serve boys
- 2 boys have a right to be critical
- 3 girls have to be subservient
- 4 girls have to sacrifice their comfort (ibid.).

There is disparity between the role of male and female characters who hold title status in book 3 of the series: female characters are mentioned in titles on four occasions while male characters are mentioned in titles eight times. In this textbook, male characters have been portrayed beyond their parental roles while women are hardly shown doing anything other than their domestic chore or motherly functions, for instance, ‘mother’ is a primary character (Mother washes baby Ato); Mr Boama’s store; Mr Poku’s Cocoa farm. In this instance in Ofori-Mensah’s analysis, being given the title status, ‘mother’ severely limits the scope of her character. She is seen only in relation to her maternal functions, while the status of the two male characters is further emphasised by title and ownership. Both Book 5 and Ghana Maths Book 4 portray only male characters as business investors or landowners and determining currency or property distribution. Although both female and male characters are depicted as industrious, females’ initiatives are insignificant while those of males are monumental. For example, Mrs Apea’s initiative results in a kitchen garden, while Tete-Quarshie’s results in cocoa, the most important cash crop in the country (Ofori-Mensah 1999: 77). In Ghana primary English book 6, boys have been shown asking questions fourteen times, whereas girls have been shown asking questions five times. Boys are engaged in sharing of information on ten occasions while girls are shown on five occasions. Ofori-Mensah states that this kind of disparity sends negative messages regarding the academic ability of girls. A unit in a Nigerian

¹² SARDC-WIDSAA (1997: 18-19) delineates this thus: ‘Since the agricultural activities performed by women are over and above their regular household chores, they often have to pool their labour to cope with this heavy workload. Men on the other hand, perform less tedious tasks, mainly ploughing with oxen or tractors.’

primary science Book 5 is about the domestic and industrial advantages of heat illustrated pictorially whereby pictures one to five depict the following respectively: children sitting round a fire in the harmattan season; a girl spreading out clothes to dry; a woman cooking; a woman roasting gari (a Nigerian kind of food); a scientist heating chemicals in a laboratory and the scientist is a man! From a Nigerian mathematics Book 6 example is derived that shows that '[o]ften male characters are named more frequently while female characters become she, wife, sister or mother':

Kehinde weighs 37.5 kg and *his sister* weighs 6.9 kg less. What is their total weight? (emphasis mine).

A Nigerian science Book 6 on the other hand typifies the invisibility of female characters as in the following example: 'Man exploits his environment by cutting down trees, by burning bushes, by cultivating the soil and by constructing roads; all these activities help the process of erosion; man's dirty habits and the activities of the industries also cause pollution' (p.72). Ofori-Mensah acknowledges that the pronouns *he* and *his* have been used generically. Nonetheless, she goes further saying when anyone or humanity becomes *he*, women and girls are immediately demoted, since they have fallen into a mixed gender category, where male plus female equal male (ibid.). Ofori-Mensah's overall findings are that the books were not gender-sensitive as they portrayed both females and males stereotypically.

Kimani (1999: 288) shows that in a Gambian textbook a 20 year old girl, Isatu Mange, is mocked for not being married at her age. Some women by the roadside sing a mocking song about her. The song goes like this:

Whose shirts are you washing Isatu
Are they your husbands [sic]
Whose trousers are you washing Isatu
Are they your husbands [sic]
Your father can bend an iron bar
But he cannot bend a man's head

To make him look at you
True, true.

Isatu is taunted because she is not yet married. Although her father is a blacksmith who can bend a hard thing such as iron, he cannot find a husband for her. Kimani suggests that this song in the textbook warns girls that if they do not marry soon, they are doomed. Kimani (ibid.) makes reference to a research carried out by Anna Obura¹³ on mathematics books and agriculture, in which she found that male characters appeared over 80 per cent, while female characters appeared about 17 per cent. It was also found that in these textbooks it was men who owned farms, cars, lorries and shops while women owned a small kiosk, and a small garden. Twenty women ran one chicken project. What was also prevalent in agriculture textbooks was men using tractors in the production of cash crops whereas women used hoes on their kitchen gardens.

2.4. Gender in Textbooks: The Case of Lesotho

The literature that I was able to get hold of on Lesotho is about gender in relation to migrant labour system, rural development, leadership, civil service, historiography, law, education, and urban households. While some literature is purely research, the other is papers presented in seminars, workshops or conferences and some are just narratives of and about Basotho women, for example, Kendall (1995). Kendall's work is a collection of narratives which, among other things, reveal relations between sexes among the Basotho in Lesotho: love, marriage, passion, divorce, wife-beating and child abuse. The focus of each narrative is the decisions women make and actions they take to protect their loved ones (Kendall 1995: xii). Matlosa (1992) approaches the issue of gender from the perspective of relations anchored to

¹³ Kimani (1999) does not show when the research by Obura was carried out and where. But since one of Obura's researches has been used in the present study; and that I know she is a Kenyan who did the study cited in my study in Kenya, it may be safe to deduce that the research cited by Kimani was also undertaken in Kenya if it is not the same one.

the historical process of migrant labour system in Lesotho and retrenchment of Basotho mineworkers. In his words, the key research issues that his paper seeks to interrogate are the following:

- (a) Investigation of the type of gender relations that is prevalent in Lesotho as a labour reserve economy and the degree to which women engage in real productivity;
- (b) Does this type of gender relations have a functional or dysfunctional relationship to the historical process of international labour migration to South African mines?
- (c) What then are the likely implications of the current process of retrenchment of Basotho mineworkers for gender relations in Lesotho? (pp.1-2)

Mabathoana and Ralebitso (1992) presented a paper on 'Gender Research Priorities in Education' in which they identify three areas as demanding urgent attention of researchers. The areas are: selected marginalised male populations which they identified as herd-boys, initiation school graduates and retrenched mine-workers (p.3); selected marginalised female populations which are identified as street vendors and domestic workers/home attendants (p.6); linking community and the formal school system whose focus could be on how Basotho women, who constitute the greater percentage of the rural poor could benefit from the existence of school facilities within their communities (p.8).

Nkhahle (1992) observes that mainstreaming gender issues in Lesotho demands bringing women, who have had no easy access to the factors of production, on board for economic and political empowerment. Bonsink (1992) in 'Women as Community Managers' states that women in Lesotho have their own informal associations in which they organise themselves. A condition for development activities for these rural Basotho women is support of, and consultation with, these women's associations (p.2). Molefe (1992) examines state policies and the extent to which they affect gender issues in the Lesotho Civil Service. She outlines problems faced by women as workers in the civil service partly due to their legal minority and

partly because of gender insensitive state policies. She even cites a study on Gender Planning, which was commissioned by the Ministry of Public Service in 1991. According to Molefe, the study was an eye opener to the Civil Service as most people were not aware of the extent to which gender awareness could contribute to productivity by understanding different roles played by women and men (p.7).

Ntimo-Makara (1992) gives an overview of the study she and two other researchers (Kimane, Ntimo-Makara and Mapetla 1992)¹⁴ conducted. The study was on 'Gender Planning Strategy: Enhancing the participation of both female and male civil servants in Lesotho'. Its aim was to assess the position and participation level of men and women in the civil service (Ntimo-Makara 1992:3). The following for strategic change in the Civil Service: education and training for human resource building; re-socialisation of genders through gender awareness training clinics and programmes that would capture all levels and cadres; networking through professional associations and between the government and the non-governmental organisations (NGOs), training institutions and other stakeholders; research for policy development. Examples of areas of focus are: the review of the civil service regulations; governmental housing policy; human resource planning and development; and pensionability of women and general conditions of service. The last area for strategic change was identified as re-organisation and job re-design by streamlining structures such as ministries, departments, units and positions through the processes of recruitment, probation, promotions, staff appraisal, and reward systems.

In her paper on 'Notes on the Evolution of Women Studies in Lesotho', Mapetla (1990) traces studies on women dating back to 1970s and 1980s which analysed the socio-economic and

cultural effects of migrant labour system on the women who remained behind when their male counterparts were working in mostly the mines of South Africa. The studies also analysed labour migration in relation to women and development in Lesotho in general.¹⁵ She points out that Gay (1980,1982) was the first researcher to undertake research focused specifically on the position and role of women in development. She also acknowledges a shift from studying women purely as a social group due to incorporation of gender analysis in research (p.11).

Recent studies that I was able to lay my hands on are by no means better as far as addressing the issue of gender in textbooks is concerned. Shale (1998) conducted a study that investigated how women in positions of management in the Lesotho high schools perceived themselves and how both their female and male subordinates perceived them. The perceptions were in relation to the women's management styles, their relationship with their subordinates, discrimination and their dual roles of running a family and pursuing a career (p.1). Among other findings, the study established that the women under study – the school principals – used participative and authoritarian styles of management and that generally they had good working relations with their male subordinates rather than female ones (p.61). Motebang (1997) looks into the causes of women's lack of participation in national politics and has found that their under-representation in the national decision-making machinery and state structures, cultural barriers, and their having few role models, are some of the causes of the Basotho women's lack of participation in politics. Mochebelele (1998) looked at equity and

¹⁴ Seemingly this is the same study referred to by Molefe (1992) as both were commissioned by the same ministry, the Ministry of Public Service, both were sponsored by Swedish International Development Authority and the topics are more or less the same.

¹⁵ Mapetla (1990) cites Mueller (1977), Murray (1977, 1981), Gordon (1981), Molapo (1984). She states that other studies later on examined women in business: Molapo (1985), Lephoto (1989), and Khabele (1990). There were yet other studies conducted by especially Basotho students for their graduate dissertations: Ntimo-Makara (1982) who studied education and management opportunities for Basotho women for her M.Ed and later in 1985 expanded the study for her Ph.D and examined educational attainment for women and opportunity for management positions. Shale (1983) studied work attitudes of trained nurses for her MSc. Malahleha (1984) conducted an ethnographic study of shebeens in Lesotho examining the role of women in shebeen business as a cottage industry Mapetla (1990:10).

efficiency in education textbook distribution, policy and practice. While her study at least had to do with textbooks, the area I am investigating, it had nothing to do with my main concern for interrogating textbooks - gender. Makhera (1999) studied the impact on the Basotho women of implementation of international human rights and labour standards in Lesotho. She notes problems facing the implementation of some conventions and declarations whose intent is to bring about gender equity but which, due to the Constitution that perpetuates gender inequalities with its section 18¹⁶, customary, statute and common law (Makhera 1999: 98).

Kimane et al (1999) conducted a study on 'Socio-cultural Phenomena Related to Population and Development in Lesotho' whose among other objectives, was to 'identify and make an effective assessment of socio-cultural beliefs, values and practices pertaining to such issues as child abuse, dry sex, female genital mutilation (FGM), and gender inequality that impact on the lives of children, women, the family and community at large' (Kimane et al 1999: iii). Although the study does not show any attempt to scrutinise textbooks for gender bias, it does examine some Sesotho idioms, proverbs and songs (Kimane et al 1999: 54-67). The researchers' analysis is that some idioms and proverbs are often used as reinforcement during the gender role socialisation process (Kimane et al 1999: 57). They observe as their conclusions that a lot of myths, beliefs, and stereotypes are entrenched through gender socialisation at home, in school, and other institutions. They further observe that there is gender bias in teaching and instructional materials hence they recommend, among others that research be undertaken to scrutinise teaching, instructional and other learning materials for gender biases and advocate for change in attitudes and practices (Kimane et al 1999: 111).

¹⁶ Section 18 of the Constitution of Lesotho has obvious ambiguities in so far as it states that no one shall be discriminated against in respect of their gender and yet gives room for customary law to operate. The customary law that regards women as legal minors who need males as their guardians.

Finally, Epprecht (2000) in his *This matter of Women is Getting Very Bad* traces Basotho women in historiography. The scope of his study is the colonial Lesotho until before the independence that was gained in 1966. His first objective was to challenge the implication that gender inequity, injustice, and violence are somehow natural and unsurprising except in their degree, the implication that emanates from the scholarship about Lesotho that tends to create an impression of timelessness to women's suffering, a backdrop or footnote to "real" historical events (Epprecht 2000: 2). He states the second objective as being to problematise the androcentric discourses and analytic concepts that prevail in modern scholarship about Lesotho (Epprecht 2000: 3). This clearly has nothing to do with textbooks but it is interesting to know the role women played in development and politics of Lesotho since the advent of colonialism to the run up to the 1965 election.

As seen above, the studies and papers were undertaken and presented for different purposes from the present study. The ones that bear resemblance in content, purpose and analytical concepts, were undertaken in different countries with different textbooks at different times, the factors which make my research worth doing. Mine, unlike Obura's and Ofory-Mensah's, seeks to examine books written in both English and Sesotho for primary school children in Lesotho. The research will focus on the language textbooks only - unlike Ofori-Mensah's that covered English, mathematics, and science and Obura's which covered all the subject areas offered in Kenya. Nevertheless, Obura's study will greatly inform and influence mine because, in the main, Kenya is an African state characterized by patriarchal structures as Lesotho is; and education systems in both countries are more or less the same in terms of having centrally-developed curriculum for instance (at least at the time the Kenyan research was undertaken). Although she does not claim any theoretical influence of Mills' theory of feminist stylistics (Mills 1995b), Obura's approach bears a lot of resemblance to Mill's

feminist stylistics which theoretically informs the present study. Obura and her team did not analyse the textbooks by singling out individual lexical items only that demonstrated gender bias, but analysed embedded messages as well in the text. Hence they were able to find that ‘[l]ack of autonomy of females is emphasised since they are often introduced in relation to male characters’ (Obura 1991:116) for example. However, they did not critically analyse visual images. They seemed to have looked at a given visual image to find if the picture was that of a female or male. They did not provide possible gendered interpretations that the image projected. As Mills (1995b: 66) says, ‘[I]n feminist stylistics, stress is laid on the interaction between the text and the reader in the production of interpretations, and there is an emphasis on the factors beyond the conscious control of both writer and reader in the analysis.’ Analysis is not only restricted to lexical items but extends to phrases, sentences and discourse. Within this analytical framework, context is very important because sexism does not necessarily reside in individual language items (Mills 1995b: 98).

Mills (1995b) acknowledges influence of other theories to feminist stylistics such as critical linguistics. She says:

My aim in proposing a feminist stylistics, which relates the language of text to extra-textual political processes, has a precursor in critical linguistics.... ‘Critical linguistics is a theory of language whose aim [is] to provide an illuminating account of verbal language as a social phenomenon, especially for the use of critical theorists... who [want] to explore social and political forces and processes as they act through and on texts and forms of discourse’ (Hodge and Kress 1988: vii). (Mills 1995:10)

She further quotes Fowler (1991: 5) on what critical linguistics is all about: ‘critical linguistics simply means an enquiry into the relations between signs, meanings and the social conditions which govern the semiotic structure of discourse, using a particular kind of linguistic analysis’ (Mills 1995b: 10). It is against this theoretical backdrop that the study seeks to analyse textual images and messages in the primary school textbooks in Lesotho, the main focus being gender.

Chapter 3: Data Collection

3.1. Data Collection Strategies

3.1.1. Units of analysis

Instead of using humans solely as my units of analysis, I used social artefacts, textbooks, as my basic unit of analysis. Van der Merwe (1996: 286) defines social artefacts as including ‘all the products of humans and human behaviour such as books, paintings, court cases and prostitution, et cetera.’ Textbook analysis has formed a major part of the study but has been complemented by the analysis of what the interviewed publishers and NCDC subject specialists said together with the documents they provided.

3.1.2. Selection of textbooks

There are many textbooks used in the primary schools in Lesotho and this presupposes that there was a need for me to select some. As my study is mainly on language, Sesotho language and English language textbooks for Grades 1 to 7 exclusive of those for Grades 3 and 6, were selected for examination. These were: *New Primary English for Lesotho* series Pupils’ Books 1, 2, 4, and 5 all published by Longman Lesotho in cooperation with the Ministry of Education, Lesotho; *Rainbow Blue* authored by Bevan, R and Bevan, J for Grade 7, itself published by Longman too. *Leseli* 1 and 2 published in 1997 by Longman Lesotho. These were the only textbooks available.¹⁷ At an initial stage all the literature and language textbooks were to be examined. Those were English poetry textbook, *Poetry for Pleasure* by Sadler R.K. and Hayllar T.A.S. published by Macmillan. This anthology has two hundred and

¹⁷ In an interview with the Sesotho subject specialist, I learned that there is no other Sesotho language textbook other than *Leseli* 1 and 2, and that they were (through both Longman and Macmillan publishers) in the process of writing language textbooks for Grades 3, 4, 5, 6, and 7. I actually saw her editing a manuscript of the Grade 3 Sesotho textbook.

fourteen poems in all. 198 of them have been written by both women and men. The themes of the poems range from people's lives in the home; in relation to their environment; in relation to their past; their feelings and emotions; and about individuals, to animals and other natural phenomena such as rivers, thunderstorms, drought, summer time and others. Given the scope of the study, it would not have been possible to include this textbook therefore for examination. It needed a special analysis which was outside the purview of the present study. Another textbook was *A Crooked Path* by Bhembe C. also published by Macmillan. This is a novel of 106 pages. Set in Swaziland, this novel is about the lives of two boys, Sandile, a good country boy, and Michael, a bad influential city boy. There are other boys and girls, women and men who play different roles and are depicted differently in terms of gender stereotypes. It has pictures however small in number – seven in all. All these characteristics would qualify the textbook for examination, but like *Poetry for Pleasure*, it required a different way of analysis, even different from the one which would be employed for *Poetry for Pleasure*. *My Uncle Grey Bhonzo* authored by Sibenke B. published by Longman, and set in Zimbabwe, is a drama book about two brothers. The elder one is not educated, is poor, hard-working, has many children and lives in a small township house. He is called Gwenzi. His younger brother, Uncle Grey Bhonzo, lives in a city mansion. He is a successful, educated businessman with only two children. Women in this play do not say much. They only feature when they attend to household matters.

The remaining two textbooks are in Sesotho. *Monna oa Thaba-li-Maqhoa* written by Zacharia Motsoane and published by Macmillan, is drama. Set in Lesotho, it is about a girl - Sempho - who was impregnated by her boyfriend - Selope - and met him again later in her life when he has come to ask Sempho's daughter, Tlhaboso, a hand in marriage on behalf of his son,¹⁸

¹⁸ It was, and still, is a common practice among the Basotho that when a young man wants to marry, his father or any male relative is sent to the family of the girl he wishes to marry in order to inform the girl's parents of the

Masilo. Little did he know that his son wanted to marry his half-sister. This web of relationships is later revealed and Sempho's father suggests that she goes with the now widowed Selope. However, she vehemently refuses and her mother supports her. *Mahofi*, a poetry book written by E.M. Lehema and published by Hodder and Stoughton, has forty poems in all. Of these forty, seventeen make reference to people in terms of their gender while the rest are a variety of subjects, from a frog, scissors, calves to the cardinal points for example. The two drama textbooks demanded a different way of analysis from that of the poetry book and *Mahofi* would also require in-depth analysis of each poem, the task which, considering the scope again of the study, would not be possible to undertake. It was after this preliminary examination and an attempted analysis of *My Uncle Grey Bhonzo* that I decided not to include them in the study. I thought different methods of examination would impinge on the validity and reliability of the study.

All the English course readers have teacher's guides. But I chose not to include them in the study because firstly, I could not get all of them from the School Supply Unit (SSU) for I was informed that they were not available in the storeroom as they were on their way out of the system if the piloted ones proved good enough. No teacher was willing to part with hers or his. Secondly, the emphasis of my research is on textbooks and my assumption was that the textbook sets the tone for teacher's guides which are tailored according to the textbook's content, form and design. Thirdly, normally pupils do not have access to teachers' guides and I wanted the text which dealt directly with a pupil, that which was intended for pupil use.

young man's intentions and ask for a go ahead from the girl's parents. It is called "ho kopa mohope oa metsi" in

3.1.3. Methodology

I have used the strategies adopted by Obura (1991) and her fellow researchers which are:

3.1.3.1. Preliminary appraisal of: (a) The visual impact of the textbook (cover, pictures).

When examining *New Primary English for Lesotho Standard 1 Pupil's Book*, I have found that it has a picture on the cover and on every page. In fact, the textbook has more pictures than words. It is even sub-titled *Looking at Pictures*. At the top of every page except on page eleven, there is a word, a phrase or a short sentence that captures the theme or indexes the activity the pupils may engage in. Examples of such words, phrases and sentences are 'At school', 'Which one is different?', 'Helping mother' and 'Colours'. Like the Standard 1 book, *New Primary English for Lesotho Standard 2 Pupils Book* has a picture on the cover page and pictures on every page except on page sixty-three which comprises a text only. However, the first thirteen pages bear a lot of resemblance to the form and content of the Standard 1 book in that there are more pictures than text. From page fourteen onwards, more text is introduced. *The New Primary English for Lesotho Standard 3 Pupils' Book* is like *The New Primary English for Lesotho Standard 4 Pupils Book* in that in both textbooks the spread of pictures and text is almost the same therefore I decided not to include the Standard 3 one among the textbooks for analysis. Both have pictures on cover pages and throughout each of the books except for a few pages which are characterised by text only. *The New Primary English for Lesotho Standard 5 Pupils' Book* bears quite a significant difference from the other four textbooks mentioned above as its content is largely narratives and sporadic dialogue upon which pupils' activities are based. The cover bears a picture and the pages throughout the textbook have pictures. However, the book is more text-based than the other four. *Rainbow Yellow* is pupils' English textbook for Standard 6. It has pictures both on the cover and subsequent pages although like the Standard 5 one, it is more of text-based than picture-based.

Its content is characterised by narratives and dialogue like the Standard 5 textbook, the reason why I decided to exclude it from the list of the textbooks under study. *Rainbow Blue*, a Standard 7 English textbook, is a bit different from the other upper primary English textbooks – the Standard 5 and 6 ones – in that in addition to having pictures on the cover and the pages that follow and the narratives and dialogue, it introduces description in text form. The last two books are Sesotho language textbooks. *Leseli 1* is for Standard 1 which is characterised by more pictures than text unlike *Leseli 2* which has more text than pictures because there are more pages in *Leseli 2* that have text than in *Leseli 1*. *Leseli 2* is for Standard 2. Both textbooks have pictures on the cover pages as well as on the subsequent pages, with the difference mentioned above.

(b) The flavour of the text (whether it contains many references to people, whether those people are indicated by gender, the types of activities they carry out and the roles they play), by scanning the whole textbook. All the textbooks under study make reference to people in terms of age and size. That is to say they show whether a person is a girl, a boy, a woman, or a man. The people are also indicated by gender. That is, whether a person is female or male.¹⁹ For me to categorise people into this binary dichotomy posed some problems. Firstly, it was difficult for me to decide that a person was either a female or male by merely looking at her or his picture. I overcame this limitation by employing a semiotic approach. According to Lyons (1981: 17) '[s]emiotics has been variously described: as the science of signs, of symbolic behaviour or of communication-systems'. Graddol and Swann (1989: 6) say '...verbal language is only one of many ways in which people communicate their *gender identity* and recognize someone else's. We communicate with body gesture, with repertoires and rituals of action, *by the clothes we wear*, with graphic images and all manner of cultural practices'

¹⁹ See conceptual framework for the reason for adhering to this binary dichotomy.

(emphasis mine). From this perspective of semiotics, I understood that gender identity, as well as gender interpretation could be communicated by the clothes the characters in the textbooks have been made to wear. For instance, a character in a dress was interpreted as a female and a character in pants/trousers, as a male. This is in line with the social context in which the textbooks were produced where normally dresses are for the female population and trousers are for the male population²⁰. This was in no way conclusive. Besides this semiotic deduction, I was helped by honorifics which referred to different pictures in each textbook. In the English textbooks, personal pronouns also played quite a significant part in determining both gender and size of the characters in the pictures. That is, whether a character is a girl or a boy or a man or a woman. The problem was with the Sesotho textbooks. Sesotho is a language whose pronouns are not gender-indicated, for instance, in the sentence, **Eena o bapala bolo** (She/he is playing netball/football) **eena** is an absolute pronoun that can denote either female or male (subject), and **o** is a subject concord that is also not indicative of any gender²¹. In the case where I could not read the gender of a picture, I would indicate it as such but it would not be used in the analysis of the data.

Names played an important part too in determining gender of characters in the textbooks. Drawing from my knowledge of names that normally indicate either female or male, I decided on the gender of the owners of the names. This was not without problems. Names in other languages than Sesotho and English required a broad context in order for me to get to know the gender of the owners. For example, siSwati names have been used in *Rainbow Blue* so at times I would not know the gender of the names for I am not conversant with siSwati language. In an event like that I would note the name and hope I would meet it again in a broader context as I was reading on. Because this did not always happen, I had to consult

²⁰ This was with full cognizance of the fact that in today's society in Lesotho trousers are not confined to male folk only, female folk do wear them too for various reasons: sports, fashion and as a basic way of dressing.

Swati people who always helped me. Although I speak Sesotho as the first language, names still did pose a problem. Some names such as **Teboho** feature in both female and male naming system. Context helped even here. Another problematic area was when a name was given in the form of initials and surname only in a business letter while the title (Miss, Mr, Ms, or Mrs) was not provided. A problem arose again where generics had been used. At times it was difficult for me to know whether a certain word had been employed purely generically or not. Where uncertainties like these reigned, I would not use the item in the analysis, that is, as part of my data.

3.1.3.2. Quantitative analytical methods:

(a) The number of characters of each gender appearing in a textbook was counted, each person was counted as many times as they appeared. They were divided into four categories: girl, boy, woman, man. Unlike Obura (1991) and her team who counted each person once, in the present study every character was counted each time they appeared, be it in an activity or on a page. The aim was to establish the extent to which each gender was utilised in the textbooks. To categorise the characters into woman, man, boy, girl was to find if both the girl-child and the boy-child have role models who have been positively portrayed in the textbooks or not.

(b) The number of named females and males and those who remained nameless was also counted. Here the purpose was to find if some characters were described in terms of others, that is, whether others were faceless and dependent.

²¹ For a full description of Sesotho pronouns, see S.M. Guma (1971), Chapter V.

(c) The order of appearance of each gender on a page or activity was also determined. The size, that is, whether the character was a girl, boy, man, woman was considered. The number of appearances was also counted.

(d) The pictures of females and males, adults and children were counted each time they appeared in an activity or on a page.

3.1.3.3. Qualitative analytical methods:

(a) The method of presenting female characters will be compared with the presentation of male characters in terms of:

- order of presentation: which character is the centre of focus on a page or in an activity, or in narratives which character is main .
- whether females are autonomous individuals or their presentation is in relation to males.

(b) Analysis of female and male characters using some of the four perspectives of the Ukrainian study approach (Obura 1991: 24):²²

- socio-political, for example, their status or perceived role
- work/employment
- respective female and male roles in the family/home

All the three perspectives were used to determine occupational roles and other roles including those of boys and girls.

²² The Ukrainian study approach studied images of females and males using the following four perspectives: socio-political, work/employment, family roles, and psychological traits. For the purpose of the present study, the perspectives had to be adapted a little especially because images in the present study technically mean pictures-illustrations and photos. It could have been confusing therefore to retain the word images to mean what it means in the Ukrainian study.

(c) Examination of the use of traditionally generic terms, for example, *mankind*, *early man*, the *farmer and his vegetables*, in the selected textbooks was undertaken. As pointed out in the preliminary appraisal of textbooks above, some generic terms were found to be confusing as it was not clear whether they were generic or gender specific.

(d) Unstructured in-depth audio-taped interviewing of primary school subject officers – English and Sesotho - at the NCDC was undertaken to find the extent to which they are gender-sensitive and to find out if there are policies or activities they have undertaken, are undertaking, or will undertake around the issue of gender sensitivity in the textbooks they have selected and will select in future.

(e) Unstructured interviews with the two international educational publishers based in Lesotho – Longman Lesotho and Macmillan Boleswa – were conducted as Longman Lesotho and Macmillan Boleswa are the publishers of the books under study and are potential publishers of other sets of textbooks to be prescribed in the near future. The main purpose of the interviews was to find if the publishers had a policy regarding gender sensitivity in textbooks and to find evidence that indexed implementation if such a policy existed. The interviews were audio-taped and later transcribed. All the interviews are on tape.

Chapter 4: Data Presentation and Discussion

4.1. Introduction

As indicated in chapter 3, the data for this research is largely derived from seven textbooks used in the primary schools of Lesotho. The other is gathered from the interviews of the NCDC subject specialists – English primary and Sesotho primary - and the two educational publishers, Longman Lesotho and Macmillan Lesotho. The chapter deals with both quantitative and qualitative data presentation and discussion. The analysis will be done in the following manner: firstly, quantitative data will be presented in tables (and charts where appropriate). The tables will show actual numbers of different aspects (or categories) of data as collected and analysed from the seven language textbooks examined. Their respective percentages will be reflected. Secondly, a discussion following from the quantitative data will be done. Thirdly, qualitative data will be presented and discussed simultaneously. Some of the qualitative data will derive from the analysis of the textbooks while the other set will draw from the interviews with the two subject specialists and the interviews with the two educational publishers based in Lesotho. Where applicable, qualitative data will be used to validate quantitative data and vice versa. I will start from *New Primary English for Lesotho Standard 1 Pupils' Book* (hitherto English Book 1) to English Book 5. *Rainbow Blue*, the English textbook for standard seven, will be followed by the two Sesotho textbooks, *Leseli Buka ea 1* and *Leseli Buka ea 2*²³.

4.2. Data Presentation

The analysis of the textbooks was done in terms of the following criteria: 'Picture' – was the character presented in a visual form? 'Text' – was the character portrayed in words? 'Name' – was the character with or without a name? 'Gender/Size': what was the gender and/or the size of the character? The size was particularly crucial as part of the category because it denoted whether the character was a girl or a boy. 'Order of appearance': which of the four categories (girl, boy, man, woman) appeared first on each page or in an activity? Activity here includes a phrase, a sentence, or just a space where a word that indicates gender appears: 'Main character': was the character the centre of focus in an activity? 'Main character' was different

²³ All the textbooks under study will assume shortened titles as most of them have long titles. English textbooks will therefore start with 'English Book' and then be followed by the numbers that correspond with the grades for

from 'Order of appearance' in that the main character does not necessarily appear first on a page or in an activity, even a subordinate character can be the first both in an activity and on a page; 'Subordinate character': was the character dependent on the main character and so not the focus of the activity? 'Occupation/role' category dealt with the occupation, career or role of each character. However in the tables below, only six of the eight categories have been retained and the order re-arranged. The new order and the retained categories are: Gender/size, Number of References, Order of Appearance, Main Character, Number of Pictures, Text. 'Name' and 'Subordinate character' have been left out because 'Name' was used to determine character's gender and those that were described in terms of others. So at this stage, those are known already. 'Subordinate Character' is presupposed by 'Main character'. It was used for the sake of clarifying who and how many were main characters.²⁴

Because the category of 'Occupation/roles' is a paramount one in assessing the extent of stereotypical attitudes and behaviours embedded in the society which the author writes in and for, I found it imperative to present the category in its own table together with the category of 'Gender/size'. The tables will show all the roles or occupations of the characters as depicted in each of the seven textbooks. While the tables that present other categories will be labelled 1(a) – 7(a), the ones on the roles and occupations will be labelled 1(b) – 7(b).

which they are used, e.g. English textbook for grade 2 will be English Book 2 while Sesotho textbooks will take for instance, Sesotho Book 1 henceforth.

²⁴ An example of how the categories were used appears in Appendix C.

Table 1 (a): No. of mentions of people by gender in grade 1 English textbook (Eng. Bk.1)

Gender/size	# of references		Order of appearance in activity/on page		Main character		# of pictures		Text	
	Actual #	%	Actual #	%	Actual #	%	Actual #	%	Actual #	%
Girl	62	41	8	25	60	40	62	41	1	20
Boy	43	28	10	31	43	29	43	28	1	20
Woman	35	23	10	31	34	22	35	23	2	40
Man	13	8	4	13	13	9	13	8	1	20
Totals	153	100	32	100	150	100	153	100	5	100

Table. 1(b): Roles assigned to people by gender in grade 1 English textbook (Eng. Bk.1)

Occupation/roles	Gender/size			
	girl	boy	woman	man
pupil	13	12		
Household chores	49	30	32	12
Street vendor			1	
driving			1	
shopkeeper				1
totals	62	42	34	13

Table 2(a): No. of mentions of people by gender in grade 2 English textbook (Eng. Bk. 2)

gender/size	# of references		order of appearance in activity /page		main character		# of pictures		text	
	actual	%	actual	%	actual	%	actual	%	actual	%
girl	122	29	25	19	93	26	88	27	63	26
boy	168	39	61	47	156	44	108	34	114	47
woman	96	22	33	26	75	21	90	28	50	20
man	42	10	10	8	31	9	34	11	16	7
totals	428	100	129	100	355	100	320	100	243	100

Table 2 (b): Roles assigned to people by gender in grade 2 English textbook (Eng. Bk. 2)

Occupation/roles	Gender/size			
	girl	boy	woman	man
pupil	49	63		
Household chores	72	102		
Mother/housewife			53	
Nurse			7	
Teacher			20	1
Shopkeeper			9	2
Patient			4	3
Weaver			4	
Queen			1	
Father/chores				31
Chief				3
totals	121	263	98	40

Table 3(a): No. of mentions of people by gender in grade 4 English textbook (Eng. Bk.4)

gender/size	# of references		order of appearances in activity/on page		main character		# of pictures		text	
	actual	%	actual	%	actual	%	actual	%	actual	%
girl	355	23	89	18	258	21	217	25	243	21
boy	651	41	207	41	542	43	371	42	461	41
woman	259	16	78	16	185	15	116	13	210	18
man	310	20	128	25	269	21	181	20	225	20
totals	1575	100	502	100	1254	100	885	100	1139	100

Table 3 (b): Roles assigned to people by gender in grade 4 English textbook (Eng. Bk.4)

occupations/roles	gender/size			
	girl	boy	woman	man
pupil	116	131		
household chores	239	430		
mother/housewife			119	
teacher			21	16
shopkeeper			14	2
nurse			4	
cook			10	
street vendor			1	
dressmaker			1	
buyer			1	
patient visitor			1	
going to : church			1	1
bookshop			1	
general store			1	
post office			2	
disembarking bus			1	1
father/household chores				115
driver				5
head-teacher				4
farmer				8

butcher				4
thief				19
policeman				4
warrior				44
astronaut				11
hunter				17
king				19
chief				2
miner				1
blacksmith				1
clerk				1
electrician				1
missionary				2
tailor				1
dressmaker				1
baker				2
chemist				2
mechanic				1
carpenter				1
officer				1
from the airport				1
house owners (in River Street)				8
totals	355	561	178	294

Table 4 (a): No. of mentions of people by gender in grade 5 English textbook (Eng. Bk. 5)

gender/size	# of references		order of appearance in activity/on page		main character		# of pictures		text	
	actual	%	actual	%	actual	%	actual	%	actual	%
girl	216	21	26	13	146	23	121	25	180	19
boy	406	40	87	46	266	42	181	37	376	40
woman	106	11	30	16	89	14	69	14	102	12
man	281	28	47	25	138	21	117	24	272	29
totals	1009	100	190	100	639	100	488	100	930	100

Table 4 (b): No. of mentions of people by gender in grade 5 English textbook (Eng. Bk.5)

occupations/roles	gender/size			
	girl	boy	woman	man
pupil	53	82		
household chores	164	324		
mother/housewife			81	
teacher			13	
nurse			3	
buyer			2	
musician			2	
baker			1	
shop assistant			1	
cashier			1	
street vendor			1	
father/fatherly chores				106
thief				76
farmer				27
policeman				18
driver				16
inventor				9
lawyer				7
car owner				4
gang leader				4
doctor				3
judge				2
soldier				2
manager				2
headmaster				2
telephone owner				2
sailor				1
chief				1
boxing trainer				1
radio reporter				1
security man				1
waiter				1
hunter				1
totals	217	406	105	288

Table 5 (a): No of mentions of people by gender in grade 7 English textbook (Eng. Bk.7)

Gender/size	# of references		Order of appearance in activity/on page		Main character		# of pictures		text	
	actual	%	actual	%	actual	%	actual	%	actual	%
girl	115	12	13	9	60	10	13	7	106	12
boy	153	16	27	18	82	14	28	14	114	13
woman	201	20	30	20	120	22	34	17	182	20
man	551	52	78	53	313	54	121	62	490	55
totals	980	100	148	100	575	100	196	100	892	100

Table 5 (b): Roles assigned to people by gender in grade 7 English textbook (Eng. Bk. 7)

Occupations/roles	Gender/size			
	girl	boy	woman	man
pupil	64	48		
Household chores	51	101		
Mother/housewife			90	
secretary			27	
queen			12	
doctor			12	
princess			11	
Goddess			8	
chief			8	
teacher			6	4
nurse			6	
manageress			3	
Youth advisor			3	
stewardess			2	
astronaut			2	28
buyer			2	
cashier			1	
baker			1	
Shop assistant			1	
musician			1	
Street vendor			1	

Father/fatherly chores				142
king				100
hunter				36
God/god				32
explorer				26
Soldier/warrior				20
Bus conductor				18
inventor				16
policeman				13
paramedic				12
manager				6
driver				6
Radio presenter/reporter				5
Shoe salesman interviewee				3
referee				3
Company owner				2
navigator				2
pilot				2
Newspaper reporter				2
postman				2
herbalist				2
Mirror maker				2
fireman				2
scientist				2
Boat owner				1
Basket maker				1
totals	115	149	197	490

Table 6 (a): No. of mentions of people in grade 1 Sesotho textbook (Ses. Bk.1)

gender/size	# of references		order of appearance in activity/on page		main character		# of pictures		text	
	actual	%	actual	%	actual	%	actual	%	actual	%
Girl	45	22	11	15	2	20	40	23	27	18
Boy	82	40	30	42	51	39	81	46	65	44
Woman	27	13	11	15	19	14	17	10	17	11
Man	50	25	20	28	36	27	38	21	40	27
totals	204	100	72	100	133	100	176	100	149	100

Table 6 (b): Roles assigned to people by gender in grade 1 Sesotho textbook (Ses. Bk. 1)

Occupations/roles	Gender/size			
	girl	boy	woman	man
pupil	25	32		
Household chores	22	55		
Mother/housewife			25	
teacher			2	1
Father/fatherly chores				52
soldier				3
policeman				1
thief				1
totals	47	87	27	58

Table 7 (a): No. of mentions of people by gender in grade 2 Sesotho textbook (Ses. Bk.2)

Gender/size	# of references		Order of appearance in activity/on page		Main character		# of pictures		text	
	actual	%	actual	%	actual	%	actual	%	actual	%
Girl	67	33	22	28	44	32	23	29	38	29
Boy	73	35	26	33	44	32	41	52	37	28
Woman	31	15	15	19	24	15	8	10	24	18
Man	35	17	16	20	27	21	7	9	33	25
totals	206	100	79	100	139	100	79	100	132	100

Table 7 (b): Roles assigned to people by gender in grade 2 Sesotho textbook (Ses. Bk. 2)

Occupations/roles	Gender/size			
	girl	boy	woman	man
pupil	7	9		
household chores	60	64		
mother/housewife			31	
other roles			0	
father/fatherly chores				30
farmer				2
chief				2
teacher				1
totals	67	73	31	35

4.2. Quantitative Data Interpretation

The data in Fig. 1(a) on total number of references to characters in English Book 1 typifies the situation in Lesotho where the female population is greater than the male population though in the textbook it is 64% female and 36% male.²⁵ It is also a microcosm of the pupils' roll in primary schools in which there are more girls than boys²⁶. This condition is attributed to, partly the cultural practice of cattle-herding by boys sometimes far away from home and school, and partly due to labour migration of their fathers and older brothers to the South African mines. There are other causes that are outside the purview of this study. Interestingly, the percentage of 'order of appearance' of girls drops, 'girls' which is the majority category, that is, overall reference to girls in this textbook is more than any other category (41% as opposed to 28%, 23%, and 8% for boys, women and men respectively). Boys and women tie with 31% in 'order of appearance' while that of men is 13%. As main characters, girls enjoy a solid 40%, followed by boys (29%), women (22%), and men (9%).

Of the 153 images of characters in this textbook, 41% are images of girls, 28% of boys, 23% pertain to images of women and 8% consist of men's. Of the five words indicative of gender in this textbook, one indicates a girl, one a boy, two refer to women and one to a man. Looking at the overall presentation of females as opposed to males, I have found that females are a majority. This could be perhaps because the textbook is meant for the first year pupils at school, the six to seven year olds who are usually more familiar with, and have been in the company of, more females during their upbringing and socialisation than males. From my observation as a life-long resident of Lesotho, I have noted that the majority of children are

²⁵ WLSA Lesotho & SARDC-WIDSA (1997: 13) put the female population at 51% at the 1986 census and '51% according to the 1996 Lesotho Population data sheet' (Kimane et al 1999: 3).

²⁶ This is an observation made in an interview with Macmillan Lesotho Managing Director and what Kimane et al's study has found, e.g. that enrolment in primary schools is 76% females and 64% [sic] males (1999: 4).

born into families headed by women; they are socialised mainly by females; and that child-rearing is a female business. A mother takes care of the child and normally, a female domestic worker, or a female nanny will take care of the child in the absence of the mother. When they go to pre-schools, the environment has not changed; teachers are females. So, the fact that there are more females in English Book 1 may be to build on the expectations or the lived experience of the children. Almost in the same vein, Kimane et al (1999: 26) have this to say: 'In line with the principles of the socialisation process and the role model influences, youth are exposed to more female influence in the early years of their schooling career'. This is validated by the 1995 education statistics that, of 7923 teachers in the primary schools, 6270 (79%) were females while 1653 (21%) were males (ibid.).

Table 1 (b) also shows what roles are allotted to what gender/size in what numbers. It reveals that out of 25 instances where both boys and girls have been depicted as pupils, 13 are girls and 12 are boys.²⁷ The same table shows girls engaging 49 times, boys 30 times, women 32 and men 12 times, in household chores which total 123.

Tables 2 (a) and 2(b) comprise data based on English Book 2. Unlike in English Book 1 where the majority of characters are females, English Book 2 presents a rather different picture. There are more boys than girls. Of 428 total references to people in this textbook, 168 (39%) are to boys, 122 (29%) to girls, 96 (22%) to women and 42 (10%) to men. In fact, in all the other categories, boys dominate as seen in the table in Table 2 (a). Girls follow, then women, and lastly men. Although women outnumber men in every category, the roles that men are depicted doing, outweigh those of women by prestige. A woman has been portrayed 53 times confined to home as a mother/housewife, 7 times as a nurse, 20 times as a teacher, 9 times as

²⁷ Depiction as pupils does not only refer to children in a classroom or school situation, but refers to any instance in which children are engaged in an academic exercise such as writing, reading and drawing at home.

a shopkeeper, 4 times as a weaver using simple weaving equipment, 4 times as a patient and only once as a queen (but a very passive queen at that).

All these roles, except 'patient' and 'queen', are traditionally women enclaves and as a result, they are not regarded highly. When using this textbook, pupils meet a man as a teacher only once, as a shopkeeper twice and as a patient 3 times. Taking up the argument of the role model again, this kind of depiction may suggest to the young minds that girls can be those mentioned roles when they grow up. Some of the little girls may aspire to assume those positions when they grow up and nothing more prestigious, technical and technological, worse still when they experience this in their respective communities. When recalling what Obura (1991: 10) and Kimani (1999: 287) say, respectively, about textbooks (refer to p.4 of this study) that 'Textbooks are Africa's mass medium for children' and 'In Africa, textbooks are prime agents of socialisation. They may be the only type of book a child will read,' it is obviously not proper for textbooks to be gender-stereotyped. The extent of damage could be even more disastrous as some of these pupils witness gender-stereotyping everyday in their communities and homes, more especially in the rural areas of Lesotho. The scope of career choices for girls may thus be further narrowed down by textbooks such as the present English Book 2. The impact on boys on the contrary, may be a positive one because their role models – men – have been depicted 31 times as fathers who direct, order, manage, and are taken care of by women and/girls in the family (he is cooked for, served food, his clothes washed and ironed, etc.) by a woman and/ a girl in the family. Men have been also portrayed three times as a chiefs.²⁸

²⁸My standpoint must be clear in this whole issue of role allocation and character portrayal. It must be understood that personally I have no qualms regarding women portrayed as mothers and housewives, teachers, nurses, etc, in language textbooks. What I regard as improper and gender-bias is the depiction of women in those traditionally women enclaves in job market in great numbers in pretext perhaps of presenting social reality as it is viewed by the author in the name of verisimilitude. Language textbooks, I contend, should not only present social situation as it is. It should also strive to change the status quo with their content and characterisation. In this case, women

As main characters males are portrayed 811 (65%) times and females 443 (35%) times. When the two categories, 'order of appearance' and 'main character' reflect many references favouring one gender at the expense of the other, the plausible interpretation is that the majority gender has been the focus of the textbook more than the other and this is not being gender sensitive. It is insensitive to both girls and women but more so to the girl-pupils for they are likely to view themselves as not-so-important human beings, the stigma which may already exist in them from home where they have been socialised to regard themselves not as worthy as boys. SARDC-WIDSAA (2000: 197) assert: 'The girl-child is raised under cultural norms that condition her destiny. From childhood, the girl-child is treated as inferior and socialised to put herself last, thus undermining her self-esteem.' Although this observation is not particularly on Lesotho but on Southern Africa, it is very relevant to Lesotho as well more so because *Beyond Inequalities: Women in Southern Africa* is a product of research on and by all the fourteen SADC member states of which Lesotho is one. This differential socialisation that renders girl-child to have a low self-esteem and low self-image, is further confirmed by Kimane et al (1999: 73) in relation to Lesotho:

Right from immediately after birth parents raise their boys and girls differently. When the child is born male or female this tends to have social consequences. Girls are raised to be soft, delicate and somewhat passive. Boys on the other hand are brought up to be strong, hardy and alert. The differentiation happens even in terms of dress, the toys they are given to play with and activities they are encouraged to engage in, for example, boys do yard work and repairs, girls help cook or baby-sit. As most respondents observed, these messages are reinforced particularly by mothers and to some extent fathers too.

ought to be portrayed doing these other jobs otherwise known to be men/male 'preserves'. Even when girls are portrayed being asked what they want to be when they grow up such as Mary Manana and Sara Dube in English Book 7 pp. 16-17 who want to be a nurse and a teacher, respectively, they should be depicted as aspiring to be something else other than nurses, teachers, secretaries, etc. This would be an attempt to change the mindset of both girls and boys regarding what girls can do or pursue as careers. It would be instilling into girls that their career choices are not limited to those mentioned above; that they can go much, much further like their male counterparts.

Kimane et al (ibid.) further say, '[t]hese gender stereotypes as observed by a cross-section of respondents extend to games, intellectual achievements and roles in later adult life'.

Research has shown that in pedagogy, visuals impact enormously on learners. They enhance understanding and recall. Images create a rather long lasting print on the minds of learners (see Miller and Burton (1994: 75-78) for a discussion of studies that bear testimony to this claim). When out of 885 images of people in the English Book 4, 552 (62%) are images of males, of which 371 are boys and 181 are men, the possibility is, pedagogically speaking, it is the images of boys and men that will have a more lasting impact due to the quantitative advantage and the diversely versatile roles given to the male characters. In this manner, this textbook promotes gender stereotypes that may have been already in existence in both the girl-child and the boy-child resulting from differential gender socialisation in the home and community.

In like manner, the messages embedded in the text, which have been used to refer more to male characters than to female ones, are no better in terms of promoting gender stereotypes, sexist language and lack of autonomy on the part of female characters as it will be discussed in detail under qualitative data below. As reflected in the table (Table 3 (a)), out of 1139 total references in text form, 461 (41%) references are to boys, 243 (21%) to girls, 225 (20%) to men and 210 (18%) are references to women. The obvious and simple interpretation based on these figures is that English Book 4 is about more men than women, and more boys than girls, so the gender gap favours not the female population in this textbook.

Table 3 (b) above is a table reflecting the overall role or occupation depiction of each character by gender in English Book 4. Of 247 references to pupils, 131 (53%) are to boys and 116 (47%) are to girls. Out of 669 references to children in any other role than of being pupils, 430 (64%) are boys and 239 (36%) are girls. For girls, most of these roles are household chores such as fetching water from a community well or tap, preparing supper, feeding a baby, and mending a dress. In very rare cases they are depicted playing and when they are, they are playing house (*mantloane* in Sesotho) where they role-play mothers tending their homes, or at best these girls play 'square jumping' (depicted once) on page 8 and 'big John Tate' – a variety of a 'skipping rope' (depicted once) on page 9. Boys on the other hand, have been depicted in this textbook as very active, energetic and adventurous children. They play cards (p.9); 'Moraba-raba' (a kind of chess); football (p.9); they bully others (pp. 10, 11, 22, 23, and 24); they swim in rivers which have crocodiles (p.17) and in dams (pp.17, 21, 77, and 85); they burn grass (p.18); ride a bicycle and are hit by a car (p.27); race and win because they eat healthy food; they climb trees (p.37), ask riddles (p.47); climb mountains (p.85) they surf (p.85); engage in boxing (p.85); in fishing (p.85); in making a toy car with wires (p.86).

The table further delineates the imbalance that exists between how men and women have been depicted in this textbook in terms of occupation and/roles they have been made to assume. Out of 472 occupations/roles allocated to both women and men, there are 294 (62%) for men and 178 (38%) for women. Of the 294, 115 (39%) are income generating jobs, and 92 (80%) out of 115 are high status jobs. Other roles are 147 (50%) of which 115 men have been depicted as fathers/heads of families; 19 as thieves, 19 as engaging in leisure activities (17 hunting and 2 surfing); 2 as missionaries; 8 as house owners at River Street; and one walking away from airport. On the roles allocated to women in the textbook, I have found that 51 (29%) out of 178 overall job allocations for women are income generating. What is

interesting, however, is that all of them are not in high status jobs category (see Table 3 (b)) unlike those of men as seen above. Of 178 roles/occupations, 119 (67%) women have been portrayed as mothers and housewives.

This clearly demonstrates gender imbalance that exists in English Book 4. Nevertheless, to a very large extent, the textbook may be taken as a microcosm of the gender imbalance in terms of job opportunities and distribution in the rural areas of Lesotho. But in the urban areas, there is a recognisable shift in gender imbalance in terms of gender relations whereby women begin to occupy job positions that are traditionally men's. Shale (1998) has conducted a study on high school women principals in and around the city of Maseru in relation to how they perceive themselves and how their subordinates – both female and male – perceive them. Although the teaching profession is regarded as a women's 'preserve', headship had always been entrusted to men (SARDC-WIDSAA 2000: 41). SARDC-WIDSAA (1997: 17) provides statistics that confirm that there is a gender shift in job opportunities. In the civil service of Lesotho, 61% of women fall in grades 1 – 6, the lowest in terms of prestige and remittances. In grades 7 – 12, women are 53%, men 47%. In grades 13 – 15 their number begins to drop – they form 46% and men 54%. In grades 16 and above, women are only 17% (this is an instance of the gender shift in job opportunities referred to above; women also do occupy jobs that pay in grades 16 and above however under-represented) and their male counterparts constitute 83%. SARDC-WIDSAA (1997: 17) further claims that this picture of having women concentrated in the lower strata and men in the higher does not pertain to the civil service only but to other economic sectors such as industry and parastatals. As seen in the discussion above, this is the same picture that English Book 4 portrays - women over-represented in the lowest strata and men concentrated in the highest strata of jobs and this shows gender disparity in human development (Taylor 2000:229). According to Taylor

(ibid.), This situation impinges on gender empowerment measure. 'Gender empowerment measure indicates whether women are able to participate actively in economic and political life. It focuses on participation, measuring gender equality in key areas of economic and political participation and decision-making' (ibid.). This picture is seen in English Book 4 and confirmed by research as indicated above.

Table 4 (a) above consists of data pertaining to English Book 5. Like in English Book 4, girls are under-represented compared to boys: 23%/41%, and women too are under-represented when comparing them to men: 16%/20%. In fact, women folk have been under-represented in all the other categories just as is the case in English Book 4. The interesting aspect is that this textbook – English Book 5 – is the newest in the series in terms of year of publication. It was published in 1991 and I was expecting this one textbook to display some gender-sensitivity in the manner in which the characters are portrayed since winds of gender equality hit Lesotho in the late 1980s and early 1990s.

The most interesting part is the data on the roles/occupations allotted to both women and men in English Book 5. Out of 105 roles allocated to women, only 22 (21%) are income generating, although, like in English Book 4, they are not within the high status category and so are not economically lucrative and attractive. On the part of men, the picture is different. Of the 288 roles men have been portrayed doing, 95 (33%) are income generating jobs. Out of these 95 income generating jobs for men, 48 (51%) are economically and socially prestigious.²⁹ Even in this textbook, like in English Books 2 and 4, boys enjoy quantitative

²⁹ I found it difficult to decide whether the role of a thief is income generating or not. The way men have been portrayed as thieves suggest that stealing could be categorised as being an income-- generating job. The thieves in the narrative stole cattle to enrich themselves . In the context – the pastoral setting – people's riches were determined by how many cattle one had (it is still the case in the agro-oriented present Lesotho). But considering that stealing is not a socially and morally acceptable practice, I eventually decided to exclude it from the income generating jobs slot.

dominance over girls in both categories, in the references as pupils and as depicted doing activities which are home-based rather than school-based/academic-based. As pupils, they have been referred to 82 (61%) times out of 135 total references to both boys and girls as pupils while girls are pupils 53 (39%) times. Out of 488 references to girls and boys engaged in non-academic activities, girls form a meagre 34% (164) and boys enjoy a massive 66% (324).

Again in this textbook like in English Book 4, boys have been depicted as versatile, energetic, and adventurous children who do things and make things happen. They have been portrayed doing things in the home, in and around the 'kraal', in the garden, in the fields, and plains. Girls are more home-based than boys. Many of the activities they engage in are domestic and confined to the household: sweeping, washing clothes, mending dresses and the like. But notwithstanding this confinement, unlike in the other textbooks thus far discussed, girls are shown as adventurous too: riding on bicycles looking for a kidnapped young man (pp.87-88), and displaying some knowledge about cars like their male counterparts (pp. 95 – 96). This is commendable because the textbook tries to re-socialise both boys and girls and to some extent, primary school teachers to back off from gender stereotypes such as associating males with cars and all other technological products and females with cookery, childcare, and domestic affairs only. In the globalised world, I contend, there is a need for rounded human beings who could face the 21st century with more open minds. Open minds that have not been stifled by patriarchal prejudices and stereotypes.

English Book 7, as seen on Tables 5 (a) and 5 (b), is the worst of the four textbooks so far in terms of gender bias. This is shown quantitatively in Table 5(a). Clearly, like the other textbooks discussed so far, this quantitative bias contravenes what guidelines provided by

Maskew Miller Longman (undated, but see pp.12 –13 of this work for the guidelines) advocate on how to avoid stereotyping in textbook production. In this textbook, there are a total of 980 references to people. Of these, girls are 115 (12%); 4% less than boys who are 153 (16%). Women are 201 (20%), over 50% less than men who enjoy a staggering 511 (52%). In fact, men have a more than 50% representation throughout the other four categories (order of appearance, main character, picture, text). The obvious fact is that male representation is far more than female representation in this textbook considering the fact that boys have been depicted in more instances than girls. The following figures delineate this matter better: Total references to males amount to 68%; Order of appearance, 71%; Main character, 68%; Pictures, 76%; Text, 68%.

Coming to the roles allocated to all the characters in the textbook, the situation bears no difference in term of gender imbalance especially in relation to men and women. But the picture is a bit different in regard to girls. Unlike in English Books 2, 4, and 5, in this textbook there are 64 references to girls as pupils, whereas they are depicted 51 times engaged in household activities. References as pupils are more than references doing household chores which has not been the trend in the three previous textbooks. The trend has been more references to household roles than to pupils. However, the trend has not changed with regard to boys. Boys have been referred to as pupils 48 times and 101 times engaging in domestic activities.

Men have been depicted 342 times doing income-generating jobs. Out of these, 273 (80%) are prestigious or high status jobs. The 342 times are 70% of the total roles (490) given to men. Women on the other hand have been depicted only 107 times engaged in income generating roles, 61 (58%) of which are prestigious. In addition to this numerical bias in English Book 7,

there is also evidence of a sexist language. For example, some women characters have been given the roles that are described as *stewardess*, *manageress*, *goddess* etc. This is the only English textbook in this study that has used language in this manner. However, the discussion of this aspect of sexist language will be dealt with in the next section of qualitative data discussion.

I now turn to the Sesotho-medium textbooks under study. The textbooks, which are in the first language (L1) – Sesotho – of the overwhelming majority of the pupils, and written by Basotho, both women and men, bear no evidence of not being quantitatively biased towards male characters. They are just like four other English textbooks except English Book 1 in quantitative dominance of boys and men.

References to all human characters in Sesotho Book 1 are 204 of which 45 (22%) are girls, 82 (40%) are boys, 27 (13%) are women, and 50 (25%) are men. It is obvious that there are more male characters than female ones in this textbook. Females form only 35% (72) and males 65% (132) of the whole human representation in the textbook. As seen on Table 6 (a) above, males have a numerical advantage over their female counterparts in all other four categories (order of appearance, main character, picture, and text). Among these four categories ‘Picture’ requires a further scrutiny considering the role that images or visuals play in teaching-learning situation especially at this level and point in the development of children.

Like English Book1, Sesotho Book 1 is meant for 6-7 year-olds: pupils in their first grade. Based on the premises that ‘memory for pictures is better than memory for words’ (Miller and Burton 1994: 75) and ‘The use of visual materials by educators to enhance the learning process is an accepted instructional technique’ (ibid.), one should begin to appreciate the

potential damage the visual images which are gender biased may have on these learners. Miller and Burton (1994: 75) further state that there are studies indicating that information is represented in Short Term Memory (STM) in a variety of modalities: auditory-verbally, visually, and semantically. They cite Atkinson and Shiffrin's study (1968) as revealing a tendency for adults to talk to themselves as they are engaged in a thinking process thus indicating encoding in an auditory-verbal mode (ibid.) while studies with pre-school pupils showed that they tend to think with pictorial representations. They cite the following studies in this regard: Hayes and Rosner (1975) and Cramer (1976). My assumption is that pre-schoolers are not so different from the first graders in Lesotho in terms of age. So if the former tend to think pictorially, so do the latter.

There are more pictures of males than of females in Sesotho Book 1. 'Memory for pictures is better than memory for words'. Pre-schoolers tend to think pictorially. These statements conjure up the implication that the first graders for whom the textbook is intended are likely to remember more male images than female ones. This may also impinge on the self-concept of both female and male pupils though differently: positively on boys and negatively on girls.

This line of thinking is premised on the impact that the 'rehearsal', as one of cognitive strategies, may have on the learners.³⁰ "Rehearsal is generally categorized as either maintenance or elaborative in nature. Maintenance rehearsal is the repeating of information over and over in order to maintain it in STM" (Miller and Burton 1994: 76). To affirm this, Miller and Burton cite a study by Keeney, Cannizzo, and Flavell (1967) which among its four major findings, one is that 'children who spontaneously rehearsed remembered more pictures'

³⁰ Other cognitive strategies are 'chunking' and 'imagery'. Miller and Burton (1994:76) define both terms respectively thus: it involves *grouping information together to form larger units*. *Chunking is thought to maximise the limited capacity of STM*. *Imagery has to do with words that elicit a high degree of mental picture creation, i.e.*

(*ibid.*) which further confirms that ‘rehearsal is responsible for extending the amount of time that information can be maintained in STM’ (*ibid.*).³¹ The ubiquitous nature of male images and the messages these images convey thereof throughout Sesotho Book 1 and the other textbooks thus far analysed, I contend, is equivalent to rehearsal as a cognitive strategy. Every time first graders – the intended consumers of the textbook – page through and /or use Sesotho Book 1, they are bound to encounter male pictures and this is similar to repeating information over and over in order to maintain it in the STM. What is being communicated by these pictures is likely to be retained in the STM and unfortunately, most of it is gender-biased and stereotypical. If these gender-biased and stereotypical pictures have this impact on the learners who are both girls and boys at this tender age, it is unlikely that when they grow up they will view life without gender bias. Gender-bias attitudes may have entrenched deep in their long term memories and make it difficult for them to changes that involve gender equality.

Dwyer (1994: 384) delineates this issue of pictures (visuals) having a capacity of being easily remembered for a longer time better. He does this by citing Murray and Mosberg (1982) who ‘indicated that the longer an individual can be involved in rehearsal activities (taking notes, inspecting, **interacting with visuals** etc.) in which he/she is actively processing information the greater the possibility that this information will be moved from short term memory into long term memory (LTM), and the greater the possibility that increase in learning will occur

they elicit high imagery e.g. ‘an orange’ as opposed to ‘intelligent’. It is easier to visualise and remember an orange than to remember intelligent.

³¹ This study by Keeney, Cannizzo, and Flavell (1967) was an extension of the one by Flavell, Beach, and Chinsky (1966) which showed an increase with age in the spontaneous use of verbal rehearsal. In this study, 60 children belonging to age groups 5, 7, and 10 had seven pictures of common objects displayed to them. Their task was to recall three of the pictures in a certain order. When observing the children in each age group (20 in each), verbal rehearsal of the names of the pictures was evident for two 5-year-olds, twelve 7-year-olds, and seventeen 10-year-olds.

and be retained' (emphasis mine). The most unfortunate thing is that what will be moved into LTM, in this case, is stereotyped information that nevertheless favours males. What is worse is that this stereotyped information may be consolidated in their LTM by their own experiences in their respective homes and communities.

Sesotho Book 2 is no better with regard to gender bias. Like Sesotho Book1, Sesotho Book 2 is characterised by male dominance throughout all the categories. The most significant is the 'Picture' category in which female characters comprise only 39% while males have 61%. This means there are more images of males spreading through the textbook than those of females. And the implications are the same as discussed above for Sesotho Book 1 and others. The other categories' differences range between 2% and 3% of female and male numbers. What stands out, but interesting all the same, is that only in this textbook the woman is entirely confined to a home domain. She has not been depicted doing any other job except being a mother or housewife. The man, on the other hand, besides performing his fatherly chores, he is portrayed as a teacher once, a chief twice, and a farmer twice. This information is contained in Tables 7(a) and 7(b).

4.3. Summary of Quantitative Data Analysis

Below is a summary of the quantitative data analysed so far. It is represented in bar charts.

Figure 4.1: Number of references in %

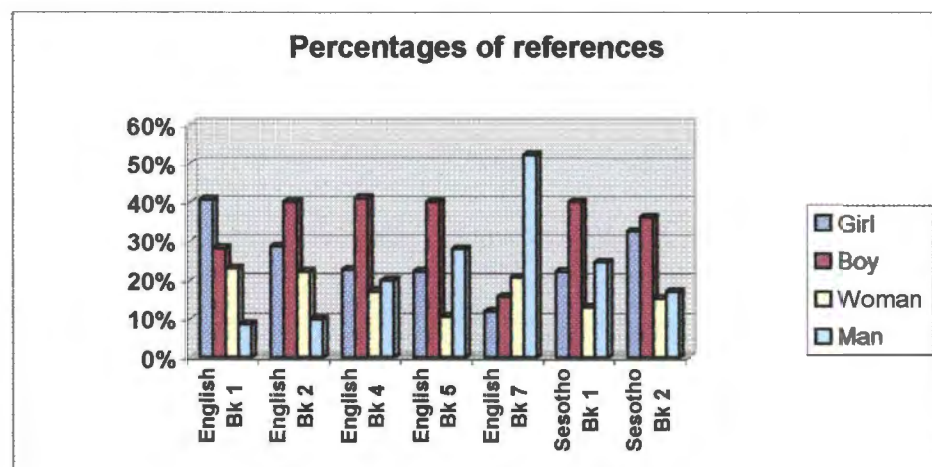


Figure 4.2: Order of appearance in activity/on page (%)

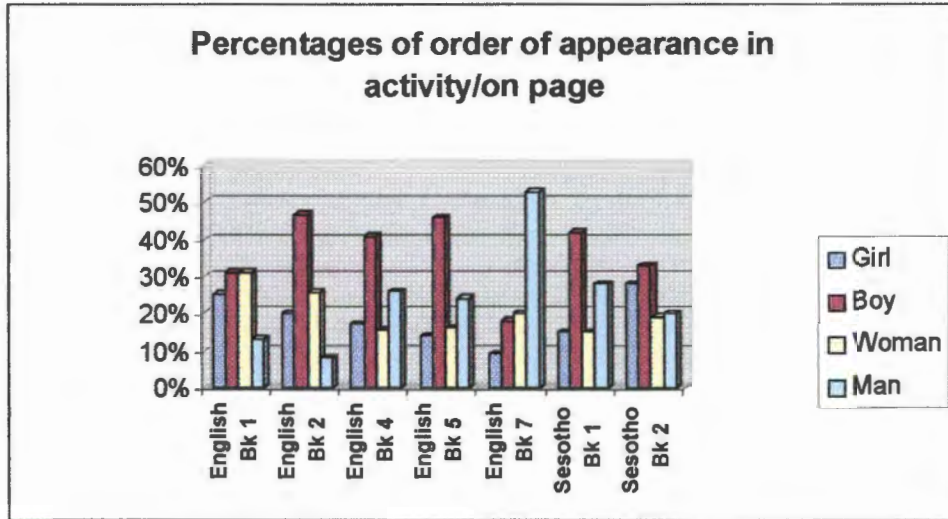


Figure 4.3: Main characters (%)

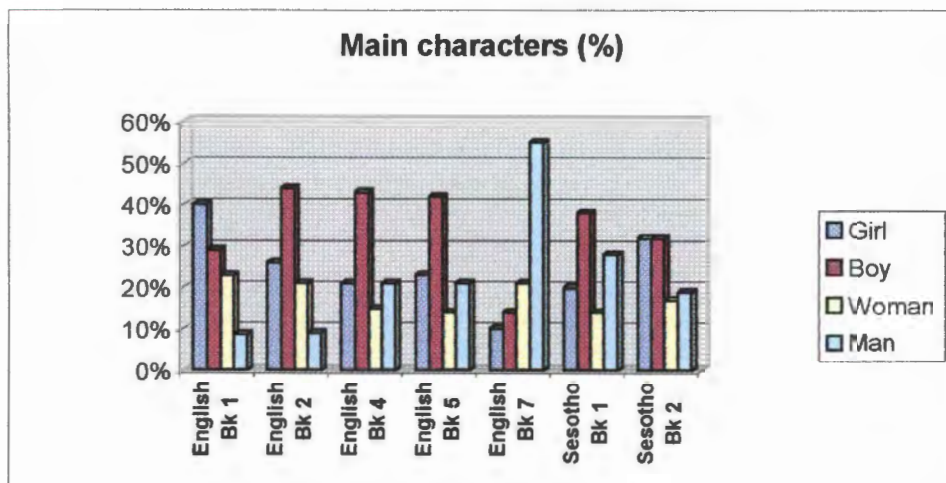


Figure 4.4: Pictures (%)

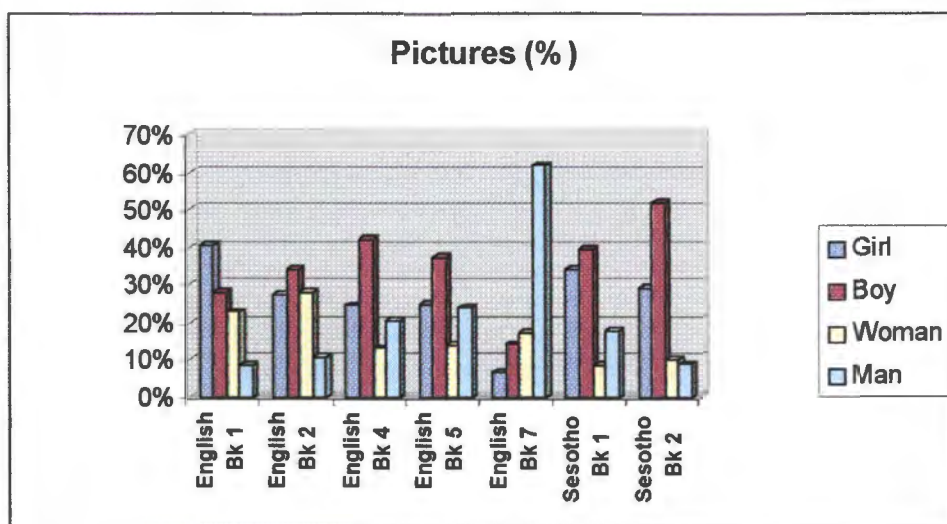


Figure 4.5: References in text form

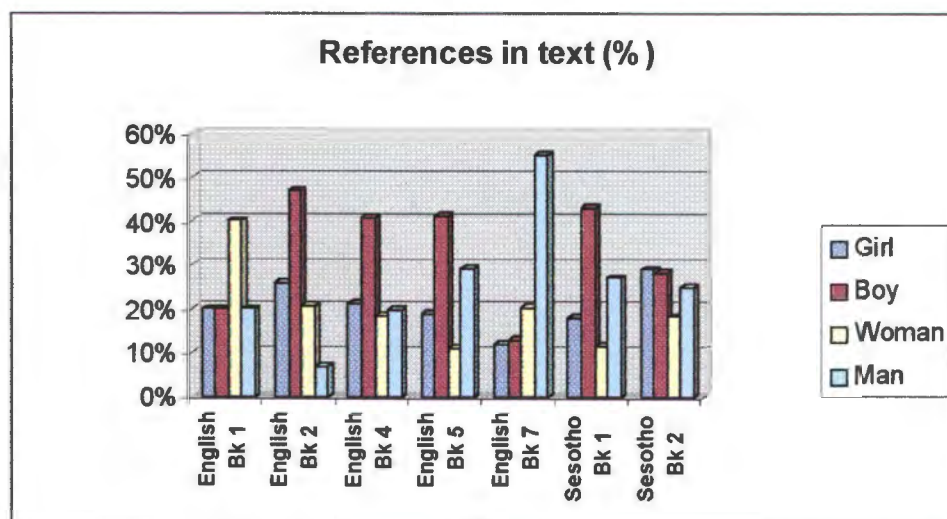


Figure 4.6: Income-generating jobs: Sesotho textbooks

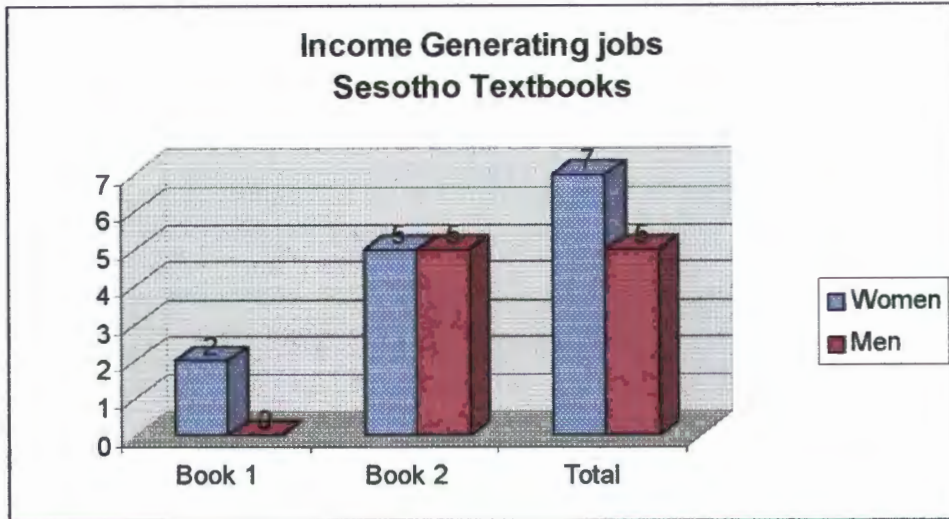
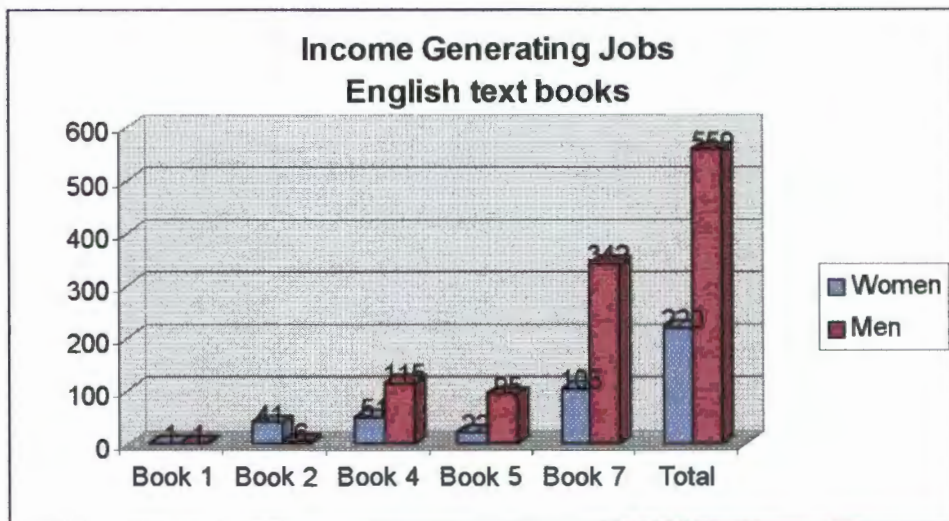


Figure 4.7: Income-generating jobs: English textbooks



4.4. Qualitative Data Analysis

As mentioned in the introduction to Chapter 4, this section will deal with both data presentation and discussion simultaneously unlike the above section that has dealt with data presentation first and the discussion followed. The concern of this section is an examination of a sexist, biased or stereotyped language that renders female human beings voiceless, faceless, in more ways than one, socially inferior to their male counterparts, and as having a low self-concept and esteem. An attempt will be made to examine various ways in which a sexist language manifests itself particularly in the seven language textbooks under study.

4.4.1. Generic use/usage

Generic use and usage of some English words is one major manifestation of sexism in English grammar and it is prevalent in some of the textbooks examined. The analysis done on all the five English textbooks reveals none in English Books 1, 2, and 4. However, there is evidence of generic usage of some words in English Books 5, and 7. On page 58 of English Book 5 there is a description of how to play a 'pass the message' game. In order to play the game the writer instructs the pupil at the front of each row to write a simple message on a piece of paper. The first pupil keeps the piece of paper and whispers the message to the second pupil. The message passes through until it gets to the last pupil in the row who writes it on a piece of paper. 'Finally, the first pupil reads the message *he* wrote and the last pupil reads the message *he* received. You try it. See if the message that the first pupil sends is the same as the message the last pupil receives.' The question is, has the *he* above been used generically? The answer to this question may be yes or no. And once this is so, it is a clear indication of how confusing generic use may sometimes be. One interpretation could be *he* has been used generically for it is assumed that the primary schools in Lesotho are populated by both boys and girls and there is nothing wrong to use *he* to refer to either. The other could be what if the writer intended the

game to be played by boys only in the class? Or the writer had a boys' school as her/his target pupils?

On page 42 of English Book 5 there is a rhyme that depicts a farmer as a man though the picture against it portrays a girl as a farmer. The rhyme reads thus:

The farmer sows his seeds.
 The farmer sows his seeds.
 Maize, wheat and sorghum.
 The farmer sows his seeds...
 The rain begins to fall...

The rhyme states clearly that the farmer is a man. But the picture that is drawn against the rhyme, is that of a girl hoeing while it is raining, amidst maize, wheat and sorghum crops. The question is, has the pronoun *his* in the rhyme been used generically, as the description of the picture fits what the farmer in the rhyme does? The use of *his* together with the picture of a girl doing what the farmer in the rhyme is doing is confusing. This is obviously not in line with the goal of effective visual information. LaSpina (1998:31) cites Stuart Murphy as advocating that visuals be viewed as a 'colleague or partner ... working with the words to create a text'. He also cites Waller (1991) as suggesting that '[t]ext features that are graphic' allow the reader to 'perceptually apprehend...[what typically] must be cognitively apprehended....Text features that are solely verbal...[are now made] explicit in graphic form' (LaSpina 1998: 356) (square brackets in the original). This partnership between images and words is delineated better by Braden (1994: 193) thus:

[w]e can summarize all of the relationships between visual images and verbal elements with the conclusion that images complement words and vice versa. The natural tendency for visual and verbal components to be mutually supportive was labeled by this author a decade ago as visual-verbal symbiosis (Braden, 1983). When an image is mislabeled, words are not correctly illustrated, or *when there is any other instance of showing one thing while saying another, the natural relationship is destroyed and the result is visual-verbal discontinuity* (emphasis mine).

From the quotations above, it is clear that the visual on page 42 of English Book 5 is not supportive of the text mainly due to the usage of *his* that may have been employed generically in the context. On the same issue, Braden (ibid.) further emphasises that ‘ideas can be delivered with greater impact when the visual and the verbal components are mutually supportive. Even left-brained verbal thought can be enhanced with right-brained visual structure. Even right-brained art can be enhanced by strong verbal description.’ But what the visual and the verbal components are seen to be doing is their propensity to confuse these second language (L2) learners of English, who are in their first year of having English as a medium of instruction.³²

In the same textbook on page 137, under the topic, ‘The world in danger’ it is written:

Men are killing so many elephants that they may die out altogether... *Men* kill elephants because they want the ivory from their tusks. They make ornaments and jewellery from the ivory tusks... Some animals die out because *men* destroy their food. A lot of animals live in forests. But all over the world *men* are cutting down and burning forests...

Trees are also important to *man* in many ways. For example, the roots of trees and plants hold down the soil.

This passage has a very profound message that people should take care of their environment, but the manner in which it is conveyed, using generic *man*, partially obscures the message and makes it the sole responsibility of male adults to look after the environment, after all, it is the male adults themselves who are causing all the havoc to the environment.

Generic *man* has also been used in English Book 7. For instance, on pages 72-73 the following passage reveals it thus:

The picture below is from Ancient Egypt. It shows a *man* with wings made of feathers... Over 3000 years ago the ancient Egyptians thought that *man* might be able to fly with wings made of feathers. Over the centuries *many men* tried to fly with wings. Often they killed or injured themselves because *man* cannot fly like birds. *He* is not strong enough to flap the wings fast enough to fly.... *Men* continued to experiment with flight by balloon, and the

³² This is with an exception of the so-called English medium primary schools.

airship was developed.... The first flight in a machine that was heavier than air was made by the Wright Brothers in America.... This flight is recognised as *man's* first real step in the mastery of the air.

Generic *man* is found on page 131 of the same textbook. Under the heading 'IN SPACE' which is an exercise requiring pupils to fill in the blanks with appropriate words, generic *men* manifests itself in the following manner: 'For thousands and thousands ____ years *men* have been looking up at the sky and wondering about ____ sun, the moon and the stars. For many years some *men* thought ____ the sun and the moon were gods...'

Further on, on page 137 in test 5, which is a reading comprehension titled 'THE FIRST FARMERS, generic and/or non-generic usage of man and its cognates have been employed:

Early *men* were not farmers. They had not discovered how to grow things for themselves. They lived by hunting and collecting food. They roamed the forests in search of fruit and the roots of wild plants. Sometimes they caught fish or wild animals. *Man* was a wanderer. *He* had to go where there was food. *He* had no settled home.

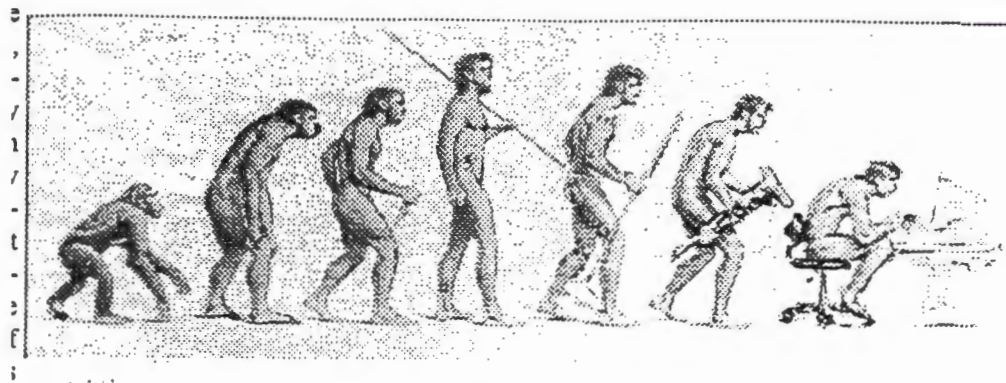
As time went by, *man* learned to tame some of the wild animals. This led to a more settled way of life. *Man* had *his* own animals for meat. *He* no longer had to follow the wild animals when they changed their grazing grounds. Now that *he* had no need to wander, *man* could build houses made of mud and sticks, and even stone.... Wild grass seeds were collected and planted to provide food crops for both *man* and *his* domesticated animals. This was the beginning of farming and a new way of life for all *mankind*...

The growing of crops was left mainly to the *women*. The *man* still went out to hunt for meat and fish in the rivers. Where there were thick forests, the *men* cleared the land to grow their crops.... In this way *man* the hunter became *man* the farmer.

Whether 'man' has been used generically in the passage or not is highly questionable. But again, if it has not been used generically, the question would be where were women all along when men lived by hunting and collecting food? It is mentioned that after men had learned to tame some of the wild animals, they led a more settled way of life and began building stronger shelters. They collected and planted wild grass seeds for food crops for both 'man' and 'his' domesticated animals. While this was the case, in the fourth paragraph it is mentioned that '[t]he growing of crops was left mainly to the *women*.' But '[w]here there were thick forests,

the *men* cleared the land to grow their own crops' (emphases mine). It is not clear whether women are incorporated in these 'men' who cleared the land to grow their own crops or these were the men who did not approve of the growing of crops being 'left mainly to the *women*' when men still hunted for meat and fished in the rivers. This is as confusing as the message conveyed by the following image that shows evolution of a man from ape to a man sitting before a computer the features are clearly that of a man which is allegedly the evolution of human beings.

Evolution and Creation : ***the How and the Why***



So, in a test situation, as the passage is intended to be, it may be even more confusing to the pupils who may not know when the word 'man' is used to incorporate all human beings and when it refers to male adults. Most of these pupils are in reality learning English as an additional language or foreign language although English is supposed to be a second language and be taught as such in Lesotho.

Mills (1995b:88) cites Kidd (1971), Eberhardt (1976), Martyna (1978, 1980), Brannon (1978), and Mackay et al (1979) as researchers who have shown that generic pronouns are not always understood as such. She states that in most of these studies students were asked to complete

fragmentary stories in which generic pronoun 'he' had been used. In the majority of cases, she says, the students completed the stories with the use of 'he' as a sex-specific pronoun or with a male named character. Robertson (1990) is shown to have undertaken research on visualisation and generic pronouns. This research too confirms that people tend to visualise male characters when the supposed generic pronoun 'he' is used. Mills (ibid.) further cites Mackay (1983) arguing that generic 'he' 'is confusing for the reader, since, in some instances, it is not clear whether the reference is truly generic or in fact gender-specific'. It is this kind of confusion that I have highlighted above and indicated what generic words are likely to cause for second language learners of English. Mills (1995b: 89) further asserts that it is not pronouns only but nouns, too, which are manifestations of sexism in English language. She starts off by stating that sexist language is also that language which presents male-oriented experience as generic or as a norm. The example she gives is using 'mankind' and 'man' when discussing humanity as a whole. She points out that rather than these terms being understood as true generics, readers, as research has shown, 'recognize them as terms which refer to males (Martyna 1983)'. She points out again that Eberhardt (1976); Martyna (1980), and Adamsky (1981) are examples of research that 'has shown that sexist language does have far reaching effects not only in the short term on people's relation to others and their environment, but also in the long term on their self-image and confidence' (Mills 1995b: 95).

4.4.2. Stereotyping

Sexism in the language textbooks examined in this thesis does not manifest itself through generics only. There are other ways, some obvious, others phenomenally subtle. As Khalanyane (1999: 5&9) asserts, stereotyping is one. On page 43 of English Book 4, a teacher is depicted in a picture holding a card that says 'clean the floor'. The pupils are to act out cleaning the floor and the teacher chooses two girls to play a mother and a girl. 'Mother' tells

her 'daughter' to clean the floor and the girl cleans it. Other pupils – boys and girls – are watching. This kind of role- playing clearly fosters gender stereotyping. From a class of both boys and girls two girls are selected to role-play 'mother' telling 'daughter' to clean the floor, and for many, this is the norm as they see it happen everyday in their homes and community. Cleanliness is not and should not be a female business only and if boys are not encouraged by the school to take care of their floors for here is a textbook that is saying to the boys 'cleaning floors is a female thing', then such stereotypes are likely to continue. Interestingly this acting exercise is immediately followed by a list of more things to act: *clean the stove; water the garden; hoe the mealies; mend your dress; cook breakfast; wash your shirt; thresh mealies; wash your cups.*

The question is were these roles meant for girls only or was the exercise intended to encourage boys to act out what are traditionally girls' domain activities (because the italicised roles above are)? But the textbook is silent about who is to act out which role, and so it is left to the discretion of the teacher to choose girls, boys or both to act all or individual roles in the list. Metadiscourse in this textbook would help as it would index to the teacher or the pupil the intention of the author, that is, that the role-playing exercise is intended for both girls and boys. Not unless this has been clear in the teacher's guide. Otherwise it would be the onus of the teacher to follow or ignore involving both boys and girls in the activity. Metadiscourse would also encourage and help both female and male learners to read and act out the roles without or with reduced degree of gender qualms. Crismore (1989: 141) concurs in this manner: 'The advantages of having metadiscourse in textbooks are that it permits authors to make announcements to the reader about "coming attractions," change the subject, assert something with or without certainty, point out an important idea, note the existence of readers and express an attitude toward an event.' Nevertheless, metadiscourse is not without

disadvantages. Cited by Crismore (ibid.), Williams (1985) shows that metadiscourse “can bury the primary message or cause readers to react negatively to the text if used too mechanically or obtrusively.” But this does not rule out the fact that used appropriately or properly, metadiscourse can guide and direct readers by helping them understand the text and the author’s perspective (Crismore ibid.). But what is this metadiscourse?

Crismore (1989: 141) explains:

Metadiscourse, reflecting an author’s presence in a text, provides a footing or an alignment between author and reader and between author and subject-matter (Goffman, 1981). It is ‘discourse about discourse,- words, phrases, and clauses – even sentences – that refer... to the speech event that the discourse and its readers create’, - language that announces, directs, and guides’ (Williams, 1985, p. 114). Williams states (1985) that as authors write they usually proceed on two levels of discourse. On one level (primary discourse level) authors convey referential, topical/subject-matter material; on the second (the metadiscourse level) **they help readers organize, classify, interpret, evaluate and react to that material** (Van de Kopple, 1985). In the sentence, ‘It is unfortunate, I think, that women were not allowed to join guilds in the Middle Ages’, *It is unfortunate, I think* illustrates the metadiscourse level, the interpersonal function, and *women were not allowed to join guilds in the Middle Ages* illustrates the primary discourse level, the ideational function³³ (bold type mine, italics original).

Besides this exercise on page 43 of English Book 4 being interpreted as the direct attitude revelation of the author, it could also be interpreted as depicting attitudes of some teachers regarding differential social roles they expect both girls and boys to play in their daily lives. Kimane et al (1999: 78) observe that ‘ in the non-traditional schools, there is in existence the “hidden curriculum” which refers to the attitudes and expectations teachers have about male and female students.’³⁴

³³ On explaining the ideational and interpersonal functions Crismore (1989:140) writes: According to Halliday (1978, 1985), people use language to fulfil three principal semantic roles or functions: the ideational, the interpersonal, and the textual. That is, they seek (1) to express information about the world, the phenomena of the external world and of consciousness (the ideational function), (2) to show how they are interacting with the readers or hearers, expressing their personal commitments, attitudes and interactions with others (the interpersonal function); and (3) to form their language into connected text (the textual function).

³⁴ Kimane et al distinguish between traditional schools and non-traditional ones. The former are the initiation schools while the latter refer to the conventional schools.

On page 103 of the same textbook a grammar exercise requires pupils to make true (sic) sentences about people's jobs and this sentence is provided as an example: *A teacher is a man or woman who teaches children.* For the pupils to do the exercise, they are given a table that has been copied below as it is in the textbook:

Table 8.: People and their jobs

A teacher				makes things from metal
An astronaut				looks after sick people
A doctor		a man		teaches children
A typist	is	a woman	who	makes clothes
A blacksmith		a man or woman		flies aeroplanes
A pilot				goes into space
An engine driver				types letters
A tailor				drives a train

The assumption of the writer revealed by the table/exercise above is that some jobs are meant or designed especially for men and others for women, while the rest can be done by both women and men such as teaching. However, in this exercise, the writer does not come out clearly as to which jobs are for which gender, unlike on page 101 on which 'People in our Community' are represented by ten men. They are a blacksmith, a clerk, an electrician, a tailor, a dressmaker, a driver, a butcher, a bookseller, a baker, a chemist, and a mechanic. It is only on page 102 in an activity that is a class project that 'People in our community' are represented by both women and men although women have been depicted doing traditionally women's jobs. These are 14 women who comprise one nurse, one meat buyer from a butchery, one medicine buyer from a chemist, one buyer from a shopkeeper, two women

going into a supermarket, two going into a bookshop, one going into a general store, two in the post-office, one going into a church, one a teacher, and the last one a dressmaker. It is interesting that readers come to know that even women can become dressmakers through the eyes of a girl-pupil who observed a woman dressmaker when she had gone out doing the project.

Basotho are a farming nation. Women and men practise both commercial and subsistence farming though the majority is mainly in the latter sector. Throughout the examined English textbooks, however, farmers are never women. In English Book 4 on page 100, for instance, pupils are depicted acting out an action song that says:

The farmer is in *his* house.
 The farmer is in *his* house,
 Ee Eye Addyo,
 The farmer is in *his* house.

The farmer wants a wife,
 The farmer wants a wife,
 Ea Eye Addyo,
 Who'll be *his* wife?

The wife wants a child.
 The child wants a friend.
 The wolf wants some supper.
 Poor farmer is on *his* own.

On pages 125-126 of English Book 5 a farmer is also depicted, in a song, as a man:

The farmer sows *his* seeds,
 The farmer sow *his* seeds,
 It's a good life as a farmer,
 The farmer sows *his* fields...

In English Book 7, page 46, Mr Masoabi wishes the rain would come soon to rescue his crops that were being scorched by the sun. On page 42 of English Book 5 a rhyme depicts a farmer as a man once more. Shortened, the rhyme reads thus:

The farmer sows *his* seeds.
 The farmer sows *his* seeds.
 Maize, wheat, and sorghum.
 The farmer sows *his* seeds...
 The rain begins to fall...

Like others, this rhyme states clearly that the farmer is a man. But the picture that is drawn against it is that of a girl hoeing in the rain and there are maize, wheat, and sorghum crops near her. The question is, has the pronoun *his* been used generically because what the person in the picture is doing fits what the farmer in the rhyme is doing except that the person in the picture is a girl? Needless to say, the use of *farmer* and possessive pronoun *his* together with the picture of a girl is confusing. It is not in line with the pedagogical function of a visual to words in a text in order to impart information effectively. LaSpina (1998: 31) cites Stuart Murphy as advocating that visuals be viewed as a ‘ “colleague or partner...working with the words to create a text” ’. He also cites Waller (1991) as suggesting that ‘ “[t]ext features that are graphic” allow the reader to “perceptually apprehend...[what typically] must be cognitively apprehended....Text features that are solely verbal... [are now made] explicit in graphic form” ’ (LaSpina 1998: 356).

To depict a farmer as a man only in the textbooks in Lesotho is to trivialise the significant role the Basotho women have always played in agricultural productivity since the advent of migrant labour system. As a consequence of this system, able productive young and adult men were, and still are, employed in the South African mines, leaving women and children responsible for farming. Matlosa (1992), Gay (1992), and Sechaba Consultants quoted by Kimane et al (1999) discuss this fact in some detail. However, some men have been forced to come back to Lesotho as a result of retrenchment (Matlosa 1992), the process commonly known as *Phongola*. While some of these men have joined women in the agro-production, a

percentage of them loiters around towns hoping to find jobs and another has joined the informal sector of street vending.

Another way in which sexism manifests itself is to equate male experience as human experience, that is, reification of male way of seeing to the detriment of female one. And this, in most cases, results in under-representation of females. This is typified on pages 59-60 of English Book 5 by a depiction of six boys and one girl representing seven countries. The unit – Unit 12 – is about pen pals and countries from which girls and boys may have pen pals from are represented by 86% boys and 14% girls, which are, in fact, six boys and one girl. Nevertheless, it is commendable that on page 61 the list from which to choose a pen pal under the heading ‘Pen Pals round the world’ is balanced: three boys, three girls.

Under the topic ‘Talk maths’ on page 120 in the same textbook, all the four characters that are used to explicate mathematical concepts are men and are portrayed as field owners and farmers. The possible message conveyed to the learners is that land is owned by men; land which in Lesotho is a powerful means of production and the backbone of the economy. It is true that because of the legal minority of women in Lesotho, married women, especially those married in community of property, are not supposed to own land. But it is also true that some other women can and do own land. Women who married under ante-nuptial contract that excluded marital power of husbands, and widowed women, can and do own land. Letuka et al (1994: 136) conducted a study on women who are widows. The study has, inter alia, established that there is not ‘any distinction with regard to rights to land, between widows and widowers. The widows in the study who had land, before their husband’s death, continued occupation and use of the land without interference from anyone. These widows regarded this land as theirs even though the person with whom they had owned it was no longer there.’ The

study has also established that '[a] sizeable number of the rural widows had fields' (ibid.). These are some of the realities in Lesotho which, androcentrically convenient, they are unsung hence English Book 5 that does not capture this other aspect of land ownership and use. Some women do own land; not only male citizens as represented by Mr Setlai, Mr Nketsi, Mr Mohai, and Mr Moitse (p. 120, English Book 5).

As mentioned above, these four characters – **all men** – have been used to explicate the mathematical concepts under the topic 'Talk maths' on page 120 of English Book 5. On page 54 of English Book 4, Thabo – **a boy** – is doing an experiment in the school garden to find if manure is good for plants. He records his findings on the bar chart, found on the same page. In English Book 2 **a boy** is depicted doing mathematics on page 24 while three others are reading (a boy), writing (a girl), and drawing (a girl). On the subsequent page (the same textbook) of the four pupils depicted, Thabo – **a boy** – is doing mathematics. In English Book 7, pages 16-17, Simon Gama – **a boy** – from Bhunya Primary School, is asked by a visiting radio presenter what subjects he likes, and 'naturally' he says mathematics. He is the only pupil out of two other pupils who are girls to be asked about favourite subjects at school. The two girls are asked what they want to be, and 'naturally' Mary Manana answers 'a nurse' and Sara Dube 'a teacher' – that she might be a teacher. The only time mathematics is associated with girls in the examined textbooks is on page 16 of English Book 4 where Pulane – **a girl** – promises in a composition to '**try harder in maths**' implying she is not good at it. Comparatively, this is a negative portrayal of girls. The possible message communicated to the users of these textbooks is that mathematics is for men, mathematics is a terrain for boys. It is this stereotyped portrayal of both boys and girls in textbooks, among other factors, that has discouraged many girls in Lesotho from pursuing careers in science, mathematics and technology. And this portrayal is a direct resonance of the attitudes reigning in the outer

society. For instance, I remember that when I was in high school all the girls were made to do domestic science and boys woodwork or agriculture. One's sex determined what career to follow later in one's life.

While children depicted doing household chores such as washing clothes, sweeping the floor, and washing dishes on page 13 of English Book 1 and page 21 of English Book 2 are 'Helping Mother', Thabo, a boy, is not helping 'father' when he milks a cow. He is simply executing 'father's' orders (pp. 54-55, English Book 2). The stereotypical bias in this depiction cannot be over-emphasised: 'mother' is a homemaker – confined to the domestic domain – while 'father' orders things to be done in the domestic domain. This emphasises 'father's' superiority over 'mother'.

Sexism does not only exist in the English textbooks. Sesotho Book 1 echoes the saying that 'a woman's place is in the home' since the woman in the textbook, who is a mother throughout, is not depicted as anything else other than a housewife/mother as seen under the quantitative data presentation above. The message that this depiction is conveying to these young children of between six and seven years of age is that a mother is someone who cannot do anything else but cook, wash clothes and do other domestic chores. This is worse for those pupils who experience this situation day in and day out in their homes. What they see in the textbook such as this one is just a confirmation of what most of them have lived to see, and so to such pupils it is a norm for a mother to be confined to a home.

4.4.3. Dependence/invisibility of women/females

On page 36 of the same textbook (Sesotho Book 2), four human beings have been depicted. The father, the son, the mother, and the daughter – in this order – and the son who, judging

from his height and the overall appearance, is no more than nine years old, categorically/as-a-matter-of-fact way says that he goes with his father; and that his sister must go home with their mother as the wind is blowing too strongly. He orders his sister to leave the firewood there and that she and the mother should walk fast, and must reach home before sunset. The images appear, and the actual text reads, thus: (e)

Thuto ea 26



Ke tsamaea le ntate.

V V V
tsa-ma-
ea

Tsamaea le 'mè le ee hae.
Moea o foka haholo.
Siea patsi ena mona.
Le tsamaee kapele.
Le fihle pele tsatsi le likela.

Translated, the text means:

I am going with father.
You go with mother home/you go home with mother.
The wind is blowing too strongly.
Leave this firewood here.
You (sister and mother) should walk fast.
You (both) must reach home before sunset.

The woman is an adult who can think, judge, assess the situation and act accordingly. But in the circumstances she is depicted as voiceless, as a human adult who has no power to make decisions even if such decisions are in her interest. A male – worse – a child, her son, sees what is best for her and these other female human being and ‘naturally’ tells them what to do, how and when to do it. Nevertheless, this is not so odd given the patriarchal fabric of the Basotho as a society, as a nation.

Lesotho is characterised by a dual legal system – customary and common law. In this dualistic legal system women are legal minors under the guardianship of males, thus subjecting them (women) to legal limitations and societal subordination in terms of their status in the community.³⁵ In the customary traditions of the Basotho, boys are socialised into assuming responsibility over all the female folk hence the boy in the Sesotho Book 1 page 36 feels it incumbent upon himself to order his mother and sister to go home given that weather conditions do not allow them out in the open. The prevailing weather conditions can be endured by the people of his sort – males – his father and himself, young as he is, so is the message. This voicelessness and lack of autonomy portrayed in this textbook is indeed a mirror-image of what is prevalent to a large extent in Lesotho due to the operating legal system and other patriarchal factors. Bennett³⁶ delineates the situation thus:

Legal customs that endorse patriarchy, as customary law does, deny women three powers essential to realizing their autonomy. In common law these are contractual and proprietary capacity and locus standi in judicio.

This lack of autonomy of women in Lesotho is not only perpetuated by the socio-legal make-up of the Basotho, but it is further perpetuated by textbooks such as Sesotho Book 1, for instance, on page 41 there is an image of a boy and a girl (or a young woman and a young man) who are both riding horses. The text accompanying this visual image depicts a male taking the initiative of telling his female counterpart to spur her horse and put the half-sack of flour or maize meal on her horse. Then he ridicules her by drawing the attention of the beholder to her dress that has been pushed upwards to reveal part of her lower thighs. The obvious message conveyed by this to the young users of this textbook is that males are meant to index how things should be done. Another message from the ridicule is that even older

³⁵ In her Masters thesis, Makhhera (1999: 26) delineates this situation in depth as her research is on the Basotho women and law in Lesotho.

people – men – do mock or make fun of their female counterparts; that the practice is not confined to children only. As a corollary, gender-pejoration or derogation may be instilled in these young citizens as a norm with far-reaching repercussions that cannot be over-emphasised here. It is common knowledge in Lesotho that generally boys have a tendency of jeering at girls whenever they see them or they do not approve of the girls' appearance, especially the way they (girls) have dressed. Textbooks that harness language in this manner militate against empowerment and autonomy of girls as potential women; the condition so wished globally by people in advocacy of gender equity and equality.

There are instances of this invisibility and dependence of female humans in other textbooks too. In English Book 4, for instance, Mpho – a girl – has been described in terms of Mafa, her brother by Katiso Baholo, another boy: 'Hey, look! Mafa and his sister. Let's get them' (English Book 4, page 11). On page 23 of the same textbook, Mpho has been described in terms of Mafa even when it is not necessary, and yet when it is necessary to call Mafa Mpho's brother, that is not done: 'The Baholo boys [chased] Mafa and **his sister**. Mpho could not [run] fast, so Mafa stopped and threw stones at the Baholos' (emphasis mine). If it were not because of this aspect of invisibility, '**his sister**' above should have been substituted by the name Mpho since they are both main characters in the story and are the subject of the sentence. This form of invisibility is also found on page 88 of English Book 4 in this sentence: 'Mr Kaphe and Soqaka went to town with their wives.' The pupils are supposed to write the sentences given on this page with the plurals of the words in brackets and this sentence is an example to guide them. In the sentence, the women have been described in terms of their husbands. They are faceless, unimportant. Important people with face have been mentioned by names – their husbands.

³⁶ She is cited by Makhera (1999: 73). *Locus standi in judicio* is explained by Makhera as the state in which a woman cannot appear in the court of law on her own without the assistance of her legal guardian. In the case of

4.4.4. Semantic derogation/pejoration

Sexism in language manifests itself in terms that are derogatory or pejorative. There are such terms in both English and Sesotho. These terms are gender-specific and those that are female-specific tend to be more of derogation-indicative than their male counterparts. In English, examples of such terms are the following pairs (starting with male):

master - mistress
 sir - madam
 bachelor - spinster
 lord - lady
 king - queen
 priest - priestess
 god - goddess (Mills 1995b:111)

According to Mills (*ibid.*), 'These are all terms which are etymologically connected, but the scope of the female-specific term is different from that of the male-specific term, being used to refer to someone of lower status and frequently having an overlaid sexual connotation.' And this is evident in English Book 7 on pages 4, 25-29, 34, 106-109, on which in different narratives, kings are all powerful while queens are merely mentioned except Queen Manthasi of the Batlokoa (pp. 120-122) who is described as the 'greatly feared queen of the Batlokoa.' God is also all so powerful unlike the goddess who is even chased by the god for marriage (pp.55-60). In another narrative a princess is just a prize for heroic deeds of the king's subjects (pp.106-109). A manageress is depicted as managing a small shoe shop (p.82) compared to managers who manage big companies such as Lusoti Enterprises (p.69).

4.5. From the interviews

The interviews were conducted with the assumption that the interviewees were knowledgeable about the whole concept of gender in cognisance of their individual field of work and for the

Lesotho it may be her husband, her son (not minor) or a male in-law relative

fact that gender debates have taken centre stage in most countries recently. But now I am not sure if they all are, or were, at the time of the interviews.

As shown in Chapter 1, there is a close working relations between Educational Publishers in Lesotho and the National Curriculum Development Centre (NCDC) (see Appendices K and L for a fuller discussion of these relations). But it is amazing that although all of them but one profess to be gender sensitive when executing their duties of textbook editing (in the case of publishers) and during evaluation and selection of textbooks (in the case of subject specialists), all the textbooks examined in this study portray obvious gender bias.

Of the two publishers interviewed, Publisher A is quite interesting due to contradictions that abound in what he says about the whole issue of gender sensitivity. Asked what he does with a manuscript in which there are a stereotypical portrayal of characters and roles, he said:

I'm still a traditionalist or a conservative publisher because of my traditional roots. I still believe a boy's place is at the kraal and a girl's place is in the kitchen. So, when we come to what? Let me call it the shepherd culture, I will still insist the boy has to look after the animals, count them, bring them home... When you go to the girl's side, fetch and carry culture as I call it also, the girls will still fetch water from the spring or the tap or the village tap as she may have to come and take care of household chores. For me that is also a learning process for a child. So those societal or traditional learning or family life education as you might want to call it... ahh... still abound in our society. And I think we should, perhaps make sure that we don't lose that in our society.

Researcher: Ntate (literally, Father, otherwise Mr) Publisher A, I was about to say... OK...

Perhaps here is a manuscript ... eh... which depicts a woman who is a nurse, a teacher, a clerk, a secretary, but the same manuscript depicts a man in high positions such as the minister, prime minister, the director of a company, eh... you know... all these other, you know, high positions. OK, we know that most of these high, high positions are occupied mainly by men in our society, in our country, but we are saying, that can be changed through textbooks, through a written word, because you know, although we are not a reading nation, that textbooks, I believe, are the main source of ...of reading for children especially at the primary level. So, do you ever consider such things perhaps when you edit a manuscript?...Does this manuscript perpetuate gendered positions or whatever, or it doesn't? How best can you present these characters so that they can or the book itself can change attitudes of boys and girls in the primary school to... to make both boys and girls have role models, you know?

In response to this he said those were paradoxes; that paradoxes in each level would dictate to them as publishers how to approach a particular manuscript. He further pointed out that they do not consciously publish a material so that it benefits girls better than boys or boys better than girls. But according to me, what he does not seem to realise is that he has to consciously strive to publish a material with no trace of gender bias or gender stereotypes because perhaps he thinks that ‘as a culture-bound society, we will always have men at the top trying to bulldoze their way through even though we can see politically they are messing around all the time.’ He goes on saying: ‘unfortunately as I say, because of our culture-boundedness, you will still find women folk staying behind and saying this is a man’s job, let him do it. How can we address this issue? There are ways in which we can do it, but I think the written word will still help a great deal...’ He agrees, ‘I think, yes you are right. The written word in our publishing world is probably the best medium through which we can help one another to bring those imbalances into focus and also try to strike an amicable balance for all of us in such a way that we will have men and women who are professionally capable.’ However, he does not agree with changing the stereotypes as he considers them cultural traditions which we dare not lose, though he admits, ‘we have become very sensitive to, I think, we tend to use the generic term “person” as opposed to the “he/she/man” component. It’s something very difficult to avoid using “man” as it has been in the past but we now try to avoid using those “woman/man” gender terms and use the generic term “person” ’.

At this juncture it must be mentioned that I cannot measure what this publisher says about gender bias in textbooks because he has not published even a single one of the textbooks used in this study. He had published some of the textbooks that were dropped at the initial stage of the study as they were literature textbooks and so required a different approach of analysis.

Publisher B is also interesting because she has portrayed herself as very knowledgeable in gender issues but all the seven language textbooks under study which were published by her company, exhibit a lot of gender bias. It is amazing that even those that were published in the 1990s bear no difference. These are notably, English Book 5 (1991), Sesotho Book 1 (1991), and the most recently published, Sesotho Book 2 (1997)! When asked if there is a policy providing guidelines on gender, she responded:

There isn't a paper that is available, but we are aware of that... the Ministry of Education would like to see this in place and as a result, we try to implement that in our books. You find that in our... you look at our reading passages, we bring in a balance...eh... for instance, eh... unlike in the past or culturally, we try and make boys in our stories do household chores; aah... in the sweeping, cleaning, because we expect our characters to be role models for learners.

This is true although it was done only twice in English Book 2 where Thabo, a boy, washes dishes on pages 22 and 23. Insignificant as the instances are considering character portrayal in all the textbooks, this is however a consciously powerful statement by the author/publisher that girls were not born to wash dishes but any one can wash dishes. This is in direct synchrony with what Mills (1995b: 95) says:

Gender-free language is a *conscious choice* by speakers to assure readers and listeners that they do not view the world as the male domain that it may appear to be. By their language use, writers and speakers can demonstrate an acceptance of the validity of women's experiences and contributions. The use of 'he or she' in sentences does not simply give information; rather it *signals a certain orientation and attitude* which is *critical of stereotypical views of the roles of the sexes* (emphases mine).

Though specifically on sexist language, I could say the same about the roles played by the two sexes in the family and the part the writers and publisher should play in portraying characters as exemplified by Thabo in English Book 2. Publisher B nevertheless is careful not to make a complete switch instead of a balance interchanging roles of different genders. She also claims that in the case where the author has used 'he' generically, she edits that accordingly. But English Book 7 bears no testimony to this claim as it is the only textbook in which generic

'he' abounds in the reading passages. On professions she says that she avoids giving female characters traditionally female jobs only and that she experiences no problems with her authors in complying because she has had two training sessions for her authors on gender sensitivity in textbooks; that there are also guidelines on gender (which appear in part in Chapter 1 of this study and in full as Appendix D). When examining the textbooks published by her, one realises that it is not so. The classical case is that of Sesotho Book 2 in which a woman has been portrayed as a housewife/mother only, and nothing else!

Both the NCDC officers revealed that there are criteria followed when evaluating and selecting textbooks, but that gender sensitivity is not among the criteria though they, as individual subject specialists, and in the case of English, together with the panel, take it into cognisance during the evaluation and selection of textbooks. However, the picture reflected by the textbooks does not show this: not even the Sesotho Books 1 and 2 which the Sesotho subject specialist alluded to them as being gender sensitive! The case of English specialist is a bit different because she showed that there were language textbooks that were being 'trial-tested' in schools and that they would be in all schools in 2001. But the ones that were in the system in 2000 are not gender-sensitive. This makes one suspect that perhaps gender sensitivity (and its related terms) is not after all, an easy concept to have a common understanding of. The researcher ought to have struck a common ground before any discussions could take place about what gender sensitivity is.

Chapter 5: Conclusions

This study had set out to find if there was gender imbalance in primary language textbooks in Lesotho. Both the quantitative and qualitative data reveal that the examined language textbooks – English and Sesotho – are not gender sensitive. This conclusion was not only reached by counting words indicative of gender insensitivity, imbalance or bias. In conjunction with the counting process, each word, phrase, sentence, and discourse, was analysed in its different contexts as postulated by Mills' theory of feminist stylistics (1995b). At word level much was revealed: there was preponderant references to male characters as opposed to female ones. This is obviously an instance of a bias that favours the male population whereas in schools as well as nationally, there are more females than males. The analysis at word level reveals again that more male characters were major characters thus trivialising the very existence of female folk as independent individuals in the textbooks. However, it is worth mentioning that the quantitative imbalance in English Book 1 favours females resulting in their visibility. But that is insignificant considering the fact that in the remaining textbooks examined in the study, the quantitative imbalance favours males.

It was also discovered that an overwhelming majority of income generating jobs was attributed to men while women were depicted in their traditional private domain roles of being a housewife and/or mother. Of these income-generating jobs, many are prestigious and lucrative and they are occupied by men. Most women are still portrayed in the female enclaves such as nursing, teaching, et cetera. The majority of images and messages about males are positive while most about females are pejorative and derogatory. This situation militates against girls having positively portrayed role models. As seen in the analysis in Chapter 4, images as opposed to text, tend to linger longer in the short term memory (STM) and are likely to proceed to the long term memory (LTM) if repeated and children actively

engage with them in a learning process. When more of the images depict men positively and women negatively, what may be stored in the LTM will be negative images of women and positive ones of men. The corollary is that gender stereotypes are entrenched even deeper into the society as these children are prospective adults. In this way, chances of cleansing the stereotypes may have been minimised. There were also instances of sexism that manifested itself in many ways: invisibility/dependence, and semantic derogation/pejoration, typified by usage of female diminutive occupational words such as manageress, goddess, mistress, et cetera due to negative connotative meaning each has assumed. Moreover, besides being sexist, I have found that the generic use of *he/man* (and all its cognates) can be very confusing, as the line of demarcation is not always visible in terms of separating when *he/man* (and its cognates) has been used generically and when it is gender-specific. This confusion is not new. The same observation has been made by numerous scholars writing about gender issues including Smith (1985), Mills (1995b, 1995c), and Pauwels (1998) to name but a few. But it is Pauwels (1998: 50) who captures it in a very illuminating manner:

In fact, words like 'man' and its equivalent in other languages often have a dual meaning: it denotes the male of the human species *and* allegedly refers to the human species *per se*. Feminist language critics have commented that this dual meaning of 'man' has the effect of establishing 'man' as the linguistic norm, of de-emphasising the fact that 'man' like 'woman' has the semantic feature of sexual being, and of reducing women to the status of 'dependent other'. In addition, they have shown that this duality of meaning leads to semantic confusion or to a deliberate or unconscious (depending on one's point of view) portrayal of humanity as 'male'. This is especially so in languages in which the word 'man' coincides with that of human being (e.g. *uomo* in Italian, *homme* in French, *hombre* in Spanish). Among the often quoted examples to expose this false genericness in English are the following:

To survive, man needs food, water and female companionship. As for man, he is no different from the rest. His back aches, he ruptures easily, his women have difficulties in childbirth (emphases and font size in the original).

Literature has shown that in many countries of the world, textbooks still play a vital role in the socialisation of children. This is echoed by Publisher A when he agrees with the

researcher who interviewed him that the written or printed word can be powerful in changing children's attitudes. I submit that textbooks that are gender-sensitive are capable of changing gender-stereotypes, sexist behaviour and linguistic sexism in general, changing the way boys and girls view themselves and how they relate to one another as different but equal genders.

This submission is premised on the observation by Smith (1985: 37):

First, students are less free to disregard or be critical of educational materials... In fact, they are frequently required to absorb or assimilate this material in minute detail. Second, people attach a great deal of credibility and authority to educational and reference material, and are therefore probably much more attentive to the messages that they convey, and susceptible to the sway of their influence.

However, it is also true that

The images and language which are used in teaching, and the extent to which learners can identify with them, have an important effect on how well people learn. If women [and girls] are under-represented in teaching materials, or represented in demeaning ways, the women [and girls] who are taught with these materials may learn less well (Maskew-Miller Longman Guidelines undated: 64 Appendix D).

So taking an advantage of this pedagogical and social authority that textbooks have, and writing language textbooks that are free of gender bias and stereotypes, may prove to be helpful. This goes hand in hand with the concept of prescriptivism/prescription as postulated by different language practitioners, for example, Milroy and Milroy (1991: 1) who state: 'Prescription depends on an ideology (or a set of beliefs) concerning language which requires that in language use, as in other matters, things shall be done the "right" way. They go on pointing out that 'correct use of language is codified in handbooks of usage' (ibid.).

From the interviews with the NCDC subject specialists, I am bound to conclude that gender sensitivity is not treated with the seriousness it deserves by the NCDC as a responsible body for evaluating manuscripts, the already published textbooks; and as the body that either accepts or rejects a tender by any publisher who is interested to produce a textbook the NCDC

wants. If gender sensitivity were taken very seriously, it would certainly feature as one of the criteria for evaluating and selecting language textbooks for primary school pupils in Lesotho. I have also discovered that there has not been adequate training for the NCDC officers as one of them alluded that the two Sesotho textbooks examined were gender-sensitive as they were published at the time when there were outcries about gender sensitivity and related matters:

We are trying that - the gender thing which is not on paper - but because of the current '*mohoo*' [outcry] about gender sensitivity, the child, children rights and all that, we are trying our best that when we produce language textbooks, they should really be gender sensitive.

From what this officer has said above, and the outcome of the entire interview, it is clear that there has not been adequate gender awareness training for the language specialists in the primary education section. In addition to this, there has not been adequate training for the primary school teachers as well. This is evinced by one of the subject specialists' revelation that she remembered only two workshops held for teachers regarding gender sensitivity in educational materials. Another surprising discovery is that some publishers still uphold their traditional views about women's and men's roles in the family and in the society as a whole. This is typified by Publisher A's 'shepherd culture' for boys and 'fetch-and-carry culture' for girls and his own declaration that he is a traditionalist. Needless to say, this kind of attitude may affect the way such publishers edit a gender insensitive manuscript, that is, they will tend to ignore some stereotypes under the pretext of labelling them as cultural or traditional practices to nurture and preserve as Publisher A said.

Chapter 6: Recommendations

1. There is a burning need to avoid the use of 'he/man' (and its cognates) generically in the primary English language textbooks because besides being sexist, it is pedagogically confusing as it does not always elicit mental images of both female and male human beings. That 'he/man' (and its cognates) generic usage be avoided, has been recommended in every study, book, or paper I came across which dealt with sexism or gender issues, for instance, Smith (1985), Graddol and Swann (1989), Mills (1995b, 1995c), Khalanyane (1999), and Pauwels (1998).
2. The NCDC officers – notably subject specialists – should be helped by officially integrating gender sensitivity into the existing criteria for textbooks evaluation and selection (Appendix E for English textbooks evaluation and selection criteria and Appendix F for the Sesotho one). Gender sensitivity should not depend on how gender-sensitive or -aware a subject specialist is as an individual because in the case of a subject specialist not being gender-aware/sensitive, it will be difficult for teachers or other stakeholders to point an accusing finger at a subject specialist for selecting textbooks which are not gender-balanced because it would not be binding on the part of such specialist to select such textbooks.
3. The subject specialists should be assisted by being provided with elaborate guidelines on gender sensitivity/balance in textbooks such as those used by Publisher B (see Chapter 1 above and Appendices D; G section 8.4; H category A point 6; I section 5.1.3 and J section H) for use when evaluating and ultimately selecting textbooks. This will ensure that every stakeholder in the evaluation-selection process has a visible document to fall back to in case there is some straying from gender sensitivity track. It will also ensure evaluators' common understanding of the concept so that they know exactly what they are looking for when evaluating any one language textbook.

4. It is highly recommended that the NCDC officers be critical when evaluating manuscripts from publishers because as Publisher A has pointed out, publishing companies are a commercial enterprise so they look at immediate returns for their sales. It is vital that the officers do not solely rely on the ethics of the publishers to produce gender-sensitive textbooks due to the economic reality that dictates that publishers produce textbooks which will render immediate returns as seen above.
5. Training for the NCDC subject specialists is, needless to say, a necessity if textbook quality, inclusive of gender sensitivity is to be realised.
6. Feedback is necessary on how successful the gender-balanced textbooks are in promoting gender sensitivity. Unless teachers too undergo gender-awareness training, feedback of this nature may be rather difficult to come by and the whole re-orientation of textbook evaluation would be a futile exercise.
7. To avoid a prolonged textbook evaluation in-service training for teachers, it is recommended that a pre-service training for student-teachers be introduced at teacher training institutions (in this case the National University of Lesotho (NUL) and National Teacher Training College (NTTC)). This would form part of their broader professional training and development.
8. Although some language practitioners do not agree with the concept, prescriptivism is an answer especially to sexist language. It is necessary to prescribe non-sexist words, phrases, and sentences and even behaviour if some change is to be realised. This should be treated like grammatical errors that are eradicated mostly by prescribing what is grammatically correct especially in second language teaching (having been an English teacher for nine years in Lesotho where English is supposed to be taught as a second language, I have seen it work).

9. Prescriptivism presupposes language planning, in particular, corpus planning which will assist in the coining of appropriate non-sexist words in the case where such are non-existent, this is more so in the Sesotho language. Although Pauwels calls it language reform, she summarises this language planning in this manner:

Broadly speaking, the aims of feminist LR [language reform] are to expose this bias, to rid languages of sexism by eliminating sexist practices from language use, and by replacing them with non-sexist ones, by creating new ways of expression which avoid gender bias (1998: 9).

10. Research will be a vital sequel to the training of all stakeholders in the production of gender-sensitive textbooks (and/or vice versa) because there is a need to establish the extent to which gender-balanced textbooks at all levels of education – from pre-school to tertiary – impact on the learners in terms of career choices, self esteem and general performance in their learning process. I am aware of how robust this is but if political will is there, this is viable and achievable.
11. It is also recommended that research be undertaken to find out women in history who made their mark on humanity as a whole or on specific contexts. It will be after this that women could be depicted in textbooks as role models to avoid a situation whereby it is mostly men who have been portrayed doing things across the broad career spectrum. For instance, in Lesotho these women are unsung heroes: Mants'ebo Seeiso who ruled Lesotho for a long period during British colonial rule and in the country's transition to independence; Ms Limakatso Ntakatsane, the first woman to found and head a political party in Lesotho.³⁷
12. Elimination of sex-role stereotyping in language textbooks is pivotal. As Smith (1985:176) puts it, it 'can be facilitated by showing women participating equally with men in contexts where they appear together, and by avoiding the implicit association of jobs and other roles exclusively with one sex or the other' as it has been the case in both the

English and Sesotho textbooks examined in this study. In their guidelines, Maskew-Miller Longman rightly observe that ‘language change away from gender bias has been significant in the past few years, and it is important that language presented to foreign learners of English should not present an outdated and discriminatory version of the language (p.64).

13. The proposed gender balance guidelines in English and Sesotho language textbooks

When discussing or referring to humanity and occupations in general terms, it is recommended that the following Do’s and Dont’s be followed by writers, publishers, editors, evaluators and selectors, of textbooks:

13.1. Avoiding false generics

Use	instead of
Singular they, he/she, s/he	he
Humanity, human being, person, humans	man
Prehistoric people	prehistoric man
Humanity, human beings, people, humans	mankind
Work force, staff	manpower
Police, police officers	policemen
Fire fighter	fireman
Chair, chair person	chairman
Executive, business owner, business person	businessman
Camera operator	cameraman
Supervisor	foreman
Leader, politician, political leader	statesman

³⁷ A list of women role models/heroes/archievers is found in the Appendix A.

Artificial, synthetic, manufactured	man-made
Person-to-person, personally	man-to-man
Staffed by	manned by
Salesperson	salesman
Fisher-person, angler	fisherman
Sea-person	seaman
Refuge collector	dustman
Crafts-worker	craftsman
Spokesperson	spokesman
Grounds-person	groundsman
Handy-person, store-person	handyman
Post-person, postie	postman
Ad-people	admen (advertisement men)
Personal stereo, walkie-talkie	walkman
Ombuds-person	ombudsman
Work-person/worker	workman
Layperson	layman
Person-hunt	manhunt
Person-hour/person-day	man-hour/man-day
Person in the moon	man in the moon
Person in the street	man in the street
Humanlike	manlike
Rough-handle, human-handle	man-handle
Reporter, journalist	newsman
Nobody's -land	noman's-land

13.2. Female Diminutives of job titles

Because some of female diminutives of job titles are derogative and demeaning, it is advisable to consider the following:

Use	instead of
Conductor	conductress
Author	authoress
Manager	manageress
Poet	poetess
Hero	heroine
Major	majorette
Host	hostess
Usher	usherette
Mayor	mayoress
Aviator	aviatrix
Bar-person	waitress
Launderer, laundry-person	laundress
Flight attendant	stewardess

13.3. Using the terms 'girl' and 'lady' versus 'boy' and 'gentleman'

When referring to a woman beyond her middle or late teens as a 'girl', it is important to note that it can be very patronising, demeaning, and pejorative. The term, however, may be used in situations where men beyond their middle or late teens are referred to as 'lads', 'chaps', or 'boys'. Likewise, 'lady/ladies' may be used in the context where 'gentleman/gentlemen' is used, otherwise, the term may be also be demeaning and patronising as the term 'girl' can be due to its connotative underpinnings attached to it.

13.3. Terms of Address and/or Honorifics

- Using parallel terms when addressing both females and males is recommended, for instance, 'Ms' for women and 'Mr' for men regardless of their marital status. It is interesting to note that Sesotho, like English, does not differentiate between unmarried and married men but does distinguish between married and unmarried women. An unmarried woman is addressed as 'mofumahatsana' and married as 'mofumahadi' and yet a man, married or not, is addressed as 'monghadi'. To recommend that 'mofumahatsana' be not used for it reveals the marital status of unmarried women, would pose a problem though. Some women, especially younger ones, mostly teenagers, prefer to let it be known that they are not married while those who are gender-sensitive, and/or are above teenagehood, do not like to be addressed as 'mofumahatsana'. Perhaps the challenge for the Basotho is to coin a term that will be as neutral as 'monghadi' is.
- In the instance where marital status is required, the four titles should be provided, 'Mr', 'Mrs', 'Miss', 'Ms', in order to give option for women who do not want to reveal their marital status.
- When addressing a married couple, the woman should not assume her husband's first name together with his surname but her first name should be used with the surname she uses or prefers, as in, 'Ms Martha Makara' rather than 'Mr and Ms John Makara'.
- Addressing authors of different genders should follow the same pattern: a female author should not be addressed by both her first name and surname while her male counterpart is only addressed by his surname. For example, 'Nadine Gordimer and Dickens are great fiction writers'. If the former's full name has been used, so should the latter's.
- 'Dear Madam or Sir' should be used in letter writing as a salutation for an unknown person instead of 'Dear Sir'. The same thing applies to the Sesotho language;

‘Mofumahadi or Monghadi’ should be used as a salutation for an unknown person not just ‘Monghadi’.³⁸

14. Androcentric naming³⁹

Androcentric naming, especially character naming, should be minimised if not avoided altogether. In English, many women’s (and girls’) names are derived from male names, for example, Stephanie from Stephen; Christine from Christopher; Petra from Peter; Antonia from Antony (Mills 1995b: 109) Johanna from Johannes. Some of the names given to females are diminutives of male names, such as, Pauline – Paul; Georgina – George (Pauwels 1998: 58); and others that take up the diminutive suffix ‘-ette’: Ginette; Suzette; Lynette; Janette (Mills 1995b: 109). Naming in Sesotho follows almost the same pattern. Some girls’ names are diminutives of male names, for instance, Pulane (female) – Pule; Tshehlana (female) – Tshehla; et cetera, whereby a diminutive affix ‘-an- has been infixing into a male name to form a female name.

15. Avoiding stereotyping in language textbooks

Depiction of characters and their surroundings should not elicit any stereotypical images and messages to the learners. The following are some of the stereotypes:

³⁸ I am aware that very little has been said in this section about the Sesotho language. This is, in the main, because very little has been discovered when examining the textbooks in the Sesotho language and because the textbooks were for the lower grades where vocabulary is very limited, and lastly because they were only two in number.

³⁹ Androcentrism is a process of naming the world from a masculine point of view and with accordance with stereotypical beliefs about the sexes (Mills 1995b: 103). On the same page Mills cites Cameron (1990a: 12) as saying: “ ‘many feminists have made the claim that the names we give our world are not mere reflections of reality, nor arbitrary labels with no relation to it. Rather, names are culture’s way of fixing what will actually count as reality in a universe of overwhelming, chaotic sensations, all pregnant with a multitude of possible meanings’ ”

15.1. Physical appearance stereotyping

- Are characters shown as belonging to a range of physical types, for example, are women always shorter than men?
- Are women described by their physical attributes in situations where men are described by professional or mental attributes, for example, the beautiful Speaker of the National Assembly was accompanied by the newly-appointed, academically renowned' Minister of Finance, Dr Michael Makara.
- Are women dressed in confining and decorative clothes while men are in clothing appropriate to action?

If answers to these questions are in the affirmative, then there is gender-insensitivity in the textbook under examination.

15.2. Character stereotyping

Are **both** female and male characters depicted in images and messages in the textbooks:

- Being bold and assertive?
- Being strong, and capable, and logical?
- Being powerful and able to deal with problems?
- Being weak, vulnerable or logical?
- Being instructed, led, or rescued?
- Being uncertain and in need of reassurance?
- Being inept and defeated by problems?
- Instructing and leading?
- Displaying self-control?
- Responding emotionally?
- Belonging to a range of emotional types?

- Making arrangements?
- Initiating dialogues?

If the answer for all these questions is the same and affirmative, then the images and messages in the textbook are gender-sensitive.

15.3. Vocational stereotyping

- Are women shown mostly as housewives and men as sole or major breadwinners?
- Are women depicted doing traditionally perceived female jobs: nurses, teachers, secretaries, et cetera and men largely in managerial positions and other positions of power?

15.4. Social stereotyping

- Are women and men described using the same parameters, or are women described by marital or familial status, for instance, 'mother of four children', 'wife of that genius', in situations where men are described by professional status or mental attributes?
- Are girls portrayed as more confined to a home doing household chores than boys who are depicted as freer, adventurous, and venturing into physical, intellectual, and social activities in the home as well as away from home?

15.5. Quantitative imbalance

- Are male characters quantitatively more than female ones and vice versa in the whole textbook?
- Are more male characters depicted in much more positions of power than their female counterparts in the textbook?⁴⁰

⁴⁰ The information in these guidelines has been collected from: Graddol & Swann (1989); Mills (1995a, 1995b, 1995c); Pauwels (1998), Maskew Miller Longman Guidelines and from my personal experiences.

16. Among other things, this study has discovered pervasive examples of sexist language and stereotypes in the examined textbooks which may be the result of negative attitudes towards issues of gender balance and equality. The challenge therefore for future research is to study:

- the extent of these attitudes
- how to change them
- whether gender-sensitive textbooks really change gender-insensitive perceptions and attitudes of the children who use them in a highly patriarchal society such as Lesotho.
- if the new language textbooks that are in the system now (2001) are gender-sensitive or not as most of them have been written in the 1990s as opposed to most of the analysed ones in the study which were published in the 1980s when winds of gender sensitivity were not yet strong enough to blow into the consciences of both writers and publishers.

Appendices

- Appendix A** Some women role models/heroes/achievers in the world and in Lesotho
- Appendix B** Interview guides for the NCDC subject specialists and educational publishers
- Appendix C** A sample of quantitative textbook analysis
- Appendix D** Maskew Miller Longman Guidelines on Gender balance in textbooks
- Appendix E** Criteria for selecting primary English language textbooks (Lesotho)
- Appendix F** Criteria for selecting primary Sesotho language textbooks (Lesotho)
- Appendix G** Criteria for selecting textbooks (South Africa: Mpumalanga, and Kwazulu-Natal)
- Appendix H** Potenza and Monyokolo's criteria for evaluating and selecting textbooks
- Appendix I** Publishers' Association of South Africa's Guidelines for the selection of school textbooks
- Appendix J** An example of textbook selection criteria from United states of America
- Appendix K** Book Selection/Publishing Policy (Lesotho)
- Appendix L** National Curriculum Development Centre Handbook (revised, 1993)

Appendix A

Some women role models/heroes/achievers in the world and in Lesotho

1 st Century BC	Aganicia , Astronomer
5 th Century AD	Hypathia , mathematician, inventor of areometer, etc
11 th Century	Trotula , medicine
12 th Century	Hildegard de Bingen , discoveries in medicine natural sciences and metereology
16 th Century	Anne Sophia of Germany , studies in medicine and pharmacy
17 th Century	Mary Qunitz of Silesia , master [sic] of several sciences and arts, most known for he astronomical tables entitled <i>Urania Propitia</i> (1650). Anne d'Osorio , Countess [sic] of Chinchon, brought quinine to Europe from Peru.
18 th Century	Sybil Merian , naturalist (Europe and Guyana) Emilie du Chatelet , mathematician and physicist Lucia Galvani , physicist Genevieve Thiroux-d'Arconville , medicine Dorothea Bochi , medicine and philosophy Mme. de Staal de Launay , anatomy Angelique Marie Leboursier-Ducoudray , anatomy and obstetrics Mlle. Biberon , dissection and anatomy Marie Gaetane Agnesi , mathematician Marie-Jeanne Lalande , navigation Caroline Germain , astronomer Lady Montague , virologist Lily Newton , botanist
19 th Century	Mary Somerville , Maria Mitchelol , Henrietta Leavitt , and others: all astronomers Ada Augusta Byron (Lady Lovelace), Sonia Kovalevsky , Sophia Germain , and others: mathematicians Agnes Pockles , physicist
20 th Century	Marie and Irene Curie , physicists Marie Phuisalisx-Picot , herpetologist Dorothy Crowfood-Hodgkin , chemist (Nobel Prize winner) Lise Meitner , nuclear physicist Sister Marie-Suzanne/Alice Novial , virologist Emmy Noether , mathematician Ida Noddack , nuclear physicist Mathilde Bensaude , botany Kathleen Lonsdale , chemist (Nobel Prize winner) Gloira Lubkin , nuclear physicist Jeanne Ley , biochemist Marguerite Perey , physicist Rosalind Franklin , genetics (DNA) Barbara McLintock , physiology and medicine (Nobel Prize winner) Taina, Kuusi , biochemist Yvonne Choquet-Bruhat , mathematics Anne-Marie Dubois , physiology

Harriett Ephrussi, bacteriology
Rachel Carson, science writer
Helen Brooke-Tausig, physics and medicine
Valentina Tereshkova, astronaut – 1st woman to travel in space.

In Lesotho:

'Mant'sebo Seeiso, 1st ever woman Paramount Chief
'Masechele Khaketla, 1st renowned woman author in literature, and own publisher, 1st recipient of honorary doctorate in literature
'Matlelima Hlalele, 1st woman Deputy Minister of Interior and Chieftaincy Affairs
Khauhelo Raditapole, 1st woman Minister of Health, later, of Natural Resources and Mining
Mamoshebi Kabi, Minister of Posts and Telecommunications
'Mathabiso Lepono, Minister of Environment, Gender and Youth Affairs
Limakatso Ntakatsane, 1st woman founder of, and president of a political party
Ntlhoi Motsamai, 1st woman Deputy Speaker of Parliament, and later Speaker of Parliament
Karabo Guni, judge of the High Court of Lesotho
'Masefinela Mphuthing, 1st woman registrar of the National University of Lesotho
Thikhoi Jonathan, 1st woman Pro-Vice Chancellor of the National University of Lesotho
 21st Century **Dr Ponts'o Sekatle**, Minister of Health and Social Welfare
Ntlhoi Motsamai, Speaker of Parliament
Justice M. Hlajoane, judge of the High Court of Lesotho

Prophets from the Bible

Miriam, Moses' sister (Exodus 15:20)
Deborah, Lappidoth's wife (Juda 5:7, 4:4)
Huldah, wife of the keeper of royal wardrobe (Kings 22:14)
Noadiah, joined other prophets to intimidate Nehemia (Nehemia 6:14)
Anna, praised God in the temple (Luke 2:36)
Isaiah's wife (Isaiah 8:3)

Sources: Obura (1991: 146-147 and my general knowledge as a citizen of Lesotho.
 The prophets' names are from Morenammele (1997:6).

Appendix B

Interview guides

For the NCDC officers

1. I learn that you are responsible for selection of language textbooks used in the primary schools. If so, what criteria do you use/follow for evaluation and selection of the textbooks?
2. Among the criteria that you use, is gender-sensitivity or equality there?
3. If yes, do you think the present textbooks are gender-sensitive?
4. If no, why are they not?
5. When was the criterion of gender-sensitivity included among the other selection criteria?

For Publishers

1. Are you aware of gender debates around the publishing industry?
2. Do you have any policy or guidelines on gender-sensitivity or gender portrayal in the textbooks that you publish?
3. If not, what do you do with a gender-biased or gender-imbalanced manuscript? Do you publish it as it is or you edit it accordingly?
4. Have you ever sensitised your authors or prospective authors on gender issues? How?
5. If no, is it anything in the pipeline, or you feel it is the onus of an individual writer to be gender-sensitive in her/his use of language and in the overall portrayal of female and male characters?

Appendix C

A sample of quantitative textbook analysis

Picture	Text	Name	Gender /size	Order of app.	Main char.	Sub. char.	Occupation/role
N	Y	N	W	1st	Y	N	Teacher
N	Y	N	M	2nd	Y	N	Headmaster
N	Y	N	W	1st	Y	N	Mother
N	Y	Mafa	B	2nd	Y	N	Bullied by the Baholo boys
N	Y	Mrs Makoko	W	1st	N	Y	Mother & housewife
N	Y	Mafa	B	1st	Y	N	Bullied by the Baholo boys
N	Y	Mafa	B	1st	Y	N	Bullied boy
N	Y	Mafa's sister	G	2nd	N	Y	Bullied girl
Y	N	Mrs Setlai	W	2nd	N	Y	Shopkeeper
Y	N	Mr Makoko	M	3rd	Y	N	Owens a TV set
Y	Y	Mrs Setlai	W	4th	Y	N	Owens a stove
Y	Y	N	M	1st	Y	N	Farmer – ploughs field
Y	Y	N	W	1st	Y	N	Mother – bathes baby
Y	Y	Thabo	B	2nd	Y	N	Milks cow, picks peaches
Y	Y	N	M	1st	Y	N	Father - reads a newspaper
Y	Y	N	W	2nd	Y	N	Mother – mends dress
KEY:							
Y = YES N = NO W = WOMAN M = MAN B = BOY G = GIRL							

ON BALANCE

Guidelines for the Representation on Women and Men in English Language Teaching Materials

© Women in EFL materials

Introduction

Background

The Women in EFL Materials group grew out of Women in TEFL, established in 1986. It took as its objective a study of British materials currently in use for the teaching of English as a foreign language, and the ways in which women and men were differently represented in them. The group designed a questionnaire to investigate interest in sexist language and stereotyping, together with a set of guidelines on how to write materials that treated both sexes with equal dignity and gave them equal coverage. The aim was to present a potentially controversial and relatively undocumented topic to a mixed readership of female and male, native and non-native speakers. The questionnaire was sent to over 650 schools, colleges, and university departments all over the world, as well as to British-based publishers, writers and examination boards. Over 400 responses were received, and a clear majority indicated their concern over the issues raised. The guidelines have been extensively revised and supplemented in the light of comments from a wide range of professionals, including teachers in Britain and overseas.

Purpose and rationale

These guidelines have been compiled as a reminder to people involved in all aspects of ELT publishing to be aware of discriminatory language and stereotypical images and, wherever possible, to use inclusive language and images which reflect a more balanced and accurate view of the world and of the present state of English. Two issues are involved here:

1. The images and language which are used in teaching, and the extent to which learners can identify with them, have an important effect on how well people learn. If women are under-represented in teaching materials, or represented in demeaning ways, the women who are taught with these materials may learn less well.
2. Language change away from gender bias has been significant in the past few years, and it is important that the language presented to foreign learners of English should not present an outdated and discriminatory version of the language.

Scope

1. The notes that follow are a starting point and are not meant to be exhaustive. They highlight and illustrate areas of concern, and suggest ways of approaching problems rather than trying to anticipate and solve all problems.
2. The points raised apply to illustrations, cartoons, jokes, recorded material and video material as well as to the printed word.
3. The guidelines assume publication for a worldwide audience; materials that are written for and set in another specific country with different cultural values and realities will have to take those factors into account. For example, in materials written for the Arab world, respect for cultural norms will be important; but the spirit of the guidelines can be kept in mind, and for instance, it can be brought out that women are held in high esteem and often do respected jobs outside the home.
4. While these guidelines focus principally on sexist bias, the ultimate aim is to avoid discriminatory language and stereotypical images in whatever context (e.g. age, class, ethnic origin, disability, etc.) so that the books we produce are fair and balanced in their portrayal of all members of society.

Guidelines

1. Images of women

The comments in this section concern all the situations where girls and women appear in EFL materials, and are meant to ensure that female learners are able to identify in a positive way with the characters, fictional and real, that they encounter while learning English.

1.1 Visibility

Over half the population is female. This should be reflected in text, illustrations, and recordings. Impressions cannot be relied on – it is necessary to count the relative numbers of male and female characters over a whole book/video/cassette. This includes counting characters

- in illustrations
- in dialogues
- in lists of sentences
- in the voices specified for audio recordings
- in authentic recordings and texts

1.2 Stereotyping

For female learners to learn effectively, it is important not to present female characters in a demeaning way.

Avoiding stereotypes

Much can be done to *avoid* presenting people in a stereotyped way. Here are some checklists:

Physical Appearance

In illustrations and texts:

- Are people shown as belonging to a range of physical types, or for example are women always shorter than men?
- Are both women and men shown dressed in a variety of ways, or for example are men usually in clothing appropriate to action while women are dressed in confining and decorative clothes?
- Are women described by their physical attributes ('the attractive brunette MP from Birmingham') in situations where men are described by professional status or mental attributes?

Character

Are both women and men shown in texts, dialogues, recordings and illustrations:

- being bold and assertive?
- being weak, vulnerable or scared?
- instructing, leading, rescuing?
- being instructed, led, rescued?
- displaying self-control?
- responding emotionally?
- being strong, capable and logical?
- being uncertain and in need of reassurance?
- being powerful and able to deal with problems?
- being inept and defeated by problems?
- belonging to a range of emotional types?
- starting dialogues?
- making arrangements?

Vocational

Vocational stereotyping can perpetuate the notion that if women work at all, it is only for 'pin money' and that it is their job alone to keep house and raise children. In fact 54% of women in Britain work outside the home; 42% of mothers with children under five go out to work; 20% of the women who go out to work are the sole or major breadwinners for the family.

In texts, dialogues, recordings and illustrations, are both women and men shown:

- in managerial positions or as artisans?
- caring for children and competently completing household tasks?
- as principal or sole breadwinners for their families?
- occasionally in 'mould-breaking' occupations – e.g. women as lorry drivers or bankers, men as nurses or secretaries? Is it implied that these people's jobs conflict with their femininity/masculinity?

Social

Many learners of English do not belong to nuclear families or take their sense of identity and self-worth from their marital status. Some things to consider:

- Do the materials show a variety of sorts of families, or do all families consist of dad, mum and 2.4 children?
- Are women and men described using the same parameters, or are women described by marital or familial status ('wife of ...', 'mother of four children') in situations where men are described by professional status or mental attributes?
- Are there some apparently happily unmarried women and men, or are all people over a certain age married?

Confronting stereotypes

A second way of dealing with stereotypes is to face rather than avoid them.

Portraying stereotyped attitudes

Authentic materials, for example, may well contain examples of stereotyped attitudes. Some questions to ask here:

- Is it clear that the stereotyped attitudes are not those of the author(s)?
- Are students invited to discuss the attitudes?
- Is there a balance between reading/listening/video passages where stereotyped attitudes are exemplified and those where other, more open attitudes exist?

Challenging the stereotype

Another way of facing stereotypes is to introduce characters, fictional or (perhaps preferably) real, who have successfully challenged a common stereotype. Depicting women or men in occupations typically supposed to be the domain of the other sex is the most obvious example. However, note:

- Tokenism is a danger and this is why it might be preferable, where possible, to choose a real character rather than a fictional one.
- Another danger is overdoing it – it would be an unrealistic picture of British or American society if all the secretaries in the book were men. and students would be baffled rather than enlightened.

2. Women in language

As with stereotypes, language which excludes women can be dealt with 1) by avoiding its use and 2) by dealing sensitively with exclusive language that comes up in, for example, authentic recordings. In the second case it is often enough to suggest that teachers point out that a particular usage may offend many women, and to ensure that other authentic recordings demonstrate inclusive language.

2.1 False generics

Studies of native English-speaking college students and school children have shown that the generic use of words like *man* (ostensibly to include all humans), does not elicit mental images of both sexes. When told that 'man needs food and shelter to survive', the great majority of the people in the studies visualised only men. Even with a conscious effort, few people would be comfortable with the sentence, 'Like all mammals, man breastfeeds his young.' But the following genuine example demonstrates how ostensibly generic words 'slide' towards a masculine meaning: 'Man's vital interest include life, food and access to females.' Foreign language learners who perceive the word *man* as a term for males will thus be echoing the feelings of native speakers.

Building towards a native-like language competence for foreign learners of English will mean either avoiding the use of false generics in teaching materials (for productive use), or confronting them when they appear (for receptive use).

Avoiding false generic 'man'

<i>Instead of</i>	<i>Use</i>
mankind	people, humans, humanity
manpower	work force, staff
man-made	artificial, synthetic manufactured
man-to-man	person-to-person, personally
prehistoric man	prehistoric people
manned by	staffed by

When occupations are being discussed in general terms, job titles incorporating the word *man* can be avoided where another natural alternative exists. Of course if an individual is being discussed it may be reasonable to refer to that individual as, for instance, *a policewoman* or *a policeman*. Note that *chairwoman* is attested in the *Oxford English Dictionary* as being in use since 1699, and it is becoming increasingly unacceptable to call a woman a *chairman*.

- There are mixed views, and sometimes strong feelings, over the use of *she*; it is neat and economical in writing, but unpronounceable. There may be some argument for it, for instance, in teacher's books that are not meant to be spoken anyway.

2.2 Female diminutives of job titles

Female diminutives of job titles are unnecessary, and becoming increasingly rare in general usage.

<i>Instead of</i>	<i>Use</i>
conductress	conductor
authoress	author
manageress	manager
poetess	poet

2.3 The terms girl and lady

Referring to a woman beyond her middle or late teens as a 'girl' can be patronising and demeaning. Beware of using this term in situations where men would not be referred to as 'lads', 'chaps' or 'boys.'

Likewise, use *lady/ladies* only when you use (or would use) *gentleman/gentlemen*.

2.4 Letters

The use of *Dear Sirs* as the salutation for an unknown person or group of people is becoming more and more uncommon and unacceptable. Use *Dear Sir* or *Madam* or *Dear Madam* or *Sir*.

It is becoming increasingly common to use *Dear Jane/Joe Bloggs* rather than *Dear Ms/Mrs/Miss/Mr Bloggs*.

Both these forms of salutation are considered correct by the major EFL examining bodies.

Conclusion

British EFL materials deserve the excellent reputation they enjoy throughout the world. Writers, illustrators, designers and publishers take justified pride in the talent and effort they put into producing materials for effective and enjoyable learning. The guidelines were written as an aid to this end, and are not intended to voice a criticism or to impose a handicap. We hope that they will be of use.

<i>Instead of generic</i>	<i>Use</i>
businessman	executive
cameraman	camera operator
chairman	chairperson, chair
fireman	fire fighter
foreman	supervisor
policeman	police officer
statesman	leader, politician

Avoiding false generic 'he' and other masculine pronouns

This is a problem that most often occurs in exercise instructions and teacher's books. Note that it is *not* desirable to present material with the disclaimer that masculine pronouns are to be taken as referring to both females and males.

Some suggestions:

- Change the pronoun to a plural, so that 'A person generally learns what he uses and forgets what he doesn't use' becomes 'People generally learn what they use...'
- Use *they* as a singular pronoun, as in 'Ask each person in your group to say their sentence.' Although this is considered incorrect by some people, it is common in spoken English and has a long history of use in written English (cf. William Caxton, 1470: 'Each of them should make themselves ready'; Shakespeare. 'God send everyone their heart's desire'). It is now becoming increasingly common in Britain in formal English (speeches, forms etc.) – to use it in EFL texts would reflect authentic usage. The major British grammar and usage books confirm this.
- Use the second person, so that 'Each student should write his answer at the top of a piece of paper' becomes 'Write your answer at the top of a piece of paper.'
- Use an article instead of a pronominal determiner, so that 'Try to make sure that everyone in the group gives his opinion' becomes '... gives an opinion'.
- Replace the pronoun with a noun, perhaps a synonym for a noun used earlier, so that 'Work with another student. Say five things about your family and ask five questions about his family' becomes 'and ask five questions about your partner's family.'
- Avoid the need for a pronoun by recasting, so that 'Ask a bright student. If he can't answer ...' becomes '... if the question is too difficult...' or '...if the question can't be answered...'
- Use expressions like *the other*, so that 'You then stand back to back, and each student says what his partner is wearing' becomes '...each says what the other is wearing.'
- Use *she and he*, *he and she* or *hers and his*, *his and hers*, but not when you have to do it repetitively.
- When referring to an animal whose sex is unknown, use *it*.

ENGLISH DIVISION

Criteria for Evaluation and selecting a textbook

The following criteria could be used to encourage the development and selection of high quality and relevant textbooks:

1. Relevance - Does the book follow the Aims (objectives), methods and content of the syllabus?
2. Target group - Is the text relevant to and appropriate for the target group i.e. the level for which it is designed?
3. Readability - Is the content of the text clear and easy to follow?
- Is it at the right level of language difficulty for the pupils e.g. vocabulary, structural difficulty and length of sentences/phrases?
- Is the print and Art work legible and relevant to the target group?
- * 4. Suitability of content - Is the content interesting and appealing to the pupils?
- Does the text challenge the pupils intelligence?
- Is the setting of the text familiar to the learners?
5. Grading - Do concepts, skills, structures and ideas grow or progress with the text. i.e. develop from simple to complex (show a spiral nature)?
6. Exploitation - Can the text be exploited to facilitate learning, i.e. make use of it to develop pupils competence? For example to improve their knowledge of the subject (English).
7. Time and Timing - Can the text be covered within the expected time.
- Does the text address appropriate issues, at the given time?
8. Revision - Does the book have sections for revision.
- Are revision activities relevant?
9. Assessment - Are there sections for assessment
- Are there sections for assessing learning outcomes adequately?

LINTLHA TSE LOKELANG HO SHEJOA HA HO HLAHLOJOA
LIBUKA TSE TLA BALOA I.C. LE C.O.S.C.

1. Buka e arabele lithoko tsa lenaneo-thuto.
Mohlala: Haeba lenaneo-thuto le hloka hore barutuo ba tsebe ho qolla khohlano paleng ea ba e-balang, buka e ba nolofaletse ho etsa joalo.
2. E be buka e ngotsoe ka mokhoa oo liketsahalo li lohaneng ka bokhabane ho tloha qalong hoo li hohelang 'mali ho ea kena khohlano/toants'anong ea maikutlo esita le liketso tsa baphetoa esita le ho ea fihla tharolong moo pharela e leng teng.
3. Buka e be le molaetsa o totobeteng (moko oa taba) molaetsa oa bohlokoa bathong.
4. E be le thuto kapa khalemelo e lokelang ho fihla bathong; thuto e phatlaletseng bophelong esita le mekhoeng kapa meetlong ea Basotho.
5. Buka e lumellane le metheo e tsebahalang ea lingoloa ka ho fapana ha tsona.
Mohlala: Haeba ke Pale kapa Pale-khutšoe e be le libopeho tse e lokelang.
6. E be le baphetoa ba kholehang kapa ba phelang ba thulanang le mathata (khohlano) 'me ba loanang ho intša mathateng ao ka mokhoa oo motho oa nama le mali a neng a ka etsa. Motho a loane ho fihlela a hlola kapa a hloloa.
7. Mabaka ao baphetoa ba etsang lintho ka ona a kholehe kapa a lumellane le maemo a litaba tsa bona.
8. Mophetoa/baphetoa ba sehlooho e be ba nang le makhabane a ka jalloang bacha.
Bophelo ba baphetoa bo lumellane le nako eo ba phelang ka eona.
9. Tikoloho e be bobebe ho e latela. Ho totobale moo litaba li etsahalang teng, nako eo li etsahalang ka eona ho tlamana le baphetoa 'moho le sesosa sa liketsahalo.
10. Puo e sebelisitsoeng e be e fupereng manoni esita le puo ea hona joale (maele, maelana, mekhabopuo).
11. E be puo e fetisang molaetsa ka mokhoa o hlakileng, o totobetseng, o sa potellang; puo e lekanang barutuo.
12. Litaba tsa buka li be le hona ho sisimosa maikutlo a 'mali (reflective response)
13. Buka e lokela ho hlalosa bophelo kamoo bo leng ka teng, eseng kamoo mongoli a lakatsang e ka bo ka ba kateng.
- ~~14. Mongolo oa buka e be oa Sesotho o motle oo bana ba ka o balang habonolo.~~

GUIDELINES FOR THE EVALUATION OF LEARNING SUPPORT MATERIALS

Following is an adaptation of the criteria that are being used at a provincial level to approve new textbooks. These have been used for the provision of textbooks to support the Interim Syllabus only. They nevertheless provide a useful checklist for evaluating learning materials generally.

GOVERNMENT POLICY

	Do the learning support materials comply with policies and government guidelines?	Yes / No / ?
	Are the learning support materials compatible with the Interim Syllabus?	
	Do the learning support materials cover the whole syllabus?	
	If the materials do not cover the complete syllabus, are there good reasons?	
	Do the materials comply with the cross-curricular general outcomes?	
	Do the materials comply with the appropriate specific outcomes?	
	Do the materials comply with the appropriate assessment criteria?	
	Do the materials present teachers and learners with suitable criteria for assessment?	

2 LEARNER-CENTRED

	Do the learning support materials address the needs of the learners?	Yes / No / ?
1	Is the language level appropriate for the target group?	
2	Are the materials suitable for second-language users, as well as mother tongue speakers?	
3	Is the vocabulary level appropriate for the target group?	
4	Is the concept level appropriate for the target group? (Will the learners understand the concepts that are assumed in the learning support materials?)	
5	Are the materials sensitive to the cultural groups in the target group? As well as to all cultural groups in the country?	
6	Do the materials avoid racist innuendo, sexist stereotyping, textual and visual material of an offensive nature?	
7	Do the materials actively incorporate textual and visual material representing all cultures of the target group and of the whole country?	
8	Do the learning support materials acknowledge the prior experience of the learners?	

3 GOOD WRITING

	Do learning support materials follow the conventions of good writing?	Yes / No / ?
1	Are the materials active and interesting to read? (Or do learners just passively read or listen?)	
2	Is the content of the learning materials up-to-date?	
3	Are the materials well-structured and organised in a logical coherent way?	
4	Is the content accurate?	
5	Are the materials written in a user-friendly way, using more personal style?	
6	Do the materials use an inviting design, layout and graphic design?	
7	Do the materials present learners with feedback to learning opportunities, activities or the various assessment?	

4 GOOD TEACHING

	Do learning support materials support the principles of good teaching?	Yes / No / ?
1	Do the learning materials encourage active learning?	
2	Do the learning support materials encourage critical thinking?	
3	Do the learning support materials attempt to develop competencies and skills?	
4	Do the learning support materials promote fundamental principles, such as democracy, justice and peace?	
5	Do the materials give enough support and guidance to teachers, so that they will know how to use them to their fullest potential?	
6	Have the materials been tested and trialed with teachers?	
7	Have the materials been tested or trialed with learners?	

DEPARTMENT OF EDUCATION

MPUMALANGA PROVINCE

POLICY GUIDELINES FOR SUBMISSION

EVALUATION OF BOOKS, MANUSCRIPTS AND OTHER TEACHING MATERIALS

1. APPROVED LIST

Books, manuscripts and other teaching materials may be submitted for education to :

The Head of Department : For Attention of Regi
Department of Education
Private Bag X251863
MIDDELBURG
1050

The Registrar will keep an inventory and issue receipts to Publishers, thereafter books will be submitted to the Curriculum office.

They must not be submitted to the Director, Convenor or evaluating team who have strict instructions not to deal direct with Publishers.

IT SHOULD BE SUBMITTED :

- (a) in manuscript form, and after approval, in printed book form;
- (b) in printed book form: (name of Publisher/Author should be there)
- (c) other teaching materials in the form of the finished article, or in form of prototype.

Books, manuscripts and other teaching materials must be submitted in accordance with the following classification :

(the fees to be paid (to registrar) by the Publishers are also indicated and will be revised from time to time).

- 3 -

- the amount enclosed in respect of evaluation fees for each title or item;
- where the letter is sent under separate cover a copy of the letter should be enclosed in the parcel of books for the registrar.

2.4 The following procedure must be followed in the case of **MANUSCRIPTS** :

Four copies must be supplied, typed in double spacing with a 30mm margin on each side of the page; on the outside cover of each manuscript the following must appear :

Title of the book
Subject and standard.
The estimated price.

FOUR dummy copies of the proposed book, to indicate the quality of the cover, paper and binding.

FOUR copies of a specimen page to indicate the illustrations, typeface and layout. A technical description of the type should also be given.

2.5 In the case of **BOOKS** the following is the procedure to be observed :

FOUR copies of each title are to be submitted; the subject, standard and price should be written clearly on the inside front cover.

2.6 In the case of a series two complete sets are to be submitted.

3. GENERAL CRITERIA TO BE OBSERVED

3.1 Reading series and supplementary readers should be based on carefully graded structures and vocabulary.

3.2 In all books, materials, etc. the following aspects should be taken into consideration :

- proper, effective coverage (content and spirit) of the relevant syllabus;
- the use of language at a level capable of being understood by the pupils for whom the book etc. is intended;
- references which are socially unacceptable should be avoided;
- topics should be arranged in a logical manner and, where applicable, an adequate number of questions and exercises should be included;

- 4 -

- the books must be bound in a manner which will stand up to wear in the classroom and the cover should be reasonably durable.

4. THE LANGUAGE MEDIUM

- 4.1 The medium of instruction up to and including Standard 1 is mother tongue; from Standard 2 upwards English is to be phased in gradually.
- 4.2 Where books and manuscripts are submitted in African Language care should be taken to employ the latest approved orthography and terminology and the accepted manner of writing the language. It is particularly important that translations into African Language should reflect the original meaning of the source material but also be written in acceptable, idiomatic African Language.

5. APPROVAL/REJECTIONS/RE-SUBMISSIONS

Publishers will be informed as soon as possible of the outcome of submissions made to the department. The latter, however, will not be prepared to enter into any correspondence on the merits or weaknesses of any books/manuscripts once a decision with reasons has been conveyed to the publisher concerned; nor should convenors or evaluating teams be approached on such matters.

5.1 Manuscripts

- 5.1.1 When a manuscript has been approved two copies of the final printed book must be submitted as soon as possible, only then will the title be placed on the official list of the department.
- 5.1.2 When a manuscript is found unacceptable and rejected, reasons will be given for such rejection.
- 5.1.3 Where, however, it is felt that a manuscript could be acceptable if certain changes were carried out, an indication in general will be given of what needs to be done and the manuscript may then be re-submitted, this procedure will also be followed with "prototypes" of teaching materials (List E).

5.2 Books

- 5.2.1 When a book has been approved the title will be placed on the official list of the department.
- 5.2.2 When a book is found unacceptable and rejected reasons will be given for such rejection.
- 5.2.3 When any book is revised the book must be re-submitted for approval and the usual fees paid.

5.2.4 In case a book is phased out an attempt will be made to inform the publishers as soon as possible.

5.3 Re-submissions

Books, manuscripts, etc. that have been found unacceptable and rejected may not be re-submitted in their original form. If the publisher wishes to submit revised versions he may do so but these will be regarded as new submissions and the applicable fees will have to be paid.

5.4 Revisions of books

5.4.1 It is the responsibility of publishers to ensure that books remain up to date, both in terms of the specific syllabuses they are intended to serve and also in relation to general educational developments regarding techniques, approaches and methodology, and that they are re-submitted for evaluation.

5.4.2 The department therefore, reserves the right to evaluate the official list and to review books appearing on it when this is felt to be necessary. If it is decided, for any reason, to remove a title from the official list, the publisher concerned will be informed of this intention in advance. It is hoped however, that this will not be necessary and that publishers will always take the initiative by remaining sensitive to the needs of the schools. Where it is the intention of a publisher to revise/replace a title, the department should be informed as soon as possible.

6. PURCHASE OF BOOKS, ETC.

6.1 The purpose of the official book list is to indicate to schools which books and teaching materials have been approved for use in the classroom. Books, etc. purchased by the department, schools or pupils themselves will be selected from this list.

6.2 The appearance of any title on the official list does not necessarily mean that it will be purchased; priorities established and the availability of funds will be taken into consideration.

KWAZULU-NATAL DEPARTMENT OF
EDUCATION AND CULTURE

MODUS OPERANDI AND EVALUATION CRITERIA FOR
SCREENING OF TEXT BOOKS

1. 3 to 6 copies of each new title will be sent by the publisher to the relevant provincial subject committee or junior primary committee (names and addresses of chairpersons will be provided to the publishers)
2. Each new title submitted for evaluation to a subject or J.P. Committee accompanied by a registration letter (a copy of this letter should also be sent to the Head Office, KwaZulu-Natal Department of Education and Culture, Private Bag X04, ULUNDI 3838, to support the monitoring of new books submitted, together with a cheque for the screening fee.)
3. The registration letter should indicate:
 - title of each book submitted
 - name of publisher (on letterhead)
 - the subject and standard for which the book is intended
 - the price of the book or approximate price
4. Each new title received and date of receipt will be entered into a register by the relevant subject committee or J.P. Committee for recording and monitoring purposes. The names of the screeners delegated to assess a book and the outcome of evaluation and date should also be recorded. A similar register should be kept at Head Office, Ulundi, for recording, and monitoring submissions of books, payment of screeners, finally, outcomes of evaluation.
5. A standardised evaluation form will be used by the evaluators of a text book, to record their evaluation and to subsequently inform the relevant publisher and the Head Office directorate : education programmes which will compile the text book catalogue for KwaZulu-Natal.
6. A copy of the completed evaluation form would also serve as a receipt for specimen copies of text books received for evaluation and to give the relevant publisher essential feedback as to whether a new book was approved or not.
7. Manuscripts in final page proof form, may be submitted for evaluation but early, incomplete manuscripts will not be

8. The following criteria will be used to screen and evaluate books; subject committees and the junior primary committee may elaborate on or add to these criteria in terms of their particular requirements and subject needs.

8.1 Curriculum requirements

Is the book compatible with the syllabus?

Are the specified knowledge, concepts, skills, processes, values adequately covered?

Will the book enable teachers and learners to achieve the curriculum aims, objectives and learning outcomes?

Is the underpinning philosophy of the subject curriculum reinforced?

Are the activities, problems, situations, contexts etc relevant to the curriculum?

8.2 Readability and language quality: target groups of learners and learning needs. ✓

Is the book accessible to the target group of learners, to their age level, linguistic resources, experiences, interests and prior learning?

Is the book readable in terms of the average reading ages and conceptual development of the learners?

Is the standard of language such that it presents a good model for learners to emulate?

Will the text engage the learners, meet their learning needs and various learning styles?

8.3 Layout, structure, illustrations, diagrams pictures.

Does the layout and structure enhance the study of the subject and the acquisition of skills and concepts?

Are the quality and relevance of the illustrations, diagrams, pictures adequate?

Will these aspects engage the learner and make learning more enjoyable and meaningful?

Is visual literacy enhanced?

- 8.4 Does the book meet the constitutional requirements of non-racism and non-sexism and take cognizance of human rights?

Are negative stereotypes - racial, tribal, gender, cultural - avoided?

Are acceptable values promoted?

- 8.5 Durability of book-binding, covers quality of paper

9. General:

If a text book meets all these criteria then it should be approved for inclusion in the catalogue. While one book may be evaluated as merely adequate and others as outstanding both would have to be approved and included in the catalogue. Thus as many as ten titles or more of books for a particular subject and standard may all meet the criteria and be approved for inclusion in the catalogue. However, schools will then choose a book from the list of options which they think will best suit the needs of teaching and learning. The professional development of teachers' to make discerning choices will be important.

The titles approved and recommended will be included in the KwaZulu-Natal Department of Education's catalogue of approved text books and setbooks. This catalogue will then be distributed to schools by the Provisioning directorate for schools to make their choices and for requisitioning purposes. It should also be made available to PASA and publishers.

CATEGORY A

These criteria are non-negotiable. In this category, a book must meet either 1 or 2, as well as 3,4,5 and 6

1. Is the book compatible with the Interim Syllabus?
2. Where a book doesn't cover the whole syllabus, are there other sound educational reasons for approving it? For example, a new book may focus on important content and skills not necessarily included in the Interim Syllabus for that subject.
3. Is the content structured coherently?
4. Is the content covered up-to-date and accurate?
5. Is the language level/concept level appropriate for the target group of learners?
6. Is the book sensitive to all cultural groups in the country, e.g. does it avoid racist innuendo, sexist stereotyping, textual and visual material of an offensive nature or that makes no attempt to include all cultural groups in the country?

CATEGORY B

At least three of the criteria in this category must be met.

1. Is the experience and context of the student sufficiently acknowledged?
2. Does the book encourage active learning and critical thinking?
3. Does the book attempt to develop competencies and skills that have both specific and broader use?
4. Is the book user-friendly, i.e. has careful thought been given to the design, layout and use of visual material?
5. Does the book promote fundamental principles such as democracy, justice and peace?

CATEGORY C

These criteria are negotiable. Preference will be given to books that meet these criteria.

1. Does the material offer sufficient guidelines to teachers?
2. Has the book been trialled?
3. Does the material present teacher and student with criteria for assessment and feedback?

Proposal for official evaluation criteria drawn up by Potenza and Monyokolo, 1996.

INTERIM CRITERIA FOR THE APPROVAL OF NEW TEXTBOOKS

The following criteria for reviewing both books and manuscripts were included when the call for submissions went out to publishers. These criteria have been made public: The review process therefore needs to be guided by these criteria.

Elaboration of the criteria

The reviewing exercise we are about to engage in is designed to select books for the entire province. This includes a wide range of teachers and students. It will therefore include both innovative teachers who are looking for new and stimulating material, as well as less confident teachers who want material that is familiar and unthreatening. Equally, we want to select a range of books that will cater for average learners, advanced learners, as well as learners with language or learning difficulties. *and mixed class.*

A range of titles for a particular subject and grade may all meet the criteria and be included in the New Interim Approved list. Schools will then choose a book from the list, which they think will suit their needs. Teachers will be assisted in making discerning choices by the curriculum support services of the GDE. Publishers will also be invited to inform teachers about books through exhibitions and workshops.

CATEGORY A

These criteria are non-negotiable. In this category, a book must meet either 1 or 2, as well as 3, 4, 5 and 6.

1. Is the book compatible with the Interim Syllabus?
 - Is there a correlation between the content required to be taught at that level and the content covered by the book/manuscript?
 - Have the skills that are identified in the General Remarks section of the syllabus been covered in the book/manuscript?
 - Does the book/manuscript enrich, or strengthen the content indicated in the syllabus?

2. Where a book doesn't cover the whole syllabus, are there other sound educational reasons for approving it? For example, a new book may focus on important content and skills not necessarily included in the Interim Syllabus for that subject.
 - To what extent does it cover the content of the syllabus?
 - To what extent does it go beyond the content of the syllabus?

- Is there an educational justification for covering content of this nature, i.e. sections falling outside of the syllabus?
- Has the author/s tried to integrate elements from two or more disciplines where possible and desirable?
- Does the book/manuscript teach useful skills, i.e. both those embodied in the syllabus, as well as ones that go beyond it?

3. Is the content structured coherently?

- Does the content follow a logical sequence in terms of clear links within and between unit or chapters, as well as the way topics build on one another? (Of course, in some cases the logic of the syllabus itself is questionable.)
- Is there is a progression of concepts and learning from the simple to the complex, from the elementary to the advanced?
- Is the information and skills that the unit/chapter will cover sign-posted at the beginning of the unit/chapter and summarised at the end?

4. Is the content covered up-to-date and accurate?

- Does it reflect the most recent approaches to teaching the subject?
- Are the factual elements of the content accurate? Make note of any inaccuracies that need to be corrected.
- Has the book/manuscript been sufficiently well-researched?
- Are several interpretations of the same fact or event or several possible explanations of the same phenomenon presented to encourage critical thinking?

5. Is the language level and concept level appropriate for the target group of learners?

- Is the language accessible and readable? Are sentences the appropriate length? Have logical connectors been used to show the relationship between different parts of the sentence clearly? Is the choice of vocabulary appropriate?
- Is the content explained in a comprehensive, unambiguous, and precise way? Are clear instructions given?
- Does the book expand the vocabulary (subject specific and general) of students by using words familiar to student as well as words that are new to them?
- Is terminology sensitive to questions of race and gender?

6. Is the book sensitive to all cultural groups in the country, e.g. does it avoid racist innuendo, sexist stereotyping, textual and visual material of an offensive nature or that makes no attempt to include all cultural groups in the country?

- Are presentations of gender, race, class, language and geographical location given fair treatment in the text?
- Do offensive remarks or images about any specific groups occur in the text?

CATEGORY B

At least *three* of the criteria in this category must be met.

7. Is the experience and context of the student sufficiently acknowledged?
 - Does it attempt wherever possible to draw on the interests and needs of the students?
 - Is the prior knowledge of the students acknowledged?
 - Does the text take into account the full range of abilities that students may bring to it?
8. Does the book encourage active learning and critical thinking?
 - Do the learning activities proposed in the different sections help learners to discover and process information?
 - Are the activities graded and has scaffolding been provided to help weaker students to deal with more challenging activities?
 - Are the activities meaningful for students, i.e. do they simulate real life situations as far as possible?
 - Are they varied, interesting and fun?
 - Do they call for the intervention of the teacher or can students work independently?
9. Does the book attempt to develop competencies and skills that have both specific and broader use?
 - Are subject specific skills foregrounded sufficiently, e.g. in History textbooks, is there sufficient emphasis on using evidence to find out about the past or on teaching students to identify cause and effect relationships. In Geography, have mapping skills been taught in a coherent way?
 - Does the book or manuscript devote adequate attention to teaching, reading, writing and thinking skills within the specific subject discipline?
10. Is the book user-friendly, i.e. has careful thought been given to the design, layout and use of visual material?

- Have illustrations and photographs been appropriately used?
- Do the illustrations and photographs supplement the text well?
- Are the visuals provocative and will they arouse the students' interest?
- In cases where visuals may be unfamiliar to students or outside their environment, has sufficient scaffolding been provided to assist the students in interpreting them?
- Has so much attention been paid to the aesthetic quality of illustrations so that they may overwhelm or confuse the learner?
- Are the numbering, captions and textual references clear?
- Is the book well-designed, i.e. is it pleasing to look at, is there a balance between the amount of visuals on a page, have features been used to give the book or manuscript a friendly feel, has the right point size been used for the reading age of the students?
- Where color has been used, is it effective?

11. Does the book promote fundamental principles such as democracy, justice and peace?

- Are there sections of the book/manuscript that explicitly or implicitly promote these principles?
- Are there sections that contradict the values of the constitution?

CATEGORY C

These criteria are negotiable. Preference will be given to books that meet these criteria.

12. Does the material offer sufficient guidelines to teachers?

- Are these guidelines contained in the textbook
- Do they come as separate teachers' guides?
- Do these guidelines provide adequate support for teachers?

13. Has the book been trialled?

- What evidence is there to suggest that the book/manuscript has been trialled?

14. Does the material present teachers and students with guidelines for assessment and feedback?

- Is provision made for cumulative assessment, revision and consolidation?
- Does the book/manuscript encourage self-evaluation?

(POTENZA)
(6)

- Are ideas for assessment included in the students' book and/or teacher's guide?
15. How durable is the book?
- Consider the binding and the paper quality.

PUBLISHERS' ASSOCIATION OF SOUTH AFRICA

Recommended guidelines for the selection of school textbooks
and prescribed books in an "approved book list" system
(Final document)

This document should be read in conjunction with the PASA paper *Suggestions for textbook provision: procedures for submission, evaluation, selection, purchasing and delivery*, which places the system of an "approved" list in context.

1. GENERAL POLICY:

- 1.1 The number of titles per subject is not limited and all books which meet the requirements are incorporated in the list of approved books. The intention of the Department is to ensure that as wide a range of books as possible is placed on the list, to provide for the diversity of needs and interests, and to ensure that new material is added at least twice a year. Teachers'/students' needs and right of choice will be accorded priority over administrative convenience in the administration of the list.
- 1.2 Textbooks and readers to be used in schools are selected by the Provincial Education Department. Only books on the list of approved books may be ordered by schools against their monetary allocations. Schools wishing to use alternative books not on the list should obtain the permission of their Circuit Inspector, if they wish to make use of the monetary allocation to buy these books.
- 1.3 The list is divided into the following categories:

A Pupils' books

- 1 Primary school textbooks: Grade 1 - Std 5
- 2 Secondary school textbooks: Std 6 - Std 10
- 3 Primary school reading series: Grade 1 - Std 5
- 4 Supplementary readers and other course material: Grade 1 - Std 5
- 5 Literature texts (novels, poetry, etc.): Std 5 - Std 10
- 6 Dictionaries and atlases: all classes
- 7 Supplementary or reference material, encyclopedias: all classes
- 8 School library books: all classes

B Teachers' books

- 1 Teachers' guides (usually accompanying pupils' books)
- 2 Teaching aids (e.g. maps, cassette tapes, films, videos, wallcharts, "big books for group work, flash cards, globes, other apparatus - not part of reading series)
- 3 Supplementary or reference material

3. GUIDELINES FOR SUBMISSION OF PUBLICATION

- 3.1 Publications should be submitted to the Department, and not to the convenors or members of selection committees.
- 3.2 The address to which publications should be sent is:
ATTN: *[Title of official responsible]*
The Director-General
Department of Education
[Physical address and postal address]
- 3.3 Queries about submissions should be addressed to:
[Name]
- 3.4 Submissions should reach the Department by the following deadlines each year:
[Deadline] for inclusion in the *[199]* list
[Deadline] for inclusion in the *[199]* list
- 3.5 Each submission should be accompanied by a separate covering letter stating:
- * the title of the book
 - * the authors
 - * the publisher
 - * the subject and standard for which the book is intended
 - * the category for which it is being submitted
 - * the provisional price (if it is a manuscript), or the actual price (if it is a printed book), and the period for which the price will be current, e.g. 1 July 1996 - 30 June 1997.
 - * the amount of the enclosed submission fee.
- The publisher may enclose supporting documentation on the principles and features of a book or series.
- 3.6 Each submission must be accompanied by the prescribed submission fee, although a single cheque may be issued to cover a number of simultaneous submissions by one publisher.
- 3.7 Publishers may submit manuscripts, page proofs or printed books, and other teaching materials, and must provide **four** copies of each.

5. CRITERIA

5.1 The criteria against which books will be evaluated will be the following:

5.1.1 Curriculum requirements

Is the book compatible with the syllabus?

Are the specified knowledge, concepts, skills, processes, values adequately covered?

Will the book enable teachers and learners to achieve the curriculum aims, objectives and learning outcomes?

Is this philosophy of the subject curriculum reinforced?

Are the activities, problems, situations, contexts etc. relevant to the curriculum?

5.1.2 Readability and language quality: target groups of learners and learning needs

Is the book accessible to the target group of learners, to their age level, linguistic resources, experiences, interests and prior learning?

Is the book readable in terms of the average reading ages and conceptual development of the learners?

Is the standard of language such that it presents a good model for learners to emulate?

Will the text engage the learners, meet their learning needs and various learning styles?

5.1.3 Layout, structure, illustrations, diagrams, pictures

Does the layout and structure enhance the study of the subject and the acquisition of skills and concepts?

Are the quality and relevance of the illustrations, diagrams, pictures adequate?

Will these aspects engage the learner and make learning more enjoyable and meaningful?

Is visual literacy enhanced?

Does the book meet the constitutional requirements of non-racism and non-sexism and take cognisance of human rights?

Figure 6-2. Rating Form for Textbook or Textbooks Series [example from USA]

Name of Textbook or Series _____
 Author(s) _____
 Publisher _____ Copyright date(s) _____
 Price of book(s) _____ Cost of supplementary materials _____

A. Readability

1. Approximate reading level(s) _____
2. Formula used to determine level(s) _____
3. Reading level is realistic for students using the book(s) _____

B. Authority

- | | Yes | No | N/A |
|--|--------------------------|--------------------------|--------------------------|
| 1. Author is well-qualified and reliable in the field. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Publisher has reputation for high-quality publications. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

C. Vocabulary

- | | | | |
|---|--------------------------|--------------------------|--------------------------|
| 1. Key vocabulary is printed in bold or italicized print for easy detection. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Key vocabulary is listed before or following the chapter. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Words are defined either within the text or in the glossary. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Definitions are readable and easily understood. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Students could be expected to learn vocabulary with a reasonable amount of preteaching by the teacher. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

D. Concepts

- | | | | |
|--|--------------------------|--------------------------|--------------------------|
| 1. Main concepts presented support instructional objectives of the school district. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Major concepts are presented logically and skills are sequenced. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Major concepts are sequenced at a pace appropriate for most students. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Format of the text separates main concepts with headings or in sections. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Text provides sufficient detail to make concepts and ideas meaningful. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Concepts are appropriate—challenging but not frustrating—for students using the text. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Text is not so limited in scope as to be inadequate. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. Text supports instructional management concept of the school. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. Study guide questions accompany text. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. Material and concepts can be related to student needs. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

E. Presentation of material

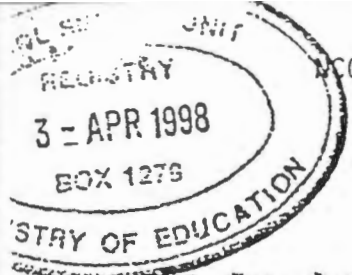
1. The book is well-organized and deals with material:
 chronologically by units by category by topic sequentially
2. Bibliography of supplementary material is presented at the end of chapters or at the end of the book. Yes No N/A
3. Material can be related to other content areas and supports the total instructional program. Yes No N/A

F. Ancillary material

- | | | | |
|--|--------------------------|--------------------------|--------------------------|
| 1. Exercises relate to basic concepts and are not "busywork." | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Directions are clear and easy to follow. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Pre- and poststudy questions stimulate thinking and are not all at literal level. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Practice exercises follow the sequence of skills. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Enrichment materials are available for superior and gifted students. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Appropriate materials are provided for average and below-average students. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Most students can do the practice materials with a minimum of teacher help. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Figure 6-2 (Continued)

	Yes	No	N/A
G. Graphics			
1. Graphic materials are sufficient in number to help students understand materials.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Illustrations, charts, maps, and graphs are clear and meaningful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Photographs and pictures help clarify the text.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Illustrations help motivate student reading and stimulate class discussion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Illustrations help students in thinking and problem-solving.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
H. Freedom from bias			
1. Text presents minorities (races, religious groups, nationalities, <u>sexes</u> <u>without stereotype or bias</u>).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Materials portray racial, religious, and ethnic groups in a way that will build understanding, appreciation, and acceptance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I. Parts of text			
1. Table of contents is complete, easy to use.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Glossary definitions and pronunciation key are simple and understandable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Index is easy to use.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
J. Teacher's guidebook			
1. Teacher's guidebook is available.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Teacher's guidebook provides needed assistance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Answer key is available.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Goals and objectives of text are clearly stated in guidebook.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Alternative materials are suggested for use with students.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
K. Formal			
1. Binding is durable and soil-resistant.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Paper is of good quality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Print is appropriate size.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Print is clear and readable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
L. Cost			
1. Cost is realistic for school district.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Cost of supplementary materials is reasonable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



LESOTHO MINISTRY OF EDUCATION
PUBLISHING AND BOOK SELECTION POLICY

A/24

1. Introduction

In the publishing process the Ministry of Education deals with several publishing houses, book-sellers and with freelance authors and each of these have their own modus operandi. Need has therefore been felt that the Ministry should establish a policy which will unify strategies of co-operation with the related bodies in the publishing field. Such a policy will clear irregularities and misunderstanding which could occur during production of manuscripts, selection of publishers, and selection of texts in the market.

2. Authorship

There will be two types of authorship:

2.1 The National Curriculum Development Centre (NCDC) staff and/or Subject Panels as author(s).

2.1.1 The NCDC will select courses in which they are confident to write, and levels for which they wish to write, within a given time.

2.1.2 Subject Panels or selected members of panels will produce draft manuscripts of instructional materials for publishing in their areas of specialization, as part of their duty as curriculum developers, and in which case, they shall not compete with other authors.

2.1.3 The manuscripts produced by the National Curriculum Development Centre will be submitted to the National Curriculum Committee (NCC) for approval.

2.1.4 The approved manuscripts will in turn be submitted to publishers who will have been selected by the NCC on set criteria (see paragraph 3.1.2), using an open system whereby more than one publisher will be considered.

2.1.5 Copyright of material which will be published under such authorship will remain with the Ministry of Education.

2.1.6 Royalties for materials produced by the NCDC will be made payable to the Ministry of Education at a rate negotiated by the Ministry with the publisher concerned.

2.1.7 A selected publisher shall provide the writers with honorarium for materials they have produced. Such honorarium will be paid after production of final manuscript, and thereafter it will be paid as an agreed upon percentage of the royalties every time they are issued, to the Ministry or copyright holder, or on the basis of an established formula.

2.2 Publisher/Freelancer as Author(s)

2.2.1 The NCDC will issue a circular indicating courses for level(s) for which publishers or freelance authors could compete.

2.2.2 The NCDC shall request submission of proposals for manuscript development from authors through an open tender system.

2.2.3 The NCC shall select a publisher or a freelancer as author through an open tender system. Proposals should give explanations of the aspects of the material to be produced. These will be outlined in the tender document and will include the following:

- . chapter structure
- . design and art work sample
- . production plan

2.2.4 Only publishers registered in Lesotho may be selected as authors.

2.2.5 The author and the Ministry of Education will agree on logistics for the development of the material.

2.2.6 Production of a manuscript up to the final stage will be the responsibility of the selected author, following the process as in Section 6.

2.2.7 Copyright of such material will remain with the author.

2.2.8 Royalties for materials produced under this authorship will be agreed upon between the author and the publisher.

3. Publishing

When manuscripts are ready for publishing the following procedures will be followed.

3.1 Manuscripts produced by NCDC

- 3.1.1 The Ministry will invite publishers to submit tenders for publishing the material.
- 3.1.2 Selection of a publisher will be based on criteria specified in the tender document including publishing plan, quality of paper, style, artwork, final price.
- 3.1.3 The selected publisher will be responsible for the final editing of the material in consultation with the NCDC.
- 3.1.4 The NCDC will retain camera-ready copies of the material.

3.2 Manuscripts produced by publisher/freelancer as author.

- 3.2.1 The publisher/freelance author who won the authorship tender will submit a manuscript to the NCDC within the given time for review.
- 3.2.3 The manuscript will then be submitted to the NCC who will also review it. If required, further revision will be undertaken by the author in consultation with the NCDC.

4. Trialling of Material

- 4.1 The publisher who has won the tender for material produced by the NCDC will produce a set number of copies of the material for trial testing. The publisher will be responsible for the costs.
- 4.2 In a similar manner a publisher/freelancer who won the tender for authorship will also produce a set number of copies of material for trial testing, and will be responsible for the costs.

- 4.3 The MOE will select trial schools and co-ordinate trialling of material.
- 4.4 Evaluation of the trialled material is the responsibility of the NCDC who will provide feedback to the publisher on the basis of schedule agreed upon between the two parties.

5. Final Production of Material

- 5.1 The publisher will revise the material on the basis of inputs made after trial, and the corrected material will again be presented to the NCDC for final checking within a given time.
- 5.2 The material in the form of page proofs will be presented to NCC for final approval.
- 5.3 In Consultation with the Schools Supply Unit who will provide print quantities and set dates for delivery (in the case of primary school material), the publisher will undertake the printing of the material.
- 5.4 The School Supply Unit (in the case of primary school) will handle the procurement process while at the secondary school level the process will be handled by individual booksellers.

6. Summary of Material Development Process

- 6.1 NCDC as author
 - 6.1.1 Production of draft manuscript by NCDC
 - 6.1.2 Review of draft manuscript and approval of authorship by NCC
 - 6.1.3 Completion of manuscript
 - 6.1.4 Selection of publisher by tender
 - 6.1.5 Design and production of trial materials.
 - 6.1.6 Trialling of material

- 6.1.7 Evaluation of trial tested material
- 6.1.8 Revision of material by publisher.
- 6.1.9 Approval of the material by NCC
- 6.1.10 Printing of final text

6.2 Publisher/Freelancer as author

- 6.2.1 Selection of author by tender
- 6.2.2 Writing of manuscript
- 6.2.3 Review of manuscript by NCDC
- 6.2.4 Design and production of trial materials.
- 6.2.5 Trialling of material
- 6.2.6 Evaluation of trial tested material
- 6.2.7 Revision of material by publisher.
- 6.2.8 Approval of the material by NCC
- 6.2.9 Printing of final text.

7. Selection of Published Materials

- 7.1 These are materials which are available in the market and which are not produced under the auspices of the Ministry of Education.
- 7.2 Selection and approval of the materials.
 - 7.2.1 Materials available in the market will be selected if:

- 7.2.1.1 the Ministry of Education does not have any appropriate materials at a point in time.
- 7.2.1.2 the Ministry feels that material in the market are more relevant to the existing curriculum than material available within the Ministry package.
- 7.2.1.3 cycle of prescribed materials e.g. readers has been completed.
- 7.2.2 Subject panels will be responsible for the selection of suitable materials to be used in schools, following a specified set of guidelines prescribed by the NCDC.
- 7.2.3 Publishers will be invited to submit inspection copies of printed texts in a specified course level to the NCDC. Such invitations will be sent out eight weeks (two months) before selection takes place.
- 7.2.4 Instructional materials will be reviewed in the light of new developments or as circumstances necessitate. Invitations will be advertised and circulated as widely as possible.
- 7.2.5 NCDC will carry out the inspection and submit the results to the NCC for approval within a period of two months after submission by the publishers.
- 7.2.6 If a member of the NCDC staff or panel has participated in any way in the production of material included in the selection, such a member will not be involved in the selection process.

APPENDIX L

189

Ministry of Education

Lesotho

NATIONAL CURRICULUM DEVELOPMENT CENTRE

Handbook

N.C.D.C.
P.O. Box 1126
Maseru 100
Lesotho

Revised 1993

INTRODUCTION

The responsibility of determination of what should be taught as well as the monitoring of Education has always been the major role of the Ministry of Education. During the colonial era, the responsibility took very narrow form; Specialists were identified and assigned tasks of designing syllabuses which were sent to schools. Monitoring was done by inspectors and external assessment took the form of end of level examinations only.

During the post independence era when the concept of curriculum development came into reality in various parts of the Africa in particular, Lesotho also started to take a serious consideration of the curriculum process. The beginnings of group efforts on Curriculum Development in Lesotho can be traced back to the dawn of independence. Around 1973 a few primary school teachers were identified and seconded to the MOE to start the Primary Curriculum Research Unit (PCRU). As a result of recommendations made by a British consultant, Hugh Hawes (1976), a major needs assessment was undertaken in 1978. This led to the publication of the Report on the Views and Recommendations of the Basotho Nation regarding the future of Education in Lesotho (MOE, May 1978), followed by the 1982 Sector Survey Report.

OBJECTIVES OF THE NATIONAL CURRICULUM DEVELOPMENT CENTRE (NCDC)

In order to provide appropriate curricula for the schools in Lesotho NCDC has the following objectives:

- review and develop suitable curricula and instructional materials to meet the needs of the Lesotho education system for primary and secondary levels;
- disseminate curricula and instructional materials to schools;
- organise appropriate in-service activities for teachers in Lesotho;
- devise an evaluation system for curriculum programmes and for the assessment of student learning;
- conduct educational research in support of the curriculum;
- advise government on curriculum policy.

POLICY OF CURRICULUM DEVELOPMENT

Curriculum Development in Lesotho is a planned, joint effort, and involves institutions which have a stake in education; these include:

National Teacher Training College (NTTC)

National University of Lesotho (NUL)

Inspectorate

Inservice Sector

Schools

Some other institutions such as the Ministry of Health, Ministry of Agriculture, Industry; Non-governmental organizations; as well as parents and the community also make contributes to curriculum development.

Policy decisions and approval of curriculum materials are handled by the National Curriculum Committee (NCC) which is the highest authority appointed by the Minister for Education to oversee the curriculum process. All new syllabuses must be approved by this body which is composed of senior officials of the Ministry, the Heads of education programmes, representatives of Headteachers' and Teachers' Associations, representatives of related Ministries and NGOs, parents and other relevant bodies.

The actual work of syllabuses and instructional materials development is carried out by subject panels under the co-ordination of the Curriculum Specialists of NCDC. There are generally two subject panels for each subject on the curriculum, one for the Primary School level and a second for the Secondary/High school level. These panels are made up of the Curriculum Officers, representatives of related institutions such as the NTTC, NUL, Inspectorate, Inservice Co-ordinators, Schools. Subject panels generally meet once a month and work within policy guidelines set by the NCC.

When syllabuses, educational innovations or materials have been developed or revised they are trial tested in selected schools. At this stage the professional staff are actively involved in ensuring that they are both workable and relevant and that problems are identified and corrected. The materials then go back to the subject panels for revision. These materials are then placed before the NCC for approval. After approval materials are disseminated in orientation workshops to prepare for implementation.

STRUCTURE OF NCDC

NCDC is presently headed by the Director of Curriculum who oversees a staff of both professional and ancillary personnel. The following subject divisions are manned each by two professional staff members, one responsible for primary and the other for secondary activities:

Agriculture
 English
 Health and Physical Education
 Home Economics
 Mathematics
 Science
 Sesotho
 Social Sciences (Social Studies, Development Studies, History, Geography)
 Commercial Studies
 Religious Education
 Fine Arts (Music, Drama, Art & Crafts)

currently :

{ - Guidance & Counselling }
 { - Technical Subjects. }

OTHER PROFESSIONAL DIVISIONS

- The Evaluation & Testing Division provides research and evaluation and assessment services to all subject related sections.
- The dissemination Co-ordinator liaises with subject sections ensuring timely dissemination of materials and information to teachers to facilitate implementation.

- The Instructional Design Section which assists all sections with the design, and layout of material and with artwork.
- The Production Unit which produces some, wood and metal sheet teaching/learning aids prescribed by the subject divisions.
- Guidance and Counselling section which is in the process of being established.

Activities

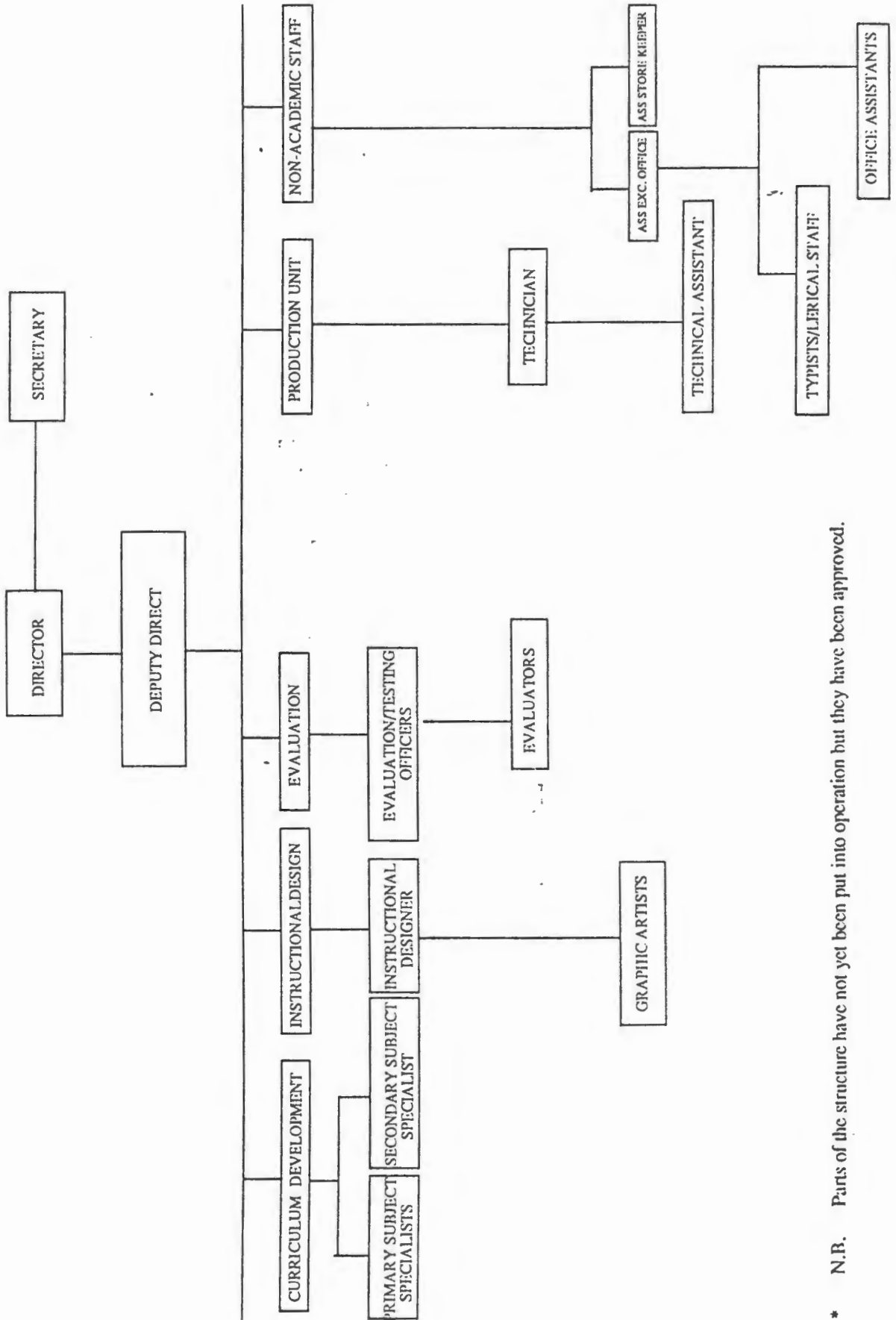
The professional staff of NCDC are involved in a variety of activities. They co-ordinate:

- development of syllabuses, Teacher's Guides, handbooks, text books, pupils workbooks;
- trial testing of curriculum materials;
- dissemination of all curricula materials to the schools and organization of orientation workshops;
- in-service work to improve the teaching/learning environment in the schools
- recommending of suitable text and course books;
- research and evaluation pertaining to curriculum implementation, teaching and learning development of assessment procedures and test items.

Conclusion

The NCDC operates as the pivot of the Ministry in recommending and implementing curriculum policy, pertaining to what should be taught at primary and secondary schools, and how teaching should be undertaken. It also does a lot of agency work on behalf of the Ministry of Education in liaising with related institutions within and outside the country.

NCDC ORGANOGRAM



* N.B. Parts of the structure have not yet been put into operation but they have been approved.

Appendix M

A list of textbooks analysed.

- English: **The Ministry of Education.** 1982. *New Primary English for Lesotho: Standard 1 Pupils' Book.* Maseru: Longman Lesotho.
- The Ministry of Education.** 1982. *New Primary English for Lesotho: Standard 2 Pupils' Book.* Maseru: Longman Lesotho.
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