

ISSN:1995-1272

Vol.6, No. 2

Winter : 2012

FWU Journal of Social Sciences

Published Biannually



*Shaheed Benazir Bhutto
Women University, Peshawar*

Editor

Syeda Farhana Jahangir

Associate Editor

Mah Nazir Riaz

Transformative Education, School Textbooks and Gender

Qaisar Khan and Nighat Sultana

Faculty of Advanced Integrated Studies & Research,
NUML Islamabad,

Textbooks constitute a vital part of curricular material in gender education. To maximize the benefits of education, textbooks need to be gender-balanced in representation and role identification and assignment. This research study attempts to measure the transformative aspect of knowledge contained in school textbooks in the context of gender. The study is based on the survey of English textbook (grade 10th) taught in public schools of Punjab, Pakistan from where data is collected both quantitatively and qualitatively. The findings of the study indicate that the textual content suffer from gender disparity in presentation, gender role identity and assignment. It also concludes that the textbook needs revision to render it more progressively transformative.

Keywords: transformative education, gender-balanced, empowerment, textbooks

Prosperity in the current globalised world market ideology, particularly after the demise of the Soviet Union, is marked by maximizing the chances of social resources and rewards and their distribution. Various systems and institutions including education are geared up to be more efficient, transparent and competitive (Brown & Lauder, 2001). The aim is to produce productive and prolific citizens who can compete and consequently earn repute in the market. Amid these global changing trends, the contribution of transformative education is accepted as promising and inevitable (Stromquist, 2006). In order to be transformative, the knowledge provided by education must be necessarily equipped so that it may inform about social inequalities, organise individuals for progressive social transformation (Freire, 1970; Gramsci, 1996) and cater to the inculcation of socio-political skills for visualization, initiation and implementation of social change. In Pakistan, likewise, there is a growing consciousness to transform the education system and knowledge at formal, informal and non-formal levels. For the purpose of the study, the researchers have conducted a survey of school textbook in the context of gender to measure the empowering space it affords to females in comparison to males. Empowerment of women, it is argued, does not necessarily pertain to their access to education as it also entails revisiting and revising conventional gendered values and messages in the curricular texts (Durrani, 2008; Stromquist, 2006).

Used as socializing instruments, schools rely heavily on the language and content of prescribed textbooks to legitimize and inculcate socially approved virtues to transform individuals (Wood, 2007). In this sense, curricular texts provide an avenue for individuals to identify and acquire a sense of themselves (Durrani, 2008) through stories and lessons well-supplied with socio-culturally appropriate

behaviours (Perko, 2003). Serving as national narratives, the text content portray the best and the ideal which applies to gender with reference to its representation and identification in domestic/public sphere (Durrani, 2008; Kalmus, 2004). Thus, education emerges to be pivotal to harmonize diverse social groups particularly men and women through balance and equality in their representation, treatment and projection with a view to advance the agenda of 'social inclusion'. In this respect, Stromquist (2006) adds that education policy must be based on equal access and equal distribution at all levels so as to afford ample opportunity to females to rise, negotiate and commit to progressive social change.

Literature Review

Access to quality education at all levels has emerged as an indispensable part of public policy for economic and social betterment. It is voiced in the UN charter and advocated by international civic groups that women must be given opportunities to enter formal education at par with men (UN, 2000). The same need was also acknowledged in India as a key to the nation's prosperity and excellence among the world's nations (Bhog, 2002). Many countries have made considerable progress in expanding education (Lloyd, 2005). However, in the context of access to education, developing nations are still struggling to do away with gender disparities particularly for rural girls. But despite the acknowledgment of such worthy attempts, research studies point to the fact that nation states mostly fail to treat women neutrally. They are recognised as care agents but not as full-fledged citizens enjoying autonomy. The response of the state to women's demands has been very selective mostly focusing their welfare and security at the cost of ignoring issues of gender reforms. In most countries, women remain underrepresented in administration and politics, share of wealth for them is lesser than men along with mostly subordinate existence in domestic sphere (Stromquist, 2006).

In the above context, it is argued that to measure the level of educational progress made by a nation in terms or

* Correspondence concerning this article should be addressed to Qaisar Khan, Faculty of Advanced Integrated Studies & Research, National University of Modern Languages (NUML) Islamabad.

mere access and enrolment is lacking in its presupposed commitment to alter the fate of women. In Latin America, women's contribution is far less than men although education there indicates considerable gender parity in access and enrolment (Perry et al 2003). This implies that education has so far lagged behind in addressing and correcting societal factors responsible for gender inequalities (Unterhalter & Dutt, 2001). It also necessitates the need for a more comprehensive strategy and identification of other more important indicators that may lead to social change by empowering gender through transformative knowledge. Attention also needs to be focused on educational textbooks, which selectively represent men and women with marked issues of quality and prestige in the context of gender (Durrani, 2008).

As referred to earlier, the policy of expansion in schooling opportunities has benefited girls but less attention has been given to integrate revision and modification of school content to allow ample space to feminine representation and imagination. Crucial issues of rights and duties of citizenship, conflict and oppression are avoided while traditional gendered values overshadow the messages contained (Stromquist, 2006). The impact of all this is significant as school is among those few places where messages are produced, disseminated, reinforced and thus perpetuated. Schools contribute to recreation of gender ideologies to protect status quo characterised by oppression to women. They follow a pattern of superiority to men placing and portraying them at higher level through gendered division of labour in society. The textbooks in particular project authority pattern with men as leaders and controllers, particular in the public / occupational sphere (Connell, 1996). On the other hand, the texts also attempt to idealize and appropriate gender behaviour both inside and outside home and attempt to describe them as natural and obvious. However, such issues mostly go unnoticed owing to the positive value associated with education and schooling by majority (Connell, 1996). One cannot deny the fact that despite reinforcing rather than challenging gendered social structure, educated women have considerably improved in proving themselves as agents of social change. This mainly owes to their acquisition of intellectual skills that allow them to imagine, reflect, and analyse their actual social existence and to explore means for transforming themselves in consonance with society. It is evident, over the years, from the improved participation of educated women in politics, entry into the labour market and better management in decisions of domestic affairs.

To make school education a more fulfilling experience, it is necessary that it must be appropriately presented in the text books to identify and create awareness about inequalities with a view to pave way for social transformation in a progressive manner (Freire, 1970, Gramsci, 1996). It is particularly important that the textbooks must address gender issues and empower women by increasing their representation in social, economic and political sphere. This

in turn implies more exposure and visualization to women's imagination to earn independently, to understand and appreciate power inequalities and to nurture self-esteem and self-identification (Stromquist, 2006). However, this scheme poses a major challenge to male superiority ingrained in patriarchal ideology and is perceived as contrary to cultural norms by dominant classes (Bhog, 2002). They therefore, resist such changes and those who intend to debate status quo run political risk (Tickner, 2002). At another level, effort to transform the knowledge disseminated through textbooks is also obstructed by contradictions in women identities i.e. the identities into which they are born and the ones which they espouse. These problems necessitate prior decision regarding the definition of gender before embarking on a course of action to transform gender relations (Stromquist, 2006).

The aims achieved through textbooks go beyond teaching and learning as they are instrumental to the inculcation of socially and culturally valued virtues that constitute 'hidden curriculum' (Kalmus, 2004; Perko, 2003). This approach to the analysis of the text content is of significant consideration and renders it propaganda rather than educating instruments (Aronson, 1999). In the context of Pakistan, the textbooks are noted for their portrayal of gender stereotypes (Jayaweera, 1997) where men are portrayed in public while women mostly engage in domestic activities which imply restrictions on fragile female mind to imagine and foresee future (Durrani, 2008; Ayaz Naseem, 2006; Qureshi, 2004). Such imbalance in representation of gender diminishes education for women as it allows mostly men to add to their self-image and their ability to change the course of events (Wood, 2007). In addition, it also hampers the transformative power of education and thus thwarts efforts for a meaningful social change.

Various research studies (Durrani, 2008; Qureshi, 2004; Bhog, 2002; Rifkin, 1998) indicate that school textbooks are predominantly ripe with masculine themes and content. Portrayal of great men, their biographies, and experiences mostly pertain to public domain with little or no details regarding their family life in the text corpus. Their description is marked by confidence and self-certainty in the face of challenges they face. On the contrary, representation of female in the text corpus is minimal and their description mostly surrounds male characters. In other words, they derive their identity from their parents, husbands, and brothers. Their characters are marked for frequent recourse to spiritual fortifications and prayers before embarking on any assignment along with domestic distractions as natural to their existence such as cooking, washing and cleaning etc. This double burden of domesticity and contribution to the cause of humanity is projected as normal and obvious particularly in portrayal of great historical female characters (Bhog, 2002). However, such towering characters are presented as exceptions to ordinary women (Wood, 2007). Similarly, the narratives also abound with young boys in comparison to young girls in variety of roles and in pursuit of

higher goals and virtues. Boys are shown to be more mobile, versatile, and inquisitive about world affairs along with their passion for outdoor sports. Women mostly inspire these boys into action and activity as mothers (Durrani, 2008).

Research Questions

1. How far school textbooks represent gender?
2. How far textbooks accommodate women in occupational / public sphere?
3. How do textbooks contribute to transformative education?

Hypotheses

1. There is gender disparity in representation in textbooks.
2. Textbooks assign domestic sphere to women and occupational / public sphere to men.
3. Textbooks contribute to transformative education through social inclusion

Method

Procedure

This research study is both quantitative and qualitative. The data has been collected from English language textbook II, grade 10 (ed. 1st, 2011) published by the government-sponsored Punjab Textbook Board, Lahore. It is taught as compulsory subject in all public sector schools of the province. The textbook consists of seventy (70) pages and contains a total of twenty one (21) lessons; out of which fifteen (15) are in prose form while six (6) are poems. The data was collected through reading of the textbook with focus on the research questions as a survey, which can be extended to other curricular textbooks.

The present study focuses school education, which continues for ten years subdivided into three levels. Firstly, the primary level extends over a period of five years (for students aged five to nine) i.e. from grade one to five. Upon successful completion of primary level, a student is promoted to middle level. This level extends over a period of three years (for students aged ten to twelve) i.e. from grade six to eight. Lastly, the tertiary level comprises of two years (for students aged thirteen to fourteen) i.e. grade nine and ten. Further, there is *Katchi Pehli* (for students aged three to five), which is an optional pre-school program for orientation purposes (Sabir, 2003).

As far as the provision of textbooks is concerned, there is Curriculum Wing in the Federal Ministry of Education (Ayaz Naseem, 2006) along with autonomous provincial textbook boards in each of the four provinces entrusted with the task of provision of textbooks in the province of their jurisdiction. However, Federal Curriculum Wing reviews the textbooks and suggest changes if deemed necessary. This in turn,

renders textbooks similarity to a great extent in their character across the country (Durrani, 2008).

Quantitative data was gathered and categorized in tabular form (Table 1-6) and the percentage value for each category was sorted out and analysed with a view to test the validity of the hypotheses set for the project. Similarly, qualitative data was obtained from the individual lessons and analysed qualitatively under a separate heading. During the data collection process, the researcher found the study of Rifkin (1998) of considerable help in the categorization of the data.

The descriptively qualitative analysis of the selected textbooks is approached from psychological theories of gender i.e. social learning theory and cognitive development theory (Wood, 2007) in association with critical post-structuralist perspective (Durrani, 2008).

Results and Discussion

Data was collected for the study after careful reading of each lesson from the textbook. The collection was undertaken in two steps. In the first step, it was done quantitatively (see Tables 1-6) while in the second step, a qualitative approach was adopted with a view to analyse the content of the textbook. In the study, both the approaches inform and reinforce each other. Useful insights are provided by quantitative data but qualitative analysis was found useful for multiple interpretations and to map out the textbook's general ideology (Kalmus, 2004). The collected data was analysed and discussion under two sub headings. The first part relates to the quantitative analysis while the second part relates to qualitative analysis.

Quantitative Analysis

The data collected quantitatively was categorised and tabulated and the percentage value for each category was analysed. During the analysis of gendered titles of lessons, it was known that majority (60%) of them were masculine while (40%) were feminine (See Table 1). The analysis of the data also reveals that majority (60%) of the authentic text excerpts are contributed by male authors while contribution of female authors is (40%) (See Table 2). In this context, it is important to note that in case of both titles and authentic text excerpts, it was found out that, overall, a huge majority (76%) of the total lessons (21 in number) neither related to gender in explicit terms nor did they bear the name of authors. For the purpose of this analysis, they have been placed in the category of 'others' and 'anonymous' respectively.

Table 1
Gendered titles

| Total Lessons | Gendered Titles | | | | | | Others |
|---------------|-----------------|----|-----------|----|--|----|--------|
| | Feminine | | Masculine | | | | |
| | No | % | No | % | | | |
| 21 | 5 | 24 | 3 | 60 | | 16 | |

Table 2
Percentage of authentic text excerpts by females and males authors

| Total Lessons | Total | Authentic text excerpts | | | | Anonymous |
|---------------|-------|-------------------------|----|----------------|----|-----------|
| | | By Female Author | | By Male Author | | |
| | | No | % | No | % | |
| 21 | 5 | 2 | 40 | 3 | 60 | 16 |

The tabular data explicitly states that gender representation in terms of characters suffer from disparities. Those lessons which include characters or refer to women either directly or indirectly, men dominate them. Among all such lessons, as many as (82%) are male characters or reference to them while only a small number (18%) are female characters.

Table 3
Percentage of female and male characters

| Lesson | Female Characters (No) | Male Characters (No) |
|---|------------------------|----------------------|
| Prophet Muhammad (SAW) as an Educationist | - | 1 |
| Festivals of Pakistan | - | 8 |
| The Difference between a Brain and a Computer | - | - |
| Blessings of God (Poem) | - | - |
| Hazrat Ayesha | 1 | 5 |
| Transport | - | - |
| Human Rights and Madina Charter | - | 2 |
| A Nation's Strength (Poem) | - | - |
| A Father's Advice | - | 2 |
| Hazrat Ali's Humanism | 1 | 3 |
| Handicrafts of Pakistan | - | - |
| The Menace of Drugs | - | - |
| The Character of a Happy Life (Poem) | - | - |
| Simplicity | - | 2 |
| Traffic Education | - | 1 |
| Letter Writing | - | 5 |
| A Fragment (Poem) | - | - |
| A Little Word (Poem) | - | - |
| Two Wedding Ceremonies | 4 | 4 |
| My Mother (Poem) | 2 | - |
| The Great Leader | - | 3 |
| Total (44) | 8 | 36 |
| Percentage | 18.2% | 81.8% |

Further, there is only 1 lesson, 'Hazrat Ayesha' in the whole textbook dedicated to the description of a female character. However, interestingly, this description includes reference to as many as 5 male characters. In comparison, 3 lessons are dedicated to male characters taken from the religious and political history. Among the total lessons, a considerable number (43%) do not include either male or female character in the text. The analyses also reveal that among all female characters portrayed in the book, half of them (50%) appear in a single lesson entitled, 'Two Wedding Ceremonies' (See Table 3).

The quantitative analysis of the data with reference to the portrayal of male and female characters in domestic sphere, it was found out that no male character was strictly portrayed in domestic sphere and all characters portrayed in this domain were female ones (See Table 4). However, the description of Hazrat Ayesha in the lesson, 'Hazrat Ayesha' was found lively and varied but it mostly related to activities which could be conveniently attributed to domestic sphere.

Table 4
Gender depiction in domestic sphere

| Lesson | Domestic Sphere | |
|---|-----------------|----------|
| | Female | Male |
| Prophet Muhammad (SAW) as an Educationist | - | - |
| Festivals of Pakistan | - | - |
| The Difference between a Brain and a Computer | - | - |
| Blessings of God (Poem) | - | - |
| Hazrat Ayesha | 1 | - |
| Transport | - | - |
| Human Rights and Madina Charter | - | - |
| A Nation's Strength (Poem) | - | - |
| A Father's Advice | - | - |
| Hazrat Ali's Humanism | - | - |
| Handicrafts of Pakistan | - | - |
| The Menace of Drugs | - | - |
| The Character of a Happy Life (Poem) | - | - |
| Simplicity | - | - |
| Traffic Education | - | - |
| Letter Writing | - | - |
| A Fragment (Poem) | - | - |
| A Little Word (Poem) | - | - |
| Two Wedding Ceremonies | - | - |
| My Mother (Poem) | 2 | - |
| The Great Leader | - | - |
| Total (3) | 3 | - |
| Percentage 100% | - | - |

Similarly, in the occupational / public sphere, the presence of female characters (5%) was almost negligible to male characters (95%). The singular instance of female character of Hazrat Fatima in this domain was found in 'Hazrat Ali's Humanism' where her character is described with equal energy in both spheres along with her husband (See Table 5).

Table 5
Gender depiction in occupational / public sphere

| Lesson | Occupational / Public Sphere | |
|---|------------------------------|--------------|
| | Female | Male |
| Prophet Muhammad (SAW) as an Educationist | - | 1 |
| Festivals of Pakistan | - | 8 |
| The Difference between a Brain and a Computer | - | - |
| Blessings of God (Poem) | - | - |
| Hazrat Ayesha | - | 4 |
| Transport | - | - |
| Human Rights and Madina Charter | - | 2 |
| A Nation's Strength (Poem) | - | - |
| A Father's Advice | - | - |
| Hazrat Ali's Humanism | 1 | 1 |
| Handicrafts of Pakistan | - | - |
| The Menace of Drugs | - | - |
| The Character of a Happy Life (Poem) | - | - |
| Simplicity | - | 1 |
| Traffic Education | - | 1 |
| Letter Writing | - | - |
| A Fragment (Poem) | - | - |
| A Little Word (Poem) | - | - |
| Two Wedding Ceremonies | - | - |
| My Mother (Poem) | - | - |
| The Great Leader | - | 3 |
| Total (22) | 1 | 21 |
| Percentage | 4.5% | 95.5% |

Table 6
Percentage of references to famous females and famous males

| Lesson | Famous Females | Famous Males |
|---|----------------|--------------|
| | (No) | (No) |
| Prophet Muhammad (SAW) as an Educationist | - | 1 |
| Festivals of Pakistan | - | 8 |
| The Difference between a Brain and a Computer | - | - |
| Blessings of God (Poem) | - | - |
| Hazrat Ayesha | 1 | - |
| Transport | - | - |
| Human Rights and Madina Charter | - | 2 |
| A Nation's Strength (Poem) | - | - |
| A Father's Advice | - | - |
| Hazrat Ali's Humanism | 1 | 3 |
| Handicrafts of Pakistan | - | - |
| The Menace of Drugs | - | - |
| The Character of a Happy Life (Poem) | - | - |
| Simplicity | - | 2 |
| Traffic Education | - | - |
| Letter Writing | - | - |
| A Fragment (Poem) | - | - |
| A Little Word (Poem) | - | - |
| Two Wedding Ceremonies | 1 | 2 |
| My Mother (Poem) | - | - |
| The Great Leader | - | 3 |
| Total References (24) | 3 | 21 |
| Percentage | 12.5% | 87.5% |

The analysis of data was equally significant with reference to the inclusion of famous female and famous male characters. It was elicited that reference to such characters was much more (87.5%) for males in comparison to famous women (12.5%). However, some such characters were found to be repeatedly mentioned in various lessons, the incidence of which cannot be conveniently deduced from the tabular data. For instance, the character of Hazrat Fatima was repeated in the lessons, 'Hazrat Ali's Humanism' and 'Two Wedding Ceremonies' while the character of Prophet Muhammad (SAW) had been referred in score of lessons including 'Prophet Muhammad (SAW) as an Educationist', 'Hazrat Ayesha', and 'Human Rights and Madina Charter' among others (See Table 6).

Qualitative Analysis

This section highlights those particular aspects of the textbook which could not be either quantified or need closer examination to bring them to the fore. To start with, it was revealed that the textbook had been designed and authored by a team of 6 in which 3 were women and 3 are men. However, apart from their names on the initial page of the book, no further details of their qualification or expertise had been provided. Further, no evidence could be found to measure the level of their respective contribution to the content of the book.

Authentic text excerpts included in the textbooks (See Table 2) as analysed quantitatively may be misleading in terms of their percentages. It was noted that the two poems contributed by female authors do not significantly promote the idea of women empowerment. One such poem, 'My Mother' by Ann Taylor is an exaltation of motherhood in a purely domestic atmosphere charged with emotional overtones reinforced by words and concepts like 'affection', 'cradle', 'tears', 'nice', 'kiss', 'kind', 'feeble' and 'pains'. The second poem by Cecil Alexander enlists the blessings of God in a generalized manner. In comparison, the poem, 'A Nation's Strength' by Ralph Waldo Emerson is a celebration of masculine power, strength and energy. It exalts men and entrust them with the social responsibility of safeguarding their nation's power and ideology. Here the imagined addressee is man and qualities like 'honour', 'stand fast', 'suffer long', 'dare' and 'work' are ascribed to him. To reinforce the exhortations of the poet, an exercise follows in which students are asked to write a paragraph on 'Character of a Brave Man' using adjectives like 'brave', 'truthful', 'honourable', 'hardworking', 'strong' and 'great'. In the same way, 'A Fragment' by H.W. Longfellow is a poem induces readers to activity and action and shunning lazy habits. Although, the language is apparently gender neutral but the inclusion of word like 'athlete' cannot be overlooked.

References to famous figures from history may be equally significant for students to negotiate their identities with them. In this context, the existence of female figures is far less varied than their male counterparts. The textbook has

only one full-fledged lesson, which describes the character of Hazrat Ayesha. However, her description is not independent but surrounds the character of her father and husband. In the very first instance, she is described as 'an extremely faithful, intelligent and loving wife'. Later on, she is venerated for her obedient and domestic role and extending all possible assistance to her male heirs. Likewise, on careful analysis of ordinary female characters referred to in 'Two Wedding Ceremonies', they are described in mostly in association of male heirs. Their description is no less significant in this regard. A woman is referred to as 'loaded with jewellery around her neck, on her head, in her ears, on forearms and fingers'. The whole lesson revolves around discussion of marriage rights, duties of wife to husband and qualities of a good wife.

In comparison, there are famous male figures included in the textbook whose character descriptions exude energy, power, strength and authority. They are shown at the helm of affairs and rulers in various guises. Little or no mention is made of their family life or homes and the narrative proceeds predominantly in public realm (see also bhog, 2002). To take one instance, 'The Great Leader' describes the multi-faceted personality of Quaid-e-Azam, the father of the nation. He is projected as a man of 'firm determination', 'solid resolution', 'symbol of integrity and honesty', 'fearless and courageous' who 'carved out Pakistan on the map of the world'. Likewise, reference to ordinary men, such as in 'The Menace of Drugs' describe men as 'the sole bread earners of families... to work and support their families'.

Thus, male and female characters, both famous and ordinary, delineate two tendencies in the textbook. On the one hand, it reveals the general scarcity of female characters in comparison to men and on the other hand, it attempts to segregate and the sphere of the two. Women are predominantly associated with domestic sphere while men to the public / occupational sphere. The intended pattern which emerges out of the analysis idealize and restrict women to domestic sphere in a stereotypical manner instead of opening avenues for them to imagine and thus to identify and transform themselves in the overall social fabric of society to become productive citizens.

In other words, the text contents are ripe with instances of direct address to boys and they are taught to strive for courage, hard work and above all morality. While role models for females are mostly excluded that raises questions about the meaning of learning for girls. To take an instance of letters included in the textbook, the data reveals that 'A Father's Advice' comprises of a detailed letter where the father advises his son in the art of a good life marked by 'self-respect', 'nobility of mind', 'honour', 'freedom' among many other virtues. Similarly, another lesson, 'Letter Writing' contains two letters where both senders and the receivers are male characters with themes in public domain.

Conclusion

Education plays a key role to in transforming individuals socially and to enlighten them about their rights and duties. It also contributes to gender empowerment by devising strategies that could allow women to look beyond their traditional identities and to play their part in the national progress. Education inculcates the spirit to aspire for appropriate gender roles which could alleviate gender bias and disparity to a considerable extent through curricular material. Textbooks are also among the key components of curricular material and their content, although apparently meant to teach how to read and write, have significance in teaching gender expectations by identifying roles suitable for men and women. The study, in the light of the 3rd hypothesis, highlights that in order to channelize textbooks into a positive vehicle for social change, attention must be given to find and devise means for accommodating gender differences, to question gender stereotypes and disparity in their presentation along with addressing power asymmetries. The study also highlights that focusing mere access to education without going beyond to argue gender dynamics at various levels of the society will be of less value to affect progressive social change in the context of gender.

The sample analysis of the textbook in the light of the research questions indicate that it falls short of giving enough representation to women in comparison to men. Similarly, the predominant social pattern is gendered where men are portrayed in occupation / public sphere while women mostly exist in domestic sphere. The analyses also support the research hypotheses of the study. Likewise, the textbook analysis is explicit in the findings with reference to this third research question relating to transforming gender in a progressive manner through knowledge. In this context, the collected data indicates that the textbook contents need revision to give more representation to women at various layers of society to render the education experience of women more transformative. In other words, the textual material needs to be more socially inclusive.

It is suggested that textbooks can be enriched and made supportive to gender empowerment by state interference and its policy to take measures of equity and to do away with power asymmetries by giving dignity and honour to women in social relationships as portrayed therein. However, state needs the support of mass media and civil society to accommodate and propagate gender inclusion. The role of NGOs and international progressive feminist groups can also prove vital to this end.

References

- Aronson, E. (1999). *The Social Animal* (8th ed.). New York: Worth Publishers. pp. 59-70
- Ayaz Naseem, M. (2006). The soldier and the seductress: a post-structuralist analysis of gendered citizenship through inclusion in and exclusion from language and social studies textbooks in Pakistan. *International Journal of Inclusive Education*, 10 (4-5), 449-467. doi:10.1080/13603110500430799
- Bhog, D. (2002). Gender and curriculum. *Economic and Political Weekly*, 37(17), 1638-1642.
- Brown, P. & Lauder, H. (2001). *Capitalism and social progress: The future of society in a globalized economy*. Houndmills, UK: Palgrave.
- Connell, R. W. (1996). Teaching the boys: New research on masculinity, and gender strategies for schools. *Teachers College Board*, 98(1), 206-235.
- Durrani, N. (2008). Schooling the "other": the representation of gender and national identities in Pakistani curriculum texts. *Compare: A journal of comparative education*, 38(5), 595-610. doi:10.1080/03057920802351374
- Freire, P. (1970). *Pedagogy of the oppressed*. NY: Herder and Herder.
- Gramsci, A. (1996). *Prison notebooks*. NY: Columbia University Press.
- Jayaweera, S. (1997). Women, Education and Empowerment in Asia. *Gender and Education*, 9 (4), 411-424. Retrieved from <http://dx.doi.org/10.1080/09540259721169>.
- Kalmus, V. (2004). What do pupils and textbooks do with each other?: Methodological problems of research on socialization through education media. *Journal of Curriculum Studies* 36(4), 469-485. doi:10.1080/00220270310001630670
- Lloyd, C. (Ed.) (2005). *Growing up global: Transitions to adulthood in developing countries*. Washington: National Academy of Sciences.
- Perko, F. M. (2003). Education, socialization, and development of national identity: The American common school and Israel defense forces in transnational perspective. *Shofar: An Interdisciplinary Journal of Jewish Studies*, 21(2), 101-119.
- Perry, G., Ferreira, F. & Walton, M. (2003). *Inequality in Latin America & the Caribbean: Breaking with history?*. Washington D.C.: The World Bank.
- Qureshi, S. (2004). *Pakistan: Education and Gender Policy. Girl's Education: A Lifeline to Development*. Retrieved from International PolicyFellowship website: <http://www.policy.hu/qureshi/Respaper.pdf>.
- Rifkin, B. (1998). Gender representation in foreign language textbooks: A case study of textbooks of Russian. *The Modern Language Journal*, 82(2), 217-236.
- Sabir, M. (2003). *Gender and Public Spending on Education in Pakistan: A Case Study of Disaggregated Benefit Incidence*. Retrieved from <http://spdc.org.pk/pubs/cp/cp48.pdf>.
- Stromquist, N. P. (2006). Gender , education and the possibility of transformative knowledge. *Compare A Journal Of Comparative Education*, 36(2), 145-161. doi:10.1080/03057920600741131
- Tickner, A. (2002). Feminist perspectives on 9/11. *International Studies Perspectives*, 3, 333-350.
- United Nations (2000). *United Nations millennium declaration*. NY: UN General Assembly.
- Unterhalter, E. & Dutt, S. (2001). Gender, education and women's power: Indian state and civil society intersections in DPEP (District Primary Education Programme) and Mahila Samakhya. *Compare*, 31(1), 57-73.
- Wood, J. T. (2007). *Gendered Lives: Communication, Gender, and Culture*. (7th ed.). Belmont: Wadsworth.

Received: August 8, 2012

GUIDELINES FOR AUTHORS

Manuscript should be double-spaced typewritten (do not justify) printed on one side of 8.5 x 11 inches white paper. It should be prepared according to *Publication Manual of the American Psychological Association (5th ed.)*. Manuscript must include an abstract of approximately 120-150 words.

Key words The authors must provide the preferred **key words** for the study.

References Complete reference list must be prepared according to APA manual.

Double Blind Review The manuscript will be blind reviewed by the members of the Editorial Board of FWU Journal of Social Sciences. It should not contain any clue to the author's identity. The name(s) of author(s), and affiliation should be given on the cover page.

Authors are requested to provide:

Two hard-copy printouts of the manuscript along with a soft copy through e-mail attachment file or on a computer disk

Soft copy of turnitin reports (if the paper is already checked for plagiarism).

A signed cover letter from all authors stating that the manuscript is not submitted for publication elsewhere.

A brief note about the author / authors. It must include postal and email addresses and departmental affiliation at the time of the study; acknowledgments / grant related information etc.

Permission letter for the copyrighted material included in the manuscript (e.g., tables/figures, test material) borrowed from any other source.

Address for manuscript submission and all correspondence:

The Editor
FWU Journal of Social Sciences,
Shaheed Benazir Bhutto Women University Peshawar
Ph: 92-91-2593230 - Fax: 92-91-9212422
E-Mail: mahnazirr@gmail.com
journal@fwu.edu.pk

FWU Journal of Social Sciences is a research journal published biannually by Shaheed Benazir Bhutto Women University Peshawar (formerly known as **Frontier Women University Peshawar**). Its first issue was published in 2007. The Journal provides a forum for publication of original papers on a variety of issues pertaining to social sciences. Preference is given to contributions based on empirical research. However, brief reports, book reviews and theoretical articles of immense importance / relevance for social scientists are also published. We hope that researchers in their fields of specialization will enthusiastically contribute to this journal and enable others to benefit from their empirical studies.

This Journal has, on its Editorial Board, 87 renowned experts from USA, UK, Canada Australia, Cairo and Pakistan, with expertise in different areas of social sciences, such as, Psychology, Education, Management Sciences, Social Work, Sociology, Anthropology, History, Economics, Political Science and Mass Communication. The scheme of publication employs a double-blind reviewing process. It is recognized by **Higher Education Commission** of Pakistan and is placed in category Y. The contents of FWU Journal of Social Sciences are also indexed / abstracted in ProQuest, an online service through its Social Sciences Module. The Website is <http://proquest.umi.com>. FWU Journal of Social Sciences is also included in EBSCO' Library products, USA. Journal is also available on www.sbbwu.edu.pk

We extend our invitation to all social scientists to make scholarly contributions to FWU Journal of Social Sciences to make it a success.

Annual Subscription Rates
Individuals

Rs.300.00 per year in Pakistan and US \$25.00 for foreign countries

Institutions

Rs. 400.00 per year in Pakistan and US \$30.00 for foreign countries