



Gender Representation in the Textbooks of Teaching Persian to Speakers of Other Languages

Saman Ebadi

Assistant Professor of Applied Linguistics, Razi University, Kermanshah, Iran

Ahmed Rawdhan Salman

MA Student of TEFL, Razi University, Kermanshah, Iran

Bahman Ebrahimi Marjal

MA Student of TEFL, Razi University, Kermanshah, Iran

Abstract

Instructional materials are powerful instruments in conveying the discriminatory language and stereotypical images, particularly to the young learners. Therefore, the instructional materials should be designed in such a way to equally represent both the males and females. The present study aimed at investigating the extent and types of gender bias in Persian language textbooks titled as “Let’s Learn Persian” (Volumes 2 and 3) taught at intermediate level to children in Persian language centers across the world. Sexist language was examined in four categories of visibility, firstness, sex-linked occupations and activities both in the texts and illustrations. The quantitative and qualitative analyses were used in analyzing the current Persian textbooks. The findings indicated that the textbooks were significantly unbalanced in gender representation both in the texts and illustrations. The findings of the study reiterate the fact that the Persian language teaching curriculum needs to be examined in terms of gender representations as the course content directly affects their understanding of culture and the world around them. These language textbooks depicted biased gender representation which does not reflect females’ status in Islamic Republic of Iran. Therefore, the results of this study might raise material designers’ awareness of the gender-biased materials in designing Persian language textbooks.

Keywords: gender-bias, visibility, firstness, occupations, Persian as a foreign language

INTRODUCTION

The students’ perceptions of female and male roles in the society might be determined as they are exposed to the educational materials and textbooks (Hall, 2014, p. 253). Since its emergence in 1970s, the sexism or gender bias in the instructional materials has influenced the sociolinguistic researchers to make a large body of literature emphasizing

on excluding gender-biased conceptions throughout the instructional materials in general and language course books in particular. The main concern of the research in this domain is to call up on the material developers and course designers to represent both the male and female in a balanced way. In the words of Piercey (2000) sexism is “a social relationship in which males have authority and power over females” (p. 112), therefore, the women are downgraded in comparison to the men by the ideas and practices (Cameron as cited in Birjandi & Amini, 2012, p. 135) presented in the texts or/and the illustrations. Abraham (1989) provides a comprehensive definition of the sexism in which he views the sexism as “certain socially and culturally produced actions/values/roles/desires [which] are naturally derived from a person's biological sex” (p. 36). He further elaborate on that “The advocacy of, promotion of, or support for, such assumptions, in theory or practice, can then be described as sexist” (p. 36). Language is used commonly for making communication. However, it can convey the political, cultural and social values. Therefore, if the textbooks present certain linguistic forms in the favor of male gender or reflect the male gender both linguistically and visually, then the textbooks have been committed to the sexist language. As Cameron (1985; as cited in AL-Asadi, 2013, p. 2) suggested sexist language expresses bias in favor of one sex and therefore treats the other sex in a discriminatory manner.

Piercey, (2000) indicates that the sexist language eliminates and excludes women from the day-to-day reality that they exist (p. 113). Therefore, the sexist language should be avoided so that the people may not be offended.

English language is being taught as a foreign or a second language almost in all over the world, and a lot of different textbooks have been designed for teaching this language. By the same token, there are a lot of studies dedicated themselves to analyze the English Language textbooks both in the content and illustration to further discover to what extent the English language textbooks represent both the males and the females through the texts (Porreca, 1984; Walter, 1991; Piercey, 2000; Ndura, 2004).

Recently, some researchers have also investigated the English language textbooks currently taught at different Iranian language institutes. For example, Ghorbani (2009) found that American Headway was a sexist text book among others as she investigated the sexist language (both in the illustrations and the texts) in three EFL/ESL textbook series (American Headway, Interchange (3rd Ed), and Person to Person). It is worth mentioning that there are some EFL textbooks designed by the local EFL writers so as to be taught at the Iranian secondary or high school level. These EFL textbooks have been also investigated in terms of sexist language. For example, in a recent one, Hall (2014) found that the current EFL textbooks (*Right Path to English I and II*) taught at Iranian secondary high school suffered from the sexist language.

By and large, in all of the mentioned studies, the researchers voice on the equal representation of both males and females in the EFL textbooks. They further call for the

EFL practitioners to “write materials that treated both sexes with equal dignity and give them equal coverage” (Walter, 1991, p. 2).

REVIEW OF THE LITERATURE

Although research on gender bias dates back to almost three decades ago, the concept of stereotyping is still an ongoing topic among the researchers, especially in the developing countries. For example, Ghorbani (2009) investigated the sexism both visually and linguistically in three EFL textbook series (American Headway, Interchange (3rd Ed), and Person to Person) currently used in Iranian Language Institutes. The results of the study indicated that the sexism was more obvious in illustrations than the texts in such a way that males occupy a large variety of different occupational roles and females were mostly limited to the domestic roles. In his investigation on the prevalence of gender-bias throughout a series of EFL textbooks taught at the Jordanian public basic stage schools, Hamdan (2010) found that the male-oriented jobs were dominant to female-oriented ones and the males were depicted as the major element of work force in the society.

Generally, the instructional textbooks and particularly the language textbooks are maybe the best instruments which might facilitate the achievement of both the gender equality and gender equity in the society. Therefore, the textbook should be designed in such a way to represent these facts. Considering this issue, Mustapha (2014) evaluated seven EFL textbooks taught for junior secondary school in Nigeria. He found that the textbooks represented women as limited to the home domain activities who had little or nothing to contribute toward the national development. Therefore, the language textbooks must be sensitive in terms of gender representation.

The modern world is rapidly changing, and most of the societies are increasingly becoming cosmopolitan. Therefore, the instructional textbooks especially the language textbooks must be sensitive to sexism particularly in the multicultural schools. In an analysis, Dominguez (2003; cited in Hamdan, 2010) found that the author of “New Interchange Introduction” as a language textbook taught in Canadian multicultural schools had included non-traditional occupations for both female and male characters. The findings also showed that the men and women roles were changeable.

In a further study, Birjandi and Amini (2012) demonstrated that Iranian high school EFL textbooks taught for the second and third grades, both linguistically and visually, suffered from sexist language throughout the following categories: (a) omission, (b) firstness, (c) masculine generic constructions, (d) occupations and (e) activities.

Scrutinizing the English Language textbooks and literature readings of Malaysian secondary schools, Jin, Ling, Tong, Yi Ling, and Tarmizi (2013) discovered that males were manifested as active having not only healthy life-styles but also engaging outdoor activities; however, females were depicted as conservative doing house hold chores or playing with dolls which didn't require too much of energy. Still in a recent study, Hall (2014) investigated gender representation in the current EFL textbooks (*Right Path to*

English I and II) taught at Iranian secondary high schools. The findings showed that the appearance of genders both in the texts and the illustrations were surprisingly unbalanced in (a) occupation, (b) household responsibilities (c) firstness and (d) the distributions of leisure time and activities.

Generally speaking, language is currently used for communication; however, as Beebe (1996) argued language is not value-free, lifeless, or free of political bias. Therefore, language in general and language textbooks, in particular are the powerful instruments to convey the cultural, political and social values. Therefore, it is expected that the Persian language textbooks should be designed in a way to reflect appropriately the thoughts, attitudes, life-styles and the social, political and cultural values of the Iranian society. More specifically, the Persian language textbooks should reflect the reality of the Iranian society and they should be avoided from any stereotypical notions, since the texts and illustrations could reinforce the stereotypical concepts effectively. Today, in modern Iran, it is liberated for people to choose their roles in the society as well as in the family, therefore, as Jin et al, (2013) mentioned, no gender should be segregated from a certain role in the society. Reviewing the literature, however, there was not found any study to further investigate to what extent the Persian language textbooks are gender-sensitive.

Therefore, this study is going to scrutinize the series of Persian language textbooks titled as "فارسی بیاموزیم" (Let's Learn Persian) currently used for teaching Persian as a foreign/second language at the intermediate level. This set of Persian language textbooks have been designed for teaching Persian language to the new generation of Iranian children living abroad, particularly in the North America. This study is aiming at analyzing to what extent the Persian language coursebooks are free from the gender-bias in the following categories: (a) visibility, (b) occupation, (c) gender language order and (d) social activities.

METHOD

Materials

The materials used in this study consisted of Persian language textbooks of *Let's Learn Persian* at intermediate level, volume 2 and 3. As it is written in the blurb of the textbooks, a team of experts in course designing, educational management, educational technology as well as the experienced counselors have been involved in preparing this set of Persian language textbooks.

The idea of developing and designing this set of the Persian language textbooks had been suggested by the Council for Promotion of Persian Language and Literature (CPPLL) in North America. As the authors suggested in the introduction section, the main concern of the current Persian language textbooks was to teach Persian language and culture to the new generation of Iranian children living abroad, particularly in the North America continent as well as the non-Persian language learners along with overseas students studying in Iranian universities.

Each book consisted of 30 lessons. Book 2 began by a conversation which was followed by an uncompleted conversation to be filled out by the students. After the conversations, the reading task was immediately followed along with some reading comprehension questions. Before answering the comprehension questions, the Persian language grammar was introduced. All of the lessons were ended with a piece of Persian language poem usually illustrated with a picture relevant to the theme of the poem. The written skill was also instructed in the form of exercise patterns which was not in a fixed order while the writing section was usually preceded with the reading passage(s), in some lessons, it was also located before the reading section (for example, lesson 15 of book 2, on page 104).

All of the conversations were illustrated with pictures. The uncompleted dialogue passages were also presented along with the pictures, however not all of them. The reading passages and other tasks along with the poems were also usually accompanied with illustrations. Some of the exercises were also accompanied with illustrations. It is worth mentioning that the pictures were not in a glossy and clear format. Book 3 also was the same as the book 2, however, it included longer passages enriched with the denser vocabularies than the book 2. The sequence of the task presentation was the same as the book 2.

Design

The present study is mainly a descriptive research including quantitative and qualitative investigations of the visibility of the two genders across four categories including visibility, firstness, occupations and activities in two volumes (II and III) of the Persian language textbooks titled as "فارسی بیاموزیم" or (Lets Learn Persian) currently practiced for teaching Persian as a foreign language. In the selected textbooks, first, the visibility of the males and females both in the texts and illustrations was investigated and calculated. Then, the firstness, or the way in which either the male or the female character comes first, was also scrutinized. The occupations of the males and females both in the texts and the pictures were also recorded. Finally, the activities of the females and males which were represented linguistically and pictorially were also compared and recorded.

RESULTS

Visibility

Visibility (also called omission) is the most common way of showing the sexist language in the language textbooks. As Porreca (1984) suggested when the textbooks do not manifest the female characters as often male, the implicit message is that women are not important enough to be shown (p. 706).

Today, Iranian females involve in every aspect of the society and they are present in everywhere. On the other hand, according to the Iranian National Census in 2011, 49.5 percent of the country's population is female. Therefore, it is expected that the current

Persian language textbooks show this demographic feature of the female and avoid any stereotypical notions both in the texts and in the illustrations.

As table 1 indicates, there were 316 (74.7) males and 107 (25.3) female characters in book 2 depictions. Given the gender representations in the texts, it was found 539 (67.3) males and 262 (32.7) female characters. Therefore, book 2 was unbalanced in manifesting the male and female characters both pictorially and linguistically.

Table 1. Book 2 Visual and Textual Presentations of Males and Females

	Presentations in Illustrations			Presentations in the Texts		
	Total	Male	Female	Total	Male	Female
Book 2						
Number	423	316	107	801	539	262
Percentage	100	74.7	25.3	100	67.3	32.7

The following table (Table 2) shows that 293 (67.5) characters illustrated in the pictures were males and 293 (32.5) characters were females. It was also found that there were 878 (72.32) male and 336 (27.67) female characters.

Table 2. Book 2 Visual and Textual Presentations of Males and Females

	Presentations in Illustrations			Presentations in the Texts		
	Total	Male	Female	Total	Male	Female
Book 3						
Number	434	293	141	1214	878	336
Percentage	100	67.5	32.5	100	72.32	27.67

Therefore, we can conclude that the women in the current Persian language textbooks have been underrepresented in terms of the visibility.

Firstness

Another feature through which the sexist language can be reinforced is firstness. It refers to the presentation of male characters before the female ones in a paired noun for gender representation. If the two nouns paired for sex occur, the masculine word always comes first (Porreca, 1985, p. 706).

In Iranian society, there are some situations in which the males respect the ladies to do an action first. For example, if there are two or three men along with a woman going to enter an office or a class, usually the males respect the female by allowing her to enter first. To investigate the firstness in the current Persian Language textbooks, all of the texts and illustrations were investigated to further discover the extent the paired nouns have tended to be male-first or female-first. Table 3 indicates that male-firstness has occurred 12 times (%66.6) and the female-firstness only 6 times (%33.3).

Table 3. Book 2 Order of Appearance of Males and Females

	Male first	Female first
Number	12	6
Instances	Father & Mother (5 times) پدر و مادر	Mother & Father (2 times) مادر و پدر
	Boy & Girl (3 times) پسر و دختر	Girl & Boy دختر و پسر
	Sina & Shiva سینا و شیوا	Sister & Brother (2 times) خواهر و برادر
	Grandfather & Grandmother پدربزرگ و مادربزرگ	Mom & Dad مامان و بابا
	Brother & Sister برادر و خواهر	
	Men & Women's Clothes پیراهن مردونه زنونه	

Table 4 shows that for 5 (71.4) first mentions of males, there are only 2 (28.5) first mentions of females.

Table 4. Book 3 Order of Appearance of Males and Females

	Male first	Female first
Number	5	2
Instances	Father & Mother (2 times) پدر و مادر	Sister & Brother (2 times) خواهر و برادر
	Men & Women (2 times) مردان و زنان	
	Boys & Girls پسران و دختران	

Occupation

Occupation is another feature in which the stereotypical notions could be reinforced. In modern Iran, most of females have gained the rights to practice the sophisticated jobs and skills. For example, women are working as *doctors, university professors, Member of Parliament* and even they work as *minister*.

Therefore, the current Persian language textbooks were investigated to further discover whether the authors have represented the females' image in Iranian society.

Scrutinizing textbook 2, it was found that males were presented with a diverse range of occupations such as *university professor, radio announcer, doctor, barber, employee, airplane protection officer, farmer, king, poet, engineer*, and etc. However, females were only depicted in stereotypical occupations such as *teacher, fly attendant* and *school manager* (Appendix A). It was also found that book 3 was not sensitive to the gender-bias, and similar to book 2 males were portrayed with a range of 40 jobs such as *engineer, photographer, scientists, employee, manager, president, taxi driver, doctor, architecture*,

movie director, football player, accountant, artist, farmer and etc. (Appendix B). However, women were represented in 10 occupations most of them being stereotypical such as *teacher, nurse, secretor, and carpet sewer*.

Activities

In modern world the activities are not considered as stereotypical and females do the activities which once were dominated by the males. For example, deriving the bus was traditionally considered exclusive to men; however, some women are deriving the bus in modern Iran.

Therefore, as Birjandi and Amini (2012) suggested the textbooks should manifest both men and women in the activities such as *cleaning, cooking, doing laundry, washing the car and taking care of the children*. The textbooks also should present both females and males as *emotional, kind, fearful human beings with equal representation*.

Scrutinizing textbook 2 it was found that among 31 activities represented females, some of them about 12 (38.7) were limited to home-domain such as *sewing the clothes, cleaning, cooking, washing the dishes, taking care of the children, watering the garden* and etc. (Appendix C). However, males were usually assigned functioning in more sophisticated activities such as *curing the sick, operational surgery, exchanging the tire of cars and fixing the bicycle*. Males were also shown as having more pleasure time than women; they were shown as *going to the cinema, theater, museum, swimming, sailing, and park*. They were also depicted in the more recreational activities such as *playing football, scattig, visiting the relatives, visiting historical place, riding the horse and dancing*. However, the females' recreational and pleasure activities were limited to activities such as *going to the park, zoo, theater, visiting historical places and going to the party*. Since most of the existing exercises were shown with the male characters, we can conclude that males were shown in a healthier life-style than females. Males were shown as *kind in gifting money to the children*. They were also shown as *studying and writing letters*, while none of these activities were accompanied with the females.

Book 3 was not also free from the stereotypical representations (Appendix D). Males were manifested with a diverse range of activities such as *employing somebody, ordering, and mastering*, which indicate a patriarchal society. They were also depicted in more recreational activities such as *playing and learning music, riding the horse* and etc. (Appendix D). However, females were presented in traditional activities such as *milking, washing the dishes, cleaning the house and cooking the cake*. The females were also shown as *emotional and weak*. In contrast, the males were shown as strong characters by presenting them in activities such as *defending, and fighting*. Therefore, the illustrations and the texts in book 3 also boosted the stereotypical roles of males and females.

DISCUSSION AND CONCLUSION

Despite the fact that both genders are free to choose their roles in the modern Iranian society, the findings of the study revealed unbalance between the male and females both in the texts and illustrations of the selected textbooks. Given the visibility feature, the male characters were overrepresented the female ones both linguistically and pictorially. Since every textbook is influenced by the political, ideological and cultural attitudes of their own writers (Birjandi, Amini, p. 139), it could be claimed that the authors might have believed that the women should not be more visible in the public than the males and they should be limited to the home domain. Regarding firstness the findings revealed that the textbooks had a tendency to the male-first appearance. This may be “deeply rooted in the Iranian [Islamic] culture” (Birjandi & Amini) in which the females have been often followed the males. For example, even now in some traditional families, the women are followed the men when they are shown in the public. The man walks first and the woman follows.

The finding further showed that textbooks represented males with a diverse variety of occupations such as *police, painter, farmer, photographer, hunter, scientist, minister, poet, king, teacher, movie director* and etc. while females were depicted in stereotypical occupations such as *teacher, nurse or secretor*. We can claim that what was depicted in the textbooks is far from realities in the society. Because both genders enjoy the same occupational status. From the presented activities and occupations, it can be implied that the authors of the textbooks have not considered the gender equity and equality in the textbooks. They have considered the women as staying at home, taking care of the kids and not visible in the public. On the other hand, men are depicted as strong, breadwinner and controlling. These ideas represent that the authors have a patriarchal believe regarding to the women in the society.

Generally speaking, the scrutinized Persian language textbooks were not sensitive in presenting both genders in the illustrations and the texts. Gender biased language was also depicted in the occupation and activates. It was also revealed that both Persian language textbooks had a tendency towards male-oriented language. As the results evidenced, the authors of these textbooks have not reflected the reality and facts of the modern Islamic Republic of Iran society. The findings of this study were in line with Birjandi and Amini (2012) in which they found that the Iranian secondary high school textbooks were not sensitive to gender in visibility, firstness, occupation, and the activities both in the texts and the depictions. The results of this study were also similar to the findings of Ghorbani (2009) in which she found that males occupy a large variety of different occupational roles and females were mostly limited to the domestic roles. The result of the current study was also in line with the results of Mustapha's (2014) in which he discovered that the EFL textbooks taught for junior secondary school textbooks portrayed women as the sex group who have little or nothing to contribute towards the national development. However, the results of the current study contradicted with the findings of Dominguez (2003) in which she found that men and women's roles were

changeable and the language textbook had included non-traditional occupations for both female and male characters. Furthermore, the results of this study was not correspondent with Ghorbani's (2009) in which she identified that sexism was more prevalent in the illustration than the content whereas in the present study the sexism clearly was more evident in the text rather than the illustration.

Therefore, according to the results of the study, the Persian language textbooks are not free from the gender-biased language and they have a tendency to over-represent the male both linguistically and visually in the male-oriented gender language, traditional occupations and activities.

Since Persian language is being increasingly taught as a foreign or second language, it is highly required that the current Persian language textbooks be developed in every aspect. The authorities and coursebook developers have to design the books based on the appropriate and effective educational and learning theories. The language coursebooks should be designed in such a way which contributed to improving not only the learning and teaching quality but also the content of the books must attract the learner's attention.

From the gender representation perspective, as the textbooks have been designed to teach Persian language to non-native Persian language learners, it is quite logical that the content and illustrations of the textbooks reflect the facts and realities of Iranian society, culture, and life-style.

On the other hand, since there are often negative reports issued by different Human Rights Organizations on Iranian female rights, the Persian language textbooks might be appropriate instruments to convey the females' status in Islamic Republic of Iran. Furthermore, since the textbooks are taught to the new generation of Iranian children living abroad, it is imperative that both genders be depicted in a balanced way so that they would not construct the traditional and stereotypical notions of activities, occupations and visibility of the Iranian males and females. It is hoped that the results of this study would raise the awareness of the material designers of the gender-biased materials and help them avoid the sexist language in the revised editions of these textbooks. It is worth mentioning that there are some conventional guidelines (such as Walter, 1991) developed for designing the EFL textbooks so that the textbooks may not be subjected into gender-bias. The authors and Persian language textbooks designers can benefit these guidelines in designing any textbook balanced in gender representation, linguistically and pictorially.

This study investigated the gender bias in the intermediate level of "Let's Learn Persian" textbooks. The future studies are recommended to focus on other levels of this set or other commercial Persian language textbook to further explore this issue.

REFERENCE

- Abraham, J. (1989). Teacher ideology and sex roles in curriculum texts. *British Journal of Sociology of Education*, 10(1), 33-51.
- Al-Asadi, M.M.M. (2013). A gender analysis of the English language textbooks "English for Iraq" used in the fifth preparatory classes in the Iraqi preparatory schools. Retrieved from: <http://www.uobasrah.edu.iq/coehumanities/content.php?id=309>
- Beebe, J. D. (1996). Sexist language and teaching English as a foreign language. *Gender Issues in Language Education*, 100-113.
- Birjandi, P. & Amini, M. (2012). Gender bias in the Iranian high school EFL textbooks. *English Language Teaching*, 5(2), 134-147.
- Ghorbani, L. (2009). An investigation of the manifestation of sexism in EFL/ESL textbooks. Retrieved from: <http://eric.ed.gov/?id=ED505434>
- Hall, M. (2014). Gender representation in current EFL textbooks in Iranian secondary schools. *Journal of Language Teaching and Research*, 5(2), 253-261.
- Hamdan, S. (2010). English-language textbooks reflect gender bias: A case study in Jordan. *Advances in Gender and Education*, 2, 22-26.
- Jin N.Y., Ling, Y.C., Tong, C.S., Ling, L.Y. & Tarmizi, M.A.A. (2013). An analysis on gender-based language and illustrations in Malaysian secondary schools' English language and literature textbooks. *International Journal of Humanities and Social Science*, 3(18), 115-127.
- Mustapha, A. (2014). Sex roles in English language textbooks in Nigerian schools. *Journal of ELT and Applied Linguistics (JELTAL)*, 2(2), 69-81.
- Ndura, E. (2004). ESL and cultural bias: An analysis of elementary through high school textbooks in the Western United States of America. Retrieved from: <http://www.eric.ed.gov/ERICWebPortal.recordDetail?accno=EJ728351>
- Piercey, M. (2000). Sexism in the English language. *TESL Canada Journal/Revue TESL Du Canada*, 17(20), 110-115).
- Porreca, K. (1984). Sexism in current ESL textbooks. *TESOL Quarterly*, 18(4), 705-724.
- Walter, C. (1991). On balance: guidelines for the representation of women and men in English language teaching materials. *Women in EFL Materials*, 1-12.

APPENDICES

Appendix A

Table 5: Book 2 Occupations of Male and Female Characters in Texts and Pictures

Males		Females	
1. University Professor	استاد دانشگاه	1. School Manager	مدیر مدرسه
2. Football player (2 times)	بازیکن فوتبال	2. Teacher (3 times)	معلم
3. Writer	نویسنده	3. Renting House Manager	مدیر آژانس مسکن
4. Poet (2 times)	شاعر	4. Fly attendant (2 times)	مهماندار هواپیما
5. Waiter	پیشخدمت رستوران		
6. Taxi Cab Manager	مدیر آژانس تاکسیرانی		
7. Seller (3 times)	فروشنده		
8. Radio Announcer	گوینده رادیو		
9. Singer	خواننده		
10. Hotel Receptionist	مسئول پذیرش هتل		
11. Engineer	مهندس		
12. Schoolmaster	ناظم مدرسه		
13. King (2 times)	پادشاه		
14. Farmer	کشاورز		
15. Carpenter	نجار		
16. Painter (3 times)	نقاش		
17. Tailor (2 times)	خیاط		
18. Baker	نانوا		
19. Doctor	پزشک		
20. Renting House Manager	مدیر آژانس مسکن		
21. Cinema Director	کارگردان سینما		
22. Passport Checker	مامور کنترل گذرنامه		
23. Airplane Protection officer	مامور امنیت هواپیما		
24. Barber	آرایشگر		
25. Employee	کارمند		
26. Warrior	جنگجو		
27. Laundry man	مسئول خشکشویی		

Appendix B

Table 6: Book 3 Occupations of Male and Female Characters in Texts and Pictures

Males		Females	
1. Seller	فروشنده	1. Teacher (4 times)	معلم
2. Barber	آرایشگر	2. Employee	کارمند
3. Repairman (2 times)	تعمیرکار	3. Nurse	پرستار
4. Teacher (3 times)	معلم	4. Secretor (2 times)	منشی
5. Wrestler	کشتی گیر	5. Tour leader	راهنمای تور
6. Scientist (3 times)	دانشمند	6. Typist	ماشین نویس
7. Employee (7 times)	کارمند	7. Vocalist	خواننده
8. Boss (10 times)	رئیس	8. Flight information officer (2 times)	مسئول اطلاعات پرواز
9. Photographer	عکاس	9. Carpet weaver	بافنده فرش
10. Cinema director	کارگردان سینما		
11. Warrior(2times)	جنگجو		
12. King (6 times)	پادشاه		

13. Solder (3 times)	سرباز
14. Manager (2 times)	مدیر
15. Painter	نقاش
16. Historian	مورخ
17. Sprinter	دوئنده سرعت
18. Police (3 times)	پلیس
19. Rescue man	امدادگر
20. News reporter	گزارشگر خبر
21. Philosopher	فیلسوف
22. Writer	نویسنده
23. Thief	دزد
24. Taxi driver	راننده تاکسی
25. Museum guard	مامور موزه
26. Poet (5 times)	شاعر
27. Doctor (4 times)	پزشک
28. Architecture	معمار ساختمان
29. Accountant	حسابدار
30. Tour leader	راهنمای تور
31. Astronomer	منجم
32. Minister	وزیر
33. Cooker	آشپز
34. Engineer	مهندس
35. Coach	مربی
36. Artist	هنرمند
37. Hunter	شکارچی
38. Farmer	کشاورز
39. Calligrapher	خوشنویس
40. Football team Capitan	کاپیتان فوتبال

Appendix C

Table 7: Book 2 Male and Female Activities in Texts and Pictures

Male		Female	
1. Ordering the food	غذا سفارش دادن	1. Ordering the food	غذا سفارش دادن
2. Go fishing	ماهیگیری کردن	2. Setting the table	سفره را پهن کردن
3. Playing football	فوتبال بازی کردن	3. Filling out the form	فرم را پر کردن
4. Sailing	قایقرانی کردن	4. Going to park	به پارک رفتن
5. Deriving	رانندگی کردن	5. Talking with phone	با تلفن صحبت کردن
6. Going park	به پارک رفتن	6. Go shopping	خرید کردن
7. Going to stadium	به استادیوم رفتن	7. Watching TV	تلویزیون تماشا کردن
8. Watching TV	تلویزیون تماشا کردن	8. Holding birthday party	جشن تولد گرفتن
9. Having birthday party	جشن تولد گرفتن	9. Taking care of the child	از بچه مراقبت کردن
10. Going swimming	شنا کردن	10. Hugging each other	همدیگر را بغل کردن
11. Letter writing	نامه نوشتن	11. Putting the trash outside	زباله بیرون گذاشتن
12. Pushing the car	هل دادن اتومبیل	12. Weaving the carpet	فرش بافتن
13. Repairing the bike	توچرخه تعمیر کردن	13. Going to the Zoo	به باغ وحش رفتن
14. Travelling	به مسافرت رفتن/ سفر رفتن	14. Washing the dishes	ظرف شستن
15. Visiting the relatives	به دیدن فامیل رفتن	15. Cleaning the house	خانه را نظافت کردن
16. Hugging each other	همدیگر را بغل کردن	16. Cooking	غذا پختن
17. Gifting	هدیه دادن	17. Renting the house	خانه اجاره کردن
18. Dancing	رقصیدن		
19. Going to Zoo	به باغ وحش رفتن		

20. Guiding somebody	کسی را راهنمایی کردن	18. Watering the garden	باغچه آب دادن
21. Filling out the form	فرم را پر کردن	19. Saying pray	نماز خواندن
22. Studying	درس خواندن	20. Going party	مهمانی رفتن
23. Catching the cold	سرما خوردن	21. Getting sick	مریض شدن
24. Going to cinema	به سینما رفتن	22. Sleeping	خوابیدن
25. Resting	استراحت کردن	23. Going to school	مدرسه رفتن
26. Being kind	مهربان بودن	24. Travelling	به سفر رفتن
27. Curing	معالجه کردن	25. Going to theater	تئاتر رفتن
28. Renting the house	خانه اجاره گرفتن	26. Doing homework	تکالیف درسی را انجام دادن
29. Being rich	ثروتمند بودن	27. Visiting historical places	جاهای تاریخی را دیدن
30. Watering the garden	باغچه را آب دادن		کردن
31. Taking the ticket	بلیط گرفتن	28. Cleaning and cutting the vegetable	سبزی را پاک کردن
32. Visiting the historical places	مناطق تاریخی را دیدن		کردن
	کردن	29. Posting the letter	نامه پست کردن
33. Waiting	منتظر ماندن	30. Sleeping the child	بچه را خوابانیدن
34. Going to museum	به موزه رفتن	31. Sewing the clothes	لباس دوختن
35. Making late	دیر کردن		
36. Porting	حمل کردن		
37. Controlling	کنترل کردن		
38. Cutting the hair	اصلاح کردن موی سر		
39. Ironing	اتو کردن لباس		
40. Scatting	اسکت بازی کردن		
41. Making a telephone call	تلفن کردن		
42. Painting the house	خانه را نقاشی کردن		
43. Eating vegetables	سبزیجات خوردن		
44. Riding the horse	اسب سواری کردن		
45. Changing the car tire	تایر عوض کردن		
46. Laughing	خندیدن		
47. Creating	اختراع کردن		

Appendix D

Table 8: Book 3 Male and Female Activities in Texts and Pictures

Male		Female	
1. Gifting	هدیه دادن	1. Go hiking	به کوه رفتن
2. Going shopping	خرید کردن	2. Talking with telephone	با تلفن صحبت کردن
3. Studying	مطالعه کردن/درس خواندن	3. Laughing	خندیدن
4. Playing game	بازی کردن	4. Getting maudlin	احساساتی شدن
5. Playing football	فوتبال بازی کردن	5. Being worried	نگران بودن
6. Publishing the book	کتاب چاپ کردن	6. Watching TV	تلویزیون تماشا کردن
7. Getting accident	تصادف کردن	7. Listening to radio	رادیو گوش دادن
8. Failing the exam	در امتحان رد شدن	8. Taking picture	عکس گرفتن
9. Pilgrimage	به زیارت رفتن	9. Travelling	سفر کردن
10. Getting sad	ناراحت شدن	10. Helping	کمک کردن
11. Condoling	تسلیت گفتن	11. Thinking	فکر کردن
12. Working with computer	با کامپیوتر کار کردن	12. Washing	شستن
13. Watching TV	تلویزیون تماشا کردن	13. Cleaning the house	خانه را تمیز کردن
14. Studying the newspaper	روزنامه خواندن	14. Catering the child	بچه را تربیت کردن
15. Making film	فیلم ساختن	15. Making decision to do sth	درمورد چیزی تصمیم گرفتن
16. Taking picture	عکس گرفتن		
17. Making decision	تصمیم گرفتن	16. Studying.	درس خواندن

18. Dividing	تقسیم کردن	17. Picking the flower	گل چیدن
19. Defending	دفاع کردن	18. Go on a picnic	به پیک نیک رفتن
20. Allowing	اجازه دادن	19. Taking exam	امتحان گرفتن
21. Mastering	ارباب بودن/ سروری کردن	20. Invite sb to a party	کسی را به مهمانی دعوت کردن
22. Being patient	صبور بودن	21. Waiting	منتظر ماندن
23. Being experienced	با تجربه بودن	22. Saying praying	نماز خواندن
24. Wanting	خواستن	23. Taking care	مواظب بودن
25. Standing	ایستادن	24. Playing violin	ویلون نواختن
26. Getting exiled	تبعید شدن	25. Visiting the historical places	جاهای تاریخی را دیدن کردن
27. Being strict	سخت گرفتن	26. Getting tired	خسته شدن
28. Writing	نوشتن	27. Cooking the cake	کیک پختن
29. Wrestling	کشتی گرفتن	28. Learning English language	انگلیسی یاد گرفتن
30. Biking	دوچرخه سواری کردن	29. Learning the computer	کامپیوتر یاد گرفتن
31. Going on a mission	به ماموریت رفتن	30. Polishing the shoes	کفش واکس کردن
32. Travelling	به سفر رفتن	31. Milking	شیر دوشیدن
33. Rescuing	نجات دادن	32. Weaving the carpet	فرش بافتن
34. Releasing from the hospital	از بیمارستان مرخص شدن	33. Opening the door	در را باز کردن
35. Selling	فروختن	34. Taking care of the child	از کودک مراقبت کردن
36. Inviting somebody	کسی را دعوت کردن	35. Pruning the garden	باغچه را هرس کردن
37. Taking responsibility	مسئولیت پذیر بودن	36. Catching cold	سرما خوردن
38. Trying to do sth	چیزی را انجام دادن		
39. Paying attention	توجه کردن		
40. Being selected	انتخاب شدن/ برگزیده شدن		
41. Fighting	جنگیدن		
42. Proceeding	از جلو آمدن		