

Gender bias in the Sindhi Language Pre-primary Government School Textbook

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Abstract

This article explores the gender representation in the pre-primary Sindhi language textbook published by Sindh Textbook Board, Jamshoro, government of Sindh. It focuses on text, illustrations and images. The main focus is on the illustrations since it is a pre-primary textbook and heavily uses the illustration in order to motivate and engage children. This textbook is taught to Sindhi medium government primary school children aged four years and five years. The central question is to examine how gender of a male, female and male and female is represented and what roles are assigned to male and female in the text and illustrations and what these roles suggest about the gender dynamics of a Sindhi society. Also, to understand the number and proportion of male and female gender in the pictures. Using the researching framework of ABC and Naila Kabeer's Gender Analysis frameworks (Kabier & Subrahmanian, 1996; Kabira & Masinjila, 1997) as used by (Baig, 2020) and Hayat's (2023) theoretical conceptualization of gender and critical discourse, this article offers an insight about how significantly the Sindhi language primary school textbooks published by Sindh textbook construct the gendered roles, identities, future prospects, and unequal power dynamics among children and how these textbooks as a form of discourse cement and transfer the gendered knowledge from one generation to another starting from the very early age of their first interaction with the schooling system of Sindh at the age of four years.

Keywords: Gender, textbooks, identity, illustrations, discourse, power

Introduction

This article explores and examines the pre-primary school textbook titled in Sindhi language as *Sindhi Barano Kitab* (for grade one) taught in government primary schools across Sindh, the southern province of Pakistan. Primary school

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textbooks use impressive colorful illustrations and text to inspire children to read, write and learn. Since it is the first and foundational textbooks prepared for aged four and five, therefore, the textbook is full with colorful illustrations, portraying males and females with attractive dresses, depicting beautiful rural and urban life, drawing attention towards eye catching sceneries and reading the rhythmic words through poems, phrases, idioms and word making. All these exercises stimulate one to read until the book is finished. Since the textbook uses a lot of pictures and illustrations because children are less interested in the text of the textbooks rather the pictures because children visualize the images. Children create their own and small but beautiful world through these pictures (Brugeilles et al., 2002). Do they create gender balance world? The other side of looking at these textbooks is the analysis of gender representation in the text and illustrations in the various lessons and pages of the pre-primary textbook. Understanding the gender construction and representation in the textbooks has been looked up by many scholars (Amini & Birjandi, 2012; Dean, 2007; Jabeen et al., 2014; Ullah et al., 2014). These authors have examined the textbook using content analysis methods and offered an insight about the gender representation unproportionally.

This article uses mixed methods to understand the gender bias and un-even representation of the male and female gender in the pre-primary school textbook. For the qualitative methods, it uses critical discourse analysis of text only, though, there is not enough text (paragraphs) except the two last pages consisting two lessons: lesson number twenty-eight and twenty-nine. These both lessons are two poems of which twenty-eight is particularly gendered highlighting the gender differences and gendered roles of male and females. For the quantitative method, this article pre-dominantly uses ABC and Naila Kabeer's Gender Analysis frameworks which helps to understand the use of number of illustrations in terms of male or female as well as what does the pictures suggest i.e., visibility, locus, action, power, characters and resources. A similar study by using the same framework is done but it has focused on Social Studies Textbook of grade five taught in Gilgit-Baltistan published by the Punjab Curriculum and textbook board (Baig, 2020). However, my study focuses on the very basic and pre-primary textbook published by Sindh Textbook Board, Jamshoro. More importantly, the textbook under study is the basic and first textbook for the children of the Sindh provinces to interact with, learn from it and use it as a foundational book. Therefore, it is critical and significant to understand what these small children aged four to five learn,

interact or create their academic world through these textbooks in terms of gender representation, gender biasness and gender stereotypes.

At the broader level, the article highlights two important issues. The first is the grade one Sindhi Textbook published in April 2020-21 available at Sindh Textbook Board, Jamshoro website by the Sindh Textbooks board, Jamshoro – Sindh. The latter is the Government of Pakistan's and Sindh province's commitment in addressing the elimination of gender disparities and achieving gender equality i.e. Education for All, Millennium Development Goals, Sustainable development Goals, Textbook policy, constitution of Pakistan and education policy. It is significant to note that the Sindh Textbooks Board is a state authorized and mandated government institution and its textbooks are taught as a part of standard syllabus books in government primary Schools of Sindh province.

Review of the Literature

Textbooks and issue of gender biasness and un-even representation have long been investigated by the academician and researcher across the nations (Channa, 2016; Elgar, 2004; Košir & Lakshminarayanan, 2023). UNESCO conducted a large research study during 2009 in Syrian, Indian, Romanian, and Chinese textbooks to explore cross culturally the issue of gender and textbook especially Gender Bias in the Textbooks (GBIT). The study suggests that although these cultures are different due to their location, religion, ethnicities and geographies and the countries laws. However, the stud finds that biased language is used in the textbooks. More powerful language is associated while describing the roles, attributes and actions of a male compare to females. Females are described with submissive roles through the language in order to represent them less powerful. The report further describes that man has been shown doing strong and physically powerful work i.e., construction and running as an athlete whereas females are shown doing domestic work in their home (Blumberg, 2008). The un-even representation through the biased language is used in the textbooks in order to create male identities as powerful. The children visualize these words and images because "Illustrated books introduce children to the written word, provide entertainment, and stimulate the imagination. More importantly, they are the child's companion in its discovery of the world, of the body and the emotions, of the bods and kinship and friendship. They also teach values" (Brugeilles et al., 2002).

Textbook is a form of discourse and narrative that is used to create a meaning in order to construct a particular identity (Channa et al., 2020; Foucault, 1977). Gender construction through textbook is done through language because language becomes a source to convey the meaning. Hussain (1994) emphasis that language plays vital role in constructing the identity of a man and woman. Language is used in the textbooks, newspapers, films and tv program for broadly two purposes. The language is used as a tool to subjugate anyone and it is used as a site of power struggle. Textbook use language to present male and female in various roles while performing their tasks in public or private (domestic) space such as man is often shown in public compare to female and roles like soldiers, protectors and fighters are associated with male compare to females who is often shown in doing domestic work. Similarly, Naseem argues that textbooks construct subjects which are disciplined through the lessons, poems, illustrations and historical records in order to create a suitable and desired individual. For Naseem (2006), “the texts constructed by the discourse constitute subjects. These subjects are ordered and disciplined through techniques of normalization, homogenization and classification.”

The representation of man in the textbook has always been very powerful. They are presented as custodians and rulers of the society with their powerful roles and actions. Dominant socio-cultural and religio-political roles are associated and assigned with males and these roles represented in lesson repeatedly in order to construct the hegemonic identity of a man (Dean, 2007; Dean et al., 2007).

Sindh Textbook Board, Jamshoro

Government of Pakistan established four Textbook Boards, one in each province, in 1970-71 through an ordinance. The ordinance was passed soon after the dissolution of West Pakistan Textbook Board, Lahore due to the partition of West Pakistan (Now, Bangladesh) from the East Pakistan (Now, Pakistan). However, The Sindh Textbook Board was established in 1971 at Jamshoro near Hyderabad.

Currently, The Sindh Textbook Board (STBB) in its report published in leading Pakistan’s English newspaper of Pakistan, DAWN, claims that for the year 2026-2027, the STBB develops and prints 195 titles of various textbooks of various subjects – science as well humanities – and grades – from early childhood education (ECE) to grade ten – in three different languages such as Urdu, Sindhi and English in

accordance with the curriculum. According to STBB, the published textbooks will be distributed free of cost among 5.2 million students of 41,158 schools across sindh (DAWN, 2026).

Methodology

Illustrations, images and pictures are considered as very critical and significant form of communication in the textbooks. Young children get more interest in learning and engaging with the textbooks when they see colourful photos and illustrations as they imagine the world around them. For the pre-primary sindhi textbook, being my focus of research, I have divided these illustration and images into three broader categories, such as 1. Dealing with the quantitative part and 2. qualitative part:

1. The number and proportion of male pictures
2. The number and proportion of female pictures
3. The number and proportion of male and female pictures shown together

I have divided these three broader categories into further five themes such as i.e., visibility, locus, action, power, characters and resources in order to understand the gender dynamics and how gender is represented in the textbook and what is the proportion of male and female representation in the very first textbook of their life where the small children interact and depend on learning about education and schooling in terms of letters, words and sentence making. As suggested in the aforementioned paragraphs, ABC and Naila Kabeer's Gender Analysis frameworks is used in order to understand the proportion of illustrations in terms of male or female gender representation. Baig (2020) article has been a great inspiration for taking the research model.

I have taken a great help from the research papers especially scholars like Amini & Birjandi (2012); Lee & Collins (2009); Utomo et al., (2007) and Elgar (2004) whose research methods and models have greatly influenced me for developing this paper. Additionally, I am using Feminist Critical Discourse Analysis (CDA) as used by Hayat (2023) taking the theoretical model of (Lazar, 2005) to analyze these images in more meaningful and critical manner. I use discourse as a form of text, image and illustration used purposely to convey meaning and construct the social reality. Through the CDA, I take the sindhi textbook of pre-primary as a form of knowledge that helps children to learn the basics of the sindhi language as well as to understand

the worldview of male and female’s i.e. what they do, how do the live and what roles are assigned to them in a Sindhi Society.

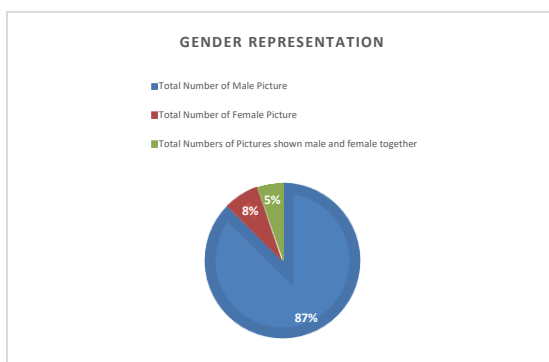
The first textbook, i.e., Sindhi Primary Textbook is developed for small children and it is a basic and foundational book that helps small children to learn the letters, their sounds, shapes, and how these letter are joint to make a word and then a sentence that creates a meaning. Sindhi alphabet comprises 52 letters with different phonemes. The book under research helps children to establish their understating about the foundation of the sindhi language learning. Therefore, the textbook heavily illustrations, images and text to help small children learn and understand the speaking, writing and comprehending Sindhi language correctly.

Sindhi Barano Kitab (for First year) Pre-primary sindhi Textbook

There are total 49 pages, including title page, a page mentioning details of the board, name of patron in chief, names of authors, illustrators, editors, reviewers committee members, and artists and a page about the instructions for a teacher. Page number four to eighteen are based on letters, their sounds and shapes and the illustration against a letter along with a picture for the comprehension of a child. There are total 29 lessons. More details are outlined in the following table:

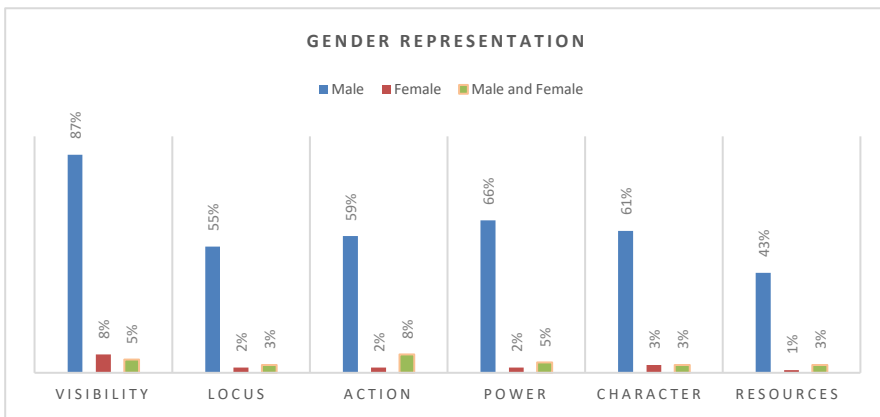
Indicators/Components of ABC and Naila Kabeer’s Framework

Total Number of male and female Pictures	Total Number of Male Picture	Total Number of Female Picture	Total Numbers of Pictures shown male and female together
95	83/95 = (87%)	7/95=(8%)	5/95=(5%)



Indicators base representation	Visibility (83) = 87%	Locus (48) = 55%	Action (52) = 59%	Power (58) = 66%	Characters (54) = 61%	Resources (38) = 43%
Total Male representation	Park, Tanga (horse carriage), in front of home, dancing in the street, playing flute, barber shop, river, doctor and patient at the clinic, man with a walking stick, cruel man beating donkey, making a cot (Charpaie), parading in a military ground, cutting hair at the salon, welcoming guest, grazing animals, cutting tree in the farm, serving water to thirsty person in front of home, running in the ground, shooting a bird with slingshot, keeping horse in the farm, combing hair in front of mirror, wrestling in the ground, sleeping in home, old man crossing road.	Public Park, Road, home, road, street, barber shop, river, clinic, public space, way, carpentry workshop, military ground, salon, farmhouse, agricultural land, in front of home, ground, stud farm, wrestling ground, bedroom,	Standing, Shouting, riding, sitting, serving water, dancing, singing, playing flute, cutting, washing clothes, diagnosing a patient, diagnosing, walking, beating donkey, doing carpentry work, military exercise, greetings, grazing, cutting tree, stopping a person from cutting tree, hosting a friend, running and competing, shooting a bird, training horse, combing hair, wrestling, resting, crossing road.	Standing in park, sitting in the horse carriage, riding horse carriage, helping a needy, dancing and singing in a marriage ceremony, cutting hair, washing, diagnosing patient, beating, making furniture out of wood, protecting, inviting guest, grazing animals in the farm, cutting tree in the farm, advising a friend, serving a water to thirsty man, participating in race, targeting and killing birds, disciplining horse, self-care, competing for masculine power through traditional wrestling, sleeping on time in home.	Loving nature, rider, traveler, helpful, singers, dancers, hair dresser, laundryman, doctor, patient, old man, cruel, Carpenter, leader, army men, guest, host, owner of house, shepherd, logger, friend, runner, athlete, shooter, killer, groom, athlete, sportsman, wrestler.	Flowers, horse carriage, water, glass, horse, flute, drum, shop, clothes, clinic, walking stick, bricks, wood, hammer, workshop, cloth, weapons, combat uniform, house, land, goats, axe, tree, water, slingshot, horse farm,

Indicators base representation	Visibility 7/95 = (8%)	Locus (2) = 2%	Action (2) = 2%	Power (2) = 2%	Characters (3) = 3%	Resources (1) = 1%
Total Female representation	Sitting Tanga (horse carriage), standing in the park.	road, Public Park.	Standing, siting,	Standing in park, sitting in the horse carriage,	Loving nature, traveler, thin girl.	Flowers
Indicators base representation	Visibility 5/95 = (5%)	Locus (3) = 3%	Action (7) = 8%	Power (4) = 5%	Characters (3) = 3%	Resources (3) = 3%
Total Male and Female representation	Two Boys and one girl standing in the park, male and females traveling in a horse carriage, girl and boy flying kite in front of home, sister and brother introduction in the home, boys returning home from school while girl welcoming him in the home.	Park, road, in front of home.	Standing, smelling flower, shouting traveling, flying kite, introduction, welcoming.	Exploring park, traveling in a horse carriage, sporting, welcoming and serving food.	Visitors, sports, brother and sister.	horse carriage, kites, home.



The above exercise using ABC and Naila Kabeer's Framework to understand the gender dynamics in the Sindh government published textbook. It offers an insight into the lives of male and female gender in the Sindhi society and how these genders are represented in the textbooks. These textbooks are widely circulated among public schools which are taught to the children. They teach in the pre-primary school textbook, for example, that there is difference between male and female. The difference is visible by looking into the pictures and illustrated in the textbook. In the pre-primary textbook under investigation, there are total ninety-five picture of male and female of which eight three pictures or 87% are males whereas only seven pictures or only 8% are females. However, there are only five pictures shown together in the textbooks where male and female gender are shown together. It is just 5% of the total pictures given in the textbook. They are even unevenly represented. For example, on the first page, there are three individuals of which two are males and one is female. Similarly, on the page number forty-six, lesson number twenty-eight, the representation of male and female reflects the power dynamics where female gender is shown within a home with food ready for brother who is shown coming from school after getting education. This uneven and unequal representation is quite commonly depicted in the pre-primary textbook.

To further understand the pictorial and illustrative gender representation, the pre-primary textbook is divided into five indicators/themes of gender representation in order to have an insight. These five indicators are: 1. Visibility 2. Locus 3. Action. Power 4. Character and 5 resources. I present the more detailed account of the each indicator below.



Illustration and pictures displayed in the pre-primary textbook

Visibility

In the framework under research, visibility of a male and female gender is very important as these visibilities reflect the dominance of one gender over the other. The above table shows that there are male and female illustrations in the pre-primary textbook published by Sindh Textbook Board, government of Sindh. The illustrative representation is unequal and unjustly presented. There are total ninety-five pictures of male and females of which eighty-three pictures or 87% of total illustrations are males pictured whereas seven pictures or 8% are females pictured in various pages. There are five illustrations or 5% of total pictures where male and female gender are pictured together. The male is shown engaged in various professions such as soldiers, wrestlers, doctors, athletes, barbers, masons and laundrymen. Contrary to the male illustrations, female is illustrated either they are sitting, standing or holding a flower.



Lesson 25, Page # 43



Cover page

Locus

Male and female's location is critical as it shows the presence of a gender in public and domestic or private space. In a country like Pakistan, presence in public space offers an insight about the economic productivity, political power and socio-cultural dynamics. In the table above, male and female gender is depicted locating gender in various spaces in various lessons. Male's representation is located in spaces like hospital, army ground, agricultural land, sports ground, furniture and barber shops, farmland and streets. There is not a single illustration picturing a male in home or domestic space. There are forty-eight illustrations or 55% males located in various spaces as shown in the above table. Compare to male locus, females are presented only with two illustrations or 2% of total picture. They are located in either home, or in the park. There are, however, three females or 3% illustrated with males in

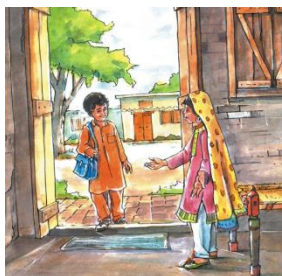
illustrations locating them either in the park in front their home, sitting on horse cart or inside their homes.

Action

The table given above mention various actions, works and roles performed by males and females. They are illustrated colourfully in the lessons. Males are illustrated fifty-two times or 59% of total pictures in riding a horse, singing in wedding ceremony, playing flute, diagnosing a patient, beating donkey, doing carpentry work, military exercise and standing in public park. Whereas females' actions are illustrated in only two pictures or 2% of total images in the entire textbook. They are either sitting or standing. There are, however, males and females seven illustrations or 8% of total pictures showing them in action while females are shown either holding a flower or sitting at the horse carriage, while, males are shown riding a horse carriage, shouting, praying in park or welcoming the guest. There is two pictures though where sister and brother both are flying a kite in front of their home and in another illustration brother is shown coming from school to the home while her sister waits him to welcome and offer him a lunch.



Lesson 19, Page # 37



Lesson 28, Page # 46

Power

One of the important indicators under this research was to explore the exhibition of power through the illustration. There are total fifty-eight illustration showing power or 66% depicting male gender in various pictures of different lessons. The male is shown in a military parade while taking their guns, helping a needy, dancing and singing in a marriage ceremony, cutting hair in a barber shop, diagnosing patient in a hospital, making furniture out of wood at the furniture shop, grazing animals in the farm, cutting tree in the farm, participating in running race, targeting and killing

birds, disciplining horse, competing for masculine power through traditional wrestling and standing with a friend in serving him a glass of water. The male power are illustrated as they are the head of the households, custodian of the safety of country and fighting for the war, wrestling, running business and making decision and shooting the birds. There are however only two illustration or 2% of pictures showing female either they are standing in park and sitting in home. Female are shown as if they don't have any power rather they are docile bodies (Channa et al., 2017). They are either standing or they are sitting. Besides, there are male and female picture where male and females are exploring park, traveling in a horse carriage, flying kite and serving food.



Lesson 10, Page # 28



Lesson 25, Page # 43

Character

There are fifty-four illustration of males with various characters. Sometimes the character is repeated in various lessons such as brother or sister or even shepherd or mason. There are total fifty-four illustrations of male character or 61%. Male character is shown as a nature lover, rider, traveler, singer, dancer, hair dresser, laundryman, doctor, patient, old man, cruel, carpenter, leader, army men, guest, host, Shephard, logger, friend, athlete, shooter, killer, groom, sportsman and wrestler. Compare to male characters, female characters have only three pictures or 3%. Females character is shown as nature lover, traveler and as a thin girl. Besides, male and female characters are shown together for three times or 3% as visitors, sports, brother and sister.



Page # 08



Lesson 13, page # 31

Resources

There are total 38 illustrations or 43% of total pictures showing males with various resources such as flowers, horse carriage, water, glass, flute, drum, shop, clothes, clinic, walking stick, bricks, wood, hammer, workshop, cloth, weapons, combat uniform, house, land, goats, axe, tree, water, slingshot and horse farm. The economic, social, aesthetic and natural resources are associated with males. Compare to males, females are illustrated only one time or 1% of total pictures showing with the resources. She has a flower in hand. Additionally, there are pictures of male and female gender with resources like horse carriage, kites, home.

Discussion

Pakistan signed the Education for All initiative, generally known as EFA goals, during the World Education Forum (WEF) Dakar, Senegal in April 2000 (UNESCO, 2000). Goal 5 of the Education for All (EFA) Dakar Goals (2000) calls for “Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good quality.” Moreover, a comprehensive Education Sector Reforms Programme (ESR) and National Plan of Action (NPA) for EFA were developed and implemented to realize EFA goals by the year 2015 (Ahmad, 2011). In addition to EFA, in the September 2000 Millennium Declaration was launched. The Declaration was endorsed by 189 countries including Pakistan setting out goals to be achieved by 2015 (Farooq, 2015). Millennium Development Goal (MDG) 3 is to “Promote gender equality and empower women,” and its Target 4 is: “Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015” (Ansell, 2015). More importantly, the constitution of Pakistan, The Constitution of Pakistan (19973) promises equal rights to all citizens, no discrimination on the basis of sex,

participation of women in socio-political and economic matters and free and compulsory education from the age five to sixteen (Zahra et al., 2025). Similarly, The Government of Sindh under which these textbooks are written, reviewed, published, disseminated and taught through the Sindh Textbook Board, has prepared an extensive 'Policy on Textbook and Learning Material', which outlines the promotion of 'gender equality' and 'human rights' through the textbooks (Government of Sindh, 2014).

Aforementioned commitments and Pakistan's efforts in materializing these goals put one into wonder knowing the following findings. It seems as if there are grave complexities between the state and its commitments & practices when it comes to reducing gender bias and promoting gender balance relations. There are total 95 human illustrations in the pre-primary grade Sindhi Textbook produced by Sindh Textbook Board, Jamshoro. There are 83 male pictures, 07 female pictures and 5 male and female pictures showing both genders together. This overwhelmed proportion of representation of male gender which makes it to 87% of total representation stand out and reflect the un-even, unfair, and unjust gender representation compare to 8% female and 5% male and female joint representation. As outlined in the table and highlighted in the textbook pictures, male roles are depicted as army soldiers parading, doctor diagnoses a male patient, a boy reading a book, man washing clothes for earning, hairdressers, tailor masters, labourer, carpenters, masons, group of men celebrating marriage and dancing, man receiving a male guest, boy running on the ground, flying kite with a girl, riding horse cart while carrying females as passengers, standing still, wrestling on the ground and Shooting birds with a slingshot. There are few illustrations that are repeated. However, female illustrations are portrayed as sitting on horse-cart, fetching water to father, standing still, flying kite with a boy, and serving lunch to brother at home.

In conjunction with the above tasks, males and females are associated with the different roles performed at various spaces. The male gender is associated with the public space where not only power is played in maintaining the social order but economic opportunities also prevail. These powerful roles and their association with the male gender reflect the dominant tendency of a society where most of the means and modes are controlled by males. The illustration of male as army soldiers, doctor, tailor master, mason, barber, car painter, sportsman and student construct the identity of a male as fighter, life saver, decision maker, breadwinner, service provider and builder of a society. However, illustrations of the female gender are associated

with the private space hence female gender is associated with serving meals, standing still and looking like a thin girl. These domestic roles are considered as unpaid work in Pakistani society hence these are considered the duties of a female to perform in a home. The female is not shown anywhere in the said textbook engaged in any of the public role which in return may offer her a gratitude, individual identity and empower her socially as well as economically. Gender stereotypical in physical contrition for female as a slim and male as a cruel further re-cement and re-strengthen the patriarchal dominant discourse which promote masculine power and undermine the feminine power.

Apart from this, there is one male patron in chief, one male patron, eleven male writers, four editors of which only one is female, eight provincial reviewers of which only one is female, one female artist, one male computer grapher, two male computer composers, and one male proof reader is employed for the textbook. There are just three females out of which twenty-seven are males. More importantly, male gender holds the key and critical roles in managing, reviewing and producing the textbook.

Looking at the above situation, what does the officially certified discourse construct the identity of four- or five-years old female and male students? How about the department of education and literacy, government of Sindh and STBB in contributing the Pakistan's commitment in ensuring the elimination of gender disparities and creating gender equality? There may be many reasons widening the gender gaps and creating an imbalanced gender society but these textbooks contribute un-even and unjust gender identity. The textbook widely taught to male and female child don't represent fully the female gender as it is practiced in the society. It does not provide enough room for girls to get inspiration from these lessons and poems and picture as much as it does to male gender. These textbooks carry the masculine behaviour, male dominant values and patriarchal nuances to promote male gender and undermine female gender.

Conclusion

Textbooks are written form a discourse. It communicates with the learners through the words and illustrations. These textbooks are not mere letters, words, sentences or colourful images rather they are the narratives, discourses, sentences that make meaning and create a world for the learners and readers. Every word used in the

textbook is carefully examined by the writers, reviewers and the editors before it is published and then disseminated in the schools for children to read. The meaning and the message in the textbooks are created for a purpose.

This research offers two insights. Since this is pre-primary textbook, first book that the children interact, therefore, these textbooks help children to learn to identify letters and make words so they can read and write in their foundational learning years. They are as young as four to five years of ages enrolled in the government primary school. Secondly and very importantly, these textbooks and illustrations create a world for them and expose them from the socio-cultural, economic and political realities of the society they live in. The analysis suggests that these textbooks and the representation of gender is unjust and biased. Male and female gender are unevenly, unequally, and unjustly represented. There is more representation in terms of visibility, locus, action, power, character and resources associated with male. The unjust representation is too high compare to female role representation which we can see in the above table and graphs. Male characters are represented in public spaces with an economic, political, health, education, militarily authority which further strengthen the patriarchal norms of the sindhi society. However, female gender is represented in a very limited number in the text as well as in the illustrations. There is hardly any economic role associated with female gender. These women are shown while they are standing, sitting or just a picture of female character. They are constructed as a docile body whose presence is visible to does not offer social role as is associated with the men.

The representation of male and female gender the in the pre-primary textbook create two worlds very different for male and female. The world created for male is a world where they enjoy the authority, presence and rule in the society and the other world is a world where female is shown who is either sister or serving food or just standing and sitting. Their presence does not offer or inspire female students as much as the representation of males inspires male because there are inspiring characters like doctor, soldier, mason, laundry man, athlete, wrestler other such character. These textbooks are taught to children – male and female – but there is hardly anything for female students to visualise, characterise or idealise their future prospect. Children spend almost 80% of their time on these textbooks to learn repeat, memorise and reproduce (Blumberg, 2008). These textbooks empower males and disempower female through the words, sentences, paragraphs and lessons along with the colourful, attractive and sketchy illustrations for the children.

Limitation of the study

This study focuses and counts the human illustration, pictures, texts and it does not focus or count the animals or any generic gender. The study also does not count the pictures of human organs such as eye, elbow or any such picture given in the textbook in order to teach a small child about a specific letter. Such pictures are not counted as the researcher was not sure whether these are used for male or females. Also, the study excludes the objects such as axe or brick or any costumes such as scarf. These are not counted and they are not the part of this study even if these objects or costumes are used by male or female gender.

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