

SEXISM AND GENDER BIAS IN THE 6TH GRADE CHILEAN ELT TEXTBOOK



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SEXISM AND GENDER BIAS IN THE CHILEAN SIXTH GRADE ENGLISH TEXTBOOK

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THOMAS JEROME BAKER WILLIAMS

Teacher Advisor: Dr. Silvina Zapata

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Abstract

This thesis explores the use of gender-inclusive language and the portrayal of gender differences in the Chilean 6th-grade English Language Teaching (ELT) textbook. In 2019, MINEDUC found the textbook to be free of sexism and gender bias. As this finding contradicted a large body of research, an exact replication qualitative study was conducted. It employed constructivist epistemology and a gender-equity perspective informed by intersectionality. In addition, a reflexive thematic analysis was employed to detect patterns and themes in the data collected for data analysis. Five relevant themes were identified: Exclusion and forced assimilation of indigenous people; Exclusion of lesbian, gay, bisexual, transgender, queer, intersex, asexual+ (LGBTQIA+) people; Tokenism; Sexism and gender bias; and Gender violence. The findings showed that the textbook inclusively used language to exclude the LGBTQIA+ community, indigenous people, immigrants and African-descendant women. Furthermore, the textbook contained sexism and gender bias, gender violence, tokenism, assimilation, and exclusion of minorities. Finally, the study's limitations, pedagogical implications, and recommendations for future research are discussed.

Keywords: *Sexism, gender bias, assimilation, intersectionality, ELT*

Resumen

Esta tesis explora el uso del lenguaje inclusivo de género y la representación de las diferencias de género en el libro de texto de Enseñanza del Idioma Inglés (ELT) de sexto grado de Chile. En 2019, MINEDUC encontró que el libro de texto está libre de sexismo y sesgo de género. Como este hallazgo contradijo una gran cantidad de investigaciones, se llevó a cabo un estudio cualitativo de réplica exacta. Empleó una epistemología constructivista y una perspectiva de equidad de género informado por la interseccionalidad. Además, se utilizó un análisis temático reflexivo para detectar patrones y temas en los datos recopilados. Se identificaron cinco temas relevantes: Exclusión y asimilación forzada de pueblos indígenas; Exclusión de personas lesbiana, gay, bisexual, transgénero, queer, intersexual, asexual + (LGBTQIA+); Tokenismo; Sexismo y sesgo de género; y Violencia de género. Los hallazgos mostraron que el libro de texto usaba un lenguaje inclusivo para excluir a la comunidad LGBTQIA+, los pueblos indígenas, los inmigrantes y las mujeres afrodescendientes. También el libro de texto contenía sexismo y sesgo de género, violencia de género, tokenismo, asimilación y exclusión de las minorías. Finalmente, se discuten las limitaciones del estudio, las implicaciones pedagógicas y las recomendaciones para futuras investigaciones.

Palabras Claves: *Sexismo, sesgo de género, asimilación, interseccionalidad, ELT*

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Chapter 1: Introduction

1.1 Concepts and Constructs

The concepts and constructs contained in this study are from multiple disciplines. Therefore, some of the key terms employed may be unfamiliar. This study addresses this issue in three ways. First, terminology is used in context. Secondly, many of the key terms are defined in situ, at the place where the term occurs. Thirdly, a glossary section appears after chapter five. However, the glossary is not exhaustive. Reference to outside sources may be necessary.

1.2 Personal Rationale

This study originates from two group projects I participated in during my MA program at Andrés Bello University. The first project was a pre-use textbook evaluation of the Chilean 6th-grade English textbook, *Get ready with English 6* (2021), using a cluster approach. The course facilitator encouraged our group, composed of Kathy Montoya, Carola Villegas, Paddy Odu, and myself, to seek publication. We submitted our work to Washington TESOL, who kindly accepted and published it as a practitioner article in their biannual, professional, peer-reviewed, online journal, *WAESOL Educator* (Baker et al., 2022).

The second project was a critical analysis of two coursebook units for evidence of sexism and gender stereotypes. Our group, composed of Fernanda Púa, Paula Barahona, María Ines Conejeros, Rodolfo Alvarez and myself, chose the same textbook for this project due to our familiarity with it. Surprisingly, the analysis revealed gender bias. This finding was unexpected because Chile is a progressive country on gender equity issues. For example, on the World Economic Forum's (2022), recent gender equity report, Chile achieved the most progress towards gender parity of all countries in Latin America. Worldwide, Chile is ranked 47th on gender parity (ibid.). This makes Chile attractive for Latina immigrants (RIMISP, 2017).

It is noteworthy that a female colleague observed that the textbook made a genuine effort to show females outside the home, active and visible in traditional, male-dominated occupations. However, it also portrayed stereotypical, sexist images of females related to physical appearance, negative emotional characteristics, occupations, and gender roles. The aforementioned colleague offered the insight that many females respect and admire women who are into bodybuilding and weightlifting. In other words, nowadays women are not only broadening the concept of femininity but also redefining it in unique ways that publishers are not yet reflecting in school textbooks. Thus, the dominant patriarchal gender ideology and structural inequities remain uncontested by changes occurring in Chilean society.

The area of occupations is an egregious case in point. While there was a female astronaut suggested in one drawing (rather than an actual, real-life, female astronaut), many of the occupations showed women and men in traditional, gender-segregated occupations. Nonetheless, choosing a gender-segregated career such as education, health care and welfare (EHW), for women, results in lower pay and lifetime earnings (Berlien et al., 2016; OECD, 2016, 2017, 2021; UN Women, 2020). On the other hand, choosing a gender-segregated career such as science, technology, engineering and mathematics (STEM), for men, results in higher pay and lifetime earnings (Brenoe & Zölitz, 2020; European Union, 2017; Garcia-Holgado et al., 2021; Kjærnsli & Lie, 2011; UNESCO, 2021; World Bank, 2020; Zölitz & Feld, 2021).

According to the EU (2017), “Gender segregation narrows life choices, education and employment options, leads to unequal pay, further reinforces gender stereotypes, and limits access to certain jobs while also perpetuating unequal gender power relations in the public and private spheres” (p. 5). Unfortunately, gender-segregated occupations are likely to continue at present levels. For instance, the OECD (2016) reported that 15-year-old girls are three times more likely than boys are to see health care as a future career option. Conversely, 15-year-old

boys were twice as likely as girls were to see engineering as a future career option. This outlook is even more concerning when the gender pay gap is factored in. According to the Global Gender Pay Gap Report (World Economic Forum, 2022), it will take approximately 130 years for women to achieve parity with men. Since the global gender pay gap is currently 20% (International Labour Organization, 2022), it would take almost six generations for women to close the gap in pay and lifetime earnings.

Returning to the textbook, we could only speculate on a possible explanation for the examples of gender bias we found. The most plausible explanation seems counter-intuitive, but, again, quite probable. After going through the publicly available documentation of the acquisition process for this textbook, we came upon the criteria for gender bias that the Chilean Ministry of Education (MINEDUC) uses for textbook evaluations. It awards a maximum score (four out of four points) when the criteria are only 90% achieved (2019, p. 26). This 10% margin makes it possible for a limited amount of gender bias and sexism to appear in the textbook. However, due to the harm that gender bias causes (Hammond et al., 2020; OECD, 2021), even 10% of bias, a seemingly minute amount, may be untenable for Chile. This is important because MINEDUC delivers approximately 18 million textbooks to 3 million students annually (Andrews, 2021). Hence, it is likely that these textbooks expose female students to gender-biased content that is disadvantageous to their future socio-economic development. For instance, the gender gap in Science, Technology, Engineering, and Mathematics (STEM) career is a global phenomenon. According to a World Bank report (2020), women are under-represented in STEM careers, even though females do as well as males do in science and math. Based on this evidence, lack of ability in science and math can not offer a plausible explanation for gender disparity in STEM.

1.3 Framework of the Study

In English Language Teaching (ELT), the coursebook is a fundamental teaching and learning resource for all stakeholders (AbdelWahab, 2013; McGrath, 2002; Mukundan, 2007; O'Neill, 1981; Rubdy, 2003; Sheldon, 1988; Tomlinson, 2003; Ur, 1988). Indeed, textbooks are ubiquitous in ELT. According to Hutchinson and Torres (1994), “No teaching-learning situation... is complete until it has its relevant textbook” (p. 315). In fact, the UK Publisher’s Association (2020) reported textbook sales worth £322 million pounds in 2019. This was an impressive 20% increase over the previous year. Here, it is important to note that the ELT researchers cited above use the terms *textbook* and *coursebook* as synonyms. The present study also uses the two terms synonymously.

According to Leaper and Brown (2017), recent research has focused on the prevalence and impact of sexism and gender bias on children. The authors claimed that the studies examined the way books, parents and teachers socialize children (through attitudes, beliefs, etc.) into traditional (stereotypical) gender roles and careers. For example, boys are active; girls are passive. Boys are loud; girls are quiet. Boys are good at mathematics and science. Girls are good at reading and language. Careers for boys are scientists and engineers. Careers for girls are teachers and nurses. Nowadays, however, the trend is to study the negative impact that sexism and gender bias have on children’s career aspirations and trajectories across their entire lifespan (Bandura et al., 2001; Berlien et al., 2016; Blumberg, 2015; Hammond et al., 2020; Lavy & Sand, 2018; OECD, 2021; Olson & Martiny, 2018; Tabassum & Nayak, 2021; UNICEF, 2022).

Regarding sexism in textbooks, Porreca’s influential study (1984) drew attention to this issue in ELT. Since then, researchers have studied this phenomenon extensively. For instance, Xiaoping (2005) suggested increasing the visibility of women and their achievements as a remedy for sexism (as cited in Emilia et al., 2017, p. 207). This could prevent the vicious cycle of “feelings of exclusion, devaluation, alienation and lowered-expectations” (Gharbavi &

Mousavi, 2012, p. 42). Further, Eckert (2003) highlighted the importance of gender in the formation of teenagers' self-identity.

There are few indications that the ELT community in Chile is aware of this issue. Published research about sexism and gender bias in ELT textbooks, especially at the elementary level, is scarce. However, in the digital library of the Chilean government, the present researcher was able to locate a recent study about how teachers and students use textbooks (EDECSA, 2017). In this study, teachers and students valued their textbooks highly. The exception was the English textbook. Teachers and students criticized it roundly for its lack of quality and fitness for purpose. Interestingly, the students commented about the presence of gender bias and sexism in the textbooks. Curiously, teachers did not identify any issues related to gender. Speculatively, this seems to support Bourdieu's contention that gender bias and sexism are a phenomenon that is cloaked in the legitimacy of patriarchy (1991). In his view, the dominant ideology of patriarchy normalizes gender bias and sexism, rendering it invisible. This could partially explain the scarcity of research on this topic in the Chilean context. Thus, the two main themes in this study are sexism and gender bias in the Chilean 6th grade English textbook.

1.4 Identification of the Problem

Blumberg (2015) wrote a report for UNESCO about gender bias in textbooks. She analyzed over 60 studies in 21 countries. Her report found that a pattern of gender bias in textbooks is evident. Six problem areas, common to all countries, appear often, regardless of the subject. The six areas that she identified are female under-representation, females depicted at home, females in stereotypical roles, female passivity, intensity/severity of female under-representation, and reduction in gender bias is extremely slow over time. Over the past 20 years, an extensive body of research has reached similar conclusions (Ansary & Babii, 2003; Benavot &

Jere, 2022; Gharbavi & Mousavi, 2012; Lee & Collins, 2009; Muñoz, 2020; Parham, 2013; Parkin & Mackenzie, 2017; Piengpen, 2008; UNESCO, 2020; Yang, 2016; Zaina, 2022).

Blumberg states that gender bias in textbooks represents an unseen barrier for girls to achieve equality in education and develop their full human potential (ibid.). Since textbooks are used from 70% to 95% of the time in classrooms, the sexism and gender bias they contain act as a *de facto* restriction on the academic performance, career aspirations and trajectories across the entire lifespan of girls (ibid.). Referencing Chile directly, she was hopeful that the second Bachelet government would lead to an “adoption of guidelines to publishers about reducing gender bias in textbooks, increasing their gender content, and evaluations by outside experts of the extent to which publishers have met those guidelines” (p. 2). She bluntly stated, “...since the restoration of democracy in Chile, the fate of educational reform affecting gender bias... rose and fell with the orientation of the governments in power” (p. 8).

Ascencio (2020) supports Blumberg’s observations concerning the information presented above. She found a clear distinction in the importance given to gender equality between the two Bachelet governments and the Piñera governments. Professor Ascencio identified the first Bachelet government (2006 - 2010) as having a political discourse focused on human development centered on economic growth, emphasizing on social protection. By contrast, the Piñera government (2010 – 2014) focused its political discourse on consolidating the neoliberal economic model, with an emphasis on innovation, efficiency, and equality of opportunity (Ascencio, 2020). Ascencio suggests that discourse creates reality. She posits that Bachelet’s discourse created confusion among her supporters. Consequently, they were unsure of what the role of the government should be in matters of gender equality. There was evidently no clear understanding among them about how government could best address the issue of gender equality (ibid.).

On the other hand, Piñera's discourse maintained the *status quo*, the patriarchal system. Through his political discourse about *equality of opportunity*, he was able to *appear* progressive on this issue. However, discourse alone does not address the systemic and structural causes of gender inequality. Thus, he was able to perpetuate patriarchal notions about women in the roles of wife, mother and worker. Notably, his discourse called for *co-responsibility* between men and women in the domestic sphere. Recent statistics suggest that this situation has not changed. In Chile, the "...combined paid and unpaid working hours of employed women exceed that of employed men by twelve additional hours of weekly work" (OECD, p. 8, 2021).

The political discourse changed during the second Bachelet government (2014 – 2018). It centered on the incorporation of the principles of equality and sustainable development. In fact, the political discourse of both of Bachelet's presidencies pursued the same goal. It was an attempt to improve the lives of men and women by integrating economic growth, human capital and gender equality. Conversely, the Piñera government differed markedly due to a political discourse focused on the traditional patriarchal family. Again, this political discourse does not address structural and systemic causes of gender inequality. Instead, it reinforces the role of men as providers and maintains the dominant ideology of the patriarchal system (Ascencio, *ibid.*).

It is important to note that, although there are cultural differences worldwide, patriarchy has three common aspects: 1) Women are subordinate to men, 2) Women are property, and 3) Women are objectified (Porter, 2015). Patil goes even further (2007). Professor Patil found that "Studies of gender relations in societies around the world have demonstrated that... femininity is associated with a domestic sphere while masculinity is associated with a public sphere...Ultimately, this gendering shapes the experiences of different groups of women globally and is expressed in higher levels of poverty; lower levels of formal political power; trivialization and sexual objectification in media; gender specific health issues such as eating disorders, greater

risk of AIDS, inadequate food/health care, and ongoing challenges to reproductive autonomy; greater levels of fear; and greater risk of interpersonal violence...” (p. 1871).

Gender equality is a plausible explanation for three major pieces of legislation during the second Bachelet government. First, there was the law (Ley 20.820) that created the government ministry, *Ministerio de Mujer y Equidad de Género* [Ministry of Women and Gender Equity] (2015). This made gender equality a transversal concern for the government. The second law (Ley 20.840) established a quota for female representation in Congress (2015). It increased the minimum number of women to 40%, thereby ensuring women of a critical mass to have their opinions respected and effectively influence any piece of legislation. Finally, the third law (Ley 21.030) decriminalized abortion on three grounds: rape, the health of the mother and unviability of the fetus (2017). Prior to this law, abortion (in all circumstances) had been a crime (for further details on gender issues in the Bachelet and Piñera governments, see Ascencio, 2020, pp. 278 – 281).

In conclusion, these laws created a political climate that empowered women to enter a traditionally male-dominated sphere, politics. Politically, women are able to represent their unique views and interests where it matters, in the creation of laws. Further, these three laws increased institutional support for women to ministerial level. In fact, SERNAM changed from a service strictly about women’s issues to a government ministry tasked with implementing gender equity throughout all branches of government. Consequently, this favorable political climate made it possible to address gender equity issues in other areas of Chilean society, including sexism and gender bias in school textbooks. For example, MINEDUC (2019) developed a new gender bias evaluation checklist to use during their textbook acquisition process. Nonetheless, the problem of sexism and gender bias in textbooks is still persistent, pernicious and pervasive. This problem is not tolerable for a just society. Therefore, the present study is necessary.

1.5 Statement of the Purpose

Recent research has found that Chilean teachers are not content with the textbooks they receive (Baker et al., 2022; EDECSA, 2017; Guernica Consultores, 2016). Consequently, textbook evaluation (to inform selection and use) is crucial (Mukundan et al., 2011). Even more concerning, few published studies address sexism and gender bias in elementary ELT textbooks in Chile. Hence, textbook evaluation, focused on sexism and gender bias in Chile, is warranted.

With reference to Chile, the OECD (2021) found that the patriarchal social system of male breadwinner (public sphere) and female homemaker (private sphere) is more common in Chile than in other OECD countries. In this system, the female role is of a reproductive nature (unpaid domestic work), while the role of males is productive (paid work outside the home). Counterintuitively, more females than males graduate from university. However, many females study lower-paid, gender-biased careers instead of higher-paid careers in STEM (Berlien et al., 2016; Borbón et al., 2020; Herskovic & Silva, 2022; Kim & Celis, 2021; OECD, 2021).

Further, due to stereotypes about gender roles, women come home after work and do the cooking, cleaning, and other housework. This is in addition to caring for children and aged family members. In a traditional Chilean family, this means women do twelve hours more work per week than men do (OECD, 2021). At work, promotion to top management comes rarely. When that rare promotion does come, it often requires so much time and dedication that it is incompatible with the demands of raising and caring for a family that typically falls on the shoulders of women in Chile. In fact, just finding a job is a challenge. The employment rate for women is about 20 percentage points lower than for men (ibid). Thus, eliminating sexism and gender bias in the elementary ELT textbook would be a positive step towards gender equality.

In the same vein, the United Nations (UN) view gender equality as a human right. The UN enshrined gender equality as the goal of the 1980 Convention on the Elimination of All

Forms of Discrimination Against Women (CEDAW). One hundred and eighty-nine countries, including Chile, have ratified the CEDAW. Part III, Article 10, requires countries to... “take all appropriate measures to eliminate discrimination against women...” (United Nations, 1980, p. 38). In paragraph (c), it specifically mentions “...the revision of textbooks and school programmes and the adaptation of teaching methods” (ibid) as an appropriate measure to eliminate discrimination against women.

The UN makes regular inspections to ensure its members are making progress toward compliance with the CEDAW. In its last inspection report of Chile, the UN noted its concern for women who are lesbians, bisexuals, transgender, and intersex persons. It also recommended the state adopt an integrated strategy “...to overcome the deep-rooted culture of sexism and gender stereotypes about the functions and responsibilities of women and men in the family and in society” (2018, p. 7).

Further, the UN expressed concern that educational materials with gender stereotypes and gender bias were having a negative impact on women’s choice of careers. It noted the low number of women who choose to study careers in fields related to STEM. According to Herskovic and Silva (2022), the causes of the gender gap in STEM are not fully understood. Their research in the Chilean context, following three cohorts through high school, showed that high-achieving boys were 20% more likely to choose a career in STEM than high-achieving girls were. Their findings suggest that earlier interventions should address cultural and systemic issues that could discourage females from choosing careers in STEM.

One such intervention is the elimination of sexism and gender bias from textbooks. The UN (2018) has recommended that Chile review its curriculums, plans, programs, and didactic materials in order to promote gender equality and eliminate gender bias and stereotypes. As an

additional measure, it recommended gender sensibility training for teachers that includes making them aware of the repercussions gender bias can have on teaching and learning (p. 11).

As has been stated, both the OECD and the United Nations view sexism and gender bias in elementary ELT textbooks as a major concern. Developmental psychologists would concur with this view. Children learn about gender early in life (Stangor & Walinga, 2014). From ages 1 to 9, children develop a sophisticated understanding of gender in a gradual manner. By the third grade of elementary school, they become more flexible (teachable) about gender stereotypes (pp. 631-632). According to Bussey and Bandura (1999), middle school students (6th – 8th grade) begin to consider careers in areas in which they feel competent. Therefore, it is crucial that textbooks are free of gender bias and stereotypes.

The present researcher has been unable to uncover any published studies that focus solely on sexism and gender bias in elementary ELT textbooks in the Chilean context. To the best of my knowledge, if any such studies exist, their scarcity attests to how rare such studies are in the Chilean context. Therefore, the purpose of this study is to perform a textbook analysis of sexism and gender bias in the elementary ELT textbook that MINEDUC approved for students in the 6th grade for the year 2021. Hence, this will be an exact replication study (Jones et al., 2010; Morrison, 2022; Porte & McManus, 2019).

1.6 Research Questions

This exact replication study seeks evidence for stakeholders of the efficacy (or lack thereof) of the gender bias evaluation process currently in place at MINEDUC. Additionally, the present study will add to the limited knowledge base about gender bias and sexism in elementary ELT textbooks in Chile. To achieve these objectives, this study will address the following research questions:

RQ1. How inclusive is the language found in the MINEDUC 6th-grade English textbook, *Get ready with English 6*?

RQ2. How are gender differences portrayed in such textbooks?

1.7 Organization of the Study

The current thesis project has been organized in five chapters. Chapter 1 provides a general account of the thesis, the framework of the study, the statement of the problem, the purpose, and the research questions. Chapter 2 will present the literature related to the current study, it will contain a review of the most important concepts, previous studies, and theories that will support this investigation. Chapter 3 will describe the methodological framework, the research design, the context, the characteristics of the textbook, the instrument used to collect data from the textbook, the process of analysing the data collected, and the ethical considerations. Chapter 4 will address the analysis and discussion of the findings. Finally, Chapter 5 will present the answers to the research questions, reflections on the limitations of the findings, the implications for pedagogy, and further suggestions for future investigation.

Chapter 2: Literature Review

When children begin their education, they encounter not only reading, writing, and arithmetic but also gender bias (Sanders, 2003). At school, girls and boys learn the gender roles that society expects from them (Stangor & Walinga, 2014). According to Greenberg (1977), patriarchy permeates the curriculum. Thus, the school reproduces the system of patriarchy, which renders females subordinate to males. Many teachers support this unwittingly. In Bourdieu's view (1991), this happens because teachers recognize patriarchy as normal, institutionalized, legitimate power. Consequently, teachers do not realize that gender hierarchy is literally a *man-made*, social construction. Bourdieu convincingly argues that when the ideological power structure of patriarchy is a normal part of gender relations, then sexism and gender bias become almost impossible to detect (ibid.). Thus, this *invisibility* helps perpetuate the subordination of females to males. One of the many pervasive impacts of gender bias and sexism is a low female presence in high-paying STEM careers (De Gioannis et al., 2023; OECD, 2021).

The phenomenon described above is known as *symbolic violence* (Bardall, 2019; Bourdieu, 1991). It is dependent on three factors: 1) consent, 2) complicity, and 3) misrecognition. Firstly, women *consent* to their domination because they understand the situation to be legal, and thus, legitimate. This legitimacy is crucial to the symbolic violence concept. Bourdieu states unequivocally: "Symbolic violence can only be exercised...in a form which results in its *misrecognition*... which results in its recognition as legitimate" (Bourdieu, 1991, p. 140). Therefore, this unconscious *complicity* between the dominated and their dominators is a fundamental characteristic of symbolic violence. Again, the fact that gender bias is legally sanctioned makes voluntary submission to it appear legitimate.

It seems evident, therefore, that gender bias and sexism are pernicious. It prevents females from achieving their full human potential. In the Convention for the Elimination of

Discrimination Against Women (1980), the United Nations identified sexism and gender bias in textbooks as a form of discrimination against women. As a point of departure, this literature review will begin by summarizing three of the most influential studies on gender bias and sexism in ELT textbooks (Hartman & Judd, 1978; Hellinger, 1979; Porreca, 1984). These studies continue to inform contemporary research, which highlights their diachronic consistency.

2.1 Standard English and Three Seminal Studies

During the 1970s, researchers began documenting the patriarchal use of language in ELT textbooks. According to Porreca (1984), researchers in ELT demonstrated how language strengthened and maintained sexist values. At its core, English follows a normal, standard set of usage rules. Men, who were living in male-dominated, patriarchal societies (all around the English-speaking world at the time dictionaries were made), standardized / codified (normalized) the rules that apply to the use of English. Thus, Standard English has an inherently strong, male-biased origin (ibid.). In other words, sexism and gender bias are built-in features of the language. Furthermore, since language and culture define us, on a deep, unconscious level, we are not aware of how sexist our English is until we consciously, “stand back and take an objective look at one’s own language” (ibid., p. 705).

One of the first pioneering studies was Hartman and Judd’s, *Sexism and TESOL Materials* (1978). They found that women are under-represented, often made fun of and appear in stereotypical female roles with correspondingly weak and negative emotional responses. They noted that the portrayal of women was highly sexist and gender-biased. As a result, they advocated for linguistic change.

A year later, Marlis Hellinger published her seminal study, “*For Men Must Work, And Women Must Weep*”: *Sexism in English Language Textbooks Used In German Schools*” (1979). The author found evidence of sexism: exclusion, subordination, distortion and degradation. She

believed that this portrayed Germany as a patriarchal society. She concluded that avoiding sexism was crucial to creating a more equitable society. Hellinger adopted the definition of sexism articulated by Scott, Foresman and Company (1972). For them, sexism was inclusive of all the behaviors that subordinated women to men. This extended to omissions and patronizing language. Finally, it included portraying women “...with less than the full range of human interests, traits, and capabilities” (p. 1).

In Porreca’s seminal study (1984), she identified six categories of sexist language: occupational roles, omission, firstness, masculine generics, nouns identifying a male or female, and adjectives used with a male or female. Her approach was to quantify each of the six categories and then compare the results for both genders. The six categories are self-explanatory with the exception of *firstness*. *Firstness* refers to who is mentioned first (boys and girls or girls and boys / ladies and gentlemen or gentlemen and ladies). Another attribute of *firstness* is who speaks first in inter-gender conversations, the male or the female? Studies on sexism continue to use these six categories to the present day.

Research conducted over the past five years (Ariyanto, 2018; Curaming & Curaming, 2022, Lee & Mahmoudi-Gahruei, 2020; Muñoz, 2020; Namatande-Sakwa, 2018; Saputra, 2019) provides ample evidence of the glacial rate of change over the past forty years. In the aforementioned studies (ibid.), the problem of sexism and gender bias is unabated. Interestingly, these same studies (ibid.) trend towards employing qualitative analysis and critical discourse analysis (Van Dijk, 2001; Machin & Mayr, 2012; Wodak, 2001; Wood & Kroger, 2012).

For example, Namatande-Sakwa (2018) employed a feminist, post-structural, critical discourse analysis approach to analyze the asymmetrical gender representation of women in Ugandan English textbooks. This analysis identified “...women as emotional, women-as-preoccupied-with-physical-beauty, women as vulnerable victims, women-as-in-need-of-men, and

men as breadwinners/providers” (p. 5). Counterintuitively, Namatande-Sakwa contends that visibility could be a trap for women. She cautions that “...the overriding appeal... to increase the visibility of women while disregarding the ways in which women are produced, risks obscuring the workings of systems of power through discourse, to produce gendered subjectivities in ways that re-inscribed hierarchical gendered power relations” (p. 17).

Again, it is noteworthy that sexism and gender bias have been chronic features of ELT textbooks over the past forty years. Consequently, the criteria to identify sexism and gender bias appears almost immutable. In other words, the same criteria in three seminal studies (Hartman & Judd, 1978; Hellinger, 1979; Porreca, 1984) is still employed to detect sexism and gender bias in textbooks routinely. On this point, Blumberg (2015) makes a compelling case. In over sixty studies from around the world, she found a pattern of sexism and gender bias that coincides with the findings in the three seminal studies conducted over forty years ago.

According to Bourdieu (1991), gender bias and sexism are socio-historical constructs that produce and reproduce the dominant ideology of patriarchy, which gives it its legitimacy. Consequently, society takes the presence of sexism and gender bias in daily life for granted. It is the *status quo*. Thus, it is normalized to the extent that it goes unnoticed and undetected because it is the natural, culturally acceptable way of living. For instance, another recent study by Curaming and Curaming (2020) employed critical discourse analysis to highlight the invisibility of sexism and gender bias. As a result, they concluded that a textbook not only organizes information for learning but also reproduces the dominant, patriarchal ideology and power structure in society. Surprisingly, these researchers found sexism and gender bias in ELT textbooks *in the Philippines*, which was an unexpected finding because the Philippines consistently ranks in the top ten globally on gender equity. This led them to wonder what this finding implies for countries that are ranked lower on gender equity than the Philippines is

ranked. For example, Chile is ranked 46th on gender equality worldwide (World Economic Forum, 2022). Intuitively, if the Philippines has been unable to eliminate sexism and gender bias in its textbooks, it seems unlikely that a lower ranked country like Chile would be able to accomplish this feat.

2.2 Gender Bias

Before going further, it is important to declare that the present study will use the definition of sexism adopted by Hellinger in the previous section. It is inclusive of the distinction between *hostile* sexism and *benevolent* sexism that Glick and Fiske identified (1996). Categorically, all forms of sexism are harmful. Further, it is imperative to deconstruct how the term, gender bias, differentiates from sexism. According to Rothchild (2007), gender bias is pervasive and harmful. It is present in almost everything people do every day. The major areas of gender bias are families, education, the economy and health.

The present study also adopts Rothchild's definition of gender bias. She believes that it is not a synonym for sexism. She differentiates gender bias from sexism by connecting sexism to the body a person is born with. Biological sex is the fundamental basis for prescribing female inferiority in sexism. Conversely, gender bias is a larger concept than sexism because it includes people's attitudes and actions in its definition. Therefore, in studies of gender bias, the focus is on gender, instead of biological sex at birth (ibid.). In other words, gender bias extends beyond biological, sex-based discrimination. It includes a person's behavior and actions. This means gender bias fully encompasses the concept of sexism. Sexism is a stand-alone concept, however.

Of interest to this study, Rothchild (2007) argues that gender bias is present throughout the education system. She mentions that teachers provide information about gender through textbooks, in formal instruction (explicit curriculum) and informally (hidden curriculum) through their interactions with students. For example, teachers consistently give more attention, time, and

effort to boys than girls (Sadker & Zittleman, 2009). Further, Rothchild (2007) states that women are under-represented, and presented, in stereotypical roles.

Apple (2011) concurs, and he states that “schools are also agents in creating and recreating an influential dominant culture. They teach norms, values, dispositions, and culture that contribute to the ideological hegemony of dominant groups” (p. 38). Ultimately, gender bias affects women’s self-esteem and discourages them from taking courses in STEM (Raffalli, 1994; Rothchild, 2007). Consequently, given their negative impact on the lifetime trajectory of women, all textbooks should be free of sexism and gender bias.

2.3 Publishers Efforts to Eliminate Sexism

Sunderland observed that gender surrounds us, in all its manifestations, anywhere, everywhere, and every day. Due to its omnipresence in our lives, “in much writing and thinking on English language teaching, gender appears nowhere” (1994, p. 211). Because gender is ubiquitous, any attempt to eliminate sexism and gender bias requires the cooperation of textbook publishers.

Scott, Foresman, and Company were one of the first publishers to tackle this issue. In 1972, they issued guidelines to improve the portrayal of women in textbooks. They defined sexism and gave recommendations for avoiding sexist language in their guidelines. They believed women should not be portrayed, “...in roles less than the full range of human interests, traits, and capabilities” (p. 1). There were sixteen guidelines regarding the text and illustrations of textbooks. The publisher was unequivocal that textbooks should portray both genders in the domestic sphere (cooking, cleaning, washing, and taking care of children) and the public sphere, in the full range of occupations and positions of authority. Finally, the publisher directed writers, designers, editors and illustrators to ensure that both genders could feel that they were the intended audience of a publication (pp. 3-4).

Two years later, McGraw-Hill published *Guidelines for equal treatment of the sexes* (1974). It echoed the guidelines established by Scott, Foresman, and Company (1972). McGraw-Hill (1974) stated their intention to eliminate sexism from the materials they published. Furthermore, they expressed their commitment to making a positive contribution to the ideal of freedom. Thereby, they would be helping people to achieve their full human potential. These recommendations were applicable to teaching materials, reference works, and nonfiction works. Further, they committed themselves to hire more women as “authors and contributors in all fields” (ibid.).

In the same vein, John Gray (2006) analyzed author’s guidelines covering 30 years by four of the top British ELT publishers. In 1991, Women in EFL Materials, published, *On Balance: Guidelines for the Representation of Women and Men in English Language Teaching Materials* (reported in Sunderland 1994, pp. 112-120). Gray noted the influence of the guidelines because these four British ELT publishers adopted the guidelines, almost word for word. This is understandable, since the guidelines reflect the results of extensive surveys (over 400) of secondary and tertiary education institutions, publishers, materials writers and examination boards globally.

Interestingly, Gray’s dissertation goes beyond the representation of women and sexist language. He includes ELT publishers’ advice to textbook writers for taboo topics. They use the acronym PARSNIP, “...politics, alcohol, religion, sex, narcotics/drugs, -isms, and pork” (p. 186) as a mnemonic device to recall these issues easily. Note that PARSNIP refers to controversial issues that typically have a negative impact on females in a patriarchal society.

According to Crenshaw (1989, 2016, 2018), *intersectionality* is a concept that addresses issues that *intersect* with religious beliefs, social class, race, age, political orientation, ethnicity, nationality, disability, economic status, immigration status, biological sex, sexual preference

(LGBTQIA+), gender expression, gender conformity, and gender nonconformity. The gender-based, male-female dichotomy, in isolation, is insufficient to capture the full range of cultural labels, marginalized human identities, and the multiple social groups that people belong to simultaneously. This is relevant for a multi-cultural, multi-racial, multi-national, and multi-ethnic country like Chile.

For example, there are eleven different ethnic groups in Chile (Gálvez & Vera, 2015). Furthermore, according to a study conducted in Chile by RIMISP (2017): *Las características de la población migrante y, dentro de ella, de las mujeres migrantes, son muy heterogéneas según se considere el país de origen... detrás de los promedios generales sobre migrantes, se esconden mundos muy diversos...* [The characteristics of the migrant population and, within it, women migrants are very heterogeneous according to the country of origin... behind the general averages about migrants, very diverse worlds are hidden] (p. IV).

Intersectionality, therefore, is an overlapping concept that explains how multiple levels of inequality, social injustice, sexism, prejudice, and discrimination can intersect to compound the harm done to marginalized females (Barreto & Doyle, 2022; Crenshaw, 2018; Glick & Fiske, 1996; Hurtado, 2020; Jensen et al., 2022; Truong et al., 2014). In other words, the way textbooks represent females can cause harm across the entire trajectory of their lifespans. Sexism is a multidimensional concept, according to Glick and Fiske (1996):

Hostile sexism needs little explanation [It is the classic definition of prejudice]... We define *benevolent sexism* ~ as a set of interrelated attitudes toward women that are sexist in terms of viewing women stereotypically and in restricted roles but that are subjectively positive in feeling [tone] (for the perceiver)... We do not consider benevolent sexism a good thing... its underpinnings lie in traditional stereotyping and masculine dominance... and its consequences are often damaging. (pp. 491—492).

For instance, according to Glick & Fiske's definition of sexism above, the ELT publishers' *a priori* exclusion of PARSNIP topics from ELT textbooks could be categorized as discriminatory and prejudicial conduct. In their defense, publishers must follow the guidance they receive from government authorities when publishing materials for use in public schools. Nonetheless, Barretto and Doyle (2022), based on their state-of-the-art review, would likely consider the PARSNIP *a priori* exclusion as a "patronizing act of protection" (my quotation marks). The PARSNIP exclusion intends to *protect* female students from having to encounter potentially distressing topics. Equally important for publishers, it avoids injuring the sensitivities, privileges and powers of the dominant, patriarchal system.

In reality, the exclusion of PARSNIP topics actually silences women's voices. This is because PARSNIP issues *are* women's issues: political representation, equal pay for equal work, equality of opportunity, alcohol use and abuse, religious dogma, abortion, drug use and abuse, feminism, liberalism, capitalism, neoliberalism, conservatism, violence against women, access to sexual health care, reproductive rights, and human rights are issues directly related to female domination and oppression by males. Hence, it is in the best interests of the dominant group, patriarchy, to exclude, and silence, PARSNIP issues.

Consequently, the *a priori* PARSNIP exclusion is actually a subtle form of hostile sexism (prejudicial misconduct) rather than benevolent sexism (patronizing/chivalrous conduct). Ultimately, the practice produces and reproduces the dominant power structure, avoids controversy and maximizes profits. To illustrate, it is possible for a textbook, standardized in this way, to be sold globally. If necessary, it could be adapted with a minimum of effort, for a specific context rather than a general, one-size-fits-all global context.

Specifically, the textbook under analysis in this study, *Get ready with English 6* (2021), "has original text references taken from the following textbooks: *Beep 6*. Authors: Brendan

Dunne, Robin Newton. Printed in Spain 2010; Target B1. Authors: Michael Downie, David Gray, Juan Manuel Jiménez. Printed in Spain 2011; English in motion. Authors: Robert Campbell, Gill Holley, Rob Metcalf. Printed in Spain 2009” (p. 2). Here, it is evident that material used in textbooks some ten to twelve years ago has been re-purposed and now forms part of the Chilean sixth-grade English textbook. This increases the probability that the textbook could contain obsolete, sexist, or gender-biased material or lack compatibility with Chilean reality's current dynamics.

To avoid this, it is crucial for publishers to have up-to-date, intimate knowledge of the customs and cultural norms of the country where they intend to offer their textbooks. Specifically, publishers need to know the conservative values of a country precisely because conservative values are not controversial. However, since conservative (patriarchal) topics often affect women negatively, it means the exclusion, and a priori silencing, of their voices. Thus, this practice creates and recreates the dominant ideology by intentionally excluding topics that historically have been detrimental to women's reproductive health, physical security, and socio-economic well-being. Recognizing how the patriarchal system produces and reproduces its privileges and dominant position, an empowered ELT teacher, acting as an agent of change, could address PARSNIP topics through critical pedagogy to contest the subordination of women to men (Apple, 2011; Freire, 2000).

Although it appears oxymoronic, given publishers' *a priori* exclusion of taboo topics, there is an undeniably large body of compelling evidence that ELT publishers have not been standing idly by. On the contrary, they have been aware of sexism and gender bias in textbooks and have taken aggressive measures to address the problem. For example, they issued guidelines and recommendations to their staff, hired more women, and went even further to raise awareness about cultural sensitivities. It would appear, then, that publishers have adequately addressed the

problem of gender bias and sexism in ELT textbooks. They have taken active measures to improve the visibility, portrayal, and representation of women in ELT textbooks. However, the evidence suggests the problem persists unabated.

Again, as previously mentioned, Blumberg (2015) reviewed gender bias and sexism in sixty studies from twenty-one countries. She unequivocally states, “gender bias remains an almost *invisible* obstacle to females’ equality in education” (p. 1). In other words, this is a global problem, not confined to a specific geographic region. It is unlikely, therefore, that the entire publishing industry has massively colluded to produce this situation.

Furthermore, the case of the Philippines is instructive. It provides an enlightened perspective from which to view this problem. According to the World Economic Forum (2006, 2022), the Philippines has consistently maintained a position in the top ten on global gender equality over a period of sixteen years. The global gender equality ranking measures the equality of men and women in four categories: politics, education, employment, and health. Despite their impressive accomplishments on gender equality, a recent study in the Philippines (Curaming & Curaming, 2020) echoes Blumberg’s findings. Counterintuitively, they correspond to the disappointing results from the sixty studies she examined. Finally, since Blumberg (2015) analyzed the case of Chile, and this is where the present study is situated, we will now turn to the Chilean context.

2.4 The Context of Chile

According to Blumberg (2015), it is likely that the elimination of gender discrimination in Chilean textbooks is dependent on the government in power. A major turning point came in 1991 with the creation of SERNAM (National Women’s Service) by the center-left political coalition, *La Concertación* (The Coalition). SERNAM (now MMEG) [Ministry of Women and Gender Equity] and MINEDUC have continuously been at the forefront of reform efforts on sexism and

gender bias in textbooks. They have combined to publish gender equity plans (2000, 2015, 2018), conduct seminars for publishers (2007), and sponsor studies (2009). In addition, they have individually and jointly published manuals and checklists aimed at producing texts free of sexism (1997, 2008, 2017, 2019), support material for teachers (2011), and made recommendations aimed at eliminating discrimination against women (2011, 2015, 2018, 2019).

An extraordinary example of their efforts is a seminar held on January 14, 2010. The seminar discussed gender bias, generations (age groups), and interculturality in textbooks. It took place at the University of Chile. MINEDUC had asked the Sociology Department there to analyze twenty-six textbooks. Thirteen were from the school year 2009, and thirteen were for the 2010 school year (Duarte, 2010; Lefebre, 2010). The Director of the Sociology Department, Dr. Claudio Duarte, presented his department's findings. The textbooks covered all grades, from pre-kinder to the 12th grade. MINEDUC acquired the textbooks for school year 2010 during the timeframe of the two preceding years, 2008 – 2009.

Five sources either cite the final written report or mention the seminar directly (Blumberg, 2015; Covacevich & Quintela-Dávila, 2014; Duarte, 2010; Lefebre, 2010; Quiroga, 2010). Blumberg read the final report and cited it in her 2015 study. Quiroga gives an eyewitness account of the seminar from the University of Chile's institutional point of view (2010). The third account is most likely from the point of view of MINEDUC. It seems likely that Lefebre Lever collated this account, as a large number of news articles, from a wide variety of original sources, are present on their web page where the seminar account was reported. Finally, Covacevich and Quintela-Dávila referenced the final report in their own research study conducted four years later (2014).

Firstly, the seminar presentation was entitled: *The social representation of gender, generation, and interculturality in Chilean textbooks* (2010). Professor Duarte (hereafter, *the*

presenter) began by stating that the textbooks evidenced a lack of systematic content treatment. Thirteen years prior, an interdisciplinary team of over forty experts, consisting of some of the most respected professors and educators in Chile, had reached similar conclusions. Eyzaguirre and Fontaine (1997) brought this matter to the attention of the public in their compelling book, *The Future at Risk*. Similar observations would follow Chilean textbooks throughout the coming decade (Baker et al., 2022; Blumberg, 2015; Covacevich & Quintela-Dávila, 2014; EDECSO, 2017; Guernica, 2016; Muñoz, 2022; Pavié, 2019; Soaje de Elias & Orellana, 2013).

Five discourse mechanisms, present in the textbooks, were mentioned: 1) naturalization, 2) invisibilization, 3) negation, 4) assimilation, and 5) innovation. First, *naturalization* refers to how the discourse in the textbooks makes the dominant patriarchal ideology seem natural, and thus legitimizes gender inequality, the sexual division of work between the public and private sphere and connects females' emotional characteristics to passivity and serving others.

Second, *invisibilization* refers to how controversial topics are absent from the textbooks. This was evident through an exclusive, and excluding, heteronormative focus in the textbooks. Heteronormativity refers to the traditional male-female dichotomy of a patriarchal society. Gender non-conforming identities or alternative sexual and/or social expressions, such as single-parent families, same-sex families or same-sex couples were not present in the textbooks. This means using the textbooks to create a reality that favors, and normalizes, the heterosexual, heteronormative, dominant, discourse of patriarchy. This discourse makes sexism and gender bias seem natural, normal, and thus, legitimate (Bardall, 2019; Bourdieu, 1991).

Thirdly, *negation* refers to the failure of textbooks to recognize indigenous people in the present. By referring to indigenous people in terms of the past, they have no significance for the present. This effectively prevents the invocation of the past, in terms of ancestors, rites and

rituals, customs and traditions, when facing difficult moments in the present. It is a method of domination by erasing the collective memory of a people.

The same principle is at work when the accomplishments of women are negated by their exclusion. In the case of women, it is doubly concerning. The first concern comes when recognition of their accomplishments is conspicuously absent. Even when women are present in textbooks, they are often placed apart from the main text on a sidebar. The men typically occupy the most prominent spaces in the layout of a text. History textbooks, for example, are largely about the glorious, heroic deeds and accomplishments of the *founding fathers* in forging a new nation. Evidently, there is no prominent place, no positions of power or authority for women in a patriarchal, male-dominated historical discourse. Hence, historic discourse often negates and excludes women from the collective memory of society.

Assimilation is the discourse mechanism that is willing to accept diversity as long as the dominant social and cultural paradigm (heteronormativity and male dominance) is accepted. However, this means youth culture, or any other socio-cultural expression outside of heteronormativity and patriarchy, would suffer devaluation.

This applies, of course, to the traditional notion of immigrants assimilating into the culture and customs of the country where they currently live. The end product of assimilation is acculturation, with all of its social and psychological ramifications for the immigrant. What matters here is the reproduction of the prevailing power structures in a given society. In this case, textbooks reproduce the dominance of men in a patriarchal system of gender relations.

As for *innovation*, the textbooks failed to innovate the way language is used in the textbooks. For example, the use of masculine pronouns typically refers to males and females alike in mixed groups. Further, to refer to all of humanity, masculine nouns and pronouns are also used. However, in a society that is non-binary, that recognizes LGBTQIA+ gender identities and

fluid sexual orientations, linguistic innovation is necessary in order to refer to them with respect and dignity. The textbooks the research team analyzed showed no evidence of this.

Four recommendations followed the presentation of findings: 1) Weaken the association of women with domestic work, 2) Strengthen the positioning of women in the public sphere, 3) Avoid connecting childhood and youth with characteristics of immaturity or social irresponsibility, and 4) Connect current social practices with religion and the cultural rites of indigenous people.

The final report also incorporated recommendations for improving MINEDUC's textbook acquisition process. The recommendations covered the *Bases Administrativas* [Terms of Reference] that MINEDUC provides to publishers. Additionally, it covered the need to establish criteria, with clearly defined rubrics, to clarify what kind of textbooks they wanted to acquire. The report also explained the validation method (expert consensus) used in the analysis.

It is noteworthy that the final report stated that MINEDUC's Terms of Reference mentioned sexism and gender bias specifically only twice: 1) "Images must not present discrimination of gender, ethnicity, physical impairment, political orientation or religion, socio-economic situation or geographic location, etc." (2010, p. 133).

Here is the second reference to sexism and gender bias:

You must avoid reproducing gender stereotypes in the images, activities, and texts. In this sense, we expect that you show men as well as women doing diverse tasks. In reading, if the themes of the section or unit permit, you should incorporate protagonists and female authors to establish a balance in the selection of texts with respect to gender. (p. 136).

MINEDUC closed by stating that the recommendations relating to the sexist gender representation of women were valid. As for the representation of youth and indigenous people,

this was more complicated. On the one hand, the tension between trying to represent society as it currently is, heteronormative and patriarchal, and on the other, trying to represent the evolving, socio-cultural changes that are evident in the lives of youths made this more volatile. On this note, the seminar finished.

When President Bachelet exited office, Chile's rank on the Global Gender Gap Index was 48th. Only two years later, Chile had slipped to 87th (World Economic Forum, 2012). President Piñera "...advocated a highly traditional role for Chilean women..." (Blumberg, 2015, p. 10). Consequently, MINEDUC made no changes to the textbook evaluation and acquisition process.

2.5 Gaps in the Literature on ELT Textbook Studies of Sexism and Gender Bias

Studies on sexism and gender bias in ELT textbooks date back from the present to the seventies. Despite over four decades of research, there are five knowledge gaps in the research literature. Firstly, there is a dearth of replication of research. For example, the present researcher was unable to locate replication studies to orient the design of this replication study.

Secondly, the field has no standardized research method or assessment instrument (Yan-huan, 2022). This makes scientific comparisons between studies a unique proposition (ibid.). Nonetheless, some researchers see this situation positively. "The researcher's expertise and the choice of data to work with might determine methodology. Perhaps we should consider heterogeneity of methods as a healthy scholarship phenomenon" (Mustapha, 2013, cited in Yan-huan, 2022, p. 88).

Thirdly, it is rare to encounter a study that reports a finding of a textbook that is free of sexism and gender bias. Publication bias is a likely explanation. Speculatively, this could be because a textbook analysis with no finding of sexism and gender-bias would probably not have as high an impact as a study with findings of sexism and gender bias.

Fourthly, diachronic studies that concern themselves with change over time are rare. That said, Blumberg (2015) examined sixty studies from twenty-one countries. She described change in textbooks' sexism and gender bias content as resembling the slow movement of a glacier.

Finally, a meta-analysis study / research synthesis study is a rare find. In the Chilean context, the present researcher could locate no meta-analysis / research synthesis of gender bias in ELT textbooks. In the Chinese context, Wei Yan-huan (2022) recently published a research synthesis of current research on gender representation in English textbooks. Using a Chinese database, CNKI, one hundred fifty-three studies were located. Of this number, eleven studies were selected for inclusion. Each study included had a compound index factor above one as the quality indicator.

The articles for synthesis ranged from kindergarten to senior high school level. Professor Yan-huan's study employed the research method of content analysis and statistical analysis. The eleven selected studies analyzed the contents of the textbooks using the characteristics described in the three seminal studies (Hartman & Judd, 1978; Hellinger, 1979; Porreca, 1984). The researcher concludes, "...the studies indicated that there are gender stereotypes, gender bias, ignoring women...and that the gender perspective of textbook writers is in a state of collective unconsciousness" (2022, p. 88).

Table 1: Findings and suggestions of selected references (Wei Yan-huan, 2022, pp. 88-89)

Author	Findings	Suggestions
Zhang & Yang (2003)	Gender discrimination in primary school textbooks is still serious in China.	Include Equity consideration as a principle in writing teaching materials and the examination materials; Formulate a series of provisions to maintain gender equality.
Zhu (2012)	A lot of contents in the textbook present stereotypes of masculinity and femininity.	Revise the review system and related policies; Raise the awareness of gender equality among education policy makers, textbook writers and teachers;

		Increase the female roles in textbooks and enrich female characters.
Zhu (2012)	Gender discrimination against female characters exists in both the BEC series and the NSR series, but to a lesser extent in the BEC series and to a greater extent in the NSR series.	Relevant authorities pay attention to and revise the gender presentation of textbooks.
Wang (2016)	There exists gender stereotype and females being ignored.	The education authorities and schools should attach the importance to gender equality education, and make regulations for the review of kindergarten teaching materials; Textbook writers should raise the awareness of gender equality and increase the number of female figures; Society at large and families should be aware of gender equality education in daily life.
Gui (2019)	Gender bias still exists in the English textbooks of Foreign Language Teaching and Research Press for high school.	Establish textbook review system and principles; Pay attention to gender equality education in daily teaching activities; Teachers give the proper guidance about gender equity.
Yu (2018)	Gender bias still exists in the English textbooks, which is a reflection of social ideology.	Gender equality needs to be addressed in all four aspects of the development, publication, selection and use of educational materials.
Li (2019)	Textbook writers have taken note of the issue of gender equality and have made some efforts, but there is still a degree of gender stereotyping.	Include guidelines gender equality in the curriculum reform; Raise awareness of gender equality among textbook editors, writers and teachers.
Yang (2020)	The presentation of gender in the set is unbalanced.	Textbook writers should pay due attention to the presentation of gender in the materials; Teachers should provide appropriate guidance to students and help them develop a reasonable gender perspective.
Wang (2021)	The material is somewhat gender stereotyped and gender biased.	Raise teachers' awareness of gender equality; Use the teaching materials critically; Improve classroom interaction; Create a cooperative learning classroom.
He (2020)	There is prevalence of gender discrimination against females in the textbooks;	No suggestion.
Jiang (2019)	There has been some progress in the development of teaching materials in terms of gender equality, but there is still a degree of gender stereotyping and bias.	Write gender equality into the guidelines and writing standards; Select the materials carefully; Pay attention to the gender equality in the teaching process.

The results of this research synthesis are not surprising. Yan-huan concluded, Gender bias in textbooks is closely related to the long-standing atmosphere of patriarchal society and traditional culture... the weakening of women in comparison to men in terms of social status, economic conditions, professions and personality... confirms the ideological and cultural bias against women... division of labour between the sexes in the long run has led to an inequality of power between the genders in many ways, with women becoming subordinate to men. (ibid., p. 89)

2.6 Summary

This chapter highlighted the extensive body of interdisciplinary research that informs the present thesis. It presented the key concepts and constructs opportunistically, *in situ*.

Additionally, the glossary contains these terms. Given the wide diversity of students, an awareness of intersectionality, gender bias, hostile sexism, and benevolent sexism is essential.

Further, this chapter explained how sexism and gender bias create and re-create asymmetrical gender relations in a patriarchal society. From a socio-psychological point of view, the chapter illuminated why and how children are especially vulnerable to sexism and gender bias. The harm caused by sexism and gender bias across the lifespan of females included the entire range of human experience.

Sexism and gender bias affects their psychosocial growth and development as children. Later, it affects their mental and physical health as they begin to develop their sexuality as early as age 10 – 12. Sexism and gender bias also harm females socio-politically, socio-historically, socio-economically, and psychologically.

The chapter helps to focus awareness on the extent of the problem and raised awareness of the moral imperative to eliminate sexism and gender bias. The publishers' efforts to eliminate sexism and gender bias revealed that PARSNIP coincides with guidance from education

authorities about textbook contents. The publishers are not autonomous actors. Further, the chapter applied a wide-angle lens to take in the social, economic, cultural, historical, and political landscape that defines the current Chilean context. Overall, sexism and gender bias is an area of research that has remained immutable. Finally, five knowledge gaps in the literature were identified that researchers should address in the future.

Going forward, this study hopes to contribute to the elimination of discrimination against women in Chile. To this end, this study engages with the following two research questions:

RQ1. How inclusive is the language found in the MINEDUC 6th-grade English textbook, *Get ready with English 6*?

RQ2. How are gender differences portrayed in such textbooks?

Chapter 3: Methodology

The purpose of this chapter is to describe and explain the methodological approach employed in this study to answer the research questions. This chapter is organized into six sections. Firstly, I present the study design (section 3.1). Next, I describe the participants and context (section 3.2), and then data collection (section 3.3), which is broken down into two subsections: the textbook analysis instrument (section 3.3.1) and the textbook (section 3.3.2). After that, I discuss the textbook analysis procedures (section 3.4), validity, reliability (section 3.5) and finally, ethical considerations (section 3.6).

3.1 Study Design

MINEDUC (2019) conducted a textbook evaluation on the 6th grade ELT textbook and found it to be free of sexism and gender bias. Since the present study has the same aims as the original MINEDUC study (the detection of sexism and gender bias), it warrants an exact replication study design. Accordingly, it is imperative for the present study to “keep as close as possible to the original study in all areas” (Morrison, 2022, p. 20).

In the original study design, MINEDUC employed a constructivist view of reality by using consensual, qualitative methodology to evaluate the textbook. In constructivism, “the aim of inquiry is understanding and reconstruction of the constructions that people (including the inquirer) initially hold, aiming toward *consensus* but still open to new interpretations” (Guba & Lincoln, 1994, p. 113). Epistemologically, constructivism understands knowledge as “individual reconstructions coalescing around *consensus*” (p. 112).

The positionality (Giametta, 2017; Holmes, 2020) I have adopted for this study is intersectionality (Crenshaw, 1989, 2018) as described in the previous chapter. In this study, I position myself as a college-educated, middle-class, married, sixty-year-old, African-American, immigrant, cisgender, heterosexual male. I grew up in the USA in a low socio-economic status

family with a single parent, female head-of-household with three sisters and a brother.

Accordingly, my biographical profile includes multiple social categories (age, race, class, gender, socio-economic status, nationality, ethnicity, etc.) that intersect with discrimination against minorities and women. Therefore, constructivist epistemology, as previously explained, is coherent and compatible with an intersectional understanding of sexism and gender bias.

Furthermore, the original study employed a gender perspective focus. Gender perspective is a focus on the effect gender has on equality of opportunity, societal roles and interactions for all people (UN Women, 2022). Therefore, to maintain fidelity, the present study design replicates constructivist epistemology, qualitative methodology and a gender perspective focus that embraces intersectionality.

3.2 Object of the Study, Context and Stakeholders

The object of the study is the 2021 Chilean 6th grade ELT textbook. A detailed description of the textbook appears in the next section. This textbook is used in the Chilean context, which the OECD (2015) identified as one of the most economically unequal countries in the world. For example, approximately 20.7% of Chileans live in multidimensional poverty (Ministerio de Desarrollo [Ministry of Development], 2018). According to Gutiérrez et al. (2020), socio-economic segregation in Chilean schools is one of the highest among OECD countries. 42% of students in primary and secondary education attended public schools in 2016 (OECD, 2018).

Here, it is important to consider the interests of the ELT publishers. The textbook industry is a multi-million-dollar economic activity. Hypothetically, if publishers were to publish textbooks containing objectionable content, the economic ramifications of a recall would be incalculable. Therefore, publishers rely on MINEDUC for guidance.

Furthermore, teachers also rely on MINEDUC to provide pedagogically sound textbooks that are free of sexism and gender bias. Ultimately, the goal is for students to achieve proficiency in English. A discussion about proficiency, however, is beyond the scope of this study.

3.3 Data Collection

3.3.1 Instruments

This section presents the instruments and textbook used in the data collection process. According to Creswell (2012), the researcher is the primary research instrument in data collection. The present researcher's intersectional positionality, ELT teaching experience (over 20 years) and the relevant literature on gender representation in textbooks (Brugeilles & Cromer, 2009; Covacevich & Quintela-Dávila, 2014; Duarte, 2010) inform the present analysis.

The instrument used by MINEDUC for the data collection process is available for viewing in the appendix. It is a twelve-page document, *Pauta de detección de sesgos y estereotipos de género en material educativo curricular* [Gender bias and stereotype detection checklist for curricular educational material]. MINEDUC mandated it for use in 2019. It includes a rubric of two pages (located in Annex C), containing three categories. The categories are language, gender stereotypes and affective interactions.

In the original study, two expert ELT evaluators collect data for analysis separately. They employ the rubric to evaluate each textbook proposal qualitatively. If a disagreement occurs, there is a group meeting with a third person, the Subject Coordinator, to mediate a consensus between the two evaluators. If a consensus is not possible, the Subject Coordinator will make the final decision about the item under consideration. A fourth person, the Commission Administrator, will review the decision made by the Subject Coordinator. If necessary, there is a fifth instance of quality control, namely, the Project Manager. This person would have the final word on any decision made at a lower level of authority. The sixth, and final, level of quality

control rests with MINEDUC (2019). MINEDUC reserves the right to overrule any decision made at a lower level (see Bid 592-35-LR19, Rex_N°6326).

The instrument uses a scale from 1-3 points for each criteria. It assigns three points for each sub-category that the evaluator deems free of bias. If the evaluator detects bias, the evaluator must determine whether it is moderate bias (two points), or if the bias is more serious (only one point). With seven sub-categories to award points, there are twenty-one points available. If the textbook receives at least nineteen out of twenty-one points (90%), the evaluator awards four points on the overall textbook checklist (MINEDUC Public Bid N° 592-26-LS19, 2019, p. 25). If the textbook does not meet this 90% requirement, the evaluator awards only one point. This score represents “eight percent of the final score” (p. 27) of the overall textbook analysis checklist.

3.3.2 Textbook

The textbook is for sixth-graders, typically ages 12–13. The title is, “*Get ready with English 6*” (2021). This is a general English textbook, designed to coincide exactly with the curricular requirements of the Chilean 6th grade English curriculum prescribed by MINEDUC (2018). The textbook has 132 pages and contains four units. The units are divided into two subtopics, each approximately ten pages long. Each unit culminates in a unit project.

Each unit has a two-page extra reading activity at the back of the textbook, where the bibliography used in the textbook is located. The textbook addresses the four skills: reading, writing, speaking, and listening. There is a dedicated workbook for students that corresponds with the student’s book. Additionally, there is a teacher’s guidebook that corresponds exactly with the student book. There are listening activities for each unit.

The data to be collected in the present study will come only from the student’s textbook. MINEDUC acquired the textbook in 2019 and its first publication was in 2021. The publisher is

Richmond Publishing. The textbook authors are Brendan Dunne and Robin Newton. Neither of the two textbook authors is a woman.

3.4 Data Analysis

According to Creswell (2012), “analyzing qualitative data requires understanding how to make sense of text...so that you can form answers to your research questions” (p. 236). In this case, the process of data analysis employs the following sequence: (1) Reading the entire evaluation instrument to understand it fully. (2) Reading the complete textbook to obtain a general idea of the authors’ worldview. (3) Analyzing the textbook images and text, word by word, sentence by sentence, page by page, from cover to cover, looking for evidence of sexism and gender bias related to each of the categories and subcategories. (4) Recording the results of the sexism and gender bias analysis using the form adopted by MINEDUC, which is the gender bias improvement report (Annex A). Finally, (5) using a reflexive approach to look for patterns in the data analysis to identify themes.

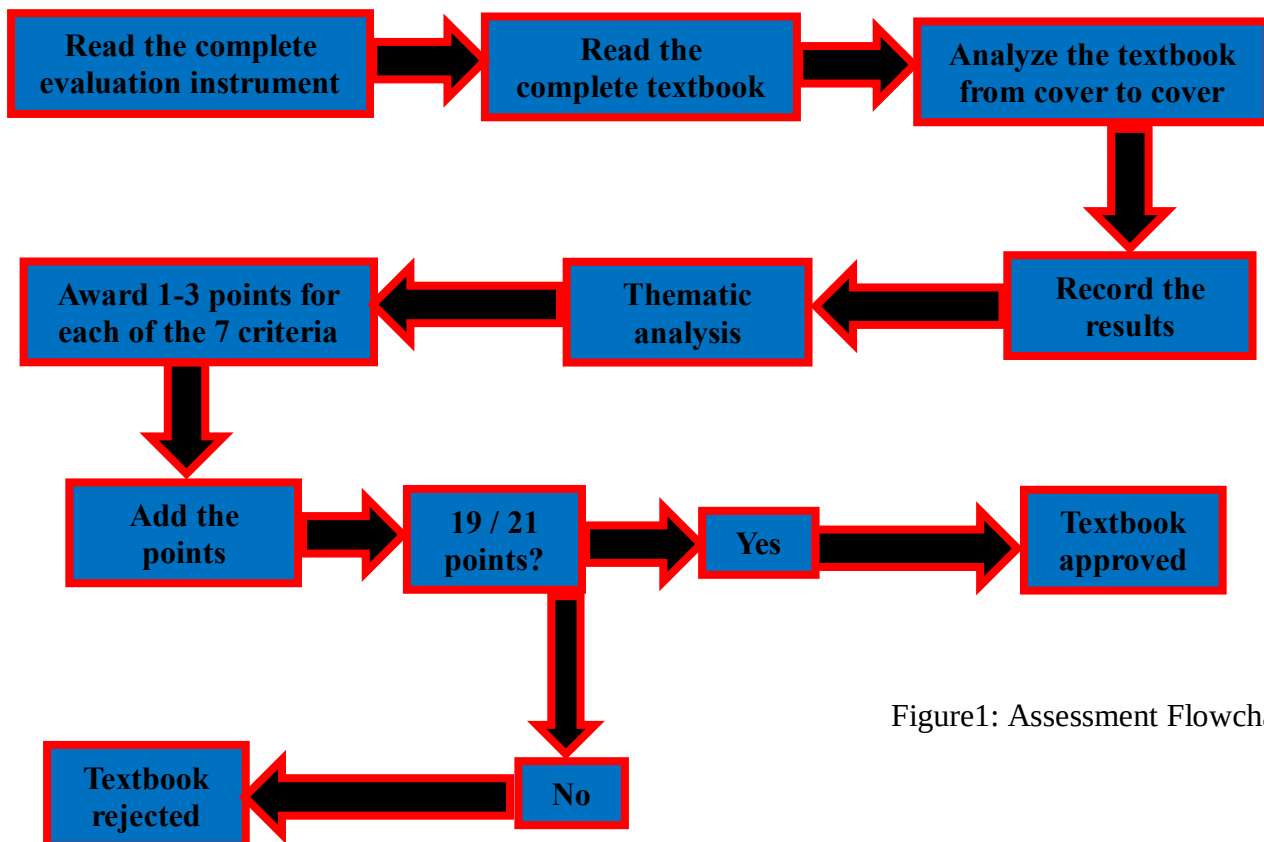


Figure1: Assessment Flowchart

The researcher reads the MINEDUC evaluation document first. It explains each of the seven evaluation criteria employed by the evaluation rubric. Secondly, the researcher reads and re-reads the textbook, paying attention to the authors' use of language and how gender is portrayed in text and image. Thirdly, the text and images are analyzed for any evidence of sexism and gender bias that meets the seven evaluation criteria. If evidence of gender bias is detected, it is documented on the gender bias improvement report (Annex A). This report includes bias location in the textbook, description of bias and suggestion(s) for improvement. After data collection, the researcher employs a reflexive approach to look for patterns in the data analysis to identify themes for thematic analysis. Finally, the evaluator uses this report to award a score of 1, 2 or 3 points for each of the seven criteria. It is important to reiterate that this method of data analysis and reporting faithfully replicates the way in which MINEDUC operationalized its data analysis, reporting and final evaluation in the original study (see Figure 1).

MINEDUC uses the evaluation instrument to employ *purposive sampling* (Creswell, 2012) and *comprehensive sampling* (Gray, 2004) which are the research terms used for intentionally choosing (*a priori*) to include all of the people / elements / units, etc. being studied in the sample that is analyzed. The strategy employed is *census*, since the evaluator analyzes the *entire textbook*, from cover to cover. This is important because it eliminates sampling error, and consequently, increases credibility. As evaluators move through the textbook, image by image, word by word, line by line, page by page, unit by unit, they attempt to confirm or disconfirm (Creswell, 2012) that the textbook is free of gender bias as defined in the assessment instrument. The complete student book represents the sample population for this study. As this is an exact replication study, it employs "*disconfirming sampling*" (p. 209). This is because a MINEDUC team of reviewers found the textbook to be free of sexism and gender bias. The finding contradicts a large body of research over the past four decades on gender bias in textbooks.

3.5 Validity and Reliability

In a replication study, *reproducibility* is a major concern. Morrison (2022) points out that reproducibility depends on how close the original study agrees with the replication study. If the findings of both studies agree, then “the findings of the original study are deemed to have been reproduced, thereby increasing the likelihood that the original study’s findings are valid” (p. 4).

According to Creswell (2012), it is crucial to ensure that the findings and interpretations of the results are trustworthy. The validity of the original textbook evaluation that the present study replicates was achieved through triangulation by two expert researchers with four layers of consensual and hierarchical quality control. Further, the Duarte research team (2010) and the Covacevich and Quintela-Dávila research team (2014) developed the gender bias criteria which was validated empirically in 2014 by Covacevich and Quintela-Dávila (*ibid.*).

To operationalize the instrument for practicality, MINEDUC discarded the empirical component developed by Covacevich and Quintela-Dávila. They then modified its qualitative component to correspond to an expert-member, consensus-driven, validation approach with a multiple-layered, hierarchical intervention component built in as a quality control mechanism.

The present study is an exact replication study in all aspects of methodology and materials. It employs the same approach to reliability as the original study. Since the evaluation rubric was created by MINEDUC, assessing initial reliability of the instrument was their responsibility. As this is an exact replication of their study, the present researcher is obligated to use their evaluation instrument. If it is reliable, the findings of both studies will converge. Convergent findings are reliable by definition. If the findings diverge, then the present researcher is responsible for taking measures to ensure reliability of the divergent findings.

According to Denzin (2011) and Patton (2015), there are four types of triangulation that can be used in qualitative research to address validity and reliability. These are (a) investigator

triangulation, (b) data source triangulation, (c) theory triangulation and (d) method triangulation. Since there is no co-researcher on this study, researcher triangulation is not an option.

Consequently, the present study will employ data source triangulation (Patton, 2015). Additionally, this study employs theory triangulation (*ibid.*), as both gender theory and intersectionality theory are used in the present study. A third type of qualitative triangulation employed by this study is method triangulation (*ibid.*) as the MINEDUC rubric validated their qualitative findings through triangulation with a point system based on the assessment scale of 1, 2 or 3 points assigned to each of the seven criteria. That said, this is within-method, not mixed-methods, as MINEDUC employs a constructivist paradigm with four hierarchical layers as a quality control mechanism. The ultimate acceptance or rejection decision-making authority rests with MINEDUC.

MINEDUC's hierarchical quality control mechanism is replicated in the present study with recent documentary testimony from two experts on gender bias from United Nations Women. The testimony was given before the Chilean legislative body (House of Deputies) relative to a new law under legislation on women's right to live a life free of gender violence.

As a final hierarchical layer of reliability, two United Nations Committee reports, one related to discrimination in Chile and the other related to forced assimilation in Tibet, will round out the qualitative triangulation relative to the present study's credibility. In sum, the present study replicates the measures to ensure reliability taken by MINEDUC in the original study.

3.6 Ethical Considerations

The evaluation instrument and textbook analyzed in this study are both part of a transparent, open, public bidding process/procurement process. It was hosted on a public website, *Mercado Público* [Public Market], under the identification numbers, **592-26-LS19** and **592-35-LR19**. Therefore, confidentiality is not a relevant issue for this study.

3.7 Summary

The present study is an exact replication study. It employs constructivist epistemology and qualitative methodology. It is consensus-driven with a gender perspective informed by the intersectionality paradigm. There are seven evaluation criteria, defined *a priori*. The sampling method is comprehensive. The disconfirming sampling option is the strategy of choice. Triangulation is achieved in four ways to ensure reliability. First, the findings are checked for consistency with diachronic gender bias studies. Second, the findings from gender theory is compared for consistency with intersectionality theory. Third, the findings are checked for consistency by triangulation within the qualitative method. The study employs a point scale to triangulate qualitative results with the points assigned by the rubric. Finally, data source triangulation with two recent United Nations' discrimination reports, and testimony by two experts on gender equity from UN Women will ensure validity and reliability. As this study employs publicly available materials and no human informants, confidentiality is not relevant.

Chapter 4: Results and Discussion

This chapter presents the results and discussion related to the presence of sexism and gender bias in the textbook. This study recorded over *sixty negative observations*. Reader(s) can view all observations on the gender bias improvement report (Annex A). Here, it is important to recall that MINEDUC found this textbook to be *free of sexism and gender bias*.

For transparency, the gender bias improvement report (ibid.) indicates the exact page in the textbook where the bias occurs and suggestions for improvement. A direct link to the textbook is available in the bibliography where the reader(s) can access the textbook. In this way, the reader(s) can exercise their own judgement as to the credibility of the bias reported. For the convenience of the reader(s), a few exemplary images have been added to the present chapter.

After recording the observations, they were reflexively grouped into five themes relevant to this study. The themes are: Exclusion and Forced Assimilation of Indigenous People (section 4.1); Exclusion of LGBTQIA+ People (section 4.2); Tokenism (section 4.3); Sexism and Gender Bias (section 4.4); and Gender Violence (section 4.5). After that, I address Research Questions (section 4.6), Research Question 1 (4.6.1); Research Question 2 (4.6.2); Discussion (section 4.7) and finally, a Summary (section 4.8).

4.1 Exclusion and Forced Assimilation of Indigenous People

There are ten (10) different indigenous groups in Chile (CASEN, 2017). They make up 13% of the Chilean population (ibid.). However, the textbook excludes these indigenous people. This is psychological violence, as exclusion erases the memory of the existence of indigenous people (Duarte, 2010, Van Dijk, 1993). Further, on pages 40-41, the textbook includes reading, “*A Long Way to School*”. It portrays indigenous Tibetan children being taken to boarding school, effectively alienating them from their language, culture, identity and families.

Tashi Wangchuk, a Tibetan language activist, was in prison for five years for protesting that the Chinese government was actively blocking the teaching and learning of the Tibetan language (New York Times, 2015; United Nations, 2017). A recent United Nations report (2023) stated that China is forcibly assimilating the indigenous Tibetan children into the dominant Han Chinese language and culture. This is a human rights violation and it represents psychological violence (cultural genocide), as the children lose their language, culture and identity (United Nations, 2023). The United Nations has recommended that China “abolish immediately the coerced residential (boarding) school system imposed on Tibetan children” (2023, p. 13).



4.2 Exclusion of LGBTQIA+ People

2% of the Chilean population identify as LGBTQIA+ (CASEN, 2017). 12% of people from age 15 – 29 self-identified as LGBTQIA+ (Ministerio de Desarrollo Social, 2022). Nonetheless, LGBTQIA+ people do not appear in this textbook. This exclusion is concerning because what is not named, does not exist, it is unknown. The unknown causes fear, oppression and violence (homophobia, lesbophobia, transphobia, bullying). Further, exclusion of LGBTQIA+ people contributes to prejudice and ignorance, which facilitates bullying (MOVILH, 2010). To reiterate, bullying represents psychological and physical violence.

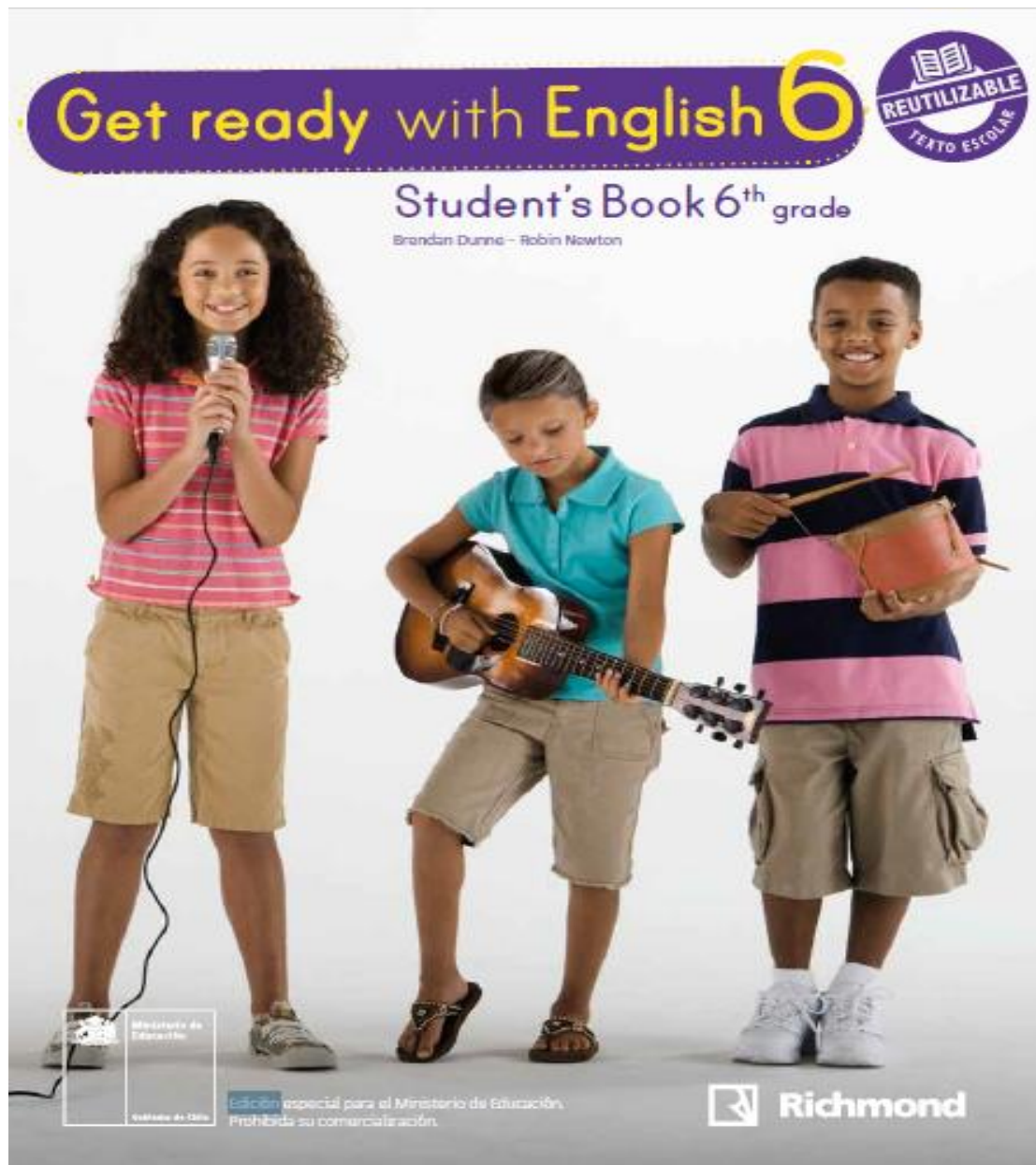
According to a survey by the LGBTQIA+ network, *Red de Educación de Gays, Lesbianas y Heterosexuales* (Glsen, 2016), 80.6% of the respondents in Chile feel unsafe in schools related to their sexual orientation. Consequently, 34.8% reported missing at least one class due to feeling unsafe at school. 67.9% reported avoiding certain zones at school due to feeling unsafe.

74.2% reported hearing homophobic, lesbophobic or transphobic comments. 59.9% reported hearing homophobic comments from teachers. 62.9% reported a verbal attack due to their sexual orientation in the past year. 29.2% reported a physical attack due to their sexual orientation. 12.7% of heterosexual and cisgender students reported total acceptance of LGBTQIA+ students while 21.5% reported *not very much tolerance* for LGBTQI+ students.

4.3 Tokenism

According to the OECD (2017), immigrant students make up 5% of the student population in Chile. Nonetheless, the students who appear on the textbook cover are examples of *tokenism* (a symbolic effort to appear inclusive). Tokenism is a form of exclusion, promoting assimilation in the dominant culture through alienation from their own culture. For example, two girls and one boy are on the textbook front cover. One girl and one boy are dark-skinned. This is

a veiled attempt to appeal to dark-skinned immigrant students to feel represented by this image. However, the children make no further appearance in the textbook. Finally, according to the United Nations Convention on the Rights of The Child, Article 29 (1989), the education of immigrant children must be directed to develop respect for their identity, ethnicity, culture, language, equality of the sexes, country of origin and country where currently living. The achievement of this goal, however, is not likely through tokenism.



4.4 Sexism and Gender Bias

The gender bias improvement report in the appendix is six pages long. It documents over sixty observations related to the presence of sexism and gender bias in this textbook. The observations of gender bias begin on the cover and run throughout the entire textbook.

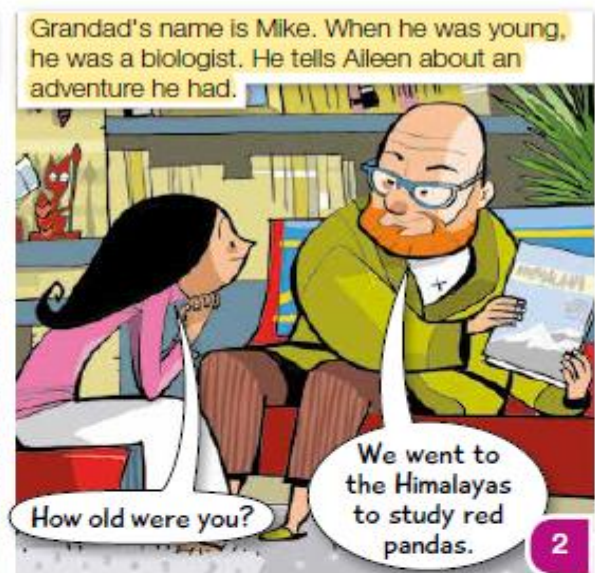
The textbook portrays women and girls in the home (domestic sphere) as wives, mothers, daughters and sisters. Their strong fathers and brave brothers protect them (even a male robot must protect and save a female robot). Girls are weak and frighten easily. An unprotected girl, walking a dog in a park, becomes a victim of male aggression (pushed by a criminal).



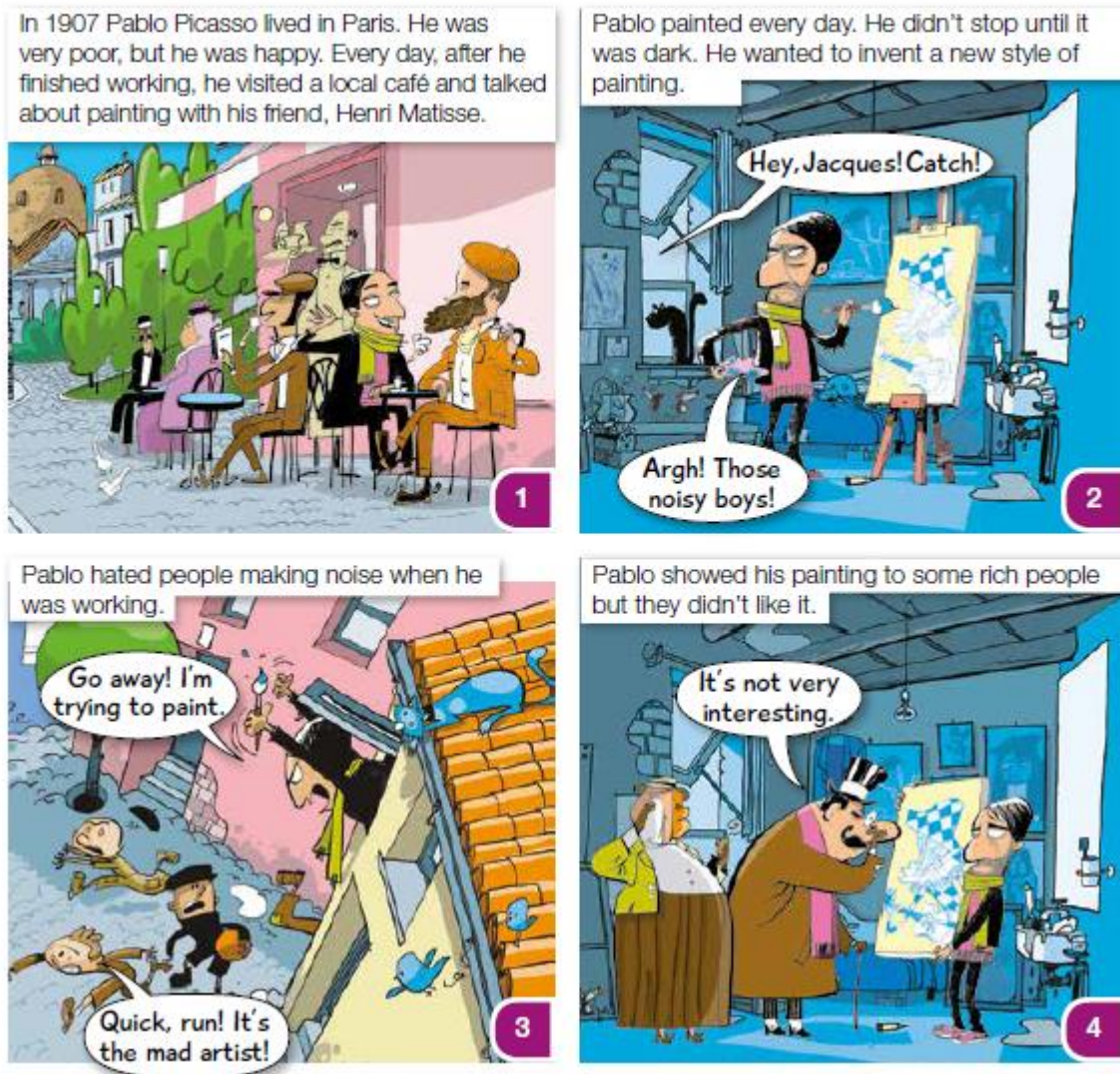
Females wear pink clothing and males wear blue clothing throughout the textbook. Boys play in the streets, breaking windows. Girls do not play in the street. Boys play football, girls watch TV. No boys or men do any household chores. Women have traditional, female-dominated

occupations such as nursing and teaching. Even in female-dominated careers, like teaching, men occupy the more prestigious (and higher-paid) position of Head Teacher in this textbook.

Fathers have high-paying, prestigious jobs in IT and help their children solve global problems. Mothers, on the other hand, tell their daughters to walk the dog. Grandfathers are biologists and have exciting adventures to tell their grandchildren. Grandmothers are portrayed planting a garden, talking in the park, or worse, in a wheelchair.



In the textbook, the artist Pablo Picasso gets two pages dedicated to him, as the founder of cubism. The co-founder of cubism, Georges Braque, is not mentioned. Meanwhile, two female artists must share the crowded space on a small sidebar. Students must investigate to discover anything about the female artists.



According to his friend and biographer, Sir John Richardson (2007), Pablo Picasso was an atavistic misogynist. His second wife, Françoise Gilot, describes him as “violent” in her book, *Life With Picasso* (1964). In a famous 1929 painting (*Large Nude In A Red Armchair*), his first wife, Olga, is painted as a hideously disfigured nude. His lover, Marie Therese Walter,

committed suicide after Picasso left her. In 1932, Picasso famously painted Walter with a penis attached to her face. The painting is titled, “The Dream”. His third wife, Jacqueline Roque, committed suicide after Picasso died.

In sum, the topic (Art), the man (Picasso) and the historic inequality that female artists experience, make this text an egregious case of sexism and gender bias. Symbolic violence, psychological violence and physical violence to women are present in an intersectional reading of this text. From a purely gender equity perspective, the historic exclusion of females from Art history is exacerbated by the lack of textbook space afforded to the two female artists.

A remedy for the gender bias related to Art and Pablo Picasso is obvious. The subject (and its treatment) historically discriminates against women. It is patriarchal, androcentric, male domination to include two female artists in the textbook, on a sidebar, while one misogynistic male artist (ibid.) enjoys a two-page spread. Elimination is the recommendation for this asymmetrical text.

Look them up!



O'Keefe



Dali



Kahlo



Van Gogh

11 Read and listen to the story. 57

While Reading

What's Pablo Picasso's profession?

4.5 Gender Violence

Gender violence is present in this textbook. Firstly, exclusion constitutes psychological gender violence. It violates human rights that are guaranteed by the United Nations (1948, 1979, 1989). Furthermore, this textbook excludes indigenous people, the LGBTQIA+ community,

Afro-Chileans and immigrants. Again, a criminal (male) physically runs into (violence) a girl in a park. A male tiger is terrorizing (physical violence) all the animals in the jungle until a female gazelle (described as “weak”) sweetly asks him to stop terrorizing the animals (female calms the violent male).

In Congoland, every animal, big or small, lived in peace. The hippo slept in the sun. The bears danced, and the giraffe ran fast with the cheetah's **cubs** on her back. The Lion was the oldest animal in Congoland, that's why he was the King.

But one day, tranquility ended. From far away, a tiger arrived in Congoland. The tiger ate every zebra, every antelope, every rabbit, and left all the other carnivores in the jungle with no food. The cubs couldn't go out to play because they were afraid to be hunted. The animals in Congoland were living in fear. To solve the problem, King Lion called for a meeting: –My beloved animals. We cannot stand the presence of this tiger that is eating our food and scaring our children. Our dignity obliges us to have no fear, we have always loved peace. But as peace has been interrupted, we have to **expel** the tiger. –Long live the king! – The animals cheered. –Now, who volunteers to do this? – asked the King. There was a long silence. No animal wanted to talk with the tiger. The elephant, the python, and the cheetah volunteered. They

went to look for the tiger while the rest wondered if they would succeed. But they did not: they returned silently and looking scared. The cheetah said: Your majesty, that tiger is the fiercest animal I've ever met. He

attacked me as soon as he saw me– the cheetah started crying.

The King was very angry, but as he was the oldest, he couldn't go and fight the tiger himself. Then, gazelle spoke: maybe I can make him go away. All the animals laughed. –You are the **weakest!** you have no **claws**, nor poison, nor any weapon to defend yourself! Are you going to eat him after you kill him? asked the monkey. But the gazelle replied: I am a vegetarian. The gazelle walked away to find that **fierce** tiger, and every animal in the jungle worried for her. The animals followed her to make sure she was safe. The gazelle reached the tiger, but the tiger wasn't scared of a weak gazelle. She got closer, and said. – You are upsetting the entire jungle! You shouldn't wander around biting everything that moves. The animals are really scared! – The tiger didn't eat her. Instead, he replied –I don't like doing it! They attacked me. I feel lonely because I escaped poachers and hunters–. The gazelle was amazed and asked –if I invited you to live with us, would you behave? –. The tiger was thoughtful. She whispered something in his ear, and he said –ok–. They walked back, and all the animals that were spying had to run faster so the gazelle didn't notice they had followed her. When she arrived, she told the animals what had happened, but they had seen everything and asked –That's the **ONLY** thing you said to the tiger? – The gazelle looked at them and replied – well... I said please–.

Carmen Vázquez-Vigo (1986)
The Strength of the Gazelle. Editorial Translation



In a reading extract from the book, *Lord of the Flies*, a protagonist is called, “*the fat boy*” (psychological violence). Neither the extract nor the book contains any female characters.

The Sound of the Shell

“Where’s the man with the **megaphone**?” The fair boy asked. “This is an island. At least I think it’s an island. That’s a **reef** out in the sea. Maybe, there are no adults here.” The fat boy looked scared. “There was a pilot up in the front.” The boy was looking at the reef. “All the other kids” the fat boy went on: “some of them must have escaped. They must have.” The fair boy walked towards the water. He tried to be casual and not too obviously uninterested, but the fat boy insisted: “There are no adults?”

“I think so.” said the fair boy. “What’s your name?” asked the fat boy.

“Ralph.”

“Is this an island?”

“I climbed a rock,” said Ralph slowly, “and I think this is an island.”

“If it really is an island—”

“What is that?” Ralph pointed into the **lagoon**. Something creamy lay among the **weeds**. “A stone.” said Ralph. “No, a **shell**,” answered the fat boy.



“Ralph!” Ralph looked up. “We can use this to call the others. Have a meeting. They will come when they hear us—” He smiled at Ralph. “Try, Ralph! Call the others!”

Ralph understood the idea blew air into the shell with his lungs. Immediately, the shell sounded. A deep sound boomed under the **palm trees**, spread through the forest and echoed back from the mountain.

Signs of life were visible now at the beach. Many figures appeared; boys were walking toward the platform through the hot sand.

Golding, W (1954) *Lord of the Flies*, New York: Perigee.

Pablo Picasso, arguably the greatest artist who ever lived, was also a misogynist (Gilot, 1964; Richardson, 2007, p. 483).



Additionally, a recent United Nations report (2023) stated that China has been forcing the indigenous people of Tibet to send their children to boarding schools, where the Tibetan children are forced to assimilate into the dominant Han Chinese culture (psychological violence/language loss/culture loss/ identity loss).



The United Nations has officially told China to close its coercive boarding schools in Tibet immediately (2023). As a remedy, the texts that portray violence against females should be eliminated. The authors should replace these texts with texts that promote gender equity.

4.6 Research Questions

The answers to each research question have their origin in the same data collection instrument. The three criteria and seven sub-criteria of the MINEDUC instrument provides the raw material for the discussion below. The first question deals with linguistic inclusion and the

second deals with the portrayal of gender in the curricular artefact studied. The MINEDUC instrument provides more than sufficient evidence to address each line of inquiry confidently.

4.6.1 RQ1: *How inclusive is the language found in the MINEDUC 6th-grade English textbook, *Get ready with English 6*?*

This line of inquiry invokes the first criteria of the assessment instrument, the use of language. There are two sub-criteria to consider. The first directly determines the use of language. After reviewing the curricular artefact from cover to cover, this item showed no *misuse* of language to exclude females in the traditional sense of invisibilization (Duarte, 2010). Therefore, this item received the maximum score of three points, free of bias.

The second item does not fare as well as the first item. On this second item, the researcher must determine the consistency between verbal language and images. Firstly, there are no images of any of the eleven indigenous ethnicities living in Chile today. According to the 2017 Census, “over *two million* Chileans identified themselves as members of an indigenous ethnicity” (p. 16). This number represents approximately 13% of the total population of Chile. For this indigenous population, this exclusion equates to erasure, which facilitates cultural genocide.

This is concerning, since the textbook aims to help young children communicate cross-culturally in a multi-cultural, multi-ethnic, multi-racial, multi-national, globalized world. This textbook *speaks* an exclusionary message of invisibility, silence, subordination and assimilation into the dominant culture to all members of these marginalized ethnicities. Their culture, customs traditions and ethnic identity have no past, no present and no future in this textbook (Duarte, 2010). Due to the linguistic and visual exclusion of indigenous, ethnic minorities residing in Chile, this item receives the lowest possible score, one point.

4.6.2 RQ2: *How are gender differences portrayed in such textbooks?*

This research question responded well to the strategies employed to illuminate the portrayal of gender differences. Four sub-categories inform this line of inquiry. The first item (gender stereotypes, occupations, emotions, and professions / occupations) lends itself well to a joint report with the third item.

The second item is the contribution of both genders. This textbook attempts to maintain a delicate balance between the contributions of both genders. It is likely that the historic accomplishments of these distinguished individuals will inspire boys and girls. However, putting two female artists on a sidebar while giving one male artist two pages is obviously gender bias. Therefore, the result on this item is only a moderate score, two points.

The first and third criteria invite combination in the interest of economy. They both concern the public and domestic spheres. In the field of STEM, it refers to male-dominated and female-dominated careers. In the past, many researchers analyzed this item quantitatively, counting the number of times and in what domain the genders appeared. This led to an empirical judgement on this issue.

Qualitative analysis, in this study, is not bound by this tradition, however. This textbook contains some egregious examples for the first and third items analyzed. Unfortunately, this overshadows the egalitarian portrayal of the historic contributions of females and males.

Firstly, this textbook often portrays women in the home. With one exception, every appearance of a mother is in the home. For example, a Tibetan mother stays home while her husband takes the children on a long and dangerous journey to boarding school. Another mother tells her daughter to take the dog for a walk. A boy on a phone call states his mother is going to plant a garden. A mother, in the kitchen, teaches her son about recycling.

Outside the home, women are nurses, news reporters and teachers. To contrast, the head teacher at school is a man. A chef is a man. Tennis players are men. A father works as an IT

specialist. The retired grandfather was a biologist. The images showing males' occupations are all prestigious positions (Head Teacher) and/or high-paid, STEM careers.

The portrayal of traditional, patriarchal, covert sexism is evident. For instance, females of all ages and sizes wear pink clothes, while males of all ages and sizes wear blue clothes. Boys play football, basketball, and tennis. Boys watch tennis programs while their sisters watch music programs. Girls sleep with teddy bears and get scared easily. Boys are brave, show no emotion, love their mothers, and are protective of their sisters. Fathers are smart, strong and show no emotion, even while saving a child's life or leaving the children at a boarding school.

Boys are intelligent and use their IT skills, along with their father's, who they visit at his job, to raise money for a school in India. Steve Jobs appears, further motivating boys to strive for a career in IT. Great women in STEM careers, unlike Steve Jobs, are invisible and voiceless. There is no female in STEM as a role model to inspire the girls in this textbook.

Furthermore, one of the first images in the book shows an old grandmother sitting in a wheelchair. A female nurse pushes the wheelchair. Additionally, an old immigrant, dark-skinned, a grandmother from Somalia, wearing a hijab (Muslim religion / native Somali speaker / living in Europe) is happy planting a garden (tending gardens is presumably a woman's work in Somalia).

Contrast that with an old, healthy, white grandfather who was a biologist. As a young man, he went on an exciting adventure in the Himalayas looking for red pandas. Finally, even a powerful female robot (Eve) needs protection from a male robot. The male robot (WALL-E) also saves the Earth from destruction by aliens. In sum, this item deserves *less* than the minimum of one point that I am obliged to give each one of these criteria.

Moving to the final criteria, the textbook complies fully (three points) with the requirement to use no more than 60% of bibliographical references from either gender. I note a singular report about children on the island of Chiloé who must travel long hours and long

distances with their parents to attend kindergarten, one day a week. Such stories belong front and center in an elementary textbook to inspire children to make the most of their educational opportunities.

To sum up, the results of the first research question was 4/6 points, 67%. The second research question was 7/12 points, 58%. Overall, the score is 11/18, a score of 61%. The instrument has one final assessment criteria, expressions of gender violence. This includes explicit, implicit and symbolic (patriarchal) forms of violence against women.

Besides multiple instances of psychological and physical violence, as previously explained, the textbook clearly meets with Bourdieu's definition of symbolic violence (1991). Females are not a homogenous, generic, social group. On the contrary, they belong simultaneously to a wide diversity of social groups. This makes intersectionality an appropriate lens to view the phenomenon of sexism and gender bias. Therefore, applying Crenshaw's concept of intersectionality, which compounds the harm done to women in multiple, marginalized social groups, a minimum of one point is applicable for this criteria. Overall, then, the final assessment of this textbook is 12/21 points, 57% (see Annex B). The textbook needed to achieve a minimum score of 19/21 points (90%) to warrant approval. These results, which *disconfirm* the original evaluation of 90%, is the focus of discussion in the subsequent section.

4.7 Discussion

The present study is unlike any previous study. It faithfully replicated the research epistemology, method, materials, and instruments exactly, in every respect, *of a national education body*. However, the bulk of the research literature related to gender bias employs methodology, materials and instruments that differ significantly from the methodology employed by MINEDUC. This casts doubt on the ability of the research literature to speak to the Chilean context unequivocally. In the present study, this is not the case, due to exact replication.

Triangulation with the extensive, international body of gender bias research (Ansary & Babii, 2003; Araneda et al., 1997; Blumberg, 2015; Curaming & Curaming, 2020; Duarte, 2010; Hartman & Judd, 1978; Hellinger, 1980; Lee & Collins, 2009; Muñoz, 2020; Namatande-Sakwa, 2018; Parkin & Mackenzie, 2017; Porreca, 1984; Sunderland, 1994; Van Dijk, 1993; Zaina, 2022) positions the results of this study within the overwhelming majority of studies over the past forty years. Namely, textbooks worldwide are evidently unable to rid themselves of sexism and gender bias. Therefore, the findings of the present study are not surprising.

A further source of corroborative triangulation is with the recent testimony of two experts on gender bias from the United Nations, Yeliz Osmán and María Inés Salamanca, testifying on the proposed gender equity law before the Chilean House of Deputies (2017, pp. 4-11). They are both Regional Specialists with the United Nations Women, for Latin America and the Caribbean.

Ms. Salamanca defined violence against women in her testimony. She defined it as “...every act of violence based on gender, regardless of whether it occurs in private or in public. It encompasses physical, emotional, psychological, and sexual violence” (p. 4).

According to Yeliz Osmán’s testimony, “...the root cause of violence is patriarchal culture that normalizes violence against women. In Chile, one out of every three women (33%) will suffer violence at some point in their lifetime” (p. 6). This violence happens at home, in the street, on public transport, in parks, in schools and universities, at work and even in cyberspace. The cause of violence against women is asymmetrical inter-gender relations (ibid.).

The present study has made a compelling case for the presence of patriarchal culture (which manifests itself in psychological and physical violence) in this textbook. The expert testimony of Ms. Osmán and Ms. Salamanca, combined with the findings of this study, are consistent with a recent report on Chile, that stated, “...available evidence suggests that the traditional male breadwinner vis-à-vis female homemaker divide is still common in

Chile...which contributes to perpetuate existing attitudes and stereotypes” (OECD, 2021, p. 27).

This textbook, therefore, is a persistent, pervasive, and pernicious contributing factor to the perpetuation of sexism and gender bias in Chile.

Furthermore, the two experts gave testimony before a Chilean legislative body to inform a new law on women’s right to live a life free of violence in Chile. The content of their testimonies defines gender violence as it is understood in this textbook, cites alarming statistics about the high probability of gender violence (33% in the lifetime of a woman) and states unequivocally that *the root cause of violence is patriarchy*. Moreover, the credibility of these women is consistent with, and directly corroborates, findings related to the invisibility of patriarchy. Ms. Osmán goes even further. She states as a statistical fact that the invisibility of patriarchy harms women. Thus, this documented testimony is corroborative triangulation from a credible source outside of the present study.

In addition to the UN report on the situation in Tibet (2023), a final expert source of triangulation is the concluding observations on the combined twenty-second and twenty-third reports of Chile (2022). The United Nations Committee on the Elimination of Racial Discrimination (CERD) stated their concern about “the multiple forms of discrimination that indigenous peoples, migrants and women of African descent face... which is reflected in their limited access to employment, education, health and migration regulations” (ibid., p. 3).

The CERD recommended Chile “to apply a gender perspective in all policies and strategies for combating racial discrimination in order to put an end to the multiple and intersectional discrimination faced by indigenous peoples, migrants and women of African descent” (ibid.). Here it is important to note that the CERD report mentions the gender perspective and intersectional discrimination in the same sentence. These are separate paradigms

that are consistent with the findings in the present study. This represents theory triangulation, which adds another layer of credibility to the present study.

With regard to language, the CERD noted its concern that, “indigenous languages are less visible in the mainstream media and that alternative media, used for language revitalization, are not being appropriately supported” (ibid., p. 5). Furthermore, the CERD noted that, “within educational texts, the representation of indigenous peoples, migrants and people of African descent is based on stereotypes and that there is a lack of diversity, as students are portrayed mainly with white phenotypic features, while migrants are excessively racialized” (ibid., p. 7).

Finally, the CERD recommended that Chile, “revise and amend the curriculum with regard to ethnic stereotyping, in particular in school textbooks...” (ibid., p. 7). The ethnic population of Chile, however, does not have a single representative in this textbook. They are invisible. Consequently, 13% of the population of Chile (approximately two million, two hundred thousand people), can not see their culture or ethnic identity in this textbook (CASEN, 2017).

4.8 Summary

Triangulation of the findings of the present study is with multiple sources. First, the findings are consistent with the international body of research on sexism and gender bias over the past forty years (which includes a large meta-analysis by Blumberg in 2015). Further, the UN report on the Tibet situation (2023) states unequivocally that China is committing forced assimilation of the Tibetan people. This is an example of cultural genocide. Additionally, the CERD report on racism in Chile (2022) and the expert testimony of Ms. Salamanca and Ms. Osmán (2017), supported by the OECD report (2021), lend a further layer of reliability to the findings in the present study. The results of this exact replication study clearly *disconfirm* the original evaluation by MINEDUC. In conclusion, patriarchy hides in plain sight. To find it, evaluators must question not only what they see, but also what they do not see.

Chapter 5: Conclusions

In the previous chapter, the results of the two lines of inquiry were discussed. The first research question considered linguistic inclusion as its central element. While the textbook itself showed no signs of language misuse, the exclusion of eleven indigenous ethnicities (over two million people, representing approximately 13% of Chile's total population) was disturbing.

Additionally, China's forced assimilation of ethnic Tibetan children through coercive boarding schools made the Tibetan context inappropriate for this textbook. Assimilation is a source of psychological violence for the language, culture, religion and identity for all Tibetans.

Additionally, it is concerning for this study that heteronormativity excludes all nonconforming sexualities in the LGBTQIA+ spectrum. As we have seen, this exclusion leads to bullying, psychological and physical violence. The opposite of inclusion is exclusion, and this was quite clearly the case for RQ1. It should not matter whether or not you are an immigrant, a member of an indigenous people, a Tibetan or a member of the LGBTQIA+ community in Chile. If a textbook uses language that negates your existence by the refusal to speak your name, remember your rites and rituals, celebrate your culture, and embrace your presence, then the terms, *assimilation* and *cultural genocide* are appropriate descriptors.

In fact, this sentiment is consistent with the latest CEDAW report on Chile (2018). The report recommended that Chile, "address the lack of protective measures to ensure the dignity and integrity of lesbian, bisexual and transgender women, including by raising public awareness of their rights" (p. 8). Inclusion in the ELT textbook could be a positive step in this direction.

The second line of inquiry concerned itself with the portrayal of gender differences. The analysis of this textbook demonstrated that unequal gender relations and traditional, patriarchal, heteronormative, gender-role expectations were normal, natural, and ubiquitous. Since patriarchy

hides in plain sight, it acts as an invisible barrier to gender equity. The enduring message this textbook conveys to children is that in every domain of importance, males dominate females.

Patriarchy is a pervasive, pernicious, and persistent barrier to females' success and the achievement of their full human potential. Its invisibility makes it difficult to detect. Undetected, patriarchy operationalizes itself as normalcy in the collective unconsciousness of a society. Thus legitimized, parents, teachers and schools will unwittingly become complicit in the subjugation and subordination of women. This study hopes to contribute to changing this nefarious situation.

The present study disconfirmed the findings of the 2019 MINEDUC analysis. While MINEDUC concluded this textbook was at least 90% free of sexism and gender bias, the present study concluded the same textbook was only 57% free of sexism and gender bias. Had this study been conducted at MINEDUC with a second evaluator, we would now have our results mediated by a subject matter expert to attempt to reach a consensus. In defense of this study's findings, I would present the data collected, namely, over sixty observations related to sexism and gender bias. It is likely this textbook would not receive approval for publication in its present state.

The most likely explanation for the difference in the findings between the original study and the present study is the invisibility of patriarchy. In other words, everything in the textbook is normal. It reflects the patriarchal, androcentric, heteronormative society we live in.

Active measures, such as gender awareness training and empathy are useful tools in removing the veil from our eyes in order to see patriarchy for what it is. Females, immigrants, ethnic minorities, racial minorities, marginalized social groups, and non-gender-conforming identities see the dominant patriarchal ideology at work in their lives on a daily basis. Conversely, gender-conforming, cisgender, heterosexual males rarely see patriarchy because it is the status quo. For this reason, gender awareness training is a recommendable strategy for anyone

who must evaluate a potential textbook for sexism and gender bias. This is especially true if the evaluator is a male, and by definition, a member of the dominant ideological group.

5.1 Implications for Pedagogy

Given the ubiquity of gender bias, one of the salient implications for pedagogy is the recognition of gender bias in textbooks. Heeding Bourdieu (1991), both male and female teachers need to know that patriarchy is dependent on its misrecognition as normal in order to be effective. As long as it is normal, educators will unwittingly be complicit in the production and reproduction of patriarchy. An equally salient implication, post-recognition of patriarchy at work in textbooks, is how to exploit the textbook's sexism and gender-biased content for pedagogical purposes. Given its insidious and invisible nature, practicing teachers should receive in-service training on this topic. Future teachers in pedagogy training programs should receive gender bias awareness training from their university. Finally, a third component should include an examination of our pedagogical practices that produce and reproduce gender disparities in our schools and classrooms. The elimination of such practices would go a long way towards the creation of egalitarian gender relationships in society.

5.2 Limitations

One of the major limitations this study experienced is the limited amount of replication research on sexism and gender bias. It was almost non-existent, meaning this study had few methodological precedents to orient the present study. This made it a crucial consideration to maintain exact, absolute fidelity with the original study. Due to transparency and digital preservation, this study was able to comply with this critical consideration.

Another practical limitation this study encountered was time. As this is only an MA thesis, the possibility of expanding the study to include the opinions of students and teachers who have used this textbook would have been insightful. Moreover, if there had been more time and

resources available, it would have been enlightening to interview the authors and illustrators about their views on the sexism and gender bias element of this textbook. It is important, however, to reiterate that the overall quality and fitness for purpose of this textbook is outside the scope of this study. This study does not address that issue.

5.3 Recommendations for Future Research

As there is scant research on sexism and gender bias in the Chilean context, a number of promising areas of future research present themselves. For MINEDUC, future research could explore the effect of training textbook reviewers to identify hidden, implicit sexism and gender bias in textbooks. Additionally, widening the evaluation team to include professionals from a wide diversity of professions and socio-cultural backgrounds, as practiced in the USA (California in particular), is worthy of research.

This study highlighted the need to re-visit the evaluation rubric. Its strength is the detection of overt, explicit, hostile sexism and gender bias. It appears weak at detecting covert, implicit, benevolent sexism and gender bias. It is recommendable to consider research into strengthening this aspect of the evaluation rubric.

Finally, as research on gender bias and sexism in textbooks is rare in Chile, this study contributes to future research. Researchers should include ELT textbooks at all grades. It should consider the inclusion of teachers, students, and textbook authors. Pre-use and post-use studies are common approaches. It is recommendable to research textbooks during use, in real time. Teachers would likely be willing to participate in action research projects designed to investigate their own practice. Finally, a diachronic study of ELT textbooks used in Chile could shed light on the rate of change and any tendencies in sexism and gender bias in ELT textbooks over the past twenty years.

Glossary

- acculturation - Process in which an individual adjusts to a new cultural environment.
- androcentric – Emphasizing masculine interests or a masculine point of view.
- assimilation - When immigrant groups are encouraged to adopt the culture, values, and social behaviors of their host nation.
- atavism – In biology, an ancestral genetic trait reappears after having been lost through evolutionary change in a previous generation.
- atavistic misogynist – A person who has an old form of contempt for, aversion to, or hatred of women.
- cisgender – Those whose gender identity corresponds to the sex they were assigned at birth.
- co-responsibility – Shared responsibility between men and women, for housework, childcare and older family members.
- cultural genocide - Any deliberate act committed with the intention of destroying the language, religion or culture of an ethnic group.
- diachronic – The way something develops or evolves through / across time.
- epistemology – Theory of knowledge, about how people know what they know.
- erasure – The practice of collective indifference that renders certain groups invisible.
- exclusion – The opposite of inclusion. To be left out, unacknowledged.
- firstness – Term that refers to who initiates the conversation when the participants are male and female (mixed gender conversation). Also, referring to males before females (boys and girls).
- gendered subjectivities - Moving away from the idea of innate sexual identity characteristics that divide human beings into male and female.
- gendering – The process of socialization according to the dominant gender norms of a society.
- gender equity / gender parity – Equality between males and females.

- gender role – Behaviors and attitudes that are considered appropriate for males and females.
- heterogeneity – Quality or state of consisting of differences or diverse elements.
- heteronormative – The idea that heterosexuality is the only normal expression of sexuality.
- heterosexual – Relating to romantic or sexual attraction to the opposite sex.
- ideology - A system of ideas and ideals, especially one which forms the basis of economic or political theory and policy.
- inequality – The condition or state of being unequal.
- immutable – Not changing, something that stays the same.
- in situ – In the place where it occurs.
- intersectionality - The complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect, especially in the experiences of marginalized individuals or groups.
- invisibilization – Excluding, silencing or marginalizing women.
- language revitalization - An attempt to stop or reverse the decline of a language.
- masculine generics - Linguistic forms that are used sex-specifically in reference to men and generically in reference to mixed groups.
- meta-analysis - A research process used to systematically synthesize or merge the findings of single, independent studies, using statistical methods to calculate an overall or 'absolute' effect.
- misogyny – Contempt for, aversion to, or hatred of women.
- misogynist – A person who has contempt for, aversion to, or hatred of women.
- negation – To deny someone's existence by failing to acknowledge their presence.
- normalization – The act of making something normal.
- omission – The act or state of being left out, not acknowledged or included.
- oppression - Unjust or cruel exercise of authority or power.

- parity – Equality.
- PARSNIP – Acronym for taboo topics that publishers avoid including in textbooks: Politics, Alcohol, Religion, Sex, Narcotics (Drugs), -Isms and Pork.
- patriarchy / patriarchal system - A social system in which positions of dominance and privilege are primarily held by men.
- pernicious – Highly harmful, injurious, destructive.
- pervasive - Existing in or spreading through every part of something.
- positionality - The researcher's position in relationship to the topic under investigation.
- post-structural research – A critical point of view that questions the validity in structures such as culture and language.
- publication bias - The outcome of a research study biases the decision to publish it.
- research synthesis - The integration of existing research findings relevant to an issue.
- self-identity - Self-identity refers to stable and prominent aspects of one's self-perception.
- seminal study - The initial studies that presented an influential idea within a particular discipline.
- sexism - Prejudice or discrimination based on sex.
- status quo - The existing state of affairs, the way things are now.
- stereotype - A standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion, prejudiced attitude, or uncritical judgment.
- symbolic violence - An imposition of the norms of the group possessing greater social power on those of the subordinate group.
- tokenism - The policy or practice of making only a symbolic effort.
- triangulation types (qualitative) - There are four qualitative triangulation types:

(1) investigator triangulation: Checking out the consistency of findings (triangulation) by using multiple analysts to review findings for reliability.

(2) data source triangulation – Checking out the consistency of findings (triangulation) by using different data sources (people, places, times, etc.).

(3) theory (perspective / paradigm) triangulation: Triangulation by using different theories or research paradigms.

(4) method triangulation: Triangulation by using different data collection methods, qualitative and quantitative (mixed-methods), or within the *same* method. The qualitative data is used to generate a numerical value that changes the form of the original data.

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Annex A: Gender Bias Improvement Report

Page	Description of the Bias	Change Suggested
Cover	2 girls & 1 boy are on the textbook front cover. One girl and one boy are non-white (black). This is an appeal to non-white students to feel represented by the cover.	2 girls & 2 boys (Equality). <i>Cover image is a token marketing tool. Non-whites are visible, but play no significant role in this book.</i>
p. 6, Act. 1	Male student who wants to join the IT club (IT is a male-dominated profession).	Female teacher & female student who wants to join the IT club.
p.6 Act. 2	2 female birthdays & 1 male birthday noted on calendar.	Equal number of male & female birthdays noted on calendar.
p. 7	Female nurse pushing an old woman in a wheelchair / male tennis player / male chef / boy with a basketball & girl with a turtle / 6 males & 5 females. (Gender bias)	Male nurse pushing an old man in a wheelchair / female tennis player / female chef / girl with a basketball & boy with a turtle / 6 males & 6 females.
p. 8	Man sitting at a computer (male at work / public domain).	Woman sitting at a computer (female at work / public domain).
p. 14, Ex. 10	Paddy (male) is a computer expert (Gender bias: male-dominated STEM career).	Patricia (female) is a computer expert (female in STEM career).
p. 14, Ex. 10	Paddy's dad works for a big computer company. Paddy & Jess go to his job (public sphere) to get his father's help to solve a problem. (Gender bias)	Paddy's mom works for a big computer company. Paddy & Jess go to her job (public sphere) to get mother's help to solve a problem.
p. 14, Ex. 10	Paddy's dad solves the problem (competent / intelligent male). (Gender bias)	Paddy's mom solves the problem (competent / intelligent female).
p. 15, Ex. 10	Female news reporter (low paid, female-dominated occupation).	Change to a male news reporter.
p. 17, Ex. 14	Image of a boy & male trainer/coach. (Sexism: girls passive / do not like sports)	A girl & female trainer/coach. (girls are active in sports).
p. 18, Ex. 18	Steve Jobs talking about design thinking in technology (reinforces STEM for boys). (Gender bias: Boys are good in science)	Alejandra Castro (Chilean mathematician & physicist) female role model in STEM.
p. 20, Ex. 2	Girl asks a question of 5 words. Boy answers with 12 words. (Unequal treatment)	Boy asks a question of 5 words. Girl answers with 12 words.
p. 21, Ex. 3	Girl asks short questions. Boy speaks long sentences. Boy produces more language girl.	Girl and boy produce an equal amount of language.
p. 21	Girl says, "My favourite character is Wonder Woman." (sexualized/objectified super hero)	Girl says, "My favourite super hero is my mother."
p. 24, Ex. 11	Mother, wearing a pink dress, at home (domestic sphere). (Gender bias)	Dad, wearing an apron (any color), at home (domestic sphere).
p. 24, Ex. 11	A criminal (man) runs into a girl in a park. (Violence against a female in public).	A man runs past a girl. Park is a safe place (<i>non-violent man</i>).

p. 25, Ex. 11	Female TV announcer, male policeman, mother at home. (Gender-biased occupations)	Male TV announcer, female police officer, Dad at home.
Pg. 26, Ex. 13	Male tennis player, Female singer. (TV program adverts / gender bias)	Female tennis player, male singer.
Pg. 26, Ex. 14	Paula's favorite program is Music Machine and she likes films like Harry Potter or Toy Story. She does not like Tennis Today (sports program). Her brother plays tennis and watches Tennis Today. He thinks it is amazing, she thinks it is boring. She likes Dinosaur Planet (a documentary).	Paula plays tennis and watches Tennis Today. She thinks it is amazing. Her brother thinks it is boring. His favorite program is Music Machine & he likes films like Harry Potter or Toy Story. Also, he likes the documentary.
pp. 40-41, Ex. 11 Reading: "A Long Way To School"	Dad, with a face looking like a lion's face, wearing a light-blue parka, is taking the kids to boarding school while Mum stays at home. The son, Tenzin is wearing a blue jacket and blue pants. Mum waves goodbye, telling her daughter, Nima, to put her gloves on. Nima is wearing a pink scarf. Dad is cool and manly. He does not even look back at his wife as he nonchalantly waves a backhand goodbye in her direction. Dad is in the male role, the public sphere. He takes his children across difficult and dangerous terrain to boarding school. They must travel down the mountain to town. Tenzin tells his sister, "<i>Be careful.</i>" They can't cross a river but Dad knows a rope bridge they can cross. Nima, <i>the girl is scared</i>, so Dad takes her hand. <i>Brave Tenzin</i>, the boy, goes walking in front, calling out to Nima not to be scared. Suddenly, Tenzin falls but <i>strong, masculine Dad</i> grabs him with <i>one-hand</i>, saving his life. (<i>Dad shows no emotion</i>) Now <i>Nima is really scared!</i> They cross the river. It is hot, so they remove their jackets. Nima (of course) is	Gender bias: Strong male (Example: lion face). Color for males: Blue. The place for women is in the home. Gender bias: Mothers are affectionate, warm, loving and caring. Color for females: Pink. Gender bias: Father shows no emotion, even when taking the children to boarding school. Mom's life is restricted to the domestic sphere. Her role is care giver, taking care of her family. Gender bias: The father and son (males) are brave and strong. The mother does not go on this dangerous trip. The sister (Nima) is <i>weak, scared</i>, and <i>not sure</i> of her footing. The strong father and brave brother are concerned with Nima's safety. In sum, this text contains symbolic violence against women, sexism and gender bias. The text conveys a

	wearing a <i>pink sweater</i> to match her <i>pink scarf</i> and <i>pink gloves</i>. **In town, Dad, looking more human, says without any hint of emotion: <i>“See you in summer.”</i> Nima <i>affectionately</i> says, “Bye Dad”. Tenzin, with <i>no trace of emotion</i>, gives his Dad some manly advice: <i>“Be careful going home.” **</i>	human rights abuse against the people of Tibet. A recent UN report (2022) stated that China has been closing rural schools and opening boarding schools in Tibet since 2000. For over 1 million students, this has meant family separation and forced assimilation of the Tibetan identity into the dominant Han-Chinese culture. Forced assimilation is a violation of human rights for Tibetan girls and boys. Their language, ethnic identity and culture are harmed.
p. 34, Ex. 11	Boys carrying shovels (girls carrying a map and a flashlight) benevolent sexism & gender bias <i>*strong boys carry heavy items*.</i>	Change: Girls carrying shovels and boys carrying a map and a flashlight.
pp. 52-53, The Sound of the Shell Reading & Reflection Activity	The reading extract is from the book, “<i>The Lord of the Flies</i>.” First, there are no girls in this extract (or in the book). Girls have no voice. Their views are not valued. Second, it is <u>inappropriate</u> to refer to a character as, “<i>the fat boy</i>” (psychological violence). Further, the book includes: Violence: Two boys, Simon and Piggy, are violently killed by the other boys. Misogynism: Female denigration: “Kill the pig! Cut <i>her</i> throat! Bash <i>her</i> head! Spill <i>her</i> blood!” Racism: It is offensive to refer to black people as “<i>niggers</i>”. Environmental violence: The boys burn the island while hunting and trying to kill Ralph. Sexism: The killing of the sow uses graphic sexualized, descriptive imagery. Socialization of gender role: Boys are aggressive, violent, bullying, destructive, misogynistic and racist. Also, the question	“<i>The Lord of the Flies</i>” is on the Top 100 List of the most banned books in the USA (1990-1999). The pedagogic goal of the extract is reading comprehension of an unseen text. The context is a plane crash with no adult survivors. <i>Only boys</i> survived on a deserted island. This generates the critical question: <i>What would be the problems and benefits of living without adults?</i> In this story, the boys are living without females. The exclusion of girls represents symbolic violence (patriarchy). Why did no girls survive? The “<i>fat boy</i>” is intelligent but has poor eyesight and asthma. He also consistently mentions his aunt. For these reasons, the boys <i>bully</i> and eventually <i>murder</i> him.

	for reflection includes two images. In one image, three boys are playing. In the other image, a man is scolding a girl. She is receiving harsh verbal discipline (his finger is pointed at her), her posture is submissive: shoulders stooped, head down, eyes not directly looking at the man). Why is the man so angry with a girl? The story was about <i>boys</i> living without adults and females.	Recommendation for change: Eliminate this extract. Replace it with a similar text that is inclusive of both genders and non-violent.
p. 56, Project	3 girls and one boy pictured, but the boy is the central element , the prominent position.	Change boy's position to the left or right of center in the picture.
p. 56, Project	Female teacher in second image (teaching young learner classes is female-dominated).	Change second image from a female to a male teacher.
p. 57, Project	Boy dressed in blue sweater and blue pants. Girl wearing a skirt (hidden behind sign).	Change the "Blue is for boys". Could the girl wear blue pants?
Pg. 62 Unit 3	Girl sleeping with a teddy (gender bias). Gender bias (girls sleep with a teddy bear).	Eliminate the teddy. Could she sleep with a football?
Pg. 63 Unit 3	Boy doing a trick move with a football (gender bias: boys play football).	Change to a girl doing a trick move with a football.
Pg. 65 Ex. 3	Two boys having a long conversation about future plans. One boy says, "My <u>Mum</u> is going to plant a pear tree in the garden."	A boy and a girl are talking. One <u>girl</u> says, "My <u>Dad</u> is going to plant a pear tree in the garden."
Pg. 68, Reading: Asad's Project	Asad and his Muslim granny immigrated to Europe (?) from Somalia due to drought. This story is <i>not authentic</i>. It makes no use of the lived experience of immigration students. The single-parent, female head-of-household represents the <i>feminization of immigration</i>.	The text needs to address how Granny deals with multiple levels of intersecting discrimination: racial / religion / age / gender / culture / social status / economic status / nationality / xenophobia
Pg. 68, Reading Asad's Project	Head teacher is male. He says, " <i>Walk to school tomorrow</i> ." Even in a female-dominated profession, the male has more power. Asad's class teacher is a woman (lower in the hierarchy) (symbolic violence). The patriarchal message to females: " <i>Women do not hold positions of authority over men, even in female-dominated professions</i> ."	Change roles: Female becomes the Head teacher and the male is the Class teacher. Symbolic violence : The status quo is accepted, normalized and misrecognized, evoking females consent and complicity in their subordination and domination.
Pg. 69, Reading	Asad's immigrant granny does not work. Her religion, age, race, gender, & social class makes it a big challenge to find employment.	Granny faces multiple levels of bias. The text needs to address intersectionality in her case.
Pg. 69, Reading	Granny teaches the children about gardening. (Sexism, ageism and racism). Granny is an old, immigrant woman from Africa... <i>She knows how to grow things in a garden. Gardening is old women's work in Somalia</i>).	Change this text. Why gardening? Why not Biology or a STEM career? In theory, Granny could have an

	Granny sits and chats with another granny.	advanced degree in a STEM career field.
Pg. 75, Ex. 3	Boy wearing blue jogging pants. Girl wearing pink jogging pants.	Change the colors: Boy in pink and the girl in blue.
Pg. 76, Ex. 7	My name is Rene. I'm from Spain and my hobby is football. I go to football practice twice a week. I'm on a football team and we play football in the Children's World Cup.	Change the name in the text from Rene to Renata. Girls play football too . Change the picture from a boy to a girl.
Pg. 86, Mock Test	The Alexis Sanchez interview... Why not <i>Christiane Endler</i> ? "Tiane" won the Copa Libertadores in 2012 with Colo Colo. Besides being captain of the Chilean national team, she has had a very successful and distinguished international career in the USA, England and France.	Why not <i>Christiane Endler</i> ? She is a <i>lesbian</i> , married to a woman – in 2021. MINEDUC approved this textbook in 2019... two years <i>before</i> her same sex marriage. (Sexism / gender bias / LGBTQIA+ exclusion)
Pg. 88, Unit 4	Male inventor. (Male stereotype: men invent things)	Change to female inventor. Females <i>invent things</i> too.
Pg. 89, Unit 4	Astronaut (gender undetermined). Male sailor (man on dry land).	Change to female astronaut. Change to female sailor.
Pg. 90, Jobs	Male-dominated occupations: Sailor, engineer, inventor and explorer.	Show women who are doing male-dominated, STEM careers.
Pg. 104, Reading The Rarest Animal	Grandfather was a biologist (STEM career). He had an adventure when he was a young man. He went to the Himalayas to study red pandas. (This text conveys sexism and gender bias: The grandfather is in the public sphere. He enjoyed travel and adventure, <i>masculine activities</i> , had an unforgettable, exciting, life or death situation, overcame adversity and survived the ordeal.)	Gender bias : Change the protagonist of the story to a grandmother. She was a biologist and had an adventure when she was a young woman. Public sphere, travel and adventure, <i>feminine</i> , exciting life experience, life or death situation, overcame adversity, survived the ordeal.)
Pg. 106, Reading Fable	A tiger is terrorizing the animals (male). No animal could stop it. Finally, a female gazelle whispers sweetly: " <i>Please stop killing all the animals.</i> " Problem solved. (A female tames a violent male).	Sexism : *Change the story* The female gazelle uses reason to convince the violent tiger to show solidarity with the animals.
Pg. 124, Extra Reading, Unit 3 WALL-E	A story about a robot named WALL-E and his friend, Hal. A powerful, white, female robot named Eve comes on the scene. WALL-E falls in love with her. A dust storm comes up. WALL-E takes Eve back to his place. She suddenly shuts down. WALL-E stands guard over her, protects her from everything, wind, rain, sand, high water, etc. One day, a spaceship comes to take her away. WALL-E follows her, gets caught up in some tricky battles in space and when it looks like all is lost, WALL-E saves the day. <i>Male savior stereotype</i> .	A powerful female robot needs a man to protect her, take care of her, and save the world. This is sexism and gender bias . Men are strong, daring and courageous. This is the knight in shining white armor fairy tale, with the beautiful, weak female, appropriately named "Eve" in this tale. She needs protection, as his ultimate prize. *Change the story* Eve saves WALL-E, and they lived happily ever after.

Exclusion	Exclusion of indigenous Chileans from the textbook. There are ten (10) different indigenous groups in Chile (CASEN, 2017).	Include indigenous people. They make up 13% of the Chilean population (CASEN, 2017).
Exclusion	LGBTQI+ people do not appear in this textbook. “Their exclusion contributes to prejudice and ignorance, which facilitates bullying” (MOVILH, 2010, p. 25).	Include LGBTQI+ people in the textbook. 2% of the Chilean population identify as LGBTQI+ (CASEN, 2017). 12% of people from age 15 – 29 self-identified as LGBTQIA+ (INJUV, 2022).
Exclusion	Exclusion of Afro-Chileans. Congress passed a law that officially recognized Afro-Chileans as a tribal people in 2019.	Include Afro-Chileans in the ELT textbook. According to the 2017 census, 9,917 people in Chile self-identified as Afro-Chilean.
Tokenism	Immigrants who appear in the textbook are examples of <i>tokenism</i> (a symbolic effort to appear inclusive). Tokenism is a form of dominance through marginalization.	Include immigrants in a meaningful way in the textbook. According to the OECD (2017), immigrant students make up 5% of the student population in Chile.
Reading “Eureka”	A story about Pablo Picasso is on pp. 94-95 (two pages). In a “ <i>Look Them Up!</i> ” sidebar, there are two female artists, Georgia O’Keefe and Frida Kahlo (p. 94). Few people could likely name any great female artists. <i>Art is a historic, male-dominated domain.</i> Historically, females were wives, mothers and daughters. Their place was in the home. They rarely received an adequate education and could not devote their lives solely to art. Hence, great female artists are very rare.	Exclusion: To correct this gender bias, the two female artists should not be on a “ <i>Look Them Up!</i> ” sidebar. Female artists should have just as much space, <i>in the textbook</i> , as the male artist, Pablo Picasso. To be equal, therefore, Georgia O’Keefe and Frida Kahlo should have as many pages as Picasso.
Boys in public sphere	The Picasso story also features “noisy boys” (gender bias: <i>boys are noisy, girls are quiet</i>), who are playing catch <i>in the street</i> , which infuriates Picasso. Eventually the boys break his window with their ball, thereby helping to “invent” Cubism (gender bias: <i>males are inventors, females do not invent things</i>).	Invisibility: Why are <i>no girls</i> playing <i>in the street</i> ? Implicitly, girls are at home, in the domestic sphere, helping their mothers do household chores (sexism and gender bias: historic female <i>exclusion</i> from art history).
Misogyny	It is an egregious act of <i>symbolic violence (psychological violence)</i> to treat Picasso’s <i>misogynistic conduct</i> as if it were normal, legitimate, acceptable human behaviour. When an education system praises the greatness of Picasso’s art but <i>glosses over</i> his	Misogyny: Picasso was a great artist, but he was a <i>misogynist</i> (see Caws, 2005; Gilot, 1964; Herwig, 2016; Huffington, 2012; Lac, 2013; McNeese, 2006; O’Brian, 1994; Olivier, 1964; Penrose, 1980; Richardson, 2007; Warncke, 2001).

	misogynistic conduct, it reproduces male dominance and female subordination. No female artist could ever live her life the way Picasso did (adultery, multiple sexual partners, misogyny) without society condemning her morally, socially and economically. There can be little doubt that adultery and misogyny would probably lead to public scorn and rejection of her art as immoral. When Picasso's misogyny is of no consequence, it legitimizes sexism, leading to consent and complicity by females in their own subordination and domination by males.	<i>To illustrate:</i> Fernande Olivier writes that Picasso would lock her up in the house when he was out. He painted his first wife, Olga, as a grotesque, distorted woman in a red armchair. He never divorced Olga. After he met Marie Therese Walter, she became his mistress. He painted Marie with a penis attached to the left side of her head. Picasso painted his next lover, Dora Maar, as an ugly, crying woman. Dora would need psychiatric treatment. His next lover, Francoise Gilot, published her memoir, <i>Life With Pablo</i>. He was so angry he refused to see her and their two children ever again.
Majority Male STEM Career	A CLIL activity that mentions design thinking in technology appears on page eighteen (18). <i>Technology is a male-dominated, career field.</i>	Exclusion: The CLIL activity could mention women who have made an important contribution in STEM career fields.
Tech-nology	Few people would be likely to name any females, present or past, who have made a significant contribution to technology. When asked to name any female currently active in a STEM career field, it is probable that few people would be able to do so without consulting reference material.	Examples: Justicia Acuña, Adelina Gutiérrez, Katherine Johnson, Edith Clarke, Ellen Ochoa, Ada Lovelace, Carly Fiorina, Mae Carol Jemison, Alejandra Castro, Laura Pérez, Paula Jofré, Reshma Saujani, etc.

Annex B: Gender Bias Evaluation Result

(12 / 21) (57%)

Categoría 1. Uso del lenguaje			
Criterios	1	2	3
Uso del lenguaje	Se observa uso del lenguaje genérico masculino para referirse a ambos sexos. La utilización de este tipo de lenguaje se constata en la generalidad de las instrucciones, actividades y ejemplos que se desarrollan en el material curricular producido.	Se observa uso del lenguaje genérico masculino. No obstante, se evidencia en ciertas ocasiones el empleo de lenguaje inclusivo en instrucciones, actividades y ejemplos que se desarrollan en el material curricular producido.	Se observa uso del lenguaje inclusivo en instrucciones, actividades y ejemplos que se presentan en el material educativo: Se constata el empleo de lo femenino y masculino en ocasiones justificadas y/o genérico que se explicita con una nota al inicio del material curricular producido. 3/3
Consistencia entre lenguaje verbal e imágenes	Siempre inconsistente desde el punto de vista de género entre la imagen y el lenguaje verbal que la acompaña. 1/3	Algunas inconsistencias desde el punto de vista de género entre la imagen y el lenguaje verbal que la acompaña.	Siempre consistente desde el punto de vista de género entre la imagen y el lenguaje verbal que la acompaña.
Categoría 2. Estereotipos de Género			
Criterios	1	2	3
Estereotipos, sentimientos, profesiones y ocupaciones.	Se identifica a las mujeres en torno a actividades asociadas al plano doméstico, asistencia, maternidad y a la emocionalidad; en cambio se representa a los hombres desempeñando actividades donde se ejerce el poder, se toman las decisiones y con atributos como la sociabilidad y seguridad. 1/3	Se intenta vincular a las mujeres a la esfera pública y a atributos como la independencia, la seguridad; de la misma forma, se intenta integrar atributos relacionados con la esfera privada, con el rol masculino. Pese a ello, aún persisten estereotipos de género en ocupaciones, oficios o actividades y comportamientos.	Se incluye de manera óptima la participación igualitaria en actividades, oficios y profesiones propias de la esfera pública y/o privada; en el caso de la emocionalidad y los sentimientos, se identifican por igual en el comportamiento de hombres y mujeres.
Aportes de mujeres y de hombres	Representa aportes, obras o legados (aportes concretos o abstractos) sólo de hombres o sólo de mujeres. Se constata el predominio de un sexo en la exposición de estos relatos, lo que ofrece una mirada unidireccional sobre las contribuciones de hombres y mujeres.	Representan aportes, obras o legados (aportes concretos o abstractos) de hombres y mujeres; sin embargo, se constata el predominio de un sexo sobre otro. Se intenta ofrecer una mirada bidireccional respecto de las contribuciones de hombres y mujeres. 2/3	Representa de manera equitativa los aportes, obras o legados (aportes concretos o abstractos) de hombres y mujeres, y carece de predominio de un sexo sobre otro. Se ofrece una mirada bidireccional respecto de las contribuciones de hombres y mujeres.
Valoración de lo público y lo privado	Alta valoración de la esfera pública y una desvaloración de la esfera privada. Se asocia a la mujer en roles vinculados a la esfera privada (labores domésticas, maternidad, asistencia y cuidado de otros), mientras que a los hombres se los asocia a la esfera pública (ejercicio del poder, producción, seguridad e inteligencia). Se ofrece una visión laxa acerca de la división sexual de los roles. 1/3	Alta valoración de la esfera pública y una desvaloración de la esfera privada. Se ofrece una visión más inclusiva respecto de la valoración de ambas esferas y de los roles de ambos sexos.	Igual valoración de la esfera pública y privada. Hay una representación equitativa en ambas esferas y la contribución de ambos sexos.
Intertextualidad fuentes, citas o referencias	Inserciones corresponden sólo a fuentes producidas por hombres o mujeres.	Predominio de inserciones de fuentes producidas por hombres o mujeres. Sobre 60% de las citas o referencias corresponde a un sexo.	Equidad en la inserción de fuentes, citas o referencias producidas por hombres y mujeres. 3/3
Categoría 3. Interacciones afectivas			
Criterios	1	2	3
Expresiones de violencia de Género	Se identifican manifestaciones de violencia explícitas o implícitas, en relatos e imágenes en el texto, uso de un lenguaje ofensivo sea hombre o mujer, basados en el género. 1/3	Se identifican algunas manifestaciones de violencia explícitas o implícitas en relatos e imágenes en el texto, uso de un lenguaje ofensivo, sea hombre o mujer, basados en el género.	No se identifica manifestaciones de violencia explícitas o implícitas en relatos e imágenes en el texto ni uso de un lenguaje ofensivo, sea hombre o mujer, basados en el género.

Categoría 1. Uso del lenguaje			
Criterios	1	2	3
Uso del lenguaje	Se observa uso del lenguaje genérico masculino para referirse a ambos sexos. La utilización de este tipo de lenguaje se constata en la generalidad de las instrucciones, actividades y ejemplos que se desarrollan en el material curricular producido.	Se observa uso del lenguaje genérico masculino. No obstante, se evidencia en ciertas ocasiones el empleo de lenguaje inclusivo en instrucciones, actividades y ejemplos que se desarrollan en el material curricular producido.	Se observa uso del lenguaje inclusivo en instrucciones, actividades y ejemplos que se presentan en el material educativo: Se constata el empleo de lo femenino y masculino en ocasiones justificadas y/o genérico que se explicita con una nota al inicio del material curricular producido.
Consistencia entre lenguaje verbal e imágenes	Siempre inconsistente desde el punto de vista de género entre la imagen y el lenguaje verbal que la acompaña.	Algunas inconsistencias desde el punto de vista de género entre la imagen y el lenguaje verbal que la acompaña.	Siempre consistente desde el punto de vista de género entre la imagen y el lenguaje verbal que la acompaña.
Categoría 2. Estereotipos de Género			
Criterios	1	2	3
Estereotipos, sentimientos, profesiones y ocupaciones.	Se identifica a las mujeres en torno a actividades asociadas al plano doméstico, asistencia, maternidad y a la emocionalidad; en cambio se representa a los hombres desempeñando actividades donde se ejerce el poder, se toman las decisiones y con atributos como la sociabilidad y seguridad.	Se intenta vincular a las mujeres a la esfera pública y a atributos como la independencia, la seguridad; de la misma forma, se intenta integrar atributos relacionados con la esfera privada, con el rol masculino. Pese a ello, aún persisten estereotipos de género en ocupaciones, oficios o actividades y comportamientos.	Se incluye de manera óptima la participación igualitaria en actividades, oficios y profesiones propias de la esfera pública y/o privada; en el caso de la emocionalidad y los sentimientos, se identifican por igual en el comportamiento de hombres y mujeres.
Aportes de mujeres y de hombres	Representa aportes, obras o legados (aportes concretos o abstractos) sólo de hombres o sólo de mujeres. Se constata el predominio de un sexo en la exposición de estos relatos, lo que ofrece una mirada unidireccional sobre las contribuciones de hombres y mujeres.	Representan aportes, obras o legados (aportes concretos o abstractos) de hombres y mujeres; sin embargo, se constata el predominio de un sexo sobre otro. Se intenta ofrecer una mirada bidireccional respecto de las contribuciones de hombres y mujeres.	Representa de manera equitativa los aportes, obras o legados (aportes concretos o abstractos) de hombres y mujeres, y carece de predominio de un sexo sobre otro. Se ofrece una mirada bidireccional respecto de las contribuciones de hombres y mujeres.
Valoración de lo público y lo privado	Alta valoración de la esfera pública y una desvaloración de la esfera privada. Se asocia a la mujer en roles vinculados a la esfera privada (labores domésticas, maternidad, asistencia y cuidado de otros), mientras que a los hombres se los asocia a la esfera pública (ejercicio del poder, producción, seguridad e inteligencia). Se ofrece una visión laxa acerca de la división sexual de los roles.	Alta valoración de la esfera pública y una desvaloración de la esfera privada. Se ofrece una visión más inclusiva respecto de la valoración de ambas esferas y de los roles de ambos sexos.	Igual valoración de la esfera pública y privada. Hay una representación equitativa en ambas esferas y la contribución de ambos sexos.
Intertextualidad fuentes, citas o referencias	Inserciones corresponden sólo a fuentes producidas por hombres o mujeres.	Predominio de inserciones de fuentes producidas por hombres o mujeres. Sobre 60% de las citas o referencias corresponde a un sexo.	Equidad en la inserción de fuentes, citas o referencias producidas por hombres y mujeres.
Categoría 3. Interacciones afectivas			
Criterios	1	2	3
Expresiones de violencia de Género	Se identifican manifestaciones de violencia explícitas o implícitas, en relatos e imágenes en el texto, uso de un lenguaje ofensivo sea hombre o mujer, basados en el género.	Se identifican algunas manifestaciones de violencia explícitas o implícitas en relatos e imágenes en el texto, uso de un lenguaje ofensivo, sea hombre o mujer, basados en el género.	No se identifica manifestaciones de violencia explícitas o implícitas en relatos e imágenes en el texto ni uso de un lenguaje ofensivo, sea hombre o mujer, basados en el género.

Annex C: MINEDUC gender bias detection guidance



Pauta de detección de sesgos y estereotipos de género
en material educativo curricular

Unidad de Currículum y
EvaluaciónMinisterio de
Educación

Mayo 2019

Pauta de detección de sesgos y estereotipos de género en material educativo curricular

Antecedentes Generales

La Agenda Mundial Educación 2030 reconoce que la igualdad de género requiere un enfoque que "garantice no sólo que las niñas y los niños, las mujeres y los hombres obtengan acceso a los distintos niveles de enseñanza y los cursen con éxito, sino que adquieran las mismas competencias en la educación y mediante ella".

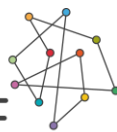
En este contexto, uno de los principales objetivos del Ministerio de Educación, en el marco de la Reforma Educacional, es lograr una educación pública de calidad e inclusiva, que otorgue las mismas oportunidades a los niños y jóvenes para que puedan desarrollarse de manera integral. En ese sentido es necesario seguir avanzando en equidad e igualdad de género, derribando inequidades, brechas, estereotipos y sesgos que determinan el acceso, permanencia y proyecciones durante su trayectoria educativa y de su vida.

Entre las buenas prácticas y medidas legislativas que ha adoptado Chile en la materia, cabe destacar las siguientes: Ley N°20.820/2015 que creó el Ministerio de la Mujer y la Equidad de Género, cuya labor es colaborar con el Presidente o Presidenta de la República en el diseño, coordinación y evaluación de las políticas, planes y programas destinados a promover la equidad de género, y la igualdad de derechos y procurar la eliminación de toda forma de discriminación arbitraria en contra de las mujeres; Ley N°20.845 de Inclusión, Art. 1, punto 1, letra k: modifica, letra j) que pasa a ser k) en la Ley General de Educación:

“k) Integración e inclusión. El sistema propenderá a eliminar todas las formas de discriminación arbitraria que impidan el aprendizaje y la participación de los estudiantes. Asimismo, el sistema propiciará que los establecimientos educativos sean un lugar de encuentro entre los estudiantes de distintas condiciones socioeconómicas, culturales, étnicas, de género, de nacionalidad o de religión, entre otros”.

La Ley General de Educación N°20.370/2009, Art 3, especifica los principios que sustentan la Educación de hoy, y resalta los que se relacionan con género: Calidad, que promueve el desarrollo pleno de sus estudiantes; Equitativa, que entrega oportunidades a todos; Inclusiva, que reconoce la riqueza de la diversidad de los alumnos.

El Ministerio de Educación se ha comprometido a incorporar indicadores de desempeño y/o acciones estratégicas institucionales que midan y/o aborden directamente inequidades, brechas y/o barreras de género, por medio de las diferentes unidades de la División de Educación General; Unidad de Currículo y Evaluación; Atención Ciudadana, División de Educación Superior y del Centro de Innovación.



El objetivo de la gestión institucional es contribuir a disminuir las inequidades, brechas y/o barreras de género, implementando acciones estratégicas orientadas a mejorar los niveles de igualdad y equidad de género en la provisión de bienes y servicios públicos, y a fortalecer la capacidad de los servicios para desarrollar políticas públicas de género.

Teniendo presente que el currículo nacional tiene como base la convicción fundamental de que los seres humanos nacen libres e iguales en dignidad y derechos, y que la educación escolar debe ofrecer a todos los niños y jóvenes de ambos sexos, la posibilidad de desarrollarse como personas libres, con conciencia de su propia dignidad y como sujetos de derechos, el Ministerio de Educación centra su compromiso en las siguientes actividades estratégicas:

- Incorporar en el material curricular producido por la Unidad de Currículum y Evaluación acciones tendientes a resguardar la equidad de género.
- Fortalecer habilidades de creatividad, innovación, pensamiento crítico y computacional y comunicación y colaboración, en iguales oportunidades para niños, niñas y jóvenes en todos los materiales e instrumentos curriculares.
- Utilizar la pauta con criterios de cautela de sesgo de género en la revisión interna de sus recursos e instrumentos.

Como Unidad de Currículum y Evaluación (UCE) aportamos a este gran desafío al avanzar hacia recursos didácticos, textos escolares, material educativo online y espacios educativos, libre de sesgos y estereotipos de género. El medio para verificar los avances en relación con este desafío, será un informe acerca del material producido por la UCE sobre la base del enfoque de género, elaborado durante el año 2019.



Criterios de cautela de Sesgos y Estereotipos de Género en material educativo curricular elaborado por la Unidad de Currículum y Evaluación

El Currículum que se plasma en las Bases Curriculares alude al conjunto de aprendizajes que deben adquirir todos los estudiantes de país, y responde a qué, cómo, cuándo, enseñar y evaluar. Los Planes y Programas de Estudio tienen un carácter más funcional, pues organizan estos aprendizajes en el tiempo y cumplen la función de ser una herramienta de ayuda práctica para los docentes. Los textos escolares son herramientas de apoyo relevantes al interior de la sala de clases. Los Estándares Indicativos de Desempeño son un conjunto de referentes que constituyen un marco orientador para evaluar los procesos de gestión educacional de los establecimientos y sus sostenedores. Todos estos recursos son elaborados y/o revisados en la Unidad de Currículum y Evaluación, y se orientan a resguardar la equidad de género desde la concepción definida como “la igualdad de derechos y oportunidades para hombres y mujeres”.

Para esto, la UCE ha desarrollado un conjunto de criterios de cautela del sesgo de género que permitan disminuir las inequidades, brechas y/o barreras de género, en todo material, instrumento o herramienta curricular que se produzca al interior de esta Unidad.

Este conjunto de criterios considera conceptualizar y describir de cada una de las categorías y sus respectivos criterios, con algunas recomendaciones y ejemplos de sesgos y/o estereotipos de género y la correspondiente escala de valoración.



CATEGORÍA 1. USO DEL LENGUAJE

Criterios:

- Uso del lenguaje
- Consistencia entre lenguaje verbal e imágenes

Uso del lenguaje

Un lenguaje inclusivo de género, además de tener fundamentos lingüísticos, apunta a objetivos sociales como el democratizar el lenguaje y dar visibilidad social a los géneros femenino y masculino, logrando de esta manera una sociedad más igualitaria y transparente desde el punto de vista del género lingüístico.

El lenguaje crea y modifica las sociedades, es aprendido, es una práctica social (uso común) y suele ser modificado. Así lo declara la propia RAE, pero siempre y cuando no se deforme el idioma y no se vaya contra la estructura lingüística y gramatical de la lengua. En este sentido, dado que en la UCE los instrumentos curriculares corresponden a documentos que requieren ser extremadamente claros y precisos se utilizarán dos opciones en su escritura:

- niñas o niños, asegurando mantener el equilibrio en el lenguaje escrito para no desviar lo esencial del mensaje
- Uso inclusivo de términos como los niños, los padres, los hijos, los apoderados los estudiantes y jóvenes y otros que refieren a hombres y mujeres. De acuerdo con la norma de la Real Academia Española, “se usa el masculino para aludir conjuntamente a ambos sexos, con independencia del número de individuos de cada sexo que formen parte del conjunto. Este uso evita, además, la saturación gráfica de otras fórmulas, que pueden dificultar la comprensión de lectura y limitar la fluidez de lo expresado”.

Ejemplo:

Incluir una nota como la siguiente al inicio de documentos que se elaboren: “En este se utilizan de manera inclusiva términos como los niños, los padres, los hijos, los apoderados y otros que refieren a hombres y mujeres. De acuerdo a la norma de la RAE, se usa del masculino para aludir conjuntamente a ambos sexos, con independencia del número de individuos de cada sexo que formen parte del conjunto. Este uso evita, además, la saturación gráfica de otras fórmulas, que pueden dificultar la comprensión de lectura y limitar la fluidez de lo expresado”.

CATEGORÍA 2. ESTEREOTIPOS DE GÉNERO

Criterios

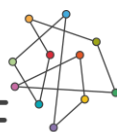
- Estereotipos, sentimientos, profesiones y ocupaciones.
- Aportes de mujeres y de hombres.
- Valoración de lo público y lo privado.
- Intertextualidad¹

Estereotipo es una imagen o idea aceptada comúnmente por un grupo y sociedad, con carácter inmutable y que actúa como modelo. Los estereotipos son concepciones preconcebidas sobre cómo son y cómo deben comportarse la mujer y el hombre.

Aplicación:

- Identificar los estereotipos de género presentes en los materiales educativos, los cuales se asocian a las ocupaciones, actividades, profesiones y sentimientos de mujeres y hombres, teniendo como base la diferencia sexual.
- No encasillar actitudes, comportamientos y valores como modelos asignados a grupos humanos.
- Que los personajes, hombres y mujeres sean situados en diversas esferas públicas o privadas, y funciones sociales.
- Al escribir un texto que integra personajes femeninos y masculinos, no comenzar siempre con el personaje masculino.
- Las características físicas y psicológicas de los personajes tienen que ser equilibrados en el actuar: si una mujer debe llorar, también un hombre puede llorar/ ambos pueden ser valientes/ ambos personajes tienen la misma autonomía en la toma de decisiones.
- En las imágenes de roles de los personajes que la participación sea igualitaria y conjunta entre hombres y mujeres en el trabajo del hogar y la crianza de sus hijos.
- Que los juegos que se ejemplifican en los recursos educativos no tengan distinción de género y que se represente juegos y actividades que realizan niñas y niños en conjunto.

¹Conjunto de relaciones que acercan un texto determinado a otros textos de variada procedencia: del mismo autor o más comúnmente de otros, de la misma época o de épocas anteriores, con una referencia explícita o la apelación a un género, a un arquetipo textual o a una fórmula imprecisa o anónima).



CATEGORÍA 3. INTERACCIONES AFECTIVAS

Criterios

- Expresiones de Violencia de Género.

Interacciones afectivas: Consisten en un equilibrio entre dar y recibir, respetar, convivir, expresando sus deseos y preocupaciones abierta y honestamente, en un ambiente tolerante, honesto y justo; al momento de sugerir cambios de actitud pedir que se escuchen; recordar que también hay un esfuerzo para que esto sea recíproco, de lo contrario podría surgir un punto de conflicto y seguramente alguien sufrirá una decepción.

Aplicación:

- En imágenes y escritos, respetar la igualdad de trato de todas las personas, sin distinción de sexo, edad, condición física, etnia, religión.
- Erradicar una cultura de la violencia en los niños: evitar ridiculizar a niños que lloran o prefieren juegos o actividades “no adecuados” a su sexo, evitar la agresión física o verbal en el alumnado, promover actividades donde todos puedan hablar de sus sentimientos, analizar los comportamientos violentos como comportamientos negativos para la sociedad.

Las categorías y criterios explicitados anteriormente serán considerados a contar del año 2019, en la elaboración y revisión de todo documento, instrumento y/o herramientas educativas y técnicas de apoyo al Currículum Nacional y, a la vez, en toda licitación que se requiera para editar y/o publicar diferentes materiales educativos.

GLOSARIO

Género

Construcción sociocultural respecto de las diferencias sexuales biológicas. Esto implica prácticas de diferenciación de hombres y mujeres en relación con lo masculino y lo femenino, donde median símbolos, normas e instituciones. El carácter continuo de esta construcción hace que el género parezca un hecho natural e inmutable. Sin embargo, se trata de una práctica que cambia a través de las culturas y se transforma con el paso del tiempo. (Ministerio de Educación, doc. Enfoque Género, noviembre de 2017)

Equidad de género

Se define como un medio para alcanzar la igualdad de género. Refiere el trato justo para hombres, mujeres o cualquier variante de género en función de sus respectivas necesidades y considerando los contextos culturales de cada uno para garantizar el acceso de las personas a sus derechos. No se trata, por lo tanto, de eliminar las diferencias, sino de valorarlas y darles un trato equivalente para superar las condiciones que mantienen las desigualdades sociales. (Ministerio de Educación, doc. Enfoque Género, noviembre de 2017)

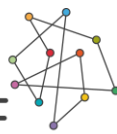
UNESCO define equidad de género como “la imparcialidad en el trato que reciben mujeres y hombres de acuerdo con sus necesidades respectivas, ya sea con un trato igualitario o con uno diferenciado pero que se considera equivalente en lo que se refiere a los derechos, los beneficios, las obligaciones y las posibilidades”.

Equidad de género en educación

Se comprende como “el derecho de tener acceso a la educación, participar en ella y disfrutar los beneficios asociados con entornos, procesos y logros educativos sensibles al género, mientras se adquiere los conocimientos y habilidades que permitirán vincular los beneficios brindados por la educación al quehacer social y económico” (UNESCO, 2010, p12).

Estereotipo de género

Son creencias y atributos generalizados que se hacen sobre un grupo de personas en función de su género y en relación con asuntos como la emocionalidad, la capacidad física e intelectual, la sexualidad, los intereses y otros. De los estereotipos de género emergen prejuicios hacia ciertos grupos de personas y valorizaciones diferenciadas que derivan en prácticas de discriminación. (Ministerio de Educación, doc. Enfoque Género, noviembre de 2017)



Hoja de respuestas: Pauta de detección de sesgos y estereotipos de género 2019

Nombre del texto	
Editorial	
ISBN	
Asignatura	
Nivel	

Categoría 1: Uso del lenguaje				
Criterios	Escala			Observaciones
	1	2	3	
Uso del lenguaje				
Consistencia entre lenguaje verbal e imágenes				

Categoría 2: Estereotipos de género				
Criterios	Escala			Observaciones
	1	2	3	
Estereotipos, sentimientos, profesiones y ocupaciones.				
Aportes de mujeres y hombres				
Valoración de lo público y lo privado				
Intertextualidad; fuentes, citas o referencias.				

Categoría 3: Interacciones afectivas				
Criterios	Escala			Observaciones
	1	2	3	
Expresiones de violencia de género				

SEXISM AND GENDER BIAS IN THE 6TH GRADE CHILEAN ELT TEXTBOOK

Síntesis Pauta de detección de sesgos y estereotipos de género 2019	
Categoría	Criterios
1: Uso del lenguaje. Se entenderá el uso gramatical masculino genérico para referirse a ambos sexos, o el empleo mixto, especificando H y M, en casos muy significativos, procurando no deformar el idioma y/o saturar el mensaje.	Uso del lenguaje: Evitar el lenguaje genérico masculino, emplear recursos lingüísticos que no enfatizan en el género. Consistencia entre lenguaje verbal e imágenes: Presentar equilibrio y coherencia en las imágenes y sus relatos de ambos sexos.
2: Estereotipos de Género. No encasillar a los personajes con roles y funciones de acuerdo a la participación en todo tipo de actividades sociales, familiares, deportivas, profesionales: deben ser en igualdad de oportunidades.	Estereotipos, sentimientos y ocupaciones. Se pretende eliminar los estereotipos de género, específicamente en los roles, funciones y comportamientos transmitidos cultural e históricamente. Aportes de mujeres y de hombres. Consiste en recoger e integrar los aportes y roles asumidos por la mujer y por el hombre en distintos ámbitos del quehacer de la sociedad por medio de su participación en los hechos históricos, sociales, científicos, entre otros, de modo que tales aportes y roles no aparezcan como subordinados o secundarios por el solo hecho de ser mujer u hombre. Valoración de lo público y lo privado. El trabajo público o privado tanto de la mujer como del hombre deben valorarse como aporte y contribución por igual al crecimiento y el desarrollo del país. Intertextualidad. Implica avanzar hacia la inserción equitativa de citas, fuentes y/o referencias generadas tanto por mujeres como por hombres para extirpar la invisibilidad del aporte de la mujer.
3: Interacciones afectivas El sector educativo debe promover cambios significativos en la formación de personas capaces de convivir e interactuar en una sociedad donde se desenvuelvan en forma tolerante, solidaria, respetuosa, honesta y justa.	Expresiones de violencia de género. Identificar cualquiera manifestación de violencia explícita, implícita o simbólica que atente contra el género, detectando un uso de lenguaje ofensivo, relatos basados en violencia, imágenes y toda expresión que revele cualquier tipo de violencia o discriminación.