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„The Influence of Gender and Cultural Sensitivity Policies on Austrian EFL Textbooks"

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PART III - STUDY DESIGN & EMPIRICAL ANALYSIS

LIST OF ABBREVEATIONS

AHS	Allgemeinbildende Höhere Schule
BMB	Bundesministerium für Bildung
BMUKK	Bundesministerium für Unterricht, Kunst und Kultur
CEFR	Common European Framework of Reference for Languages
EFL	English as a Foreign Language
HS	Hauptschule
NMS	Neue Mittelschule
ÖBV	Österreichischer Bundesverlag Schulbuch

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1   Introduction

Textbooks not only play a key role in students' acquisition of knowledge, but also in the transmission and thereby students' internalization of social/cultural norms and beliefs. Particularly younger students are substantially affected by those learning tools which may shape their identity, their view of others and the world perception given the textbooks' presentation of certain issues. Abundant examples to mention at this point are, for instance, stereotypes relating to sex and racial discrimination that can heavily influence learners' mindsets. In this case, textbooks become negatively biased socialization vehicles. In the 90s and in the beginnings of 2000s, the Austrian Ministry of Education introduced a range of educational policies which address gender and intercultural issues in Austria, among the most important, the teaching principles 'Erziehung zur Gleichstellung von Frauen und Männern' and 'Interkulturelles Lernen'. Consequently, curriculum changes which started to display gender and cultural sensitivity followed and moreover, certain guidelines for nonsexist and nonracist textbook design were issued that demand the fair portrayal and proper depiction of different groups of people in this kind of instructional material, i.e. males and females as well as a population's majority and minorities. Without a doubt, the equal and fair portrayal of such groups of people in textbooks promotes the emergence of a more egalitarian world in real life (Brugeilles 41). Therefore, the thesis at hand sets out to answer the question of whether policies of gender and cultural equality connected to the curriculum changes were actually implemented in the design of this powerful instructional material, or if they still remain absent. Hence, the focal point of the research is to analyze the influence of gender and cultural sensitivity policies on Austrian EFL ('English as a Foreign Language') textbooks. A textbook which predates the policies and two textbooks published after their implementation will serve as a comparison to show how textbooks have differed since the changes.

This diploma thesis consists of three parts: the first part provides the background and necessary theoretical foundation for the research study at hand. To be more precise, Chapter Two focuses on the role of textbooks in education to not only describe their practical importance, but also their influential function as socialization agents on learners. Subsequently, Chapter Three presents conceptual aspects related to gender and culture. Subchapter 3.1 puts the topic of gender at the center of attention and deals with notions such as sex and gender, offering explanations of the fact that the first refers to biological differences, whereas the latter must be understood as socially constructed differences between females and males. Simultaneously, this subchapter presents information on how gender is 'done' as well as outlines how it can be 'undone'. Next, subchapter 3.2 deals with (inter)cultural theoretical concepts and provides the readership with a description of the term

'natio-ethnic-cultural membership' to demonstrate that it also constitutes a socially constructed entity, which serves to differentiate between a population's majority and minorities.

Part II of this thesis presents the necessary legislative backgrounds for the research study, i.e. it outlines vital statutory policies which aim to achieve and ensure gender and cultural sensitivity in education. Chapter Four presents how gender related aspects have been incorporated into European and national policies as well as discusses their influence on Austrian curricula and textbook design. The same holds true for Chapter Five which contains respective information on intercultural related policies.

The third section presents the study's research design as well as comprises the empirical analysis itself. As a first step, in Chapter Six the chosen textbooks for analysis will be described, followed by a detailed explanation of the study's analytical framework and procedure in Chapter 7. Following this, the empirical analysis will be conducted through the gender and intercultural lens in Chapter 8 in which the findings and results from the quantitative and/or qualitative analyses are presented, discussed, compared and interpreted. In this chapter, it will be demonstrated the extent to which and in what respect Austrian EFL textbook design has changed since the implementation of policies and will further illustrate exemplary instances of 'best' and 'worst' practices.

Ultimately, Chapter 9 summarizes and concludes the main findings of the research study and provides recommendations for future textbook design. It points out suggestions on what aspects need revision, so that textbooks appropriately contribute to learners' development of sensitive attitudes regarding gender and culture, as demanded by policies.

PART I - BACKGROUND & THEORETICAL FOUNDATION

2   Background

2.1   The role of textbooks in education

In school education, the use of textbooks is widespread. Even though teachers have certain freedom and quite a few possibilities in presenting learning content, most of it is primarily guided by textbooks. Despite the fact that textbooks could be regarded as supplementary to teachers' instruction or as one resource among many others, they are usually the standard tool in many subjects taught in school. Banks and McGee Banks (142) elaborate that teachers primarily make instructional decisions based on this medium and students spend 80-95% of classroom time using textbooks. The main reason for this might be because of their constitutive design that helps to establish consistency and cohesion. This is not only convenient for teachers to structure the school year appropriately, but also gives students a feeling of system and progress, which is particularly important in language education. Apart from that, this instructional material is the most visible manifestation of the curriculum in which the respective learning contents for each grade are incorporated and, if well implemented, approbated and recommended by the Ministry of Education (MOET, UNESCO and IBE 5). Without doubt, these are two strong reasons, among others, for why textbooks are key components in (language) education.

What must be considered, though, is that this form of teaching material not only wields influence over students' acquisition of knowledge and skills, but also their internalization of values, attitudes and social/cultural norms, following MOET, UNESCO and IBE (14). Their claim that there are several ways in which textbooks may influence their users, such as through language, content, textual/visual elements and design, is hard to refute (5). They might become vehicles for reflecting biases, put differently, its content and images can transmit explicit or subtle messages that might be opposed to the official educational curriculum and its goals. For instance, stereotypes, misconceptions, prejudices in connection to sex/racial discrimination that hinder equality are all abundant examples of how textbooks can perform this negative role. After being susceptible to such elements, learners may consider it as a reflection of reality and ultimately absorb and internalize the presented issues (un)consciously: "Schulbücher vermitteln einen gewissen Wahrheitsanspruch, denn das darin vermittelte Wissen ist staatlich legitimiert" (Paseka, *Einführung Schulbücher* 131). The role and characteristics of textbooks mentioned in this chapter are perfectly summarized by Braslavsky (21) who states that they are "[at] the interface between the curriculum and the

classroom, policy and practice, theory and implementation – at the crux of government efforts and private initiative – textbooks have a lot of practical and symbolic importance."

Due to their highly "symbolic importance," it must be highlighted that quality education heavily depends on the use of appropriate textbooks. As already indicated, based on the development of their attitudes and patterns of behavior, these learning tools, especially in earlier years of education, immensely affect the ways in which students shape their own identity and their view of others (MOET, UNESCO and IBE 14). In short, as students face and deal with textbooks daily over several years, they can be considered to have substantial influence on pupils' mindsets and identity constructions. Thus, the use of open-minded textbooks which adequately deal with sensitive issues such as gender and culture are, undoubtedly, a necessity for every classroom to account for proper socialization of the learners. In continuation, the topic of socialization will be discussed more extensively to fully understand the textbooks' considerable impact on students.

2.2   Textbooks as socialization agents

Among the most important definitions of the concept socialization is Hurrelmann's theory which combines sociological and psychological aspects within this term and stresses the tension between the environment/society and the individual person:

> Sozialisation bezeichnet den Prozess der Entwicklung der Persönlichkeit in produktiver Auseinandersetzung mit den natürlichen Anlagen, insbesondere den körperlichen und psychischen Grundmerkmalen (der 'inneren Realität') und mit der sozialen und physikalischen Umwelt (der 'äußeren Realität').
> (Hurrelmann, *Sozialisationtheorie 8th* 7)

Put differently, Hurrelmann's core idea of socialization is personality development by means of productively processing internal and external realities, the latter refers to the social/physical environment (i.e. family, media, peers etc.), whereas the former constitutes bodily/mental traits of a person. The basic assumption is that an individual's personality does not develop independently from its environment. Since personality development is central for Hurrelmann's understanding of socialization, it is crucial to define this term too. The author describes it as an individual's organization of characteristics, traits, attitudes, competencies and self-perception, acquired in interaction/communication with external realities based on internal realties (Hurrelmann, *Sozialisationtheorie 1st* 71). A more recent definition of the term socialization building on the works of Hurrelmann is given by Rendtorff (113) and reads as follows:

> die Summe aller Erfahrungen, die ein Kind macht in Bezug auf seine Person, auf die Kultur mit ihren Bildern und Übereinkünften, die Gesellschaft mit ihren Regeln und

Strukturen, und seine eigene Position darin, oder, genauer: das, was ein Kind in der Auseinandersetzung mit diesen Erfahrungen daraus macht.

Bearing the previous definitions of socialization and personality development in mind, it is undeniable that schools and textbooks constitute external realities, hence, they constitute socialization agents which wield tremendous power over students' identity formation and their internalization of beliefs. Schneider, Tanzberger and Traunsteiner (77) summarize this fact: "Schulbücher […] stellen ein wichtiges Medium schulischer Sozialisation dar. Durch das fachliche Wissen, das sie präsentieren, vermitteln sie, was als gesellschaftlich relevant erachtet wird [… und] transportieren […] Werte und Normen."

For the purpose of this thesis, it is crucial to point to the socialization function of textbooks with regards to gender and cultural sensitivity. Unquestionably, the way in which men and women are portrayed in this powerful teaching medium contributes to students' perception of males and females in society and, further, their own (gender) identity construction. The same holds true for (inter)cultural socialization, for instance, the depiction of certain ethnic groups in discriminatory contexts may lead to acceptance and incorporation of such negative attitude. Banks and McGee Banks (142) elaborate "[w]hen children read about people in nontraditional gender roles, they are less likely to limit themselves to stereotypes. When children read about women and minorities in history, they are more likely to believe that these groups have made important contributions to the country." This view is upheld by Markom and Weinhäupl (4): "Unterrichtsmaterialien […] wirken weit über die schulische Situation hinaus und haben Einfluss auf die Fremd- und Selbstbilder der verschiedenen Gruppen sowie Individuen." Subsequently, to get a complete understanding of gender and cultural socialization as well as to prepare the theoretical foundation for the textbook analysis from a gender and culturally sensitive perspective, it is vital to elaborate in detail on conceptual aspects related to both issues. The first spotlight will be put on the gender and secondly the cultural theory.

3   Theoretical Foundation

3.1   Conceptual aspects related to gender

To ask humans to discuss the topic of gender could be compared to asking a fish to discuss the topic of water. This argument by Lorber (54) is hard to refute, because gender has become so normal and pervasive in our society that humans come to think of gender as innate and natural and not as constantly (re)created by themselves. In western culture, gender education based on biological sex is given to children from an early age. This already begins at infancy

when a newborn with a penis or a vagina is either dressed in blue or pink clothes. Also in childhood as well as teenage years children are treated according to their sex, for instance, boys and girls are given toy cars or computer games and dolls or make-up, respectively. This implies that males are supposed to behave vigorously, taciturnly or adventurously, whereas females are expected to be nurturing, talkative and beautiful. These instances merely show a small sample of the infinite list of seemingly 'natural' differences and the chapters in continuation will enlighten upon how such different ideals for men and women came into being, why they must be understood as socially constructed rather than 'natural' as well as how 'traditional' notions of masculinity/manhood and femininity/womanhood can be disrupted and transformed.

3.1.1   Biological determinism (Sex=Gender)

Before feminist thoughts and theories entered individuals' mindsets, it was common practice to view sex and gender as congruent; females are feminine and males are masculine. People perceived biology as destiny, meaning that chromosomes cause certain traits for women and men, thereby, constituting women as "biologically inferior to men – less intelligent, physically weaker, less aggressive, and more emotional [alike]" (Philips 255), which naturally resulted in differences and discriminatory slurs based on biological 'facts'. For instance, women belong in the domestic domain as mothers, since they bear children and therefore their responsibility for child education is obvious. Men, in contrast, are the family patriarchs who provide financially for their family. From this example it becomes clearer how anatomical explanations were used to justify certain gender roles and privileges in society. Accordingly, Weatherall (81) explains that men's rationality and women's emotionality were used to validate their roles in the public or private domain and adds "[f]rom the perspective of biological determinism, any man or woman defying the natural order of things is deviant or just plain mad." The list of such 'legitimized' differences is endless and numerous feminists set a milestone when strongly criticizing "biological explanations of 'natural' differences between the sexes for perpetuating gender myths, stereotypes, and imbalances that are ultimately damaging for both women and men" (Litosseliti 11). Feminist authors, thus, endorsed the distinction between sex and gender to counteract biological determinism: "[t]his gender/sex distinction has been crucial to refuting the idea that 'biology is destiny' in matters of gender" (Moloney and Fenstermaker 192). Following them, differences between women and men do not have origins in biological causes, but rather in social causes. One of the most famous representatives of this feminist thought is unquestionably Simone de Beauvoir who argues that "One is not born, but rather becomes, a woman" (301), emphasizing

the fact that feminine behaviors and traits are socially acquired, rather than something that women 'just are'. In short, with the aim to differentiate between biological and socially constructed differences between females and males, feminist authors appropriated the concept of gender for the latter.

At this point it must be highlighted that there are multiple ways to grasp the concept of gender, since in recent decades the sex/gender distinction has received attention from various disciplines and fields of study. Yet, for this thesis, spotlight will be put on two of the most prominent approaches in the discussions about the social category of gender, namely, the interactional conception of 'doing gender' by West and Zimmerman and the poststructuralist-discursive conception of 'gender performativity' by Butler. Even though their theories are rooted in differing philosophies and are therefore rather distinct, both aim to overcome the 'naturality' of differences between females and males (Moloney and Fenstermaker 192).

3.1.2   Doing gender

3.1.2.1 Sex - Sex Category – Gender

With their article 'Doing Gender', published in 1987 and featuring prominently in feminist debate since, West and Zimmerman were the first to successfully disconfirm the widely taken-for-granted perception of gender as a reflection of natural differences based on biological sex, resulting in it being "the most cited article ever published in *Gender & Society"* (Jurik and Siemsen 72). In their "extremely important theoretical shift, West and Zimmerman draw attention to the ways in which gender differences are accomplished in routine social interactions" (72), in other words, they demonstrate that the interactional level is responsible for reinforcing gender differences and that female and male behaviors are evaluated in terms of socially accepted gender conceptions.

To demonstrate that gender is an activity that people engage in during interactions and to analytically capture gender as a socially constructed performance, West and Zimmerman (4-5) differentiate between three terms, namely, sex, sex category and gender: The first defines the classification of persons as males of females at/or before birth, according to "socially agreed upon biological criteria." The second constitutes the social designation to one's sex by his/her presentation in everyday interactions, put simply, sex category defines the presumed biological category, "established and sustained by the socially required identificatory displays that proclaim one's membership in one or the other category." And finally, the authors define gender as an accomplishment, "the activity of managing situated conduct in light of normative conceptions of attitudes and activities appropriate for one's sex category," i.e. the intersubjective validation of the sex category in interactional processes. At

this point it must be highlighted that according to the authors, sex classification and assignment to a sex category do not necessarily align and "it is possible to claim membership in a sex category even when the sex criteria are lacking" (5): By analyzing identificatory displays such as body language, conduct, conversational style, clothing, voice, appearance etc., people subconsciously test if their interactional partner can be seen as male or female and classify him/her accordingly. Hence, people assume that sex category and sex are congruent and deduce one's sex by identifying the sex category: "knowing the latter [one] can deduce the rest" (8-9).

Following this, the authors explain that gender constitutes the extent to which an interactional partner is masculine or feminine with regard to social expectations of what is adequate for an individual's sex category. Thus, gender is the constant 'doing' or active performance of actions, behavior and attitudes within social interactions: "Gender activities emerge from and bolster claim to membership in a sex category" (5). For instance, "[t]he man 'does' being masculine by, for example, taking the woman's arm to guide her across a street, and she 'does' being feminine by consenting to be guided and not initiating such behavior with a man" (14). Following West and Zimmermann, "virtually any activity can be assessed as to its womanly or manly nature […], to 'do' gender […] is to engage in behavior *at the risk of gender assessment* [original emphasis]" (13). The key word here is assessment of accountability for one's gender performance, meaning that individuals hold each other and oneself accountable for their gender presentations regarding certain feminine and masculine societal expectations (13-14). Therefore, people ought to be competent in doing gender activities to be accepted as a "'normal' member of society" (Weatherall 104) (=gender appropriate) and if someone would not act "accordingly" (= gender inappropriate) to gendered societal expectations, it can be considered as social deviance.

With this in mind, it becomes apparent that to 'do' gender is not only the production, but also the reproduction of socially agreed upon criteria of manhood and womanhood, which establishes an inescapable cycle of 'doing' gender. Hence, West and Zimmerman do not look beyond the binary gender structure in their interactional theory, since men and women always live according to a culture's appropriate masculine or feminine behavior and conclude that "doing gender is unavoidable" and "omnirelevant": "'doing' of gender is undertaken by women and men whose competence as members of society is hostage to its production. Doing gender involves a complex of socially guided perceptual, interactional, and micropolitical activities that cast particular pursuits as expressions of masculine and feminine 'natures'" (4).

In addition, Goffman argues that social and institutional arrangements are further mechanisms that stabilize the two-gender-dichotomy and its differences. An illustrative example of this is toilet segregation which is regarded as a natural consequence of womanly

and manly differences, even though both are similar in the production and elimination of bodily waste (Goffman 315). Weatherall builds on this argument and claims that "[e]ntering the 'ladies' or 'gents' is part of many people's everyday lives" (102), yet, such facilities are "a means of honoring, if not producing, this difference" (Goffman 316). Another example which reproduces "essential female and male natures" is pairing: "selective pairing ensures couples in which boys and men are visibly bigger, stronger, and older (if not 'wiser') than the girls and women with whom they are paired" (West and Zimmermann 14).

To summarize, the focal point of this chapter was to explain West and Zimmerman's theory of 'doing gender'. In doing so, it has been made clear that the perception of gender shifted from its natural to its social foundation, in other words, differences between women and men are consequently not regarded as natural or innate, but rather as socially constructed. The subsequent chapter on 'gender performativity' further explores gender as a social construct, however, in her theory, Butler moves beyond the "unavoidable" gender dichotomy, which West and Zimmerman heavily rely on. By abandoning and rejecting this fixed binary framework with its differences, the feminist author opens the possibility of 'undoing' gender and thereby promotes the deconstruction of 'traditional' notions of masculinity and femininity, nevertheless, detailed explanations will subsequently be provided.

3.1.3   From doing gender to undoing gender

3.1.3.1 Gender Performativity

The previous chapter presented the first gender theory relevant for the thesis at hand, whereas this chapter puts spotlight on the second applicable theory, namely, Butler's concept of 'gender performativity'. In her famous work *Gender Trouble* she demonstrates that sex/gender/sexuality and language/discourse are interrelated and coins this concept as 'gender performativity':

> Gender is not a noun, but neither is it a set of free floating attributes […] [T]he substantive effect of gender is performatively produced and compelled by the regulatory practices of gender coherence. Hence, within the inherited discourse of metaphysics of substance, gender proves to be performative – that is, constituting the identity it is purported to be. In this sense, gender is always doing, though not a doing by a subject who might be said to pre-exist the deed. (Butler, *Gender trouble* 24-25)

At first sight, Butler's concept seems rather difficult to grasp, nevertheless, the following intends to facilitate the understanding of her theory by explaining certain key themes. In advance, it can be stated that Butler's core idea is that gender is discursively constructed and thereby she contests the common binary conceptions such as male/female and masculine/feminine.

A keyword in her formulation is subject which, following Butler, is not "pre-existing," but rather a "subject-in-process that is constructed in discourse by the acts it performs" (Salih 44). At this point one might ask how it is possible to perform gender (identity), if there is no actual "pre-existing" subject. To demystify her argument, Butler draws attention to the difference between the concepts performance and performativity (45):

> When we say that gender is performed we usually mean that we've taken on a role […] and that our acting or our role playing is crucial to the gender that we are […]. To say that gender is performative is a little different because for something to be performative means that it produces a series of effects. […] We act as if that being of a man or that being of a woman is actually an internal reality […] but actually it is a phenomenon that is being produced all the time and reproduced all the time. (bigthink Interview with Butler)

Following this, the difference between the two concepts is that doing a *performance*, or as Butler puts it "taking on a role," obviously "presupposes the existence of a subject" (Salih 45), in contrast to *performativity* where there is "no doer behind the deed" (45): "there is no 'being' behind doing […] 'the doer' is merely a fiction imposed on the doing – the doing itself is everything" (Nietzsche 29 qtd. in Butler, *Gender Trouble* 25). As can be seen, Butler puts emphasis on the deed itself rather than on the person doing the deed and thereby establishes the argument that it is not the individual who produces the performances, but the other way around, hence, "gender proves to be performative." As the subject is "invariably constructed in and through the deed" (Butler, *Gender trouble* 142), the subject simply cannot "precede discourse [performance] […] but is produced in and through it" (Moloney and Fenstermaker 193). This results in the fact that sexed/gendered identities of subjects can be regarded as an effect and not as cause of discourses (Salih 10).

Butler's 'gender performativity' is inspired by Austin's speech act theory in which he argues that certain utterances have the capacity to 'do' things (Salih 63): "I pronounce you man and wife" or "I do" at a wedding are illustrative examples of such "performative utterances" which "set into motion a series of social norms that guide the behavior of a person and influence others' interactions with them" (Weatherall 105). Thus, by pronouncing these marriage utterances, acts are performed which bring something into existence, in this case, husband and wife. The same holds true for the following example: "When the doctor or nurse declares 'It's a girl/boy!', they are not simply reporting on what they see (this would be a constative utterance), they are actually assigning a sex and a gender to a body that can have no existence outside discourse" (Salih 89). Put differently, the identification of a baby's sex at birth is rather performative and not descriptive and thus, one "that initiates the process by which a certain 'girling'[/'boying'] is compelled" (Butler, *Bodies that Matter* 232), for example, by giving them either female or male names, dressing them in pink or blue clothes

or using other 'gender-specific' markers such as dolls or toy cars. From this it becomes apparent that Butler collapses the common distinction between sex as biological and gender as socially constructed, thus, for her both are socially constructed: "there is no sex that is not always already gender. All bodies are gendered from the beginning of their social existence" (Salih 62).

Following this, it is of utmost importance to elaborate on the theory's central concept of repetition, which is accompanied by the above-mentioned possibility to deconstruct 'traditional' notions of manhood/masculinity and womanhood/femininity: "Gender is the repeated stylization of the body, a set of repeated acts within a highly rigid regulatory frame that congeal over time to produce the appearance of substance, of a natural sort of being" (Butler, *Gender trouble* 33). Put simply, by the repetition or imitation of feminine or masculine performative acts, i.e. societal conventions of gender, within "a highly rigid regulatory frame," gender identities are continuously reproduced by subjects, thereby, causing the sensation that they are somewhat natural - "gender is an act which has been rehearsed, much as a script survives the particular actor [subject] […], but which requires individual actors in order to be actualized and reproduced as reality once again" (Butler, *Performative Acts* 526). Exactly this "regulatory frame" is responsible for the 'seeming' naturality of the socially constructed masculine-feminine dyad which evokes and reinforces gender differences. As already explained above, gender performativity is realized at birth and during babyhood, but also throughout childhood, adolescence and adulthood it plays a pervasive role: For instance, women 'perform' femininely and repeat feminine societal conventions by "placing wifehood, motherhood and domesticity as the pivots of femininity and the idealized core of women's life" (Misgav 10), which undoubtedly flaws and constrains their professional opportunities. In contrast, men 'perform' masculinely by being irresponsible of domestic duties, to have jobs and provide financial income for the family. Moreover, this "regulatory frame" evokes heteronormativity that "geht von einem binären Geschlechtersystem (männlich, weiblich) und der Beziehung zwischen 'Mann' und 'Frau' als Norm aus" (Markom and Weinhäupl 171). Butler argues that since sexed and gendered identities come into existence through such repeated discursive practices throughout different stages of life, in regards to the professional, domestic or recreational domains alike, they can also be changed and destabilized by this very process to acknowledge diverse and multifaceted identities beyond the binary framework: "change and alteration is part of the very process of performativity" (Butler qtd. Moloney and Fenstermaker 198), or as Butler herself puts it "[a]s an ongoing discursive practice, it is open for intervention and resignation" (*Gender Trouble* 33). Put differently, Butler stresses the emancipatory possibility of performativity to re-signify normative gender conceptions by means of 'undoing' gender, i.e.

challenging/transgressing conventional sets of acts, instead of supporting them, i.e. 'doing' gender (Weatherall 105). In West and Zimmerman´s theory such 'resistance' is impossible, because they regard doing gender in terms of the binary system as "unavoidable." In contrast, Butler questions this binary system and points to drag which can be subversive in so much as it destabilizes the 'naturalization' of gender: "by highlighting the disjunction between the body of the performer and the gender that is being performed, parodic performances such as drag effectively reveal the imitative nature of *all* [original emphasis] gender identities" (Salih 65), or in Butler´s words: "[d]rag is subversive to the extent that it reflects on the imitative structure by which hegemonic gender is itself produced and disputes heterosexuality's claim on naturalness and originality" (*Bodies that Matter* 125).

To summarize the concepts of 'doing' and 'undoing' gender elaborated on in the previous chapters and to establish the theoretical foundation for the empirical analysis of the textbooks through the lens of gender, Deutsch (122) can be referred to through the claim "that we reserve the phrase 'doing gender' to refer to social interactions [or discursive performances] that reproduce gender difference and use the phrase 'undoing gender' to refer to social interactions [or discursive performances] that reduce gender difference." As already touched upon in this chapter, the precise categories which will be analyzed in regard to this 'doing' and 'undoing' gender in the practical section will be the portrayal of females and males through profession, domesticity and recreational pursuits, however, specific information will be given in Part III when explaining the study's framework and procedure. As this thesis not only aims to analyze textbooks through a gender sensitive lens, but through an intercultural lens as well, subsequent spotlight will be put on the latter theory. Yet, beforehand a brief excursus section will be dedicated to further theoretical background, which applies to both these topics.

Excursus: Differences - Stereotypes - Othering

The previous section demonstrated extensively that gender (and sex [following Butler]) are socially constructed entities. According to this view, differences between women and men are not innate, but society prescribes adequate behavior for the respective poles. Gender differences or sexual orientation, however, are not the only categories of differences humans may experience or according to which they can be classified, as differences also exist with regards to culture, language, religion, ethnicity, skin color, age, social background etc. (MOET, IBE and UNESCO 11). Similarly to gender, these instances of differences give rise to the question of their natural or social underpinnings which, in turn, leads to prejudices and results in "a sense of distance in each group's perception of the 'other'. Such prejudices, in

turn, can engender discrimination, marginalization and violence grounded in the belief that the 'otherness' is inferior, threatening, or both" (11). A key word in this context is stereotyping which:

> get[s] hold of the few 'simple, vivid, memorable, easily grasped and widely recognized' characteristics about a person, *reduce[s]* everything about the person to those traits, *exaggerate[s]* and *simplif[ies]* them, and *fix[es]* them without change or development to eternity […] *stereotyping reduces, essentializes, naturalizes and fixes 'difference'* [original emphasis]. (Hall 258)

Talbot compares stereotypes to caricatures, because both place certain traits at the center of attention and exaggerate them (*Gender* 468), for instance, phrases such as male homosexuals are 'effeminate' or French people are 'passionate' express such stereotypes (Eriksen, *Small Places* 264). Cook and Cusack's (9) argument is certainly correct in that stereotypes ignore an individual's multidimensional character/identity since they presume "that all members of a certain social group possess particular attributes or characteristics […], or perform specified roles […]."

From a sociopsychological viewpoint, humans make use of stereotypes to facilitate the organization of the complex world. To be more specific, Hall refers to Derrida when arguing that humans are inclined to divide the world into hierarchal binary oppositions as they "have a great value of capturing the diversity of the world within their either/or extreme" (235). Within these binary oppositions, homogenous groups with specific traits are socially constructed by means of the subjects' delineation. On the one hand, stereotypes or classification based on differences are tools to conveniently make sense of the world, i.e. simplify the complex, yet, on the other hand, they reconstruct an unjust society full of "-isms," for instance, sexism or racism connected to the process of Othering: Men/Women or White/Black, respectively, are only two instances that illustrate this highly charged dual categorization system in which the first pole is charged as superior and the second as inferior, which came into being in different historical contexts (235). Bearing these illustrative binary poles in mind, it goes without saying that the process of stereotyping 'splits', establishes hierarchal differences and ultimately results in "the maintenance of social and symbolic order [… that] sets up a symbolic frontier between the 'normal'/'acceptable' and the 'deviant'/'unacceptable', resulting in the exclusion and/or subordination of the latter" (258), which, in turn, plays an important role in hegemonic struggles (259). This view is also upheld by Markom and Weinhäupl (8): "Stereotype haben verschiedene Funktionen, dienen aber häufig der Erzeugung des 'Eigenen' in Abgrenzung zum 'Fremden'." To exemplify, the subordinate status of women in relation to men can be compared to the position of certain ethnic groups, i.e. minorities, migrants, autochthonous groups, in relation to the majority. In

other words, women constitute the Others of men or homosexuals the Others of heterosexuals, likewise certain ethnic groups constitute the Others of the population's majority, i.e. migrants vs. Austrians; Muslims vs. Christians etc. (8). Herein it becomes apparent that Othering plays a crucial role in (inter)cultural contexts, which will be demonstrated in great detail in the following chapters focusing on important theoretical concepts as regards cultural (in)sensitivity.

3.2 Conceptual aspects related to culture

3.2.1 The West vs. the Others

As already indicated, (inter)cultural issues are characterized by the process of Othering and this subchapter aims to briefly present "how the 'inferior' Other" and the "'superior' Western agents" came into being and "the imbalances of power that underpin those portrayals" (Sanz Sabido 1).

Firstly, this Western perception of the world is and was primarily influenced by Europe's and latterly the U.S.' powerful position in colonialism, imperialism, industrialism and the global economic system in which they constituted non-Western/non-European countries as different from 'their norm', following Markom and Weinhäupl (9). The authors explain that European colonizers and settlers established differences with notions such as civilization, development and moral values alike in terms of the Western/European superiority and the Others' inferiority (11-12): Being the ones who discover unknown and seemingly uncivilized, undeveloped, backward or primitive cultures, obviously made them in contrast civilized, developed and enhanced, that is to say, such dichotomies were used to establish difference between 'them' and 'us' and simultaneously constructed the West/Europe as the norm (14). Wulf (38) re-affirms this claim when arguing that the Others served as mirrors for the Europeans/Westerners, in order for them to see, discover and explore themselves. Following this, Markom and Weinhäupl (11-12) refer to Gingrich who points out that Eurocentric and evolutionist theories perceived the western civilization, i.e. the industrial civilization, as the highest level of human development that should be strived for, in contrast to other societies at primitive stages (Gingrich, *Erkundungen* 178). Thus, Eurocentrism, Evolutionism and further "-isms" served as legitimization for colonial suppression, exploitation and elimination of "supposedly anyway becoming extinct" cultures and languages that ultimately enabled the enforcement of the norms of western civilization with representatives of the colonial elite on top (12). Bearing this in mind, it is clear how the process of Othering was connected to power discrepancies over different historical and social

contexts, which justified the domination of the superior colonial elite over the inferior enslaved cultures.

In addition, Markom and Weinhäupl (13-14) continue to explain that due to the loss of colonies and power, Othering and categorization began to be more important from the 18th century onwards, when scientific racism, executed by the West, was used to legitimize imperial power. For instance, Blumenbach (1752-1840) was among the first who introduced human races by means of measuring cranium size and relating it to intelligence: "weiße kaukasische," "braune mongolische" and "schwarze äthiopische Rasse." The authors further refer to Linné (1707-1778) who made different classifications of human races and added traits: Europeans are innovative, Americans are freedom-loving, Asians are greedy and Africans are lazy. Nowadays scientist fortunately disagree that genetic differences among human races exist and argue that all humans belong to the species "homo sapiens sapiens" (Markom and Weinhäupl 123):

> Rassentheorien, die von vererbbaren moralischen und intellektuellen Merkmalen ausgehen, die auf Grund von äußerlichen Merkmalen auf das Verhalten und Denken von Menschen schließen und mit einer [sic] Hierarchisierung verschiedener Menschengruppen ein Herrschaftsinteresse verfolgen, gelten heute als überholt. (Luciak and Binder 80)

To recapitulate this rather condensed historical overview of the 'inferior' Others and the 'superior' West, it can be argued that the western-branded worldview was characterized by categorization, homogenization, stratification, scientific racism as well as essentialism. Markom and Weinhäupl (14) put emphasis on this argument and claim that these old thought patterns are still deeply inherent in people's mindsets of contemporary societies, which largely influence their perception of themselves and Others. Moreover, they argue

> Rassismus kommt heute sogar weitgehend ohne den Begriff der 'Rasse' aus: Er verlegt sich auf ein starres Kulturkonzept oder endet (vorgeblich) mit den Grenzen der Nation; er konstruiert 'Leitkulturen' und 'fremde Kulturen'. Dabei wird anstatt des Begriffes der 'Rasse' ein starrer 'Kultur'- oder 'Ethnizität'-Begriff verwendet. (112)

Following from this, nowadays racism does not necessarily depend on the term 'Rasse', i.e. human races, as it is somewhat relocated to rigid concepts of culture, ethnicity or nation-states that draw differences between the core/dominant culture and foreign/non-dominant cultures. Exactly this topic will be the center of discussion in the following chapter. Before finishing this subchapter, however, it must be highlighted once more that the topic of Otherness in the (inter)cultural context is extremely vast and this subchapter merely presented a fleeting glimpse at its historical aspects. It also provided a theoretical base for the next chapter that

specifically explains how/what Others will be analyzed in the empirical part of the thesis when examining cultural (in)sensitivity in textbooks.

3.2.2 Natio-Ethnic-Cultural membership

This chapter lays the theoretical groundwork on the investigation of cultural (in)sensitivity in the textbooks for the thesis at hand. More precisely, the Others in this examination constitute those who are different, in terms of nationality, ethnicity and culture, from the majority, nevertheless, a clear picture of these natio-ethnic-cultural Others is subsequently provided.

In first place, it must be pointed out that this theoretical framework is largely inspired by Merechil who introduced the notion of 'natio-ethnic-cultural membership' as well as Putzl and Klikovits who build on and enhanced his theory in their examination of natio-ethnic-cultural Others in kindergartens and in German textbooks, respectively. The authors coincide on the fact that these three categories of differences must not be viewed as separate from each other, but rather as interdependent: The pioneer Merechil (*Natio-kulturelle Mitgliedschaft* 109) highlights that processes of "Selbst- and Fremdbeschreibungen" in the context of heterogeneous societies or classrooms are characterized by an interconnectedness of the national, ethnic as well as cultural membership: "Sobald man sich empirisch mit Differenzverhältnissen beschäftigt [sic], die im Kontext von Nation, Kultur und Ethnizität liegen, wird das Ineinandergreifen [sic] der Begriffe unübersehbar." According to the author, this interconnectedness results in ambiguous understandings which has major implications for both self-perception and the perception of others and it is precisely this which makes social constructions and attributions in terms of natio-ethnic-cultural memberships possible, i.e. to differentiate between 'them' vs. 'us':

> Die wechselseitige Verwiesenheit der Kategorien >>Nation<<, >>Ethnizität<< und >>Kultur<< und ihre Verschwommenheit und Unklarheit sind zugleich auch Bedingung ihres politischen und sozialen Wirksamwerdens. Denn diese Unklarheit ist der Hintergrund, vor dem es möglich wird, Imaginationen, Unterstellungen und sehr grobe Zuschreibungen vorzunehmen, die dem Gebrauch solcher Bezeichnungen wie >>türkisch<<, >>italienisch<<, >>deutsch<<, >>arabisch<< zugrunde liegen. (Mecheril, *Einführung* 21)

Mecheril (*Einführung* 20) elaborates on this statement that commonly-used labels such as ">>türkisch<<, >>italienisch<<, >>deutsch<<, >>arabisch<<" serve as mechanisms for distinction, however, as soon as how these labels differentiate from each other or what they specifically denote is questioned, their precise meaning turns out to be unclear: "In der alltäglichen Verwendung solcher Bezeichnungen sind sehr unterschiedliche Ideen, nicht immer in gleicher Weise, miteinander verbunden, vermischt und ineinander verschränkt" (20). This is exactly where the term >>natio-ethnic-cultural<< comes in to denote an

individual's or group's membership >> … << based on vague assumptions, suppositions and generalized ascription that are "überbestimmt, diffus und unscharf" (20). To be more precise, the prevalent 'We'-Unit/majority constructs the natio-ethnic-cultural Others, i.e. migrants, indigenous groups, refugees etc: "die sozialen Zugehörigkeitsordnungen, für die Phänomene der Migration bedeutsam sind, […] [wird] von [einer] unbestimmten und mehrwertigen 'Wir'-Einheit strukturiert […]" (Mecheril, *Einführung* 22).

In short, as demonstrated in this chapter, the term natio-ethnic-cultural membership is to be understood as a social construct that serves to differentiate between a population's 'We'-Unit and the natio-ethnic-cultural Others. It is exactly this theoretical background which will be used to empirically analyze the textbooks in terms of how/if the majority and the socially constructed Others are portrayed. However, in order to establish specific criteria for investigation, separate explanations of the terms nation, ethnicity and culture are given below to pre-define such criteria, which simultaneously highlights that they are to be understood as (intertwined) social constructs that is "Bedingung ihres politischen und sozialen Wirksamwerdens."

3.2.2.1 Nation

The political scientist Anderson (6) proposed one of the most popular definitions of the concept nation: "it is an imagined political community – and imagined as both inherently limited and sovereign." The author uses the word "imagined" to express that members of a specific nation will never know, meet or even hear of their fellow-members, nevertheless, in their minds "lives the image of their communion" (6). Put differently, a nation can be conceived as an idealistic community of kindred spirits and this definition already points to the aforementioned argument that nations constitute social constructs which serve to establish a sense of community/affiliation as well as delineation to others, yet, this will become even more apparent when considering the subsequent definition.

Eriksen (*Ethnicity and Nationalism* 120) summarizes that Anderson "is [primarily] concerned to understand the force and persistence of national identification and *sentiment* [emphasis added]," in contrast to Gellner and further authors from a sociological angle who concentrate more on the political and ethnical dimensions of nationalism: "[N]ationalism is a theory of political legitimacy, which requires that ethnic boundaries should not cut across political ones" (Gellner *Nations and Nationalism* qtd. in Eriksen, *Ethnicity and Nationalism* 119). Following Eriksen, contemporary social scientists use nationalism to "explicitly or implicitly refer […] to a peculiar link between ethnicity and the state," meaning that nationalisms are "ethnic ideologies which hold that their groups should dominate a state. A

nation-state, therefore, is a state dominated by an ethnic group, whose markers of identity (such as language or religion) are frequently embedded in its official symbolism and legislation" (119), or as Heckmann puts it "[d]er Nationalstaat ist eine politische Organisationsform, in welcher der Anspruch einer Übereinstimmung von politisch-staatsbürgerlicher und ethnischer Zugehörigkeit gestellt wird" (53). Eriksen continues by explaining that over the years solidarity to this political and national unit with territorial boundaries was established via wars (134). According to Auernheimer (*Interkulturelle Kompetenz* 11), not only wars, but also subsequent effects such as the establishment of a same language or history alike promoted by mass media contributed to the emergence of territorial nation-states and national identities. Herein the educational system played a crucial role too, "das der Vereinheitlichung im Bezug auf Sprache, nationale Identität (etwa im Sinne einer 'corporate identity') und somit Loyalität gegenüber dem Nationalstaat garantierte" (Binder 59). In addition to schools, Höhne, Kunz and Radtke (16) claim that military, justice and police were equally important in promoting and securing the national identity. Bearing this in mind, it can be argued that homogeneity in terms of the ethnic majority in nation-states was and nowadays, undoubtedly, still is a key word in this context. Merechil (*Einführung Migrationspädagogik* 11*)* perfectly summarizes that nation-states are fabrications (">>Erfindung<<") and the result of continuing political, institutional, symbolic, interactive and biographical practices that formed the imagined community of, e.g. >>Austria<<. Citizenship is a key word in this context which officially serves to differentiate between people who are members to the nation-state and who are not.

In short, the second definition by Gellner makes it even clearer that nation-states are in fact historically conditioned social constructions and in consequence so are national identities. Furthermore, it highlighted the interconnectedness between national identity and ethnicity and, owing to this, the subchapter which follows will offer definitions and simultaneously introduce a set of criteria to empirically investigate natio-ethnic-cultural memberships in textbooks.

3.2.2.2 Ethnicity & Ethnic groups

Special attention must be drawn to Weber's definition of ethnic groups, which is cited among numerous authors in various fields of study and reads as follows:

> [W]e shall call 'ethnic groups' those human groups that entertain a subjective belief in their common descent because of similarities of physical type or of customs or both, or because of memories of colonization and migration; this belief must be important for the propagation of group formation; conversely, it does not matter whether or not an objective blood relationship exists. (Weber 389)

Weber puts the subjective belief in common ancestral roots at the center of attention in his definition, likewise Auernheimer (*Einführung* 103), who argues that ethnic groups primarily cherish the belief in a common ancestry among other similarities. Therefore, an important aspect of ethnic groups or ethnic identities is their historical continuity by means of appropriation of "shared descent," histories and traditions, in order to establish a feeling of belongingness (Eriksen, *Small Places* 267).

Herein the question arises how ethnic groups are in fact distinctive from others and the answer to this question lies in the interactional process of ethnicity: "Ethnicity can be regarded as an aspect of social relationship between agents who consider themselves as culturally distinctive from members of other groups with whom they have a minimum of regular interaction" (Eriksen, *Small Places* 262). Eriksen elaborates on this and claims that ethnicity "occurs when cultural differences are made relevant through interaction […] [i]t thus concerns what is socially relevant, not which cultural differences are 'actually there'." To be more precise, ethnicity is 'done', similarly to gender, by means of a set of criteria which constitute ethnic markers of cultural difference in interethnic situations, for example, phenotype/appearance/race, language, religion, clothes etc. (262). At this point Thernstrom (qtd. in Auernheimer, *Einführung* 107-108) can be referred to, he defines 14 specific markers that socially indicate ethnic contrast:

> (a) gemeinsame geographische Herkunft, (b) Einwandererstatus ('migratory status'), (c) Rasse, (d) Sprache/Dialekt, (e) religiöser Glaube, (f) Verbindungen, die über Verwandtschaft, Nachbarschaft oder Gemeinde hinausgehen, (g) gemeinsam geteilte Traditionen, Werte und Symbole, (h) Literatur, Folklore und Musik, (i) Essensvorlieben, (j) Muster der Siedlungs- und Arbeitsweise, (k) Sonderinteressen in Bezug [sic] auf Politik […] (l) Institutionen zur Sicherung und Aufrechterhaltung der Gruppen, (m) ein inneres Gefühl der Unterschiedlichkeit ('distinctiveness') und (n) die Wahrnehmung der Unterschiedlichkeit von außen her.

Similarly to Klikovits, Thernstrom's 14 markers of ethnicity will influence the set of criteria to explore the portrayal of natio-ethnic-cultural memberships, i.e. racial diversity or inter-ethnic topics, in textbooks. According to the author, markers of ethnicity such as languages, religions, traditions, festivities, origins, migratory status and food etc. can all lend themselves to the investigation of if and how a population's 'We'-Unit and 'Other'-Unit is presented, along the lines of "[w]hile *we* have *our* religion, folk music, art or history, *they* have *their* religion, folk music, art and history," (*Small Places* 266) which reveals a scheme of "distinctions between insiders and outsiders; between Us and Them" (Eriksen, *Ethnicity and Nationalism* 23). Furthermore, since the research study analyzes Austrian EFL textbooks, the 'We'-Unit takes into consideration 'fictive' Austrians who belong to the majority which is, in turn, inspired by Gingrich (*Ethnizität* 102) who claims that Austria's majority is best

defined as German-speaking, catholic as well as white, whereas the 'Other'-Unit includes old- as well as new-established minorities:

> Ethnizität bezeichnet heute innerhalb von Österreich das Verhältnis zwischen 'unmarkierter' (deutschsprachiger und primär katholisch geprägter) Mehrheit, alteingesessenen Minderheiten (slowenisch-, kroatisch-, ungarisch-, tschechischsprachigen, jüdischen Minderheiten, Roma), und neuen Minderheiten (MigrantInnen).

However, since the selected textbooks are provided for Austrian students for learning the English language, they obviously represent the target language context as well. Therefore, it is insufficient to merely analyze natio-ethnic-cultural memberships in the Austrian context. The empirical investigation with regards to cultural (in)sensitivity in textbooks generally will be conducted from the perspective of the "unmarkierte Mehrheit" to the "markierte ethnische Minderheiten."

3.2.2.3 Culture

The last of the three components of Merechil's combination to be explained is culture. Following Williams (84), culture is "one of the two or three most complicated words in the English language" and to facilitate its understanding, the author proposes three rather broad definitions:

- "general process of intellectual, spiritual and aesthetic development"
- "particular way of life, whether of a people, a period, a group, or humanity in general"
- "the works and practices of intellectual and especially artistic activity"

For this theoretical framework, spotlight must be put on the second definition: Culture as a "particular way of life" includes practices such as the celebration of religious festivals, holidays, sports or literacy alike (Storey 2). Barker (2) argues that acculturation constitutes a key word in this context, i.e. it defines the social processes by which members of a certain culture learn and acquire knowledge, skills, values and norms that enable them to be a part of that culture, or as Hannerz (8) explains "in computer parlance, the software needed for programming the biologically given hardware." Key agents such as family, peer groups, schools and media provide individuals with a basis for "a way of life and ways of seeing" (Barker 2). This view is also upheld by Auernheimer (*Einführung* 110): "Die Kultur dient der Deutung des gesellschaftlichen Lebens und damit der Orientierung des Handelns. Sie enthält 'Landkarten der Bedeutung' für die jeweilige Gruppe," what the author further terms as "Repertoire and Kommunikations- und Repräsentationsmitteln." Not only Auernheimer, but also Storey exemplify that markers such as certain ways of living, verbal and non-verbal communication, rituals, accessories or clothing function symbolically for cultures and

indicate contrast (110) which, beside the ethnic markers mentioned above, can be used to empirically analyze natio-ethnic-cultural memberships in textbooks too. With this in mind, it can be argued that cultures indeed constitute socially constructed entities, which is also re-affirmed in the following: "While there is no known culture that does not use the pronoun 'I', and which does not therefore have a conception of self and personhood, the manner in which 'I' is used, what it means, does vary from culture to culture" (Barker 2), or as UNESCO (*International Conference* 5) explains "the whole set of signs by which the members of a given society recognize…one another, while distinguishing them from people not belonging to that society."

To conclude, the aim of the previous subchapters was to demonstrate that the three terms nation, ethnicity and culture must be conceived as interrelated social constructs and that precisely their "wechselseitige Verwiesenheit […] Verschwommenheit und Unklarheit" makes social attributions in terms of natio-ethnic-cultural memberships possible and are therefore, highly influential for "Selbst- und Fremdbeschreibungen" in heterogeneous contexts. Undoubtedly, the theoretical lens of 'natio-ethnic-cultural memberships' perfectly serves to explore the depiction of a population's majority and minority groups in EFL textbooks. The individual explanations of each term helped to pre-define certain criteria to examine textbooks through this lens, that is to say, Thernstrom's, Auernheimer's and Storey's suggested markers of ethnicity and culture will be used to this end. Further detailed information of this is provided in Part III, when discussing the precise procedure of the empirical analysis.

PART II - EDUCATIONAL POLICIES OF GENDER AND CULTURAL SENSITIVITY

In Part I the groundwork of this diploma thesis was established by presenting the background and necessary theoretical information. As a first step, it was explained that textbooks must be considered as highly influential socialization agents that wield considerable and continuing influence over students' internalization of attitudes, norms and values regarding gender and cultural (in)sensitivity. As a second step and to complete the groundwork, conceptual aspects related to both these issues were described, to recall, the concepts of 'doing' and 'undoing' gender as well as 'natio-ethnic-cultural membership', respectively. In addition to this first theoretical basis for answering the research question, attention must be drawn to implemented educational documents and guidelines proposed by different policies aiming at achieving and ensuring sensitivity in school education and in textbooks, which are equally important for the successful analysis of the research question. Hence, Part II puts this topic at the center of attention. The 90s and the start of the new millennium witnessed a range of educational policies addressing gender and intercultural issues in Austria, for instance, the teaching principles 'Erziehung zur Gleichstellung von Frauen und Männern' and 'Interkulturelles Lernen', which were amongst the most important of all the policy changes and considerably impacted curricula and textbook design. However, the following subchapters will not only closely scrutinize these two educational principles, but also further significant (inter)national regulations which affected Austria's education system. The first part of this section will be devoted to gender sensitivity policies, while the second part will present policies of (inter)cultural sensitivity.

4   Gender policies

4.1   International level

First and foremost, it is significant to underline the fact that Austria's educational policies on gender sensitivity largely stem from former international initiatives and documents that were introduced to underpin a foundation of gender equality worldwide. These policies especially aim to protect women's rights and to achieve social justice by preventing discrimination against women. Needless to say, this clearly refers to the principles of Human Rights. In other words, the principles of equality and non-discrimination are of core value for Human Rights and are inherent to all humans, regardless of one's differences, i.e. gender or ethnic

differences etc.: "[a]ll human beings are born free and equal in dignity and rights" (Article 1).[1]

Apart from that, another major global strategy to end gender disparity is the concept of gender mainstreaming, firstly discussed at the Third World Conference on Women in Kenya in 1985 and further elaborated on at the next conference in China ten years later. The document 'Beijing Platform for Action' presents its results and the following statements point to gender mainstreaming, which simultaneously highlight its connection to Human Rights: "Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace" (10). In addition, "[…] the human rights of women and of the girl child are an inalienable, integral and indivisible part of universal human rights" (1). Naturally the said document includes innumerable statements regarding this matter, however, these two instances alone provide a significant insight into the focal point of gender mainstreaming, namely, the promotion of gender equality. Following this, the Council of Europe was instrumental in developing this concept from the 90s onwards and further termed its definition, which is nowadays officially used worldwide and reads as follows: "Gender mainstreaming is the (re)organisation, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels at all stages, by the actors involved in policy-making."[2] Slowly but steadily countries worldwide started to integrate policies of gender mainstreaming into statuary levels and the European Union officially included this principle in its legislation with the ratification of the Amsterdam Treaty in 1998 (Seebauer and Göttel 9). As Austria is part of the European Union, it automatically affected its legislation too and to fulfill the responsibility of implementing gender mainstreaming in Austrian education, the 'Bundesministerium für Bildung' (BMB) started innumerable initiatives as well as introduced ministerial resolutions.[3]

In brief, the information provided in this chapter merely demonstrates a small, but highly significant sample of international strategies regarding gender equality which, in turn, affected Austria's legislation and education system. For the purpose of this thesis, however, it is of higher importance to focus in more detail on national educational policies and how they incorporate the topic of gender awareness. This will be examined in detail in the subsequent chapter, beginning with a brief historical overview.

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[1] For further information on Human Rights, see
http://www.ohchr.org/en/issues/pages/whatarehumanrights.aspx
[2] For further information on Council of Europe's work on gender mainstreaming, see
http://www.coe.int/en/web/genderequality/gender-mainstreaming-at-the-council-of-europe
[3] For further information about initiatives and resolutions, see
https://www.bmb.gv.at/schulen/unterricht/ba/gs/gender_mainstreaming.html

4.2 National level

When looking at different time periods in history, [4] it cannot be denied that girls often suffered from exclusion and discrimination in Austrian education. For instance, in the 18th, 19th and the first half of the 20th centuries girls were excluded from secondary education, as their destiny was being a housewife: "Es braucht die Klugheit der Welt nicht, weil seine Bestimmung die Welt nicht ist, sondern das Haus und die Liebe des Mannes" (Hillebrand 232, qtd. in Fischer-Kowalski 16). This corresponds with the concept of biological determinism, explained in chapter 3.1.1. Only in the last four decades has the role of female students gradually changed, moving towards equality. For instance, in 1975 coeducation of boys and girls was firmly established by law within Austrian public schools. Further examples are the inclusion of girls and boys in 'gender-specific' subjects (1979: handicraft; 1985: geometrical drawing; 1987: domestic management) and the introduction of gender neutral school names in 1987 ('Lehranstalt für wirtschaftliche Berufe' instead of 'wirtschaftliche Frauenberufe'). What can be considered as the most important milestone in Austria's history of feminist initiatives to ensure gender sensitivity in education is the introduction of the educational principle 'Erziehung zur Gleichstellung von Frauen und Männern', introduced in 1995. According to the webpage of the BMB, this principle is in accordance with the strategy of gender mainstreaming, which will become clear in the subsequent chapter.

4.2.1 Educational Principle 'Erziehung zur Gleichstellung von Frauen und Männern'[5]

For the first time in history, an explicit educational principle on gender sensitivity was incorporated into Austrian school education in 1995 and its scope has had a large impact. Since educational principles are "fächerübergreifend," meaning that such principles apply equally to the curriculum of all subjects and all school types, it has influenced all levels of educational policy-making, as demanded by the Council of Europe's strategy of gender mainstreaming. The principle 'Erziehung zur Gleichstellung von Frauen und Männern' prompts people working in the field of education to include the topic of gender sensitivity into contents of curricula, lessons, instructional material and to intensively discuss this topic

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[4] For further information on Austria's feminist-initiatives-history, see
https://www.bmb.gv.at/schulen/bw/ueberblick/zeittafel_frauen.html
[5] For further information on the principle, see
https://www.bmb.gv.at/schulen/unterricht/prinz/erziehung_gleichstellung.html
https://www.bmb.gv.at/ministerium/rs/1995_77.html

directly in the classroom. By this means, the educational principle's manifold aims and intents are intended to be achieved, however, its six specific objectives are the following:

1) Bewu[ss]tmachung von geschlechtsspezifischer Sozialisation
2) Wahrnehmung von Ursachen und Formen geschlechtsspezifischer Arbeitsteilung
3) Erkennen möglicher Beiträge zur Tradierung und Verfestigung von Rollenklischees
4) Reflexion des eigenen Verhaltens
5) Bewu[ss]tmachen von alltäglichen Formen von Gewalt und Sexismus
6) Förderung der Bereitschaft zum Abbau von geschlechtsspezifischen Vorurteilen (BMB)

The first objective demands that educational practices make learners conscious of the fact that agents (family, school, media etc.) tend to socialize boys and girls differently, so that they conform to gender roles, which largely impacts one's choice of job, education, way of living and conduct alike. Following this, the second aim prompts to consciously deal with forms, causes and effects of gender-based division of labor, e.g. to question why males are breadwinners, while females are confined to the domestic/private domain. Similarly, the next objective puts spotlight on the importance of teaching students how to recognize and critically deal with stereotypes and gender roles. Objective number four demands students' reflection of their own conduct/attitude/behavior. The next aim focuses on daily forms of violence and sexism that students must be made aware of. The final aim promotes the elimination of gender related prejudices and discrimination. Bearing the six objectives of the principle 'Erziehung zur Gleichstellung von Frauen und Männern' in mind, it becomes evident that they largely encircle the concepts of 'doing' and 'undoing' gender, presented in the chapters 3.1.2 and 3.1.3 of this thesis. Unquestionably, their ultimate goal is to reduce gender differences, i.e. to 'undo' 'naturalized' differences between females and males, and by this means the BMB is determined to straighten the road to gender equality. As already indicated, the incorporation of this principle has had a tremendous impact on curriculum design and the BMB published three official documents with information on such curriculum changes, briefly presented in the following:

Lehrplan 99

One of these documents is the 'Lehrplan 99', introduced four years after the educational principle (Seebauer and Göttel 14). This document describes a new didactic principle termed as 'Bewusste Koedukation' which

> beschränkt sich nicht auf gleichzeitiges Unterrichten von Schülerinnen und Schülern. Vielmehr ist eine bewusste Auseinandersetzung mit geschlechtsspezifischen Vorurteilen zu führen. Es ist wesentlich Lerninhalte auszuwählen, die gleichermaßen Mädchen und Knaben ansprechen, den Unterricht so zu gestalten, dass er sowohl den Bedürfnissen der Mädchen als auch der Knaben

entgegenkommt, ein (Lern-)Klima der gegenseitigen Achtung zu schaffen [… und] zu reflektieren. (Seebauer and Göttel 14)

In other words, this new didactic principle stipulates the promotion of gender sensitivity by means of making learners aware of and consciously deal with gender stereotypes and prejudices, which coincides with the BMB's above-mentioned objectives 3, 4 and 6. Moreover, it points to the importance of selecting teaching contents and methods that equally appeal to girls and boys, thereby, creating a learning environment which meets students' individual needs, fosters mutual respect and tolerance as well as offers space for reflection.

Aktionsplan 2000

Apart from the 'Lehrplan 99', the BMB introduced the 'Aktionsplan 2000' which rather extensively describes 99 measures to underpin gender struggles in education. In 1997, the 99 measures were presented, yet, information on their exact realization was not published until 2000. Naturally, it is not possible to enumerate and elaborate on all recommendations proposed in this document at this point, however, the following sample gives an insight into its aims:

- Initiative 'Mädchen und Burschen in untypische Berufe'
- Besondere Berücksichtigung des Nachholbedarfs von Mädchen im Bereich der Technik und Naturwissenschaften
- Erhöhung des Männeranteils in der Ausbildung in den Bereichen Kindergartenpädagogik, Heimerziehung und Sozialpädagogik
  (following Seebauer and Göttel 14-15)

From this sample it becomes apparent that curriculum changes should bring about promotions of 'atypical' jobs for boys and girls in education, which refers to the educational principle's above-mentioned objectives 1 and 2.

Aktionsplan 2003

The last official document on curriculum changes is the 'Aktionsplan 2003'. Whilst the 'Aktionsplan 2000' includes numerous strategies, the later document only focuses on and offers strategies for a few specific areas with backlogs regarding gender sensitivity, for instance, school quality and equality, gender sensitive vocational orientation or support through experts etc. (Schneider, Tanzberger and Traunsteiner 23).

To summarize, the three documents discussed so far stemmed from the principle 'Erziehung zur Gleichstellung von Frauen u^^nd Männern' and, likewise the principle itself, served as a basis for the design of new curricula, introduced in 2000 and partly amended in 2004, which, in turn, had a considerable effect on textbook design. Thus, the subsequent

chapters will now turn to the examination of how the issue of gender sensitivity is actually reflected and integrated in both the general and foreign language curriculum of lower secondary education, because the research study will investigate gender (in)sensitivity in elementary level EFL textbooks.

4.2.2 Gender sensitivity in curricula of lower secondary education

In the first place, it must be indicated that two school types are commissioned for lower secondary education in Austria, the 'Allgemeinbildende Höhere Schule' (AHS, lower form) and 'Neue Mittelschule' (NMS).[6] The curricula of both schools are composed of several constituents, however, for analysis only the general part, which equally applies to all subjects, as well as the specific part for the subject English will be considered. Since the general parts of both curricula overlap in almost all of its three subconstituents ('Allgemeines Bildungsziel', 'Allgemeine Didaktische Grundsätze', 'Schul- und Unterrichtsplanung') and the specific curricula of those subjects taught in AHS and NMS are the same, the following analysis will consider AHS curricula only.

4.2.2.1 General part of the curriculum

To start with, the subheadings 'Leitvorstellungen' and 'Bildungsbereich Mensch und Gesellschaft' in the first subconstituent cover the topic of gender sensitivity abundantly and explicitly, as can be seen in the following:

- Akzeptanz, Respekt und gegenseitige Achtung sind wichtige Erziehungsziele insbesondere im Rahmen […] des Umgangs der Geschlechter miteinander. (BMUKK, *Lehrplan Unterstufe* 1-2)

- Schulen sind im Zuge von 'Gender Mainstreaming' und Gleichstellung der Geschlechter angehalten, sich mit der Relevanz der Kategorie Geschlecht auf allen Ebenen des Lehrens und Lernens auseinanderzusetzen. (BMUKK, *Lehrplan Unterstufe* 2)

- Die Schülerinnen und Schüler sind zu einem verantwortungsbewussten Umgang mit sich selbst und mit anderen anzuleiten, insbesondere in den Bereichen Geschlecht, Sexualität und Partnerschaft. Sie sollen lernen, Ursachen und Auswirkungen von Rollenbildern, die den Geschlechtern zugeordnet werden, zu erkennen und kritisch zu prüfen. (BMUKK, *Lehrplan Unterstufe* 3)

- Die Vorbereitung auf das private und öffentliche Leben (insbesondere die Arbeits- und Berufswelt) hat sich an […] einer für beide Geschlechter gleichen Partizipation […] zu orientieren. (BMUKK, *Lehrplan Unterstufe* 4)

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[6] In 2009, 'Hauptschule' (HS) was changed in 'Neue Mittelschule' (NMS)

With these four extracts in mind, it becomes apparent that the BMB's objectives (see chapter 4.2.1), which correspond with the teaching principle and the concept of gender mainstreaming, are referred to in detail in the general part of the curriculum. Apart from that, implicit statements are to be found in the said sections and in 'Bildungsbereich Sprache und Kommunikation':

- Die Würde jedes Menschen, seine Freiheit und Integrität, die Gleichheit aller Menschen sowie die Solidarität mit den Schwachen und am Rand Stehenden sind wichtige Werte und Erziehungsziele der Schule. (BMUKK, *Lehrplan Unterstufe* 2)

- Die Auseinandersetzung mit unterschiedlichen Sozialisationsbedingungen ermöglicht die Einsicht, dass Weltsicht und Denkstrukturen in besonderer Weise sprachlich und kulturell geprägt sind. (BMUKK, *Lehrplan Unterstufe* 3)

- Es ist bewusst zu machen, dass gesellschaftliche Phänomene historisch bedingt und von Menschen geschaffen sind und dass es möglich und sinnvoll ist, auf gesellschaftliche Entwicklungen konstruktiv Einfluss zu nehmen. (BMUKK, *Lehrplan Unterstufe* 4)

The last and second to last extracts are of particular importance, because both emphasize making learners conscious of the fact that gender is a socially/culturally/historically constructed entity and that challenging societal gender norms bears great emancipatory potential, thus, calling for an 'undoing' of the 'doing' of gender differences.

Furthermore, also the second subconstituent 'Allgemeine Didaktische Grundsätze' of the general part of the curriculum mentions gender awareness, to be more specific, it includes the above-mentioned didactic principle 'Bewusste Koedukation'. Yet, due to the curriculum's actuality this didactic principle was renamed in 'Bewusste Koedukation und Geschlechtssensible Pädagogik' and its definition varies slightly from the 'Lehrplan 99'. It was enhanced by taking into consideration the notion of gender sensitive pedagogy which, according to Schneider, Tanzberger and Traunsteiner (28), aims to analyze if and how pedagogical processes contribute to the confirmation, (re)production or deconstruction of gender differences following the 'traditional' two-gender framework. In succinct words, the focal point of gender sensitive pedagogy is to investigate 'doing' and 'undoing' gender in everyday school life on the instructional-, interactional-, organizational- and institutional level.

4.2.2.2 Foreign Language Curriculum

In the previous chapters it became clear that the general part of Austria's lower secondary curriculum includes numerous explicit and implicit statements about gender sensitivity in education. Therefore, it is rather odd that the specific curriculum for foreign languages does

not include any explicit statements about this issue. The only paragraphs which rather subtly point to gender sensitivity are the following:

- Der Fremdsprachenunterricht hat einen Beitrag zur Entwicklung sozial angemessenen Kommunikationsverhaltens der Schülerinnen und Schüler […] zu leisten. (BMUKK, *Lehrplan Lebende Fremdsprache* 1)

- Bei der Vermittlung der Fremdsprache ist wertorientiertes Denken und Handeln im politischen, sozialen, wirtschaftlichen, kulturellen und weltanschaulichen Umfeld zu fördern. (BMUKK, *Lehrplan Lebende Fremdsprache* 1)

It is quite possible that the curriculum for foreign languages lacks explicit statements due to the abundance of gender related statements in the general part, which affects the rest of the curriculum per se. Nonetheless, Schneider, Tanzberger and Traunsteiner (110) illustrate that foreign language classes can be considered as an ideal space to integrate topics of gender:

In der Fremdsprache fällt die Übernahme bislang ungewohnter kommunikativer Verhaltensweisen zuweilen leichter, da sich die Sprecherin/der Sprecher durch die fremdsprachliche Distanz quasi in einer Rolle bewegt und dadurch mehr Risiko eingehen kann, einmal Neues, Ungewohntes auszuprobieren. Der Fremdsprachenunterricht kann einen wichtigen Beitrag zur Auseinandersetzung mit Geschlechterrollenerwartungen liefern.

Following this, the authors exemplify that female students could slip into 'atypical' professional roles such as construction workers, likewise male learners could take on the role of hairdressers.

All in all, it was demonstrated that the Austrian common curriculum and the curriculum for foreign languages demand educational practices which display sensitivity towards gender issues. However, not only these curricula provide a basis for teaching and learning, but also the 'Common European Framework of Reference for Languages' (CEFR) has considerable influence on English language education and textbook design, presented in continuation.

4.2.3 Gender sensitivity in the CEFR

After extensive development, the Council of Europe published the CEFR in 2001 and partly amended it in the following years. This framework was designed and issued to offer people working in educational contexts in Europe and other continents "a transparent, coherent and comprehensive basis for the elaboration of language syllabuses and curriculum guidelines, the design of teaching and learning materials, and the assessment of foreign language proficiency."[7] In short, it establishes guidelines for teaching and learning foreign languages

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[7] For further information, see
https://www.coe.int/en/web/common-european-framework-reference-languages/?

as well as assessing learners' language progress/skills. This, in turn, implies that it constitutes an instrument that heavily impacts textbook design and therefore, the analysis of gender related aspects in this document is obvious.

Attention is strikingly drawn to the fact that there are only a few statements to be found in the whole document of 273 pages which refer to gender awareness. For instance, it points at the "considerable diversity […] between genders" (148) or explains that certain knowledge "may well be distorted by stereotypes," in terms of the "relations between sexes (gender, intimacy)" (102). It seems odd that the topic of gender sensitivity is barely referred to in this European document, since (the Council of) Europe's efforts concerning gender mainstreaming were immense in the last decades, as explained in subchapter 4.1.

4.2.4   Gender sensitivity in textbooks

While the previous chapters put spotlight on the incorporation of gender related aspects in the curricula of lower secondary education and the CEFR, this chapter will elaborate on policies' influence on textbook design, i.e. the core theory for the empirical analysis.

In the first place, it is of utmost importance to recall the information provided in the chapters 2.1 and 2.2 in which it was explained that textbooks are socialization vehicles that significantly affect learners' worldviews, beliefs and gender identity construction. This view is upheld by the BMUKK:

> Unterrichtsmitteln kommt bei der Herstellung von Chancengleichheit und Gleichstellung der Geschlechter eine zentrale Rolle zu. Sie sind ein wichtiges Medium schulischer Sozialisation, transportieren Werte und Normen und treffen explizit oder implizit Aussagen über Geschlechterverhältnisse. Durch die Aufbereitung von Inhalten und die Darstellung von Männern und Frauen bzw. Buben und Mädchen, ebenso wie durch die verwendete Sprache, geben sie einen wichtigen Orientierungsrahmen für geschlechterrollengemäßes Verhalten. (BMUKK, *Leitfaden* 10*)*

Put differently, textbooks play a central role in establishing and maintaining gender equality, since they explicitly and implicitly reveal gender relations. To be more specific, its textual and pictorial contents offer an orientation framework for 'gender-specific' conduct, norms and values which might be internalized by the learners and therefore, this powerful instructional medium largely contributes to 'doing' but also 'undoing' gender processes. Being aware of that, the BMUKK issued two guidelines which correspond with the principle 'Erziehung zur Gleichstellung von Frauen und Männern' and its subsequent curriculum changes, presented in the following.

In 1999 the BMUKK published guidelines for the representation of women and men in instructional material to assist people working in the field of education in developing and

assessing instructional material. To that end, they provide sets of reflection questions for the domains of 'behavior/life style', 'working world' and 'society' and prompt for the implementation of the following aspects in textbooks, films and other teaching material (BMUKK, *Leitfaden* 4):

- Gleichstellung und Partnerschaft fördernde Darstellung der Geschlechter
- Geschlechtsspezifische Ungleichheiten und Benachteiligungen sowie deren Ursachen aufzeigen
- Identifikationsmöglichkeiten für Mädchen und Buben hinsichtlich eines veränderten Rollenbildes bieten
- Leistungen von Frauen nennen
- Kritische Hinterfragung gesellschaftlicher Strömungen die der Gleichstellung der Geschlechter entgegenwirken

For the purpose of this thesis and to analyze the influence of gender policies on Austrian EFL textbook design, it is precisely these guidelines which will serve as a basis for the examination through the gender lens, however, chapter 7.1 will inform in more detail about the study's analytical framework and procedure.

In addition, in 2002 the BMUKK introduced further guidelines for 'Geschlechtergerechtes Formulieren' that explain the most important principles and strategies for gender sensitive language use:[8] "[V]om Grundsatz der sprachlichen Gleichbehandlung betroffen ist der gesamte Bereich der Begutachtung von Unterrichtsmitteln (Schulbücher, audiovisuelle Unterrichtsmittel […])." The importance of gender neutral language is highlighted by Markom and Weinhäupl: "Sprache ist ein wichtiges, wirksames und mächtiges Mittel in unserer Gesellschaft. Über Sprache teilen wir uns mit, tauschen uns aus – und grenzen aus, indem wir Gruppen verbal diskriminieren oder gar nicht erst erwähnen" (201). For instance, the exclusive use of male forms, i.e. generic masculine, in which women are hidden behind the terminology has major implications, according to the authors. They point out that words such as 'Mathematiker' and 'Mechaniker' give females the feeling that they do not fit in these professional domains, which is also re-affirmed by Schneider, Tanzberger and Traunsteiner (67): "die sprachliche Sichtbarmachung von Frauen in unterschiedlichen Berufen und Berufsfeldern – neben vielen anderen – [ist] sicherlich ein Einflussfaktor für das Berufswahlverhalten von Mädchen und Frauen." This touches upon the first strategy in the said guidelines, namely, 'Sichtbarmachung' that demands for explicit inclusion of female forms in textual elements, rather than merely using the generic masculine: "Frauen und

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[8] For further information on gender sensible language use, see
https://www.bmb.gv.at/ministerium/rs/2002_22.html
https://www.bmb.gv.at/ministerium/rs/formulieren_folder2012_7108.pdf?4e4zxz

Mädchen sollen sprachlich sichtbar gemacht werden. Weibliche Personen sollten nicht in einer männlichen Form nur 'mitgemeint' werden, sondern ausdrücklich mit weiblichen Personenbezeichnungen genannt werden." Apart from this, 'Symmetrie' is the second guiding principle for gender sensible language use and describes that both sexes must be referred to equivalently: "Frauen und Männer sollen gleichwertig und symmetrisch benannt werden." 'Women and men' instead of 'girls and men' is an illustrative example of this strategy.

In summary, it can be argued that in the last decades a wide range of global and national policies of gender awareness were introduced in order to underpin gender parity in education and instructional material. This subchapter presented two important guidelines for the design of textbooks which the BMUKK introduced to meet the requirements of these policies. Both will serve as a basis to examine in what respect these specific gender policies influenced the design of new textbooks in the empirical part, however, before doing so attention needs to be shifted to intercultural policies whose impact on textbooks will be investigated in this thesis too.

5   Intercultural policies

The following section will closely scrutinize implemented educational regulations and policies which aim to ensure (inter)cultural sensitivity, primarily focusing on the Austrian context. However, before digging deeper, it is vital to discuss their origins and background.

5.1   Origins/Historical aspects

First and foremost, it is important to point to Mecheril who argues that the 21st century can be termed as the era of migration:

> Noch nie waren weltweit so viele Menschen bereit, aufgrund von Kriegen, Umweltkatastrophen, Bürgerkriegen und anderen Bedrohungen *gezwungen* [original emphasis] und aufgrund der technologisch bedingten Veränderung von Raum und Zeit in *der Lage* [original emphasis]*,* ihren Arbeits- oder Lebensmittelpunkt, sei es vorübergehend oder auf Dauer, zu verändern: Wir leben im Zeitalter der Migration. (Castles/Miller 1993 in Mecheril, *Einführung* 7)

As a matter of fact, not only the 21st century is notable for migratory movements but earlier decades as well. The point to make here is that globalization processes including migratory movements in the last decades have led to an increase of diversity in nations around the world. In other words, encounters between people with different cultures, religions and languages have continuously grown in all aspects of life and these demographic trends had, and continue to have, major implications for education.

5.1.1 Austria's rising population heterogeneity in classrooms

Austria's history is characterized by migratory movements and this has resulted in the fact that cultural and linguistic diversity in Austrian classrooms can be considered as a rule rather than the exception nowadays. Not only does Austria's population include six official autochthonous groups, namely, 'burgenlandkroatische', 'slowenische', 'ungarische', 'tschechische', 'slowakische and 'Roma',[9] but also people with other backgrounds contribute to Austria's population heterogeneity in classrooms. Luciak and Binder (7-9) focus on the steady diversity expansion in Austria's school population and conclude that succeeding generations of working migrants from non-EU countries, migrants from EU-countries as well as refugees from different parts of the world can be considered as the main agents of this growth and that students from over 160 states go to school in Austria nowadays. In contrast, in 1961 approximately 100,000 foreign citizens lived in Austria, which equals to 1.4% of the population, according to data of 'Statistik Austria'. Since a high number of working migrants arrived in the following decade, particularly from former Yugoslavia and Turkey, the percentage accounted for 4.1 of the total population in 1974. The peak was not yet in sight, as in the beginning of the 90s the proportion considerably rose to 8% and from the turn of the millennium onwards the number continued to grow, reaching the 10-percent-mark in 2008. Current data reveals that 15.3% of Austria's population has foreign citizenship. Moreover, when considering people with migrant backgrounds (first and second generations), as opposed to simply foreign citizenship, the total percentage equals to 22.1% of the population in 2016.[10]

Bearing the presented numbers in mind, it cannot be denied that cultural diversity within Austria and Austrian classrooms is a phenomenon of the late 20th and early 21st centuries, which undoubtedly concerns majority-minority relations. To recall, the term minority culture generally defines the culture of "marginalized or vulnerable groups who live in the shadow of majority populations with a different and dominant cultural ideology," the majority culture (UNESCO, *Creative Diversity* 57). Herein the question arises how education can satisfy the needs of all students belonging to majority- and minority cultures, which is the main focus in the next subchapter.

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[9] For further information on (the rights of) autochthonous groups in Austria, see
https://www.bka.gv.at/volksgruppen
[10] For further information on Austria's population, see
http://www.statistik.at/web_de/statistiken/menschen_und_gesellschaft/bevoelkerung/bevoelkerungsstruktur/bevoelkerung_nach_staatsangehoerigkeit_geburtsland/index.html
http://www.statistik.at/web_de/statistiken/menschen_und_gesellschaft/bevoelkerung/bevoelkerungsstruktur/bevoelkerung_nach_migrationshintergrund/index.html

5.1.2 Education and cultures

Unfortunately, perceiving Austria as a country of migration with a heterogeneous population is not completely part of the majority's collective consciousness. To put it differently, autochthonous groups, working immigrants, refugees and other migrants, or as Merechil puts it, the natio-ethnic-cultural Others, are not regarded as an integral part of Austrian society. Nevertheless, education can modify this collective mindset when preparing learners for a society in a state of flux. Luciak and Binder (14) share the same view when arguing that a heterogeneous society should be considered as normal and not a homogenous one as well as Mallick (99) who states that "[a]s an agent of society, the educational system has an important role to play in helping to produce citizens who can live relatively harmoniously in a multicultural society." Binder (17) points out, however, that schools are somewhat on a "cutting edge" between the maintenance of the nation-state's cultural continuity and the engagement of cultural differences:

> still the primary site to integrate social and cultural differences into a predefined national whole. … They operate on the cutting edge between, on the one hand, reproducing recognizably nation-specific structures, routines and imaginaries, on the other recognizing and engaging with cultural differences and socio-cultural inequalities on a day-to-day basis. (Baumann in Schiffauer *et al.* 2003: 28)

Banks and McGee Banks (46) elaborate on this statement and claim that merely teaching the "standard language, the standard […] history, and the voices and lives of White [people]" implicitly spreads the message that the nation-state and school only consider the cultural mainstream of the dominant ethnic group, thereby, marginalizing minorities. According to UNESCO (*Guidelines* 19), the inclusion of multiple perspectives and voices as well as "[t]he development of inclusive curricula that contain learning about the languages, histories and cultures of non-dominant groups in society" are important steps towards achieving cultural sensitivity in classrooms. In brief, education and cultures are somewhat intertwined and to ensure that both the dominant culture and non-dominant cultures are considered in a balanced way in educational practices the principle of intercultural awareness was introduced. UNESCO (*Guidelines* 16) summarizes: "[g]iven that cultural diversity and cultural heritage are so important to the survival of cultures and knowledge, Intercultural Education policy has an important role to play in ensuring their continued vitality."

To conclude, due to population changes in the last decades, intercultural educational measures were implemented to cope with the growing heterogenic school population and to ensure proper treatment of *all* students in education which ultimately aims to prepare *all* learners for our globalized world. This is also framed within the declaration of Human Rights:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups. (Article 26)

5.1.3 Ausländerpädagogik

Before such intercultural policies were officially implemented in Austria's educational system, proper treatment of the natio-ethnic-cultural Others was considered unimportant back in the 60s, as originally migrants' return to their home country was anticipated, however, this was not the case (Paseka, *Rassismus* 240 qtd. in Luciak and Binder 11). The pedagogical approaches used at this time are termed as 'Ausländerpädagogik' or 'Defizitpädagogik' which considered a homogenous population and aimed to 'repair' the natio-ethnic-cultural Others' deficiencies, in other words, assimilate them to the majority by means of compensating their linguistic and cultural deficiencies. This pedagogical approach largely differs from the subsequent approach of Intercultural Education in terms of perception and treatment of the natio-ethnic-cultural Others (Mecheril, *Einführung* 80). The latter, in contrast, perceives (Austrian) society as multicultural and appreciates the differences/identities of *all* students: "Interkulturelle Pädagogik dagegen erkennt Anderssein und Differenz nicht nur, sondern tritt für die Anerkennung des je Anderen und für die Anerkennung von Differenz/Identität ein" (Mecheril, *Einführung* 92). Similarly to the principle 'Erziehung zur Gleichstellung von Frauen und Männern', the implementation of the teaching principle 'Interkulturelles Lernen' can be regarded as a crucial milestone in terms of establishing a proper concept behind cultural sensitivity in Austrian education.

5.2 Educational Principle 'Interkulturelles Lernen'

In the previous chapters it became apparent that this principle has its roots in the rising heterogeneity of Austria's population, yet, a proper concept behind intercultural awareness was not realized until 1991. Hence, the educational principle 'Interkulturelles Lernen' was firmly established by law during this time and brought about major changes in curricula and textbook design:

> Mit der Einführung des Unterrichtsprinzips '*Interkulturelles Lernen*' wurde erstmals der Anspruch erhoben, Unterricht für *alle* [original emphasis] SchülerInnen derart zu gestalten, dass die verstärkte Auseinandersetzung mit kultureller und sprachlicher Vielfalt ermöglicht, der Umgang mit ethnischer Verschiedenheit erleichtert und Integration gefördert wird. (Luciak and Binder 4)

The three main aims and intents of this principle are to support students' mutual appreciation, reflection of differences and similarities as well as the elimination of prejudices.[11] Moreover, the skills, abilities and activities that characterize intercultural awareness are summarized by the BMB as the following:[12]

- embark upon the unknown
- question own viewpoints, attitudes and prejudices
- empathize with other people or groups
- scrutinize racist and Eurocentric prejudices
- develop social awareness/solidarity with disadvantaged groups
- deal constructively with conflicts and misconceptions

With the presented aims and skills of the educational principle 'Interkulturelles Lernen' in mind, it becomes clear that it is primarily concerned with dissolving power relations between the dominant/majority culture and the non-dominant/minority cultures in Austrian society and its focal point is to achieve their equivalency:

> Häufig wird interkulturelles Lernen als Beitrag zu einem harmonischen Zusammenleben zwischen einheimischen und zugewanderten Menschen verstanden. Dabei wird implizit von einer (fiktiven) Mehrheitskultur und von (ebenso fiktiven) Migranten- oder Minderheitskulturen ausgegangen, die als gegensätzliche – und unveränderliche – Pole aufgefasst werden.[13]

In other words, the main objective is to contribute to the harmonious coexistence between the 'fictive' Austrian majority which, according to Gingrich, is German-speaking, catholic and white (cf. chapter 3.2.2) and the 'fictive' natio-ethnic-cultural Others by integrating both in a balanced way in teaching and learning practices: Intercultural Learning is a "Form des Lernens, Erziehens, Agierens, das Interkulturalität und kulturellen Austausch als Grundlage hat und sowohl Mehrheit(en) als auch Minderheit(en) in gleicher Weise einbezieht" (Binder and Dariabegy 33) and educates against nationalist thought (Auernheimer, *Einführung* 171). In brief, this educational approach recognizes and appreciates cultural diversity and disregards old thought patterns of 'us' vs. 'them'. Following this, Luciak and Binder (12) refer to Auernheimer (*Einführung* 31) and argue that the focal point is not the maintenance, development or formation of a specific cultural identity, but rather the overcoming of cultural boundaries. Thus, it can be argued that 'Interkulturelles Lernen' is characterized by a dynamic concept of culture.

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[11] For further information on 'Interkulturelles Lernen', see
https://www.bmb.gv.at/schulen/unterricht/prinz/interkult_lernen.html
[12] For further information on these abilities, see
https://www.bmb.gv.at/schulen/unterricht/uek/interkulturalitaet.html
[13] For further information on BMB's statements on 'Interkulturalität' see
https://www.bmb.gv.at/schulen/unterricht/uek/interkulturalitaet.html

Having described the main aims, intents and skills of the educational principle 'Interkulturelles Lernen', the question arises of how intercultural awareness can be taught. Luciak and Binder answer this question by pointing out two main principles, namely, by change of perspective as well as dialogue. The first shall help students to perceive an issue or situation from another viewpoint, i.e. Michael slips into the role of Mustafa, Aysel becomes Klara etc.: "Rollentausch kann Fremdheits- und Minderheitenerfahrungen vermitteln" (17). Dialogue, on the other hand, enables students to learn from each other, to find similarities and differences which, in turn, triggers mutual appreciation and acceptance: "SchülerInnen können versuchen, Fremdes in der Nähe zu entdecken oder Vertrautes in der Fremde zu finden" (18).

Lastly, it must be pointed out that, theoretically speaking, the scope of this educational principle is wide due to the following reasons. First, educational principles are not only restricted to a specific subject but constitute a recurrent theme through all subjects since they are "fächerübergreifend." Second, the BMB demands that this principle must always be considered, independently of whether students in class have a migration background or belong to an autochthonous group, hence, all students have to be educated in terms of intercultural pedagogy (Luciak and Binder 14). Keeping this wide theoretical scope in mind, it is unfortunate that this principle is sparsely implemented, following Luciak and Binder (4), as it lacks clear guidelines and distinct specifications: "Es fehlt an einer systematischen Umsetzung interkultureller pädagogischer Ansätze im Schulbereich. Die Verwirklichung Interkulturellen Lernens hängt gegenwärtig überwiegend vom Engagement und Interesse einzelner Lehrkräfte oder Schulen ab." Therefore, it is reasonable to subsequently examine in how far the topic of intercultural awareness is actually manifested in the common curriculum and the foreign language curriculum of lower secondary education.

5.3 Cultural sensitivity in curricula of lower secondary education

5.3.1 General part of the curriculum

Analysis proves that intercultural related aspects are mentioned abundantly in the two subconstituents 'Allgemeines Bildungsziel' as well as 'Allgemeine didaktische Grundsätze' of the general part of the curriculum. In the first subconstituent under the subheading 'Leitvorstellungen' it reads as follows:

- Der Bildungs- und Erziehungsprozess erfolgt vor dem Hintergrund rascher gesellschaftlicher Veränderungen insbesondere in de[m] Bereich[…] Kultur […]. Der europäische Integrationsprozess ist im Gange, die Internationalisierung der Wirtschaft schreitet voran, zunehmend stellen sich Fragen der interkulturellen Begegnung […]. In diesem Zusammenhang kommt der Auseinandersetzung mit der regionalen, österreichischen und europäischen Identität unter dem Aspekt der

Weltoffenheit besondere Bedeutung zu. Akzeptanz, Respekt und gegenseitige Achtung sind wichtige Erziehungsziele insbesondere im Rahmen des interkulturellen Lernens […]. (BMUKK, *Lehrplan Unterstufe* 1-2)

In short, this extract explains that education must react to demographic changes which have their origins in integration processes and in the internationalization of the economy alike. Following this, it highlights the importance of dealing with regional, Austrian and European identity in terms of cosmopolitanism in teaching and learning practices as well as states that acceptance, respect and mutual dignity are important educational goals. More extracts from the same subheading are the following:

- [D]er Unterricht [hat] mit einer auf ausreichende Information und Wissen aufbauenden Auseinandersetzung mit ethischen und moralischen Werten und der religiösen Dimension des Lebens zu begegnen. […] (BMUKK, *Lehrplan Unterstufe* 2)

- Der Unterricht hat sich […] an den Erfahrungen und Möglichkeiten, die die Schülerinnen und Schüler aus ihrer Lebenswelt mitbringen, zu orientieren. (BMUKK, *Lehrplan Unterstufe* 2)

From these two statements it is evident that educational practices must consider a wide range of cultures, identities, religions and backgrounds rather than merely taking into account the 'fictive' Austrian student who belongs to the majority, by orientating teaching and learning towards experiences of all students. Further intercultural related statements are to be found in the sections 'Sprache und Kommunikation' and 'Mensch und Gesellschaft':

- Wenn die Begegnung mit anderen Kulturen und Generationen sowie die sprachliche und kulturelle Vielfalt in unserer eigenen Gesellschaft als bereichernd erfahren wird, ist auch ein Grundstein für Offenheit und gegenseitige Achtung gelegt. (BMUKK, *Lehrplan Unterstufe* 3)

- Den Schülerinnen und Schülern ist in einer zunehmend internationalen Gesellschaft jene Weltoffenheit zu vermitteln, die vom Verständnis für die existenziellen Probleme der Menschheit und von Mitverantwortung getragen ist. Dabei sind Humanität, Solidarität, Toleranz, Frieden, Gerechtigkeit, Gleichberechtigung und Umweltbewusstsein handlungsleitende Werte. (BMUKK, Lehrplan Unterstufe 4)

The second subconstituent of the common curriculum, 'Allgemeine Didaktische Grundsätze', specifically describes the didactic principle 'Interkulturelles Lernen':

- Interkulturelles Lernen beschränkt sich nicht bloß darauf, andere Kulturen kennen zu lernen. Vielmehr geht es um das gemeinsame Lernen und das Begreifen, Erleben und Mitgestalten kultureller Werte. Aber es geht auch darum, Interesse und Neugier an kulturellen Unterschieden zu wecken, um nicht nur kulturelle Einheit, sondern auch Vielfalt als wertvoll erfahrbar zu machen. Durch die identitätsbildende Wirkung des Erfahrens von Gemeinsamkeiten und Unterschieden der Kulturen, insbesondere in ihren alltäglichen Ausdrucksformen (Lebensgewohnheiten, Sprache, Brauchtum,

Texte, Liedgut usw.), sind die Schülerinnen und Schüler zu Akzeptanz, Respekt und gegenseitiger Achtung zu führen. (BMUKK, *Lehrplan Unterstufe* 5)

Put differently, this didactic principle is not limited to making acquaintances with other cultures, but rather highlights the importance of learning, understanding, experiencing and shaping cultural values together. It is about arousing students' interest and curiosity in cultural differences/similarities to appreciate and value not only cultural unity but, most importantly, cultural plurality/diversity. Exploring cultural differences and similarities such as ways of living, languages, customs, texts, songs, etc., ultimately leads to students' mutual acceptance, respect and dignity. Following this, it is stated that including autochthonous groups or other minorities into teaching and learning practices is crucial in all Austrian federal states, whereby different focuses can be set. Moreover, bi- or multilingualism should be promoted. In brief, this didactic principle basically demands to put students belonging to the Austrian majority as well as learners belonging to a minority group on the same level in educational practices, as explained in the chapter 5.2.

5.3.2 Foreign language curriculum

The previous chapter demonstrated how the topic of intercultural sensitivity is included in the general part of the curriculum, which holds true for the foreign language teaching curriculum as well:

- Der Prozess des Fremdsprachenerwerbs bietet auch zahlreiche Möglichkeiten der Auseinandersetzung mit interkulturellen Themen. Das bewusste Aufgreifen solcher Fragestellungen soll zu einer verstärkten Sensibilisierung der Schülerinnen und Schüler für kulturelle Gemeinsamkeiten und Unterschiede führen und ihr Verständnis für die Vielfalt von Kulturen und Lebensweisen vertiefen. Dabei ist die Reflexion über eigene Erfahrungen und österreichische Gegebenheiten einzubeziehen. (BMUKK, *Lehrplan Lebende Fremdsprache* 1)

This extract explains that foreign language teaching offers numerous opportunities to engage with intercultural topics. For instance, students can gain intercultural competence by means of proper thematization and reflection of cultural differences and similarities, which ultimately enables the appreciation of cultural diversity and diverse ways of living. This leads to the elimination of stereotypes and misconceptions. Not only does the BMB refer to this fact as one of the three main objectives of the educational principle, but also the Council of Europe highlights the importance to this issue: "Since the beginning, intercultural learning has played an essential role in countering stereotypical and prejudicial racist views and in

trying to undo the significant damage done by racial ideologies" (1).[14] Concerning this issue, there is another instance to be found in the curriculum for foreign language teaching:

- Der Erwerb einer Fremdsprache dient ua. dem Kennen lernen von Fremdem, der bewussten Auseinandersetzung mit kultureller Verschiedenheit und diesbezüglichen Wahrnehmungen und Wertungen. (BMUKK, *Lehrplan Lebende* Fremdsprache 1)

Concluding, it can be stated that both the common curriculum as well as the curriculum for foreign language teaching of lower secondary education include numerous explicit and implicit statements that display cultural sensitivity and the subsequent chapter will examine how the CEFR incorporates this topic.

5.4   Cultural sensitivity in the CEFR

Chapter 4.2.3 proved that gender related aspects are scarce in the CEFR, however, the opposite is the case for the topic of cultural sensitivity. There are numerous statements and paragraphs to be found about this issue and the following extracts show a small representative sample. First and foremost, it is significant to present the Council of Europe's (103) definition of intercultural awareness:

> Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community' produce an intercultural awareness**.** It is, of course, important to note that intercultural awareness includes an awareness of regional and social diversity in both worlds. It is also enriched by awareness of a wider range of cultures than those carried by the learner's L1 and L2. This wider awareness helps to place both in context. In addition to objective knowledge, intercultural awareness covers an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes.

The Council of Europe's definition of intercultural awareness is of particular importance, since it not only paraphrases the BMB's three aims of the principle 'Interkulturelles Lernen', but also includes an explicit statement about the constitution of "both worlds" in terms of "regional and social diversity," meaning that there is not one particular Austrian or target language culture, but different variations within. Unquestionably, with this statement the Council of Europe promotes the inclusion of manifold cultures, rather than merely considering the majority cultures of the "world of origin" and the "world of the target community," while teaching a foreign language. Moreover, it demands to consider "a wider range of cultures," which is also upheld by Luciak and Binder (35) who highlight the importance of including in one way or another *all* countries where the target language is

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[14] For further information on Council of Europe's work on Intercultural Awareness, see

spoken. In brief, the Council of Europe's definition of intercultural awareness promotes embracing a mosaic of all to develop acceptance and tolerance regarding cultural plurality.

As the previous definition of intercultural awareness further points out stereotypical thinking, it comes in handy to briefly elaborate on it at this point. According to the Council of Europe, the topic of stereotypes and prejudices must be treated cautiously, however, it is imperative that education must mediate their elimination:

> Careful consideration has to be given to the representation of the target culture [...]. Is there any place for the picturesque, generally archaic, folkloristic stereotypes of the sort found in children's picture books […]? They capture the imagination and can be motivating particularly for younger children. They often correspond in some ways to the self-image of the country concerned and are preserved and promoted in festivals. If so, they can be presented in that light. They bear very little relation to the everyday lives of the vast majority of the population. A balance has to be struck in the light of the over-arching educational goal of developing the learners' pluricultural competence. (148)

At this point it must be indicated once more that the CEFR provides innumerable statements about the issue of intercultural awareness and the aforementioned extracts merely function representatively for the whole CEFR to get an idea of what aspects are mentioned. In continuation, the focus is shifted to the presented policies' influence on textbook design.

5.5   Cultural sensitivity in textbooks

In chapter 4.2.4 it was explained that the BMUKK issued two guidelines for textbook design which correspond with the teaching principle 'Erziehung zur Gleichstellung von Frauen und Männern', since curriculum changes are intrinsically connected to textbook changes. Interestingly, for the principle 'Interkulturelles Lernen' the BMUKK did not publish such guidelines that support the development, revision or assessment of textbooks. Therefore, the analysis of the influence of intercultural policies on textbook design becomes even more interesting, due to the lack of officially published guidelines by the BMUKK. In 2010, however, Luciak and Binder, both anthropological and educational researchers, somewhat compensated for the lack of this with the development of an analysis grid which helps to examine textbooks' textual and visual elements through the 'intercultural lens', in correspondence with the educational principle 'Interkulturelles Lernen'. UNESCO reinforces (*Guidelines* 19): "Intercultural education cannot be just a simple 'add on' to the regular curriculum," but must concern learning materials too. Their grid is structured topically and contains guiding questions to examine intercultural aspects in textbooks. For instance, it helps to analyze the representation of foreign cultures and minorities as well as the dealing of cultural and religious plurality, migration and peace education. Furthermore, it supports the examination of stereotypes and prejudices in textbooks. With this in mind, it is reasonable

that this grid serves as a basis to analyze the influence of cultural sensitivity policies on textbook design, nevertheless, more detailed information will be presented in chapter 7.2 in which the study's analytical framework and procedure are presented.

PART III - STUDY DESIGN & EMPIRICAL ANALYSIS

The two parts presented in this thesis so far have established the necessary theoretical foundations and legislative backgrounds for the research study at hand, whereas this part seeks to present the study design as well as the empirical analysis itself, which ultimately allows for answering the research questions of this thesis: In which respect did the educational principles 'Erziehung zur Gleichstellung von Frauen und Männern' as well as 'Interkulturelles Lernen' and their subsequent guidelines and regulations influence Austrian EFL textbook design? What developments regarding gender and cultural (in)sensitivity can be detected after their implementation and is there space for further enhancement? To that end, one textbook published before these policies will serve as a basis from which comparisons are drawn to two currently used textbooks published after legislations changes to examine if and how they underwent modifications and reflect policy demanded measures. Thus, the study's focal point is to explore gender and cultural (in)sensitivity in the three subjects of analysis by means of analyzing how they 'do' and 'undo' gender as well as how they depict 'natio-ethnic-cultural memberships', following the theories of West, Zimmerman and Butler as well as Merechil, respectively, explained in chapter three of this thesis. More specifically, it closely scrutinizes the (re)production and deconstruction of 'naturalized' differences between females and males as well as the visibility and portrayal of the natio-ethnic-cultural Others. The results and findings will demonstrate which analyzed domains became more sensitive, i.e. foster gender or cultural sensitivity, as well as show issues that still hinder sensitivity towards these topics. Moreover, this analysis will further allow for making specific recommendations about what needs further attention/revision in future EFL textbook design, so that they effectively contribute to students' development of open-mindedness and gender and cultural sensitive attitudes, as demanded by these policies.

The subsequent chapter begins with the description of the textbooks under consideration, followed by an outline of the study's analytical framework and procedure. The final chapter of this part comprises the core piece of this thesis, namely, the empirical analyses of the selected textbooks through the gender and intercultural lens.

6 Selection and description of textbooks

Of foremost importance, the selected subjects of this investigation must be introduced. They are *Hallo Everybody 1* (1985), *English to go 1* (2004) and *Smart 1* (2011). This selection was based on two requirements, namely, their approbation by the Ministry of Education and their publication by the öbv ('Österreichischer Bundesverlag Schulbuch'). On the 'Schulbuchliste

1985/86' and 'Schulbuchliste 2016/17',[15] lists which enumerate approbated textbooks for all subjects for respective school years, *Hallo Everybody 1, English to go 1* and *Smart* 1 have been recommended for use in the subject English in the first form of lower secondary education. Due to the limited scope of the thesis it is impossible to investigate textbooks from all forms and the reason for choosing the first form is that younger students can be said to be more vulnerable to, and more substantially influenced by, gender and racial representations in textbooks. Yet, it can be assumed that textbook designers integrate these topics similarly in textbooks of all forms. Moreover, the second criteria to be met was the textbooks' publication by the öbv, which is one of the most important Austrian publishers of pedagogically related books.

Furthermore, it is important to briefly describe the specific parts of the three selected textbooks considered for the analysis, as textbooks generally differ in their representation of content and their supply of extra material. With regards to the latter, the chosen textbook sets vary in the amount of (extra-)material provided for learners and teachers. Whilst the series from 1985 only provides a textbook, the other two further consist of workbooks for learners, teachers' books with CDs, methodological advices and copies for worksheets alike. However, this thesis will concentrate on the analysis of the textbooks and the audiolingual material only, because learners are most likely to engage with these materials in class. Concerning sectioning, the selected textbooks are structured differently. *Hallo Everybody 1* comprises 26 units on 148 pages with merely one extra component, namely, the vocabulary list in alphabetical order. The units are structured similarly, they usually start off with an introductory text followed by a grammar section in which new learning items are presented and then practiced. Following that, one can find a short list of new words encountered in the unit. Writing, speaking and listening activities are barely included. In contrast, *Smart 1* provides seven units and several additional components on 190 pages: Extra-chapter, Mediation-chapter, Grammar-chapter and vocabulary lists. Each unit has similar characteristics and activities in which reading, writing, speaking, listening, grammar as well as vocabulary are dealt with evenly. The same holds true for *English to go 1*, yet, this textbook consists of 20 units and three additional components, i.e. chapter with background information, a Grammar-chapter and a vocabulary list, on 160 pages. For analysis, units, units/Extra-chapter/Mediation-chapter and units/background-chapter will be considered for *Hallo everybody 1, Smart 1* and *English to go 1*, respectively. Having described the three selected subjects of analysis, the following chapters seek to outline the study's analytical

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[15] Schulbuchliste 2016/2017 AHS: https://www.bmb.gv.at/schulen/unterricht/schulbuch/1617sbl_1000.pdf?61eds6 & https://www.bmb.gv.at/schulen/unterricht/schulbuch/1617sbl_0300.pdf?61eds5
Schulbuchliste 1985/1986: Information provided is confirmed via E-Mail correspondence with the BMB

framework, the precise items of analysis as well as the operationalizations of the analyses through the gender and intercultural lens.

7 Analytical framework

To achieve an in-depth investigation of the study's research questions, all textual and visual contents in the chosen parts of the three textbooks are considered in the respective gender and intercultural analyses. This is due to both representations in words and images being "Bausteine im Konstruktionsprozess" (BMUKK, *Leitfaden* 11), meaning that textbooks' textual and especially pictorial elements are central and powerful instruments that provide learners with orientation frameworks about gender and (inter)cultural issues. This view is upheld by the BMUKK:

> Bilder werden meist schneller erfasst als Texte und sprechen eine breite Palette von Gefühlen an. Damit erreichen sie häufig eine noch eindringlichere Wirkung als Texte. Ebenso wie Sprache können Bilder festgefahrene Klischees und Stereotype […] eindringlich und nachhaltig festschreiben und damit Chancenungleichheiten prolongieren oder aber ihr besonderes Potential dann entfalten, wenn es darum geht, gesellschaftliche Themen […] neu zu gestalten. (*Leitfaden* 12)

In other words, textbooks' images and language are significant in the sustainment of gender and (inter)cultural inequality and insensitivity, but also bear great potential to re-signify such social topics and problems. With this in mind, it becomes apparent that processes of '(un)doing' gender and ethnicity differences play a crucial role in this context, which is why the study's analytical frame used to explore linguistic and non-linguistic elements through the gender and intercultural lens will follow the theoretical conceptual aspects of both these topics presented in the subchapters 3.1 and 3.2, respectively. To be more precise, concerning the first, the textbooks' pictorial and textual elements will be analyzed in lines of West and Zimmerman's concept of 'doing' gender and Butler's theory of 'gender performativity', i.e. the 'doing' and 'undoing' of gender differences and stereotypes, since "[s]prachliche und bildliche Darstellungen von Mädchen und Buben bzw. Frauen und Männern […] haben Wirkung auf die Vorstellungen darüber, wie Männer und Frauen zu sein haben" (BMUKK, *Leitfaden* 11). Concerning the latter, the textbooks' images and language will be investigated against the background of Mecheril's notion of 'natio-ethnic-cultural memberships', that is to say, if and how a population's majority and its minority groups are depicted. Undoubtedly, these theories constitute adequate analytical frameworks to shed light on how textual and visual items in the three textbooks reproduce gender and intercultural (in)equality that ultimately allows the demonstration and manifestation of the influence of sensitivity policies

as regards these topics. The following subchapters will elaborate on the precise procedures of analyses.

7.1 Operationalization of the analysis through the gender lens

First and foremost, it is noteworthy that the educational field not only recognizes quantitative or qualitative data collection for conducting research, but also promotes a combination of both techniques (Castellan 2). Whereas the first describes the "descriptive and inferential numeric analysis," the latter refers to the "description and thematic text or image analysis" (Creswell 218). In other words, quantitative analysis collects data in terms of numbers and qualitative analysis collects data based on words/illustrations that are interpretatively described. A mixing of both techniques and viewing them as complementary bears certain advantages, as highlighted by Tavakoli (364) "[w]ords can be used to add meaning to numbers and numbers can be used to add precision to words." Creswell (208-218) enumerates and elaborates on the six most important strategies for mixed methods approaches, however, it is vital to explain the strategy selected for the evaluation of textbooks in regard to the influence of gender policies, namely, the "Sequential Explanatory Strategy":

> It is characterized by the collection and analysis of quantitative data in a first phase of research followed by the collection and analysis of qualitative data in a second phase that builds on the results of the initial quantitative results. Weight typically is given to the quantitative data, and the mixing of the data occurs when the initial quantitative results *informs* the secondary qualitative data collection. (211)

Put differently, qualitatively building on the previous quantitative phase allows for a close investigation of trends observed in the first. Creswell continues by explaining that this design may or may not follow an explicit theoretical background, meaning the overall procedure may be overlaid "with a theoretical lens," i.e. gender, which aims to investigate inequality, discrimination or injustice and "creates sensitivity to collecting data from marginalized or underrepresented groups" (211-212). With this in mind, it goes without saying that the sequential explanatory strategy is an ideal technique to investigate the research questions under consideration concerning gender. This topic can be specifically narrowed down to separate domains, allowing to numerically collect and analyze data. Complementing these results with findings of the qualitative collection and analysis in a second phase, undoubtedly, enriches the investigation and is significant for the thesis' purpose. The details of the quantitative and qualitative analyses are presented in the next section.

7.1.1 Quantitative data analysis

As already noted in chapter 4.2.4, the BMUKK introduced guidelines for the portrayal of women and men in instructional materials as a consequence of the introduction of the principle 'Erziehung zur Gleichstellung von Frauen und Männern'. These guidelines are taken into consideration for the quantitative analysis, to be more specific, the professional/occupational domain, domestic domain as well as the domain activities/behavior/interests with the reflection questions serve as a basis for the quantitative investigation. The fourth and last domain of these guidelines, 'society', is not considered because the only questions of relevance for this study are more suited for the intercultural analysis, whilst the remaining questions do not provide sufficient material for analysis of the textbooks. Subsequently the three selected domains with the reflection questions that provide basis for as well as guide the quantitative data analysis are presented, however, it shall be pointed out that they do not completely coincide with the original ones, as they were amended to fit the thesis' purpose. At this point it must be indicated that Weinberger considered the same guidelines in her analysis of visual gender representations in currently used EFL textbooks of the 3rd and 4th form, which results in a few overlaps as regards the chosen domains and reflection questions.

Portrayal of women and men in the professional/occupational domain

- Do women and men pursue an occupation?
- Are they shown in 'gender-specific' or 'atypical' jobs? Thus, which identification opportunities or role models are offered to students? What instances of famous people are shown?
- Are women and men shown in leadership positions or different hierarchical functions? What about their level of education?
  (BMUKK, *Leitfaden* 7-8)

Portrayal of women and men in the domestic domain

- Do textbooks illustrate contemporary living environments? Aside from stereotypical nuclear families, do they also picture single parents, extended families, patchwork families, same sex relationships, multigenerational household etc.?
- Do they contest heteronormativity? Do they feature homo-/bisexuality and/or transgender/intersexed characters?

- Are women and men represented doing domestic duties? Are daughters and sons depicted doing household chores? Are these 'gender-specific' or are stereotypical domestic roles subverted?
  (BMUKK, *Leitfaden* 6-8)

Apart from that, the linguistic phenomenon of Mrs., Miss and Ms. will be a further object of investigation in this domain, due to the incorporation of gender neutral language policies

which explicitly note that defining women by their marital status is discriminatory and must therefore be eliminated in textbooks. To that end, it shall be examined whether the marital status in the selected textbooks matters.

<u>Portrayal of women and men in the domain activities/interests/behavior</u>

- Which activities/hobbies are women and men depicted doing? Are these 'traditional' or 'atypical' pursuits?
- Which characteristics and conducts are assigned to both sexes (e.g. active, emotional, quiet, upright, factual, passive, wild, afraid, assertive)? Are they shown in stereotypical or 'non-standard' situations/behavior?
(BMUKK, 6)

Based on these reflection questions, the quantitative analysis of the textbooks under consideration collects data of all linguistic and non-linguistic representations of male and female characters with regards to their professions, living environments, domestic duties, activities, interests and conducts that appear in the chosen parts of the textbooks, i.e. it explores how males and females are numerically depicted in pictures, single sentences, dialogues and texts as regards the chosen domains, which helps to draw conclusions in terms of encouraging or impeding gender (in)sensitivity and in larger turn, the influence of gender policies on textbook design. Even though there are differences and nuances of how these elements convey 'gender-specific' or 'atypical' issues, it is through all of them taken together that "one discovers what it means to be a man, woman, girl, or boy in a given society" (Brugeilles 29). Therefore, all said elements which clearly recognizably represent female and/or male characters are counted. Yet, if some characters appear more often (e.g. main characters) throughout the textbook doing their favorite hobbies or fulfilling their jobs alike it counts as one. Concerning the presentation of the quantitative analysis itself, the data and findings of the textbook before the regulations (*Hallo Everybody 1*) are presented prior to the data and findings of the newer textbooks (*English to go 1 and Smart 1*) to allow for a comparison of the textbooks, detect changes, trace policies' influence and to provide suggestions for future textbook design.

7.1.2 Qualitative data analysis

The qualitative analysis further aims to investigate positive and negative exemplary representations of male and female characters on an in-depth level to explore what kind of exercises must be eliminated or promoted in future textbook design. It is vital to indicate that it is impossible to qualitatively analyze all textual and visual items of the textbooks, due to the limited scope of the thesis. The purpose of the qualitative analysis is to investigate more

closely and elaborate on several examples of gender (de)construction and intending to highlight examples of good and bad practice for each of the three domains. At this point the question arises, however, what can be considered as a good or bad exercise and the answer to this question lies in the concluding paragraph of chapter 3.1. Exercises of bad practice are those which follow the concept of 'doing' gender, i.e. which confirm and reproduce 'naturalized' differences between women and men (e.g. heteronormativity), whereas exercises of good practice follow the concept of 'undoing' gender, i.e. which reduce/neutralize such gender differences (e.g. non-heteronormativity) and thereby promote the deconstruction and re-signification of 'traditional' notions of femininity and masculinity in regards to the professional, domestic and hobby/conduct domains (cf. West and Zimmerman, Butler), as demanded by gender sensitivity policies. Whilst two negative demonstration examples are taken from *Hallo Everybody 1* which include sufficient 'essential' identificatory displays or sets of acts following societal conventions of gender to categorize them as negative, one positive instance which subverts such essentialized conventions that generalize about gender is taken from *English to go 1* and *Smart 1*, respectively.

7.1.3 Linguistic data analysis

As already indicated, the BMUKK also issued guidelines for gender sensitive language use to meet the requirements of gender equality. Therefore, another chapter will be dedicated to the examination on whether principles and strategies for gender sensitive formulation, i.e. 'Sichtbarmachung' and 'Symmetrie', were incorporated within the subjects of analysis.

7.2 Operationalization of the analysis through the intercultural lens

The following part seeks to elaborate on the operationalization of the intercultural analysis, which aims to explore to what extent and in what ways certain ethnic diversities and (inter)cultural aspects, i.e. natio-ethnic-cultural memberships, are presented in the textbooks at hand, with the objective to determine the influence of the policy 'Interkulturelles Lernen'.

The investigation through the intercultural lens differs from the gender analysis that is composed of an initial quantitative data collection/analysis and a subsequent qualitative part which builds and elaborates on the results of the first. This procedure is possible since the gender topic can be specifically narrowed down to several subtopics, allowing for numerically counting and examining related textual and visual items as a first step. This is facilitated through the reflection questions on certain domains in the guidelines developed by the BMUKK. However, the intercultural analysis is somewhat different, since the BMUKK

did not establish such a framework including specific domains and questions for analyzing intercultural aspects in instructional materials, only within the gender guidelines is intercultural awareness partially referred to, namely, in the domains of 'lifestyles' and 'society':

- Are social, cultural, religious or physical differences portrayed?
- Are people of other countries than Austria presented (e.g. through names, skin color, histories etc.)?
- Are countries and cultures presented in their diversity? What about stereotypical attributions or discrimination?
(BMUKK, *Leitfaden* 7, 9)

The deficiency in regards to narrowed down domains for investigating the portrayal of natio-ethnic-cultural memberships in textbooks is compensated by Luciak and Binder who developed an analysis grid which intends to support a critical investigation of intercultural learning content in textbooks, mentioned in chapter 5.5. Their framework of reference for textbook analysis through the intercultural lens is comprised of the following four main domains, namely, thematization of cultures and minorities; thematization of cultural/religious plurality, migration and peace education; stereotypes/prejudices as well as visual aspects. Each of these domains contains several subdomains including reflection questions which shall facilitate the examination of natio-ethnic-cultural memberships in textbooks. At this point it is crucial to indicate that Thernstrom's, Auernheimer's and Storey's markers of ethnicity and culture, mentioned in chapter 3.2.2, such as 'geographic origin', 'migratory status', 'race', 'language', 'religion', 'traditions, values and symbols', 'literacy', 'holidays', 'rituals', 'clothing/accessories' largely encircle the BMUKK's reflection questions and Luciak and Binder's analysis grid which is why these markers perfectly serve to investigate natio-ethnic-cultural memberships in textbooks. Following this, since both BMUKK's few guiding questions as well as Luciak and Binder's analysis grid are equally vital and valuable for intercultural analyses of textbooks, it goes without saying that a merging of both is reasonable for the thesis at hand. Therefore, the following six domains with its guiding questions were self-developed for analysis, inspired an influenced by the previously mentioned factors:

- **Linguistic Aspects:** (How) is linguistic plurality presented? Is bilingualism/multilingualism implicitly/explicitly mentioned? Do only customary names appear or also foreign names?
- **Religious/Festive Aspects:** (How) is religious plurality depicted (e.g. customs/festivities/beliefs)? How are certain festivities dealt with?
- **Focuses on source- and target language country/countries**: What countries are taken as a reference norm in regard to the source- and target language?

- **Social Aspects:** (How) is migration depicted? Are certain feelings or fears etc. of the majority or minority groups depicted? (How) are other minorities (e.g. autochthonous groups) represented?
- **Stereotypes/Prejudices:** Are stereotypical attributions (de)constructed? Are the effects and causes of stereotypes presented?
- **Visuals aspects:** Are certain majorities or minorities pictorially over- or underrepresented? In which contexts are they pictured in?

Each of these categories will be investigated in relation to the Austrian context, because students of Austria are the target group for the textbooks at hand as well as in relation to the target language context, in this instance, the English-speaking world from the perspective of the "unmarkierte Mehrheit" to the "markierte ethnische Minderheiten" (cf. Gingrich). Thus, in both contexts the presentation and depiction of natio-ethnic-cultural memberships will be investigated to find out whether the textbooks account (equally) for the population's majorities and minorities, as demanded by intercultural policies.

7.2.1 Qualitative analysis with general quantitative elements

Given the self-established domains with the reflection questions, it becomes evident that it is rather difficult to numerically count all textual and visual items appearing in the textbooks related to each area, since the questions and categories are complex and intertwined, in contrast to the gender topic. This fact simultaneously highlights and demonstrates Merechil's argument for combining the terms nation, ethnicity and culture within the concept of 'natio-ethnic-cultural memberships' due to their interconnectedness which, in turn, makes social constructions and attributions in terms of natio-ethnic-cultural memberships possible, as explained in chapter 3.2.2. Moreover, the first glance through the textbooks proved that it is somewhat futile to quantitatively analyze intercultural data in detail, as over- and underrepresentation of certain aspects is identifiable without numerical data statistics. Consequently, it is reasonable that qualitative data collection/analysis predominates in the examination through the intercultural lens. Nevertheless, the qualitative investigation shall partially be further supported with rather general quantitative elements. Similarly to the gender analysis, the presentation of several positive and negative exemplary instances is included in analysis, that is to say, exercises which do or do not account for racial diversity or inter-ethnic topics and which do or do not differentiate between 'them' vs. 'us'. According to gender sensitivity policies, the inclusion and balanced depiction of multiple perspectives, histories, voices, languages alike of the dominant and non-dominant groups in textbooks is imperative for achieving cultural sensitivity (cf. UNESCO). In addition, concerning the structure of presentation, in first place the data and results of each area of *Hallo Everybody 1* are presented, followed by the collected data of *English to go 1* and *Smart 1*, which ultimately

helps to draw comparisons between the subjects of analysis and to determine the influence of policies.

8   Empirical analysis

After having described the study's analytical framework and procedure in the previous chapters, the following chapter comprises the empirical analyses through the gender and intercultural lens of the three chosen EFL textbooks.

8.1   Analysis through the gender lens

In subchapter 7.1, it was noted that this examination follows the sequential explanatory design, meaning that the qualitative analysis follows the quantitative analysis.

8.1.1   Quantitative data analysis

The quantitative examination of the textbooks under consideration is the focal point in this chapter. The respective tables with the numerical data of the occupational, domestic and recreational domains which are referred to during analysis are attached in the appendix below.

8.1.1.1   Professional/occupational domain

To start with, this section deals with the portrayal of women and men in the professional sphere for which the reflection questions from the guidelines of the BMUKK serve as a driving force (cf. chapter 7.1.1). The most striking feature of Table 1 (*Hallo Everybody 1*) is the gravelly uneven representation of men and women in professional roles with a ratio of 62:13, respectively. As can be deduced, men are depicted for times more in comparison to women and are shown in more diversified jobs, hence, male-dominance in the working world is an undeniable characteristic of this textbook. This further suggests that women's primary occupation is being a housewife. When analyzing the distribution of jobs for females and males in Table 1 in-depth, it becomes apparent that 'gender-specific' professional roles are constantly reproduced, meaning that the 'doing' of gender stereotyping is a recurrent theme: Whereas women are portrayed in jobs typically associated with 'femininity' such as cooks, shop-assistants, dancers, actresses and primarily teachers, men are shown in 'masculine' jobs such as police officers, mechanics, butchers and construction workers. Brugeilles (45) warns not to "confine women to employment[s] that […] [are] extensions of their domestic and maternal activities," i.e. cook or teachers, in teaching materials, since such portrayals contribute to 'doing femininity' processes and in larger turn, gender discrimination.

Moreover, concerning the reflection question on if women and men are evenly shown in top-positions, solely the latter are pictured in prestigious leadership roles such as owners or directors in this textbook. Besides that, exclusively men have a high level of education (dentists, doctors, professors).

In brief, the results of this quantitative analysis of the occupational domain reveal explicit gender biases with the female gender being dramatically discredited. According to Brugeilles (39), attaching less importance to the professional performance of women in textbooks negatively results in female students' "motivation to study [and] on their self-confidence." With this in mind, it can be argued that the need for gender related policies was urgent since *Hallo Everybody 1*, considering it as representative for this time, includes multitudinous occurrences of stereotyping in the working world.

Table 2 and Table 3 illustrate the quantitative data of the two textbooks after the regulations, *English to go 1* and *Smart 1,* respectively. At this point it is crucial to emphasize that the two textbooks differ in the amount of presented professions as well as their distribution for females and males, nevertheless, its findings and results will be given in combination which holds true for the other domains as well. Considering the ratios of *English to go 1* and *Smart 1* with 14:11 and 24:16, respectively, it can be argued that the depiction of men and women in the working world improved distinctively with respect to fairer ratios. The following pie charts demonstrate this gender gap decrease more ostensibly:
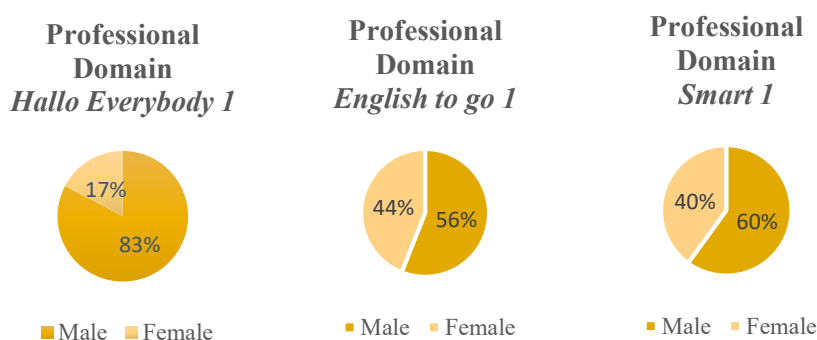
Figure 1: Comparison of professional domain

After the implementation of policies there are minor imbalances in representing men and women in the working world, that is to say, 56% and 44%, 60% and 40%, in contrast to the figures before, with 83% and 17%, respectively. Nonetheless, as can be deduced men are still overrepresented and depicted in manifold occupations. In addition, there are still few instances of female characters 'being feminine' and male characters 'being masculine' as they pursue stereotypical occupational roles, i.e. teachers, helpline clerks, models, nurses, secretaries as well as police officers, caretakers, owners of computer shops, among others, respectively. Despite the reproduction of these stereotypical roles, the working domain also

experienced highly important changes, because 'gender-specific' professional roles are deconstructed by (almost) equally showing males and females in these jobs, e.g. shop-assistants, teachers, managers or athletes. Moreover, men are presented as cleaners, cooks or music teachers, whereas women are portrayed as IT-managers, sport supervisors, athletes or coaches and are further depicted in leadership roles (bosses, head mistresses, directors) and with a higher level of education (managers). Cook and Cusack (37) give importance to the textbooks' portrayal of female characters in such androcentric sectors, which "leads to the dismantling of hostile sexual stereotypes in that sector[s]" and ultimately helps to debunk "the ideology of female domesticity." Lastly, concerning the research question on famous people, *Hallo Everybody 1* solely features instances of male personalities (Prince Charles, Muhammed Ali, Shakespeare and football players), as opposed to *English to go 1* and *Smart 1,* which both equally present famous females and males, Hanna Oberhofer and an inline skating professional as well as Queen Elizabeth and Matt Damon, respectively.

To conclude, taking into account the well-balanced ratios, the inclusion of women in a wider range of occupational fields including top-positions and their better educational formation, it can be stated that the new textbooks indeed aim at 'undoing' the 'doing' of gender and integrating the topic of gender equality, as demanded by policies. Hence, the implementation of the principle 'Erziehung zur Gleichstellung von Frauen und Männern' brought about positive developments with regard to the presentation of females and males in the professional domain. However, despite these positive changes, it cannot be denied that *English to go 1* and *Smart 1* still lack a complete neutral representation of both sexes in the working world, since few commonly alleged professional roles for women and men are still assigned to them and the latter still slightly dominates this domain. This leaves space for further enhancement in future textbook design.

8.1.1.2 Domestic domain

Next, this section will closely scrutinize the depiction of women and men in the domestic sphere in terms of '(un)doing' commonly alleged 'feminine' and 'masculine' roles in the three subjects of analysis, taking into consideration the reflection questions mentioned in chapter 7.1.1. This domain does not only include the area of household chores and child-rearing but family constellations and living conditions too.

Beginning with living conditions and family constellations, Table 4 illustrates the collected data of *Hallo Everybody 1* in which it becomes apparent that this textbook exclusively follows 'traditional' notions, and thereby utterly neglects 'non-standard' notions, of family compositions and relationships. It solely displays happy nuclear family

compositions who live in houses with gardens and have cars and pets. As explained in chapter 3.1.3, the socially constructed masculine-feminine dyad reinforces heteronormativity and this textbook successfully 'does' so by constantly guarding over this dyad, e.g. by depicting a man in gentlemen-like behavior who brings flowers to a woman (23) or by portraying the family triad of father-mother-children throughout the textbook. Moreover, the textbook explicitly draws difference between married and unmarried women using the titles Mrs. and Miss 10 times and 5 times, respectively. The considerable overrepresentation of the first may indicate that the marital status 'married' is more desirable for women. Keeping these findings in mind, it can be stated that *Hallo Everybody 1* is severely close-minded and intolerant in regards to non-heteronormativity or 'atypical' family make-ups, which demonstrates the urgent need for gender sensitive policies and textbook revision back then.

Tables 5 and 6, and demonstratively presented in Figure 2, provide an insight into the collected data of *English to go 1* and *Smart 1*. As can be deduced, the (amount of) elements picturing diversified family structures varies in the textbook from 2004 and 2011. Yet, both are not as close-minded as the one predating the policies inasmuch as they integrate 'non-traditional' ideas of family structures:
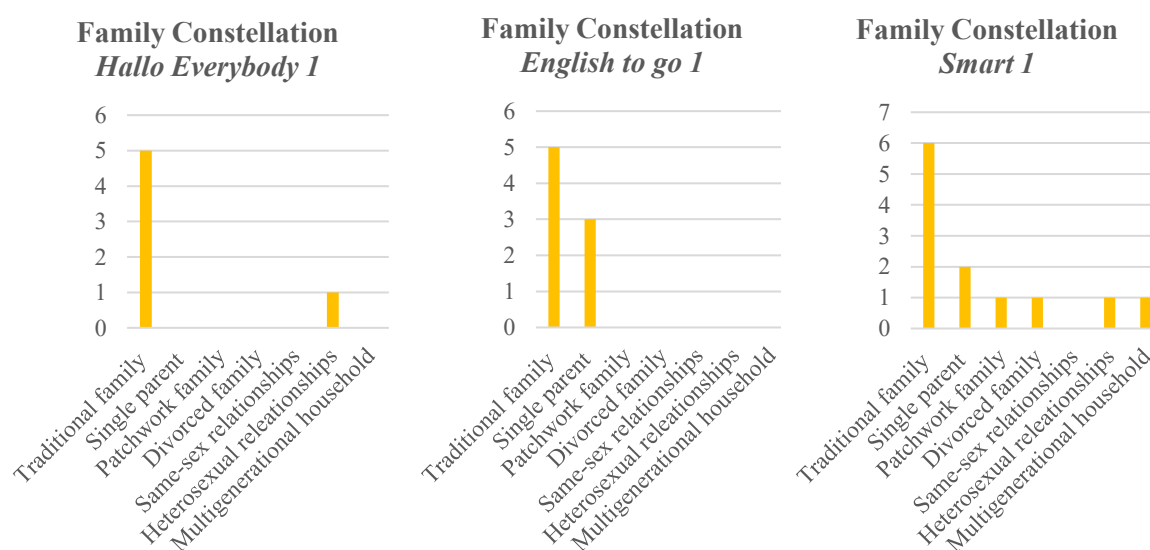
Figure 2: Comparison of domestic domain (family constellation)

Whereas *English to go 1* merely features three instances of single parents raising their children, *Smart 1* is more open-minded and depicts a multifaceted spectrum of living situations, more specifically, two single parents, a patchwork family, a divorced family as well as a multigenerational household. Although both textbooks after the implemented policies are more sensitive towards 'untraditional' family structures, there is still an overrepresentation of the 'standard' composition who beside houses also live in flats now. Concerning the marital status of women in the two books, it becomes evident that both only

make use of Ms. and thereby do not differentiate or judge married and unmarried women. Moreover, it catches the attention that the vocabulary lists are different, because they include 'non-traditional' family members (e.g. half-sister, step dad etc.), in contrast to the old one. Despite these positive changes which comply with policies and guidelines demands, it must be critically noted that in *English to go 1* and *Smart 1,* as with *Hallo Everybody 1*, is no single instance to be found where the heterosexual norm is transgressed, thus, throughout the textbooks women or men are never depicted in same-sex relationships. Neither do they provide representations of lesbian, gay or bi characters, nor do they include intersexed or transgender characters. Similar results were also detected in Markom and Weinhäupl's schoolbook analysis on racism, exoticism, sexism and antisemitism in which they conclude that Austrian textbooks tend to reinforce heteronormativity and ignore alternative identities or relationships (171). This holds true for the EFL textbooks at hand as well. In this respect, textbooks reproduce hegemonic values and beliefs that regard heteronormativity as the 'norm' and could direct students' ideas of 'how to be', which is utterly contradictory to gender sensitivity policies of promoting equality and diversity, according to Schneider, Tanzberger und Traunsteiner (79). Talbot (*Gender* 479) points out that queering stereotypical family constellations and relationships and the portrayal of gender fluid characters in textbooks are important resources to "undermine the naturalization of gender categories and destabilize the link between them and particular attributes and patterns of behaviour." Therefore, it is imperative that future textbook design considers and integrates 'atypical' family compositions/relationships and LGBTQ characters too, to completely meet the requirements of the policies as well as to provide a more realistic and open-minded portrait of society.

Subsequently, the portrayal of male and female characters in doing household- and educative chores is presented and analyzed. As far as Table 7 of *Hallo Everybody 1* is concerned, it can be stated that they are unevenly shown at a ratio of 19:32, respectively. Women's overrepresentation in this sphere can be regarded as rather unsurprising when considering their underrepresentation in the working world. Furthermore, the presented chores are far from being equally distributed among the sexes: Childcare as well as certain domestic duties (preparing food, grocery shopping, gardening) are overrepresented by female characters, while the tasks of male characters include mowing the lawn, carrying something, driving cars, spending money and helping with homework. The majority of these activities is in accordance with commonly associated 'feminine' or 'masculine' domestic roles, in other words, in this textbook women 'do' being 'feminine' by fulfilling the role of the housewives and spending most of the time at home and men 'do' being 'masculine' by fulfilling the role of the breadwinners who do not fulfill many domestic tasks. On this point, it is important to consider the work of Lorber (251) who argues that mothering, nurturing, caring and being a

housewife constitute the epitome of womanhood, due to their fecundity and 'obvious' talent (cf. chapter 3.1.1), in contrast to fathering, which involves the task of providing regular financial income for the family, or as Coltrane (qtd. in West and Fenstermaker 46) argues manhood is "restricted as it is to the tasks of 'begetting, protecting and providing'." Lastly, concerning the reflection question on if children help with household chores, there were two instances to be found where daughters are prompted to help in the kitchen and with grocery shopping, whereas sons are not depicted in doing any household chores. This conveys the impression that daughters are educated in terms of being and becoming a housewife, meaning that this textbook harmfully advocates and continues the process "by which a certain 'girling' is compelled" (Butler, *Bodies that Matter* 232). Without doubt, learners may absorb such presented occurrences of 'doing' gender as the norm and eventually incorporate them in their own behavior and views. To conclude, this analysis of household and educative chores in *Hallo Everybody 1* highlighted the imperative need for open-minded textbooks which foster non-discrimination in the domestic sphere.

From Table 8 and Table 9 it can be deduced that the gender gap decreased considerably in *English to go 1* (13:19) and *Smart 1* (22:21), with regard to fulfilling domestic and parenting activities. The following pie charts with percentage points provide a clear picture of this:
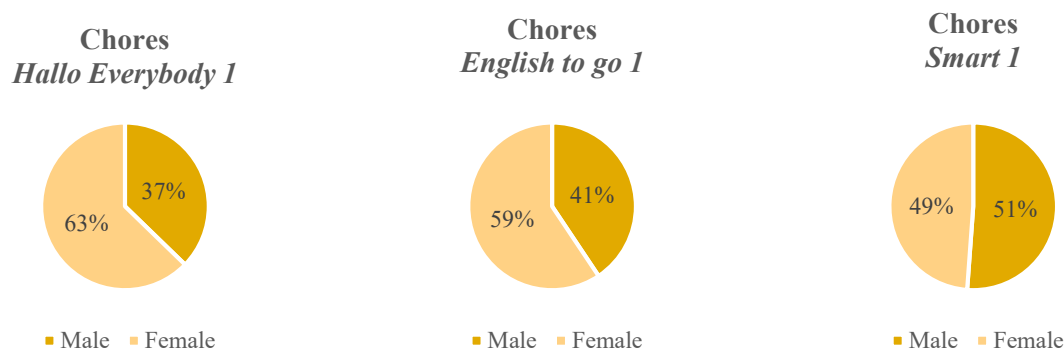
Figure 3: Comparison of domestic domain (chores)

Apart from the more balanced ratios, it is noteworthy that 'gender-specific' roles in fulfilling domestic tasks are neutralized and deconstructed by almost evenly assigning them to both males and females, for instance, caregiving, disciplining, cleaning, baking, driving a car, gardening or grocery shopping etc. Furthermore, the textbooks from after the policies 'undo' the 'masculine' role of being the breadwinner by distributing domestic tasks exclusively to men, e.g. vacuuming, making beds, emptying the dishwasher, washing or ironing. Only few domestic tasks are still gender-biased, for instance, sewing, preparing food or making electronic invitations, nevertheless, considering the stated instances of subversion, these negative findings may be perceived as less important, also when considering that daughters

and sons are asked and prompted to do chores such as taking out rubbish, emptying the dishwasher, cleaning or grocery shopping. Brugeilles (39) emphasizes the importance of accounting for role models for both sexes in the domestic domain in textbooks to positively influence the socialization processes of learners: "[I]f a representation is not to be status-eroding or negative, it must be conveyed by both sexes. All representations must be "embodied" by characters of either sex, and role models must be diversified for each sex: both male and female characters can do housework and have an occupation (42)," which is undoubtedly the case in the EFL textbooks from 2004 and 2011. Thus, both textbooks published after the policies make a huge effort in transgressing 'gender-specific' domestic roles and such representations are highly recommendable for future textbooks too, since they foster the demanded gender sensitivity in the domestic sphere.

8.1.1.3 Activities/interests/behavior domain

Finally, this subchapter investigates the quantitative data of the last domain of the three EFL textbooks under consideration. When looking at the ratios from *Hallo Everybody 1* in Table 10, it becomes apparent that in each of the three subdomains male characters are again notably overrepresented in textual and visual elements, with 63:49, 9:7 and 13:6 for activities, interests and behavior, respectively. The distribution of recreational activities and conduct for females and males in this textbook largely follows stereotypes. To be more specific, the first are solely depicted or notably predominant in dancing, drinking tea, learning situations, shopping, singing, swimming, phoning, playing tennis, while the latter are shown in fishing, reading, cycling, skating, playing ball/instrument/outside or watching TV. Without a doubt, the main part of these activities is commonly associated with 'femininity' and 'masculinity', whereas rather neutral activities such as going to the cinema, theatre or zoo as well as skiing and treasure hunting are almost equally distributed among both sexes. Furthermore, female and male characters 'do' act in a 'feminine' and 'masculine' way when expressing their interest in or pursuing hobbies including dolls, flowers, music and animals or airplane, boats, robots, transistors, sports and cowboys, respectively. Also, they 'do' behave in a 'gender-specific' way as boys are pictured as loud, mischievous, silly and bad at school, while girls are presented as nice, i.e. helpful, well-behaved and accommodating in the same context. Hence, the reinforcement of gender differences in this domain is a prominent theme in this textbook, which is why it can be stated and emphasized once more that the demand for the introduction of gender sensitive policies was crucial back in the 90s.

When investigating the textbooks dating from after the policies, it becomes apparent that the era of gender-marked activities, behaviors and interests is not completely over, as there

are still a few instances of the reproduction of certain gender roles to be found in *English to go 1* (e.g. men at computers, women with mobiles) and *Smart 1* (women in bathroom contexts), yet, differences between the two can be detected. Generally speaking, both textbooks present a wider range of recreational activities for women and men without being too gender offensive by means of depicting both in a relatively balanced way in the same activities, for instance, acting/drama club, camping, cooking/baking, dancing, writing literature, fishing, going to the amusement park/cinema, sports (*in Smart 1* more boys), music, playing an instrument, playing outside, reading, school setting (*in Smart 1* more girls), shopping, watching TV etc. Further examples of deconstructing gender differences are men's overrepresentation in bathroom contexts (*English to go 1*) and phoning (*Smart 1*) as well as women's overrepresentation at computers (*Smart 1*). *Smart 1* is especially praiseworthy in the distribution of 'non-standard' recreational pursuits of the main characters: Emma the IT-specialist, Lisa the football star, Sam the cooking professional and Terry the music aficionado. These representations clearly subvert 'standard' notions of 'masculine' and 'feminine' hobbies and because teaching material "geben […] einen wichtigen Orientierungsrahmen für geschlechtsrollengemäßes Verhalten" (BMUKK, *Leitfaden* 10), such portrayals help female and male students to realize that they can choose or pursue any hobby of their interest and not only those which are socially prescribed for and demanded of them. The second analyzed subdomain in this recreational sphere is the depiction of women's and men's interests which unarguably follows stereotypical notions in *Smart 1,* as men like airplanes, physical education and science, whereas women prefer art, history and flowers. Instances of deconstruction are merely a boy's and a girl's preference for the subjects languages and math, respectively. *English to go 1,* on the other hand*,* is more open-minded and presents a girl's wish to be a football star and a boy's wish for a CD and a T-Shirt, while the only reproduction of stereotypical interests found in this book is a boy's wish for a car. The analysis of the last investigated subdomain of attitude and behavior revealed differences between the two textbooks: *English to go 1* shows boys and girls in rather 'atypical' behavior, i.e. being afraid at night and helpful as well as bad at school, mean and riotous, respectively. This, however, does not imply that males are never afraid or helpful or that females are never bad at school – what has to be bared in mind though is that continuously coming across and non-reflectively teaching such gender stereotypes through textbooks "reproduce[s] naturalized gender differences," which sustain and support hegemonic views (Talbot, *Gender* 472). The gender guidelines (BMUKK, *Leitfaden* 11) explicitly highlight that "es ist nötig, darauf zu achten, Geschlechterstereotype nicht dauernd aufs Neue zu aktualisieren," but to offer female and male students identification possibilities "um eine Erweiterung des Interessens- und Verhaltensspektrums herbeizuführen" (5) and this is obviously fulfilled with

the stated examples. Despite these subversions, male characters are shown in typical 'masculine' behavior such as arriving late at school or being untidy at home, whereas a female character is depicted as shy which is in accordance with typical 'feminine' behavior. In contrast, *Smart 1* features boys 'behaving' in a 'masculine' way as they are presented as adventurous in the woods, stupid, late or lazy at school as well as untidy or rioting at home, while girls fulfill the role of being helpful or scared at night. The only deconstruction found in this textbook is a busy man and a lazy woman and will be investigated in-depth in the qualitative part of the empirical analysis. In short, it can be argued that the new textbooks, considering this research area, were to a certain extent affected by policies, in particular *English to go 1*. Yet, there is space for improvement in future textbook design in regards to the subdomains interests and behaviors.

8.1.2 Qualitative data analysis

The previous subchapters provided the quantitative analysis of the subjects of analysis. The numerical data helped to get comparable results for each domain from each of the three selected textbooks to shed light on how far the principle 'Erziehung zur Gleichstellung von Frauen und Männern' and its subsequent guidelines have been incorporated in textbook design. However, as indicated in chapter 7.1.2, qualitative data analysis allows a more profound understanding of the quantitative data and will be the center of attention in the following section. For each domain, negative and positive examples will be taken from *Hallo Everybody 1, English to go 1* and *Smart 1* and presented in-depth. To be more specific, in first place two examples of bad practice from *Hallo Everybody 1* will be analyzed, followed by two positive examples from *English to go 1* and *Smart 1*, serving as exemplary instances of what should be avoided or encouraged in future textbook design.

8.1.2.1 Exemplary instances of the professional/occupational domain

In the quantitative analysis it was concluded that occupational and domestic gender segregation is a recurrent theme in *Hallo Everybody 1* and the two subsequent exercises exemplify this, as both confirm and reinforce conventional gender roles or, put differently, women 'are being feminine' and men 'are being masculine' in these exercises:
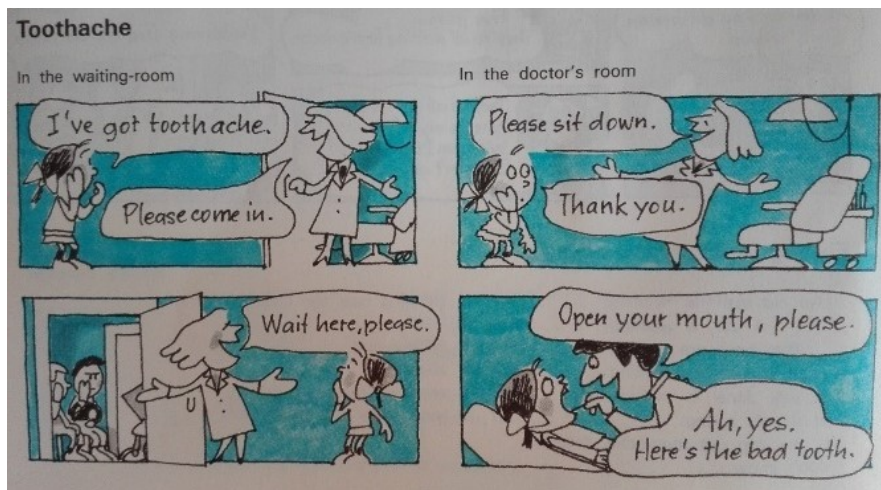
Figure 4: Negative Example 1 (Professions), *Hallo Everybody 1* (27)

As can be observed in Figure 4, the situational context is a girl's visit at the dentist. It illustrates a woman welcoming and assigning the visitor to a seat in the waiting room and the examination chair from what can be inferred she only plays a minor role in this context, that is to say, being the assistant. However, as she is not actively assisting the male dentist during the tooth examination she can rather be described as his secretary. This leaves the male character taking on the prestigious and higher earning occupational role as the dentist, while the woman is assigned to the lower status job, which indicates differences in their level of education. Without a doubt, the distribution of professional roles in this exercise conforms to prevailing ideals of 'feminine' or 'masculine' jobs and connects to the textbook's general portrayal of women being the housewives and men being the breadwinners of the family. As women's 'supposedly' primary occupation is at home completing domestic labor, assisting jobs are more favorable for them since they are less time consuming, whereas men constitute the financial providers who are more suited for time-consuming jobs such as a dentist. This exercise is an illustrative example of how stereotypes linked to gender ideology "reproduce naturalized gender differences," which sustain "hegemonic male dominance and female subordination" (Talbot, *Gender* 472) and can therefore be regarded as exceedingly discriminating. This holds true for the next exercise as well:

Last Monday Tony **saw** a lot of people on his way to school.

Did he **see** Mr Freeman, the milkman?

Yes, he did.
He was carrying milk bottles in a basket.

Meet Mr Freeman. He's a milkman.

Mr Freeman: Yes, that's right. I'm a milkman.
I deliver milk to every house in Charlbury.
I'm very busy, every day.
Tony: What time do you start work in the morning,
Mr Freeman?
Mr Freeman: I start work at half-past four in
the morning.
Tony: That's very early.
Why do you start work so early?
Mr Freeman: Because the people of Charlbury
want milk for breakfast.
I work every day of the week, too.
Tony: You do work hard, Mr Freeman.

Did he **see** Mr Jackson, the postman?

Yes, he did.
He was riding his bicycle.

Did he **give** Tony a letter?

No, he didn't.
There was nothing for Tony.

Meet Mr Jackson. He's a postman.

Tony: Do you start work very early, Mr Jackson?
Mr Jackson: Yes, I do. I always start work
at half-past six in the morning.
I deliver letters and parcels.
At Christmas time I deliver lots of parcels
and hundreds of letters.
I work extremely hard at Christmas.

Did he **meet** Doctor Ellis?

Yes, he did.
He was carrying his big bag.
He was visiting his patients.

What did the doctor ask him?

He asked, "Is your cold better, Tony?"
What did Tony answer?
He answered, "Yes, thank you, Doctor.
I feel fine."

Meet Doctor Ellis. He's the village doctor.

Dr Ellis: I'm the village doctor and I live in Charlbury.
Tony: When do people visit you, Doctor?
Dr Ellis: They visit me every morning between nine and ten o'clock,
and every evening between half-past six and half-past seven.
Sometimes I visit them.

Did he **talk** to Mrs Roberts?

Yes, he did.
What did they talk about?

They talked about the weather
and about Tony's mother.

Now meet Mrs Roberts.

Mrs Roberts: I keep the village shop.
I sell fruit and vegetables,
sweets, bread, cakes and toys.
My shop's very small, but there are lots of things in it.
Come in and have a look round.
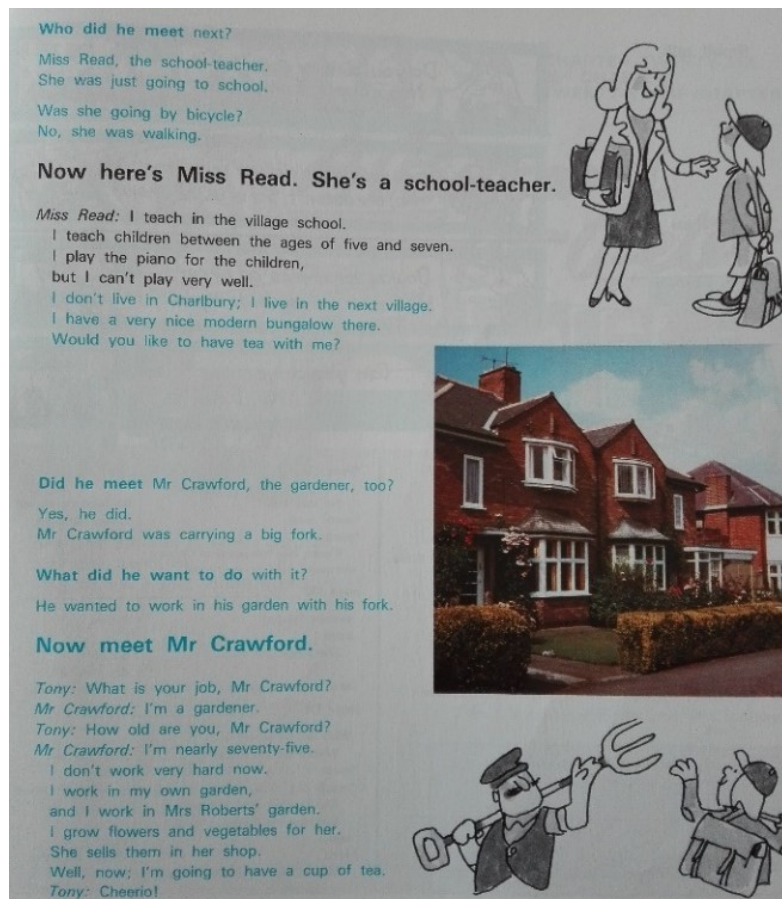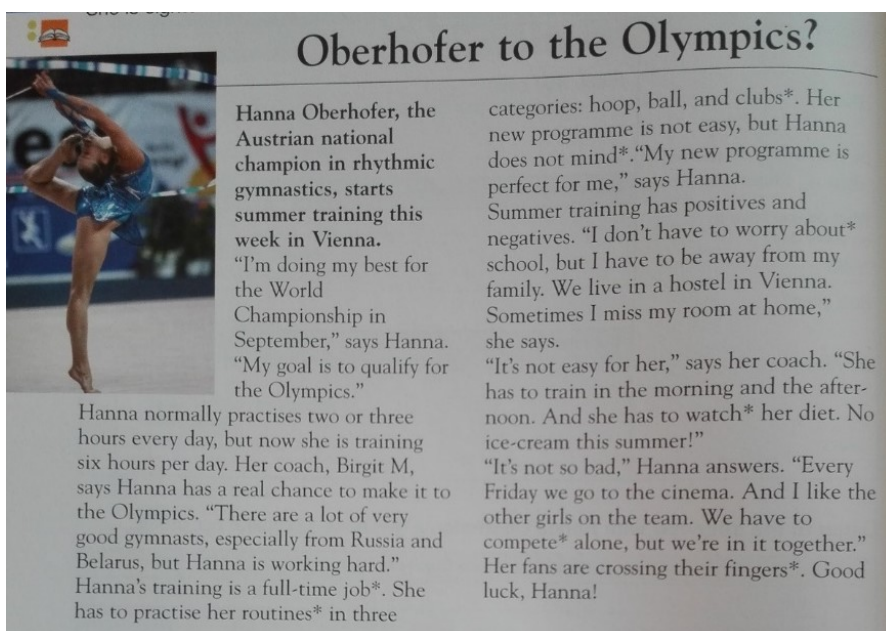
Figure 5: Negative Example 2 (Professions), *Hallo Everybody 1* (129-131)

The second negative exercise presented in Figure 5 illustrates Tony's way to school where he talks to various adults in the village, more specifically, he meets a male milkman, postman, village doctor and gardener as well as a female shop-assistant and teacher. As with Figure 4, this reading exercise conveys stereotypical beliefs about 'feminine' and 'masculine' occupational roles: The presented male characters have 'gender-specific' jobs insomuch as they exercise physical and accelerated effort, for instance, carrying bottles, delivering parcels and gardening and another man being a prestigious doctor. In contrast, the two women are depicted in typically 'feminine' associated jobs which can be considered as "extensions of their domestic and maternal activities" (Brugeilles 45), i.e. teacher can be related to childcare and shop-assistant to the provision of food/toys for children. What is also noteworthy are the conversation topics between Tony and each adult: It becomes evident that solely the male characters explain in detail their hard and long working days, for instance, the milkman explains his job as "very busy, every day of the week" and starts working "at half-past four in the morning," whereas Mr. Jackson similarly describes his job as a postman who must start working "very early." The same holds true for the gardener Mr. Crawford who, despite being 75 years old, still works every day in his and Mrs. Roberts' garden. Without a doubt, these descriptions about men's working habits and furthermore their visual and textual

overrepresentation in this reading exercise, again reinforce the textbook's idea of men being the workers and income providers. In comparison, the two women do not mention anything about their hard or long working hours, instead, Mrs. Roberts talks about superficial topics like the weather and Miss Reads describes rather neutrally her job as a teacher and even degrades herself referring to her bad piano skills. According to Talbot (*Gender* 469), these conversation topics are characterized by "volubility and vacuity" as well as negativity and are typically alleged to female speakers. Beside the reproduction of these subliminal messages about 'women's language' there are further characteristics to be found about this issue, that is to say, tentativeness as in "Would you like to have tea with me?," the use of 'empty' or 'affective' adjectives as in "a nice modern bungalow," or being polite "Come in and have a look around" (Talbot, *Language* 36, 41). Thus, the pictorial and textual elements of this reading exercise dramatically conform to stereotypical 'feminine' and 'masculine' occupational roles as well as speech styles and hence, stabilize notions that generalize about gender.

To summarize, both presented exemplary instances affirm and reproduce common views of 'gender-specific' professional roles and such exercises, unquestionably, transmit a highly insensitive and close-minded image of womanhood and manhood with their supposed differences to learners, especially when such representations are consistent and exclusive within textbooks. Fortunately, *English to go 1* and *Smart 1* started to promote more egalitarian gender relations in regards to the professional domain according to the quantitative analysis and the subsequent two exercises function illustratively for examples of good practice:

Oberhofer to the Olympics?

Hanna Oberhofer, the Austrian national champion in rhythmic gymnastics, starts summer training this week in Vienna.
"I'm doing my best for the World Championship in September," says Hanna. "My goal is to qualify for the Olympics."

Hanna normally practises two or three hours every day, but now she is training six hours per day. Her coach, Birgit M, says Hanna has a real chance to make it to the Olympics. "There are a lot of very good gymnasts, especially from Russia and Belarus, but Hanna is working hard." Hanna's training is a full-time job*. She has to practise her routines* in three

categories: hoop, ball, and clubs*. Her new programme is not easy, but Hanna does not mind*. "My new programme is perfect for me," says Hanna.
Summer training has positives and negatives. "I don't have to worry about* school, but I have to be away from my family. We live in a hostel in Vienna. Sometimes I miss my room at home," she says.
"It's not easy for her," says her coach. "She has to train in the morning and the afternoon. And she has to watch* her diet. No ice-cream this summer!"
"It's not so bad," Hanna answers. "Every Friday we go to the cinema. And I like the other girls on the team. We have to compete* alone, but we're in it together." Her fans are crossing their fingers*. Good luck, Hanna!

Figure 6: Positive Example 1 (Professions), *English to go 1* (84)

As can be deduced from Figure 6, this reading text from *English to go 1* presents a famous female Austrian national champion in rhythmic gymnastics. Concerning the 'undoing' of gender stereotypes in this exercise, there are a few observations to be made. First, in contrast to *Hallo Everybody 1,* this textbook features female celebrities and explicitly dedicates two pages to the sport star Hanna Oberhofer. Only presenting male celebrities or solely referring to achievements of men in textbooks subtly transmits the unimportance of female achievements or their inabilities to do so and conveys the message that male accomplishments are more valuable. A similar view is shared by Brugeilles (33) stating that famous people can be regarded as role models who wield considerable influence over students and therefore it is crucial to portray popularities of both sexes in textbooks in order to underpin a "foundation for identification and projection" for female and male learners. Second, the portrayal of a famous and successful woman in the sport sphere unquestionably supports the elimination of the hostile stereotype that only men are sporty and athletic. This belief is completely subverted since the textual element of the exercise highlights Hanna's dedication and motivation for her job as a sports person who trains between two and six hours per day to fulfill her wish to qualify for the Olympics. Also, her female coach emphasizes "Hanna's training is a full-time job" and that she is "working hard."

Figure 7: Positive Example 2 (Professions), *Smart 1* (66)

Figure 7 constitutes another remarkable example and is taken from the shopping unit in *Smart 1*. In this exercise various remarks can be made regarding the deconstruction of 'naturalized' gender differences. As can be seen, there are four visual items illustrating different shopping scenes in which male characters are depicted three times in the commonly labelled 'feminine' job as a shop-assistant (department store, supermarket, news store), whereas one female character is pictured in the sport shop. As the sport domain is rather associated with

'masculinity', it is noteworthy to illustrate a woman as an expert shop-assistant in this context. Furthermore, it is commonly believed that women are addicted to shopping, while men hate it, however, in this exercise both male and female characters are equally ascribed to this activity, which 'undoes' and subverts this gender-discriminating viewpoint. Concerning the male shoppers, it is remarkable that their facial expressions as well as the textual elements reveal that both are eagerly concerned about their ideal look as they ask for another size of a red T-shirt and a cap in red, which is a conduct and color rather associated with 'femininity'. Lastly, it is important to briefly point to the characters' language use which can be regarded as 'ungendered' or rather neutral, because the representation of 'supposedly' female or male characteristics of speech style is well balanced between the characters. For instance, it is said that women tend to use hedges because of "fear of seeming too masculine by being assertive and saying things directly" (Talbot, *Language* 37), nonetheless, this exercise subverts this belief since utterances such as "How much is the magazine?" or "Yes, we have." as well as "It's two pounds." and "Over there near the door" can be considered as straightforward and are equally assigned to the female and male characters, respectively. The said transgressions in this exercise offer identification possibilities and role models which undoubtedly encourage students to perform professions, recreational activities or looks that do not necessarily conform to social expectations, thereby destabilizing stereotypical gender notions.

Concluding, the two presented examples clearly subvert 'traditional' gender notions by 'undoing' 'feminine' and 'masculine' associated conventions. Such exercises support the "Abbau von geschlechtsspezifischen Vorurteilen" (BMB) and ultimately promote the elimination of gender related prejudices and discrimination, which is demanded by the principle 'Erziehung zur Gleichstellung von Frauen und Männern'. Thus, Figure 6 and 7 constitute exercises that should be integrated and reinforced in future textbook design.

8.1.2.2 Exemplary instances of the domestic domain (family constellation)

This section seeks to elaborate on and present instances of good and bad practice in the domestic domain. Firstly, spotlight is put on the subcategory of family compositions and secondly on domestic chores.

Regarding the portrayal of family constellations in *Hallo Everybody 1*, it was concluded that heteronormativity and the stereotypical nuclear family are constantly reproduced throughout the entire textbook which is highly discriminatory for students who come from 'non-standard' backgrounds, the following exercises functioning representatively for it:
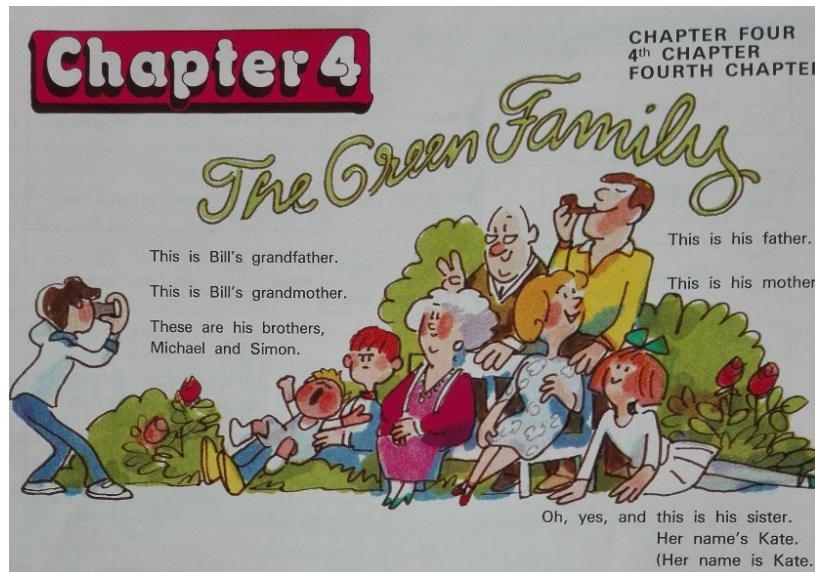
Figure 8: Negative Example 1 (Family constellation), *Hallo Everybody 1* (16)

Figure 8 shows a page in the unit about teaching and learning about family members in which many instances about 'conventional' notions of family structures can be detected. Already at first glance it becomes apparent that the stereotypical family constellation is presented as the norm in this unit, since it is titled as 'The Green family' followed by a big illustration and a short text which describes each member of this stereotypical family make-up, that is to say, it presents the grandparents as well as the father and mother with their four youngsters. At this point it is important to discuss the visual portrayal of the family in more detail: As the grandfather and father are pictured in standing position, meanwhile the grandmother and mother sit on the bench and the children in the grass, it implicitly supports the impression that they are the family patriarchs which carries 'traditional' assumptions about family life, i.e. manhood includes the task of "protecting" (Coltrane qtd. in West and Fenstermaker 46). Furthermore, heteronormativity is confirmed twofold in this presentation of the Green Family as both generations are depicted in heterosexual relationships. In the subsequent exercise more instances of 'traditional' family ideas are to be found, as the Greens "have got a house […] a car, too" as well as a dog and a cat (16). In short, it goes without saying that the Green family represents the epitome of the stereotypical family constellation.
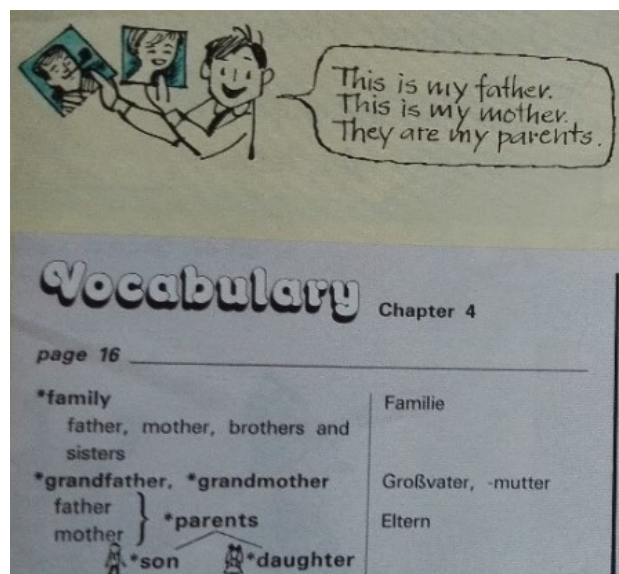
Figure 9: Negative Example 2 (Family constellation), *Hallo Everybody* 1 (19)

Figure 9 also appears in this family unit and pictures Bill demonstrating two photos of his father and mother: "This is my father. This is my mother." and ultimately concludes "They are my parents." By this means the idea is transmitted that the two constituents of parenthood are essentially a male and a female individual which certainly strengthens the heterosexual norm. This is further reinforced in the vocabulary section beneath when visually and textually explaining that a family is comprised of a father, mother, brothers and sisters as well as parents of a father and mother. Exclusively being exposed to such 'standard' ideals of family make-ups for longer results in students' incorporation of the belief that this is the 'right' way of having a family and is utterly discriminating against students with differing viewpoints and 'atypical' backgrounds. With this in mind, it can be argued such exercises must be adjusted in textbooks with regard to depicting more heterogeneous family constellations, and/or presenting 'standard' and 'non-standard' portrayals equally. The same view is shared by Brugeilles (46) who points out the importance of suspending heteronormativity and diversifying representations of family compositions in textbooks. According to the author, multigenerational households, patchwork families or same sex relationships alike, undoubtedly, "bring variety to the [standard] models" and promote egalitarian representations as well as account for contemporary living environments. The following examples of the newer textbooks conform to this suggestion and by gender sensitivity policies demanded multi-faceted portrait of families:

Figure 10: Positive Example 1 (Family constellation), *English to go 1* (144-145)

As can be depicted in Figure 10, the illustration, which is accompanied by a text in *English to go 1,* shows two families celebrating Christmas. This exercise obviously meets the requirements of presenting a broader spectrum of family structures, as the visual material features two types of different family make-ups, that is to say, it pictures Joe celebrating Christmas with his father, mother and siblings, while Jen and her sister are happily portrayed with her single mother. The subsequent exercise with its family portrait is equally praiseworthy:
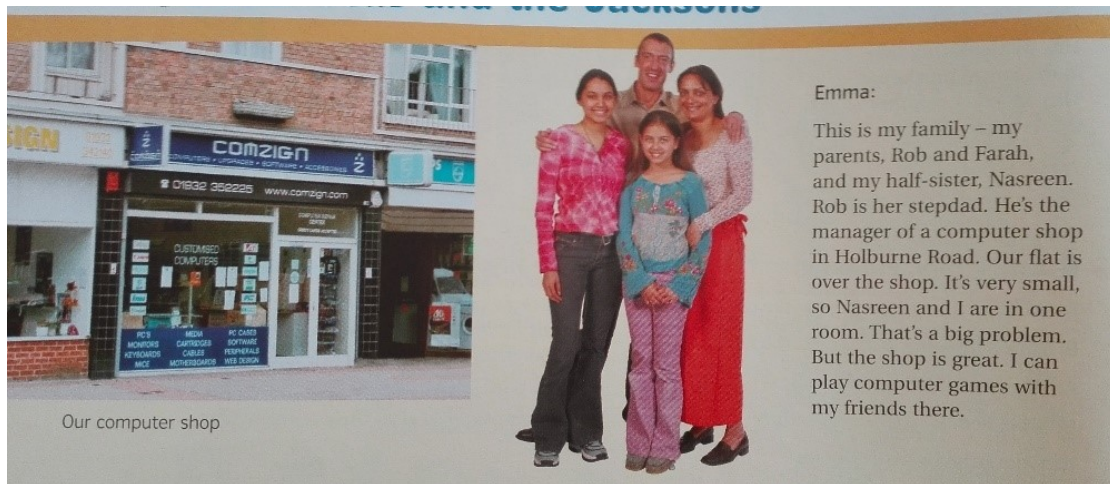
Figure 11: Positive Example 2 (Family constellation), Smart 1 (26)

Figure 11 is taken from the family unit in *Smart 1* and at first glance it seems that the Brooks are a 'standard' family make-up consisting of a father, mother and two girls, due to the pictorial material. However, the textual element counteracts this assumption, as it reveals that they are a patchwork family constellation. Rob and Farah are Emma's birth parents, whereas Rob is the stepdad of Nasreen, meaning that she is Emma's half-sister. Moreover, the short

text not only depicts an 'atypical' family structure, but also 'non-traditional' living arrangements as they live in a small flat where the sisters have to share a room.

Bearing the two remarkable exemplary instances of *English to go 1* and *Smart 1* in mind, it can be argued that such family portrayals unquestionably foster open-mindedness and tolerance, as they counteract the myth that the stereotypical nuclear family is a universal and omnipresent phenomenon. This conforms to the BMUKK's demand to "neue Perspektiven und Möglichkeiten für nichttraditionelle Lebens[…]konzepte eröffnen" (11). Hence, the incorporation and reinforcement of such family representations is highly advisable for future textbooks.

8.1.2.3 Exemplary instances of the domestic domain (chores)

The following subsection presents positive and negative instances of the second subcategory of the domestic domain, namely, doing household chores and child rearing. In the quantitative analysis of *Hallo Everybody 1* it was demonstrated that female characters are basically trapped in the domestic domain and the subsequent examples are only two, among others, which demonstrate this:
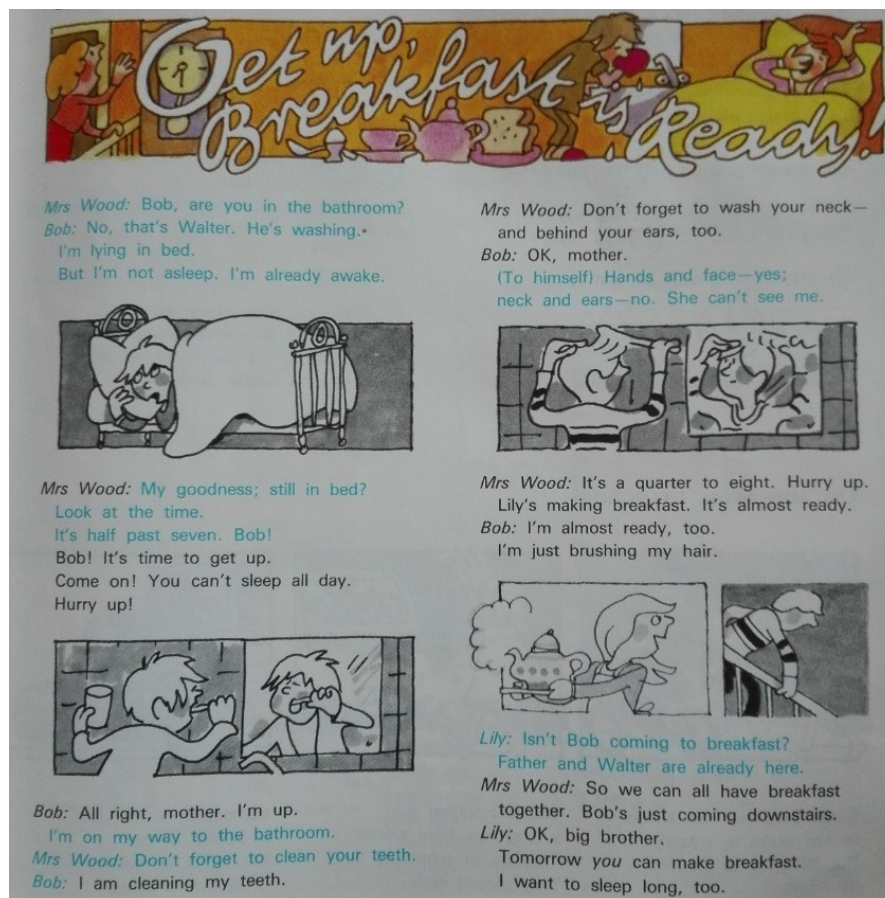
Figure 12: Negative Example 1 (Chores), *Hallo Everybody 1* (61)

As can be observed in Figure 12, the textual and visual elements illustrate a family situation in the morning and there are various remarks to be made in regard to the reproduction of societal conventions of gender identities by the characters. First, the mother is 'being feminine' by depicting her in the parenting role who instructs the son to wake up, clean his teeth and wash his neck and ears, thereby employing 'typical' female speech style, for instance, the use of 'empty' particles as in "My goodness." Judging by the son's facial expression and respective answers he seems rather unexcited about this list of instructions. Although the boy follows half of it, he also resorts resistance because he does not wash his neck and ears like his mum told him to, thereby confirming 'masculine' beliefs about being untidy and rebellious. Whilst Bob is getting ready, Walter and the father are waiting at the table. Meanwhile, Lilly, the daughter, obediently prepares breakfast for the whole family. This emphasizes the quantitative data result of raising girls to be housewives and further reproduces the conception that girls are well-behaved. Furthermore, due to the fact that the father is neither depicted in the visual material, nor in the textual elements, the textbook transmits the message that such situations rather belong to female responsibilities. Without a doubt, this exercise reproduces socially engrained gender differences and supports notions of the stereotypical idealization of mother- and womanhood.

Mrs Green goes shopping

Look, isn't that Mrs Green over there?
Who's Mrs Green?
She's Bill's mother.
Yes, of course. Now I see her.
She's standing at the bus stop.
Yes, she's waiting for a bus.
She's talking to Mrs Wordsworth.

Mrs Wordsworth: Good morning, Mrs Green.
Mrs Green: Good morning, Mrs Wordsworth.
Mrs Wordsworth: Isn't it a lovely day?
Mrs Green: Yes, it is.
Are you waiting for the bus?
Mrs Wordsworth: Yes, I am.
I want to go shopping.
Mrs Green: Good, we can go shopping together.

Mrs Wordsworth: What are you going to buy?
Mrs Green: I'm going to buy some meat,
some bread, some fruit,
some sweets and a book for Bill.
Mrs Wordsworth: Oh, I'm going to buy
some meat and bread.
Mrs Green: Oh, good, here's the bus.

Mrs Green: Is this the bus to town?
Conductor: Yes, it is. Hurry along, please.

Mrs Green: Come on, Mrs Wordsworth.
Conductor: Hold tight.

Ah, here is the butcher's.
The butcher's?
Yes, the butcher's shop.
Mrs Green always buys in this shop.
What does a butcher sell?
He sells meat.

BUTCHER'S SHOP

Butcher: Good morning. Can I help you?
Mrs Green: Yes, please.
A nice leg of lamb, please.
Butcher: Yes. Here you are, madam.
Mrs Green: That looks very nice.
How much is it?
Butcher: Three pounds.
Here you are, madam.
Good morning.
Mrs Green: Good morning.

The bookshop is next to the butcher's.
When Mrs Green comes to town,
she always looks at the books.
Sometimes she buys a book.
She likes reading good books.
Bill reads a lot, too.

Bookseller: Can I help you?
Mrs Green: Yes, please. I want a book for my boy.
He's thirteen. Here's a very nice book about aeroplanes.
Mrs Green: Yes, it's very nice.
How much is it?
Four pounds and 50 pence.
Mrs Green: Here you are.
Thank you.

Usually Mrs Green goes to the baker's, too.
Does a baker bake bread?
Yes, he bakes bread and he sells it.

Baker: Can I help you?
Mrs Green: A white loaf
and a brown loaf, please.
Mrs Green: How much is it?
Fifty pence, please.
Thank you.
Good morning.
Mrs Green: Good morning.

And where do you buy apples?
At the greengrocer's.
Is there a greengrocer's?
Yes, it's round the corner.

GREENGROCER

Greengrocer: Good morning, madam. Come in.
Look at my lovely fruit.
Bananas, apples, oranges, pears.
They're lovely!
I sell lovely vegetables, too.

Bill likes the sweetshop best.
He loves sweets: toffees,
lollipops, peppermints and
chewing gum.

Sweetseller: Good morning, madam.
Can I help you?
Mrs Green: Yes, please.
A box of chocolates, please.
Sweetseller: Here you are. This is
a lovely box of chocolates.
Mrs Green: How much is it?
Sweetseller: £ 3.50.
*Mrs Green:* That's very expensive.

Figure 13: Negative Example 2 (Chores), *Hallo Everybody 1* (96-97)

The second example of bad practice from *Hallo Everybody 1* does not only relate to the area of household chores, but also to the professional domain. The reading exercise visually and textually depicts two women grocery shopping at male-dominated shops, thus, it explicitly reinforces the textbook's idea of women being responsible for the household and men for the financial income of the family. To demonstrate this in more detail, the reading text shows Mrs. Green and Mrs. Wordsworth grocery shopping in the morning. The constant indication that it is morning subtly points to the idea that childcare is not needed, as their youngsters are at school at this time, allowing both women to take care of their domestic duties outside the house. Conversely, the males are portrayed in occupational roles such as butcher, baker and greengrocer. Concerning the use of language, it catches the attention that the female characters often employ 'empty' adjectives too, as with Figures 5 and 12, such as in "lovely day" or "[a] nice leg of lamb."

Such examples support the maintenance of stereotypical beliefs about occupational and domestic gender roles. Following Brugeilles (45), the portrayal of an "equal and joint involvement of men and women in domestic work and in their children's upbringing" is crucial for learners to realize that this domain is not limited to the female sex only in order to encourage gender parity. Fortunately, the quantitative results of *English to go 1* and *Smart 1*

demonstrated that the gender gap in this sector significantly diminished after the policies were implemented and the subsequent examples provide an insight into how parental tasks and duties can be presented in an 'ungendered' way, which entails a break with the seemingly inescapable cycle of 'doing' gender in the domestic domain:
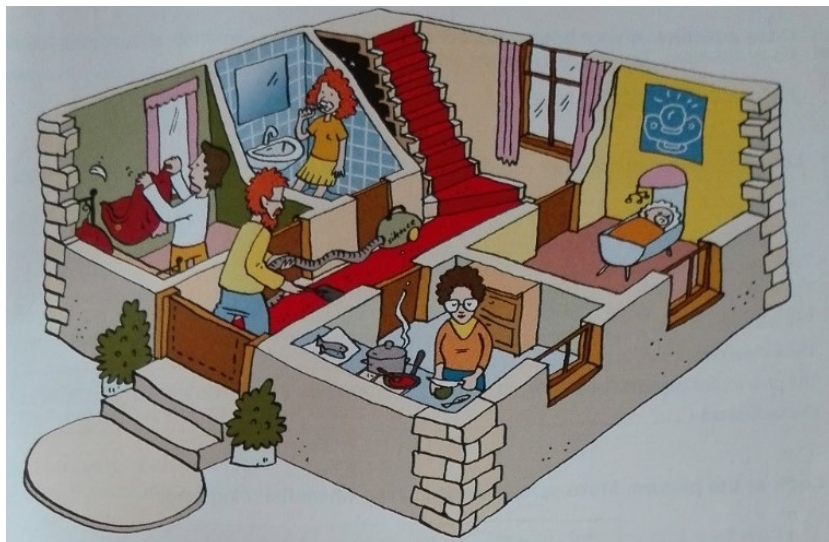
Figure 14: Positive Example 1 (Chores), *English to go 1* (141)

The illustration seen in Figure 14 can be found in a background unit in *English to go 1* and serves as a basis for a speaking activity. The visual depiction of the male and female family members does not follow 'traditional' domestic roles. Although it presents the mother in the 'feminine' labelled domestic duty of cooking, it further depicts the father vacuuming the floor and the boy making the bed, while the daughter is not helping with any household chores. It can be argued that 'clichéd' gender notions of domesticity are subverted in this exercise, because the male characters are assigned to such roles instead of depicting the daughter in this commonly associated 'female domain', as in Figure 12. In addition, it portrays the father as being equally and jointly responsible for household chores, as prompted by Brugeilles (39) who warns no to depict "men relieved of domestic tasks" in textbooks. The subsequent Figure taken from *Smart 1* is also praiseworthy:
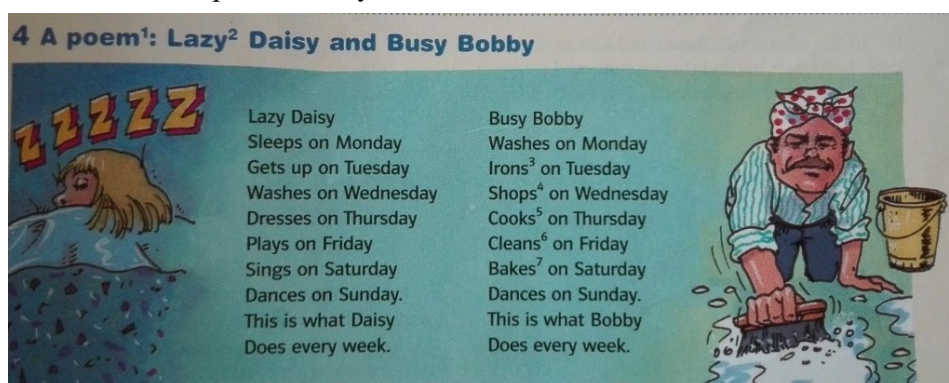

Figure 15: Positive Example 2 (Chores), *Smart 1* (47)

As can be deduced from Figure 15, this reading exercise constitutes a poem titled "Lazy Daisy and Busy Bobby" accompanied by two visual items presenting the daily routine of the two characters. Immediately from the title it becomes evident that stereotypical notions about 'busy' housewives and 'lazy' housemen are deconstructed in this poem. Besides that, the textual information describes in great detail this subversion of 'gender-specific' domestic roles: Whereas Lazy Daisy, sleeps, gets up, washes, dresses, plays, sings and dances, Bobby is busy and washes, irons, shops, cooks, cleans, bakes and finally dances on the respective days of the week. These lazy and busy images are further reinforced in the pictorial material in which Daisy is depicted sleeping, whereas Bob is depicted with 'essentially feminine' elements such as cleaning utensils and a hair ribbon. Without a doubt, this reading exercise transgresses common beliefs about conventional domestic roles and encourages domestic gender equality, because the male character is portrayed as a hard-working houseman instead of representing the woman in this role. It can be argued that this representation is a rather extraordinary gesture of gender equality, because it somewhat plays with irony. As domestic gender segregation is so pervasive in our society the illustration of a belabored man vs. a lazy woman carries quite humorous impressions with it. However, such 'deformed' portrayals still play an important role in the deconstruction of gender differences because they criticize and expose social follies, according to Orwell (qtd. in Tang 2): "every joke is a tiny revolution" since "it upsets the established order." In short, both presented exercises successfully conform to and integrate guidelines proposed by gender sensitive policies and hence, must be considered in future textbook design too.

8.1.2.4 Exemplary instances of the activities/interests/behavior domain

This last subsection deals with the recreational category and qualitatively analyzes two negative and two positive exercises in continuation. The findings of the quantitative examination of *Hallo Everybody 1* showed that the portrayal of women and men in this domain is the complete opposite of 'non-traditional', exemplified by the subsequent two examples:

Figure 16: Negative Example 1 (Activities/Interests), *Hallo Everybody 1* (88)

In Figure 16, one can observe that auxiliary verbs are taught in terms of textually and visually portraying three boys and three girls what they must/can/may do in order to achieve their future wish. Whereas, Tom, Dick and Harry "want to be good runners," Angela, Janet and Vivien pursue their dream "to be good pianists." These portrayals provide "stages for evocations of 'essential female and male natures'" (West and Zimmerman 14), as the sport and music domains 'supposedly' involve expressions of manliness and womanliness such as endurance and creativity, respectively. Hence, this exercise follows 'doing' gender processes as regards typically alleged 'masculine' and 'feminine' hobbies. Besides this, *Hallo Everybody* 1 includes innumerable other exercises of bad practice that 'do' gender, likewise the one beneath:

Figure 17: Negative Example 2 (Activities/Interests), *Hallo Everybody 1* (38)

As can be observed in Figure 17, the linguistic and non-linguistic items of this reading exercise present Jill and Martin's closet in which a few observations can be made in regard to the confirmation of stereotypes. First, among Jill's clothes are "two dresses, a skirt, three blouses, a cardigan, a pair of jeans" as well as socks and shoes, while Martin's wardrobe is equipped with "two jackets, three pairs of trousers, three shirts, a raincoat, three ties" and socks and shoes too. The girl only possesses one pair of jeans, but two dresses and a skirt which implicitly indicates that girls usually wear the latter. It is crucial to point to the fact that throughout the entire textbook female characters only wear skirts or dresses most often in 'feminine' labelled colors, conversely, in *English to go 1* and *Smart 1* this is not the case as they wear diverse clothes and colors. Subsequently, Jill and Martin present their toys, namely, "a recorder, a doll, and lots of games," and "a football, and a pair of skates," respectively, thereby reinforcing conventionally held views that these are typical toys for girls and boys. Lastly, Jill is further depicted in having difficulty with her clothing, as she needs to decide what to wear for a party, which can be considered as typical 'feminine' behavior, in contrast to the boy who does not care and goes to sleep. In order to promote a more egalitarian representation in textbooks, Brugeilles (44) points out the importance of portraying "identical ranges of characteristics with no exclusions or preferences" and to introduce characters with multiple identities to open up identification possibilities for learners, which is clearly not the case in Figure 17. The following two examples taken from the textbooks after the implementation of the policies successfully achieve this by combining a number of typical and 'atypical' traits and attitudes in the characters' portrayal and thus, can be regarded as idea providers for future textbook design:
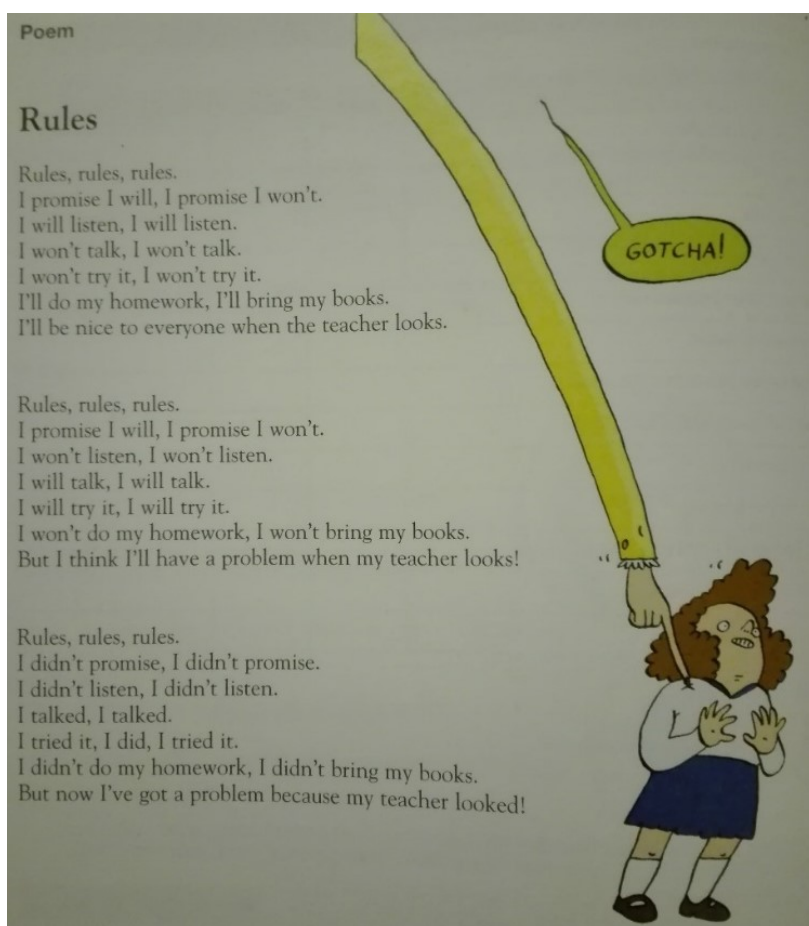
Figure 18: Positive Example 1 (Behavior), *English to go 1* (110)

Figure 18 includes a visual item picturing a female student who gets admonished by a teacher. From the textual element beside the illustration it is evident that the girl misbehaved at school, because she did not follow the rules. According to the poem, the girl did not listen, did not do the homework and did not bring the materials to class as well as talked. Hence, she is portrayed as a badly-behaved student and that disconfirms common beliefs that girls are good and well-behaved students, as opposed to boys. As explained in chapter 3.1.3, 'gender-specific' notions and stereotypes are sustained by endless reiteration (Talbot, *Gender* 471), however, this very process can be used to destabilize and change such notions and this exercise successfully achieves this by showing a female in 'atypical' conduct. Undoubtedly, picturing a male pupil in this classroom context would promote notions of typical 'masculine' behavior. However, illustrating this scene with inverted roles 'undoes' gender, similarly to the example taken from *Smart 1* below:

Figure 19: Positive Example 2 (Activities/Interests), *Smart 1* (34)

The reading exercise in Figure 19 illustrates the main character Terry who is doing a drumming project but has technical problems with his laptop. Since he cannot finish it without the help of someone's technical support, he calls up Emma, another main-character who is pictured as the technical aficionado in this textbook. According to the text: "Emma is great help. They have got a lot of problems, but Emma is really good with computers." In this exercise Terry and Emma are not shown in stereotypical recreational pursuits, as the role of the music aficionado and the role of the computer expert is ascribed to the boy and girl, respectively, which unquestionably subverts 'gender-specific' hobbies and interests. Following Brugeilles (31), such portrayals help to deconstruct the "naturalization (or gender-based attribution) of intellectual skills" and promote the idea that the technical/scientific- or literature/music fields are not only confined to one sex. This offers proper foundation for female and male students' identification and projection of recreational roles and helps to build "the self-esteem and confidence needed" (35) to engage in such fields. As with the example

above, this exercise acknowledges pluralistic identities beyond the binary framework with its differences and helps to re-signify normative gender notions.

Both examples successfully deconstruct 'traditional' notions of 'femininity' and 'masculinity' by subverting assumptions of what it means to 'behave' like a man or woman by means of presenting more diverse role models and conducts, which "nimmt von beiden Geschlechtern die Last, als Mädchen oder Bub so sein zu müssen, wie man als Mädchen oder Bub angeblich zu sein hat" (BMUKK, *Leitfaden* 11).

In summary, the previous chapters quantitatively analyzed each of the three domains in the three textbooks at first hand, which was followed by a qualitative analysis of exemplary instances of bad practice from *Hallo Everybody 1* and positive examples taken from E*nglish to go 1* and *Smart 1,* against the background of the phenomenon of 'doing' and 'undoing' gender and the demands of gender sensitivity policies and guidelines. By combining these two elements it was possible to offer a clear picture of how far textual and/or visual elements of textbooks can hinder or foster gender parity and non-discrimination and to provide hints and ideas of what needs to be eliminated, reinforced or added in future textbook design, so that they conform to gender sensitive policies. The most prominent results from this will be discussed and summarized in the concluding chapter of this thesis again.

8.1.3   Linguistic data analysis

In order to achieve a complete analysis through the lens of gender, gender sensitive language use must be examined as well, since, apart from the guidelines 'Leitfaden zur Darstellung von Frauen und Männern in Unterrichtsmitteln' which were considered in the previous chapters, guidelines concerning gender sensitive language use were also implemented. Thus, the next subchapter aims at scrutinizing whether or not principles of gender sensitive formulation are incorporated within the design of the subjects of analysis.

With regards to the textbook from 1985, unsurprisingly, it does not account for gender neutral language. For example, the vocabulary sections throughout the entire book include German translations of English words which only consider the male form, namely, 'Automechaniker', 'Bäcker', 'Beamter', 'Briefträger', 'Gemüsehändler', 'Greißler', 'Kellner', 'Klavierspieler', 'Milchträger', 'Musiker', 'Patient', 'Polizist', 'Schaffner', 'Tänzer', 'Zahnarzt'. Despite these examples, a few translations in the vocabulary sections include the female form such as 'Arbeiter(in)', 'Freund(in)', 'Indianer(in)', 'Kellner(in)', 'mein(e) Liebe(r)', 'Nachbar(in)', 'Zuckerlverkäufer(in)'. When comparing the first enumeration with the second, it becomes apparent that the latter includes translations about rather general words unlike the first which translates predominantly specific occupations. As

has been explained, males dominate the professional sphere in this book and this is reinforced in the vocabulary sections too, since female forms are absent in occupational translations. Nonetheless, three occupational words indeed express both sexes, 'Arbeiter(in)', 'Kellner(in)' and 'Zuckerlverkäufer(in)', the first being rather general and the other being 'feminine' jobs. Furthermore, turning to the analysis of German texts in the textbook, linguistic expressions including male and female forms are absent, e.g. on page 25 the description of the memory game only mentions 'Spieler A', 'Spieler B' and further describes: 'Er ist der Sieger der gewinnt/Siegermannschaft' or 'Die Schüler können/singen […]'. In short, considering *Hallo Everybody 1* as being representative for this time, it can be argued that the use of gender sensitive language was uncommon at the time of publication.

As far as *English to go 1* and *Smart 1* are concerned, policies of gender neutral language use clearly affected all language levels in the new textbooks, hence, the strategies proposed in the guidelines 'Gechlechtergerechtes Formulieren' were completely integrated within the textbooks as they constantly make use of gender sensitive formulations in vocabulary sections and texts. To illustrate a few examples, 'Hausmeister/Hausmeisterin', 'Manager/Managerin' or 'Fußgänger/Fußgängerin' as well as 'Partner oder Partnerin', 'Freundin oder Freund', 'Schülerin oder Schüler'. Moreover, it is remarkable that they sometimes make use of "ungendered" characters such as 'Englischsprechende Reisende', which according to Brugeilles (42), "emphasizes the universality of characteristics and behavior patterns, by regarding them as neither male nor female."

8.2   Analysis through the intercultural lens

The previous section provided an in-depth investigation of the chosen textbooks from a gender perspective with the aim to find out in which respect the educational principle 'Erziehung zur Gleichstellung von Frauen und Männern' and further guidelines affected EFL textbook design. The next section has the same aim, yet, the examination will be conducted from an intercultural perspective in order to ascertain the impact of the principle 'Interkulturelles Lernen'.

8.2.1   Qualitative data analysis with general quantitative elements

The focus of this chapter is the analysis of the textbooks under consideration through the intercultural lens. In chapter 7.2 it was noted that the structure of this intercultural examination consists of a predominantly qualitative analysis supported by rather vague quantitative elements, due to the fact that it is somewhat difficult and futile to numerically count all textual and pictorial elements for the self-established intercultural categories. Thus,

each subchapter on the self-established categories has a qualitative framework in which noticeably quantitative elements are embedded and further strengthened with good and bad exemplary instances which encourage and prevent cultural sensitivity. The driving force behind the analysis of these aspects is the reflection questions presented in chapter 7.2.

8.2.1.1 Linguistic Aspects

To begin with, as far as the linguistic aspects of *Hallo Everybody 1* are concerned, it is striking that it solely features characters with customary names in regard to the Austrian and target language context. To demonstrate, names such as Doris Schmidt, Karl Brenner, Anna, Sandra, David, Agnes, Ronald, Edith, Tom as well as Bill Green, John Cooper, Jill, John, Sally, Frank, Grace, Harry and Brenda, respectively, are abundant, among others, to mention at this point, while foreign names in both contexts are completely omitted throughout the entire textbook. The following two illustrations exemplify this finding:


Figure 20: Negative Example 1 (Linguistic Aspects), *Hallo Everybody 1* (10)

Figure 21: Negative Example 2 (Linguistic Aspects), *Hallo Everybody 1* (5)

The reading exercises in Figure 20 and Figure 21 depict British and Austrian school settings in which the textual elements reveal typical names of the characters of the respective population's majorities, that is to say, Miss Jenkins, Mr. Black, Bill, Tim and Susan as well as Doris Schmidt and Karl Brenner, respectively. Luciak and Binder's (62) belief about the occurrence of 'non-standard' names in textbook is certainly correct and reads as follows:

> Die Namen der SchülerInnen sind ein Teil ihrer Identität. Scheinen in den Schulbuchtexten lediglich landesübliche Namen auf, werden viele andere Namen ausgeblendet, die in kulturell heterogenen Schulklassen [und Gesellschaften] vorkommen. Dadurch fühlen sich nicht alle SchülerInnen angesprochen.

Thus, the provided examples can be regarded as culturally insensitive towards natio-ethnic-cultural Others with differing names and further promote the myth of cultural homogenous classes and societies. Concerning the second reflection question in this area of analysis, it can be said that bilingualism/multilingualism is neither mentioned in the Austrian context, nor in the British context, which further reinforces the textbook's idea of homogenous societies where only people who speak German of English live. Undoubtedly, these findings in fact point to the necessity of cultural sensitivity policies and revision of textbook design in the 90s, due to the lack of linguistic ethnic markers of the natio-ethnic-cultural Others.

Generally, it can be stated that the new textbooks *English to go 1* and *Smart 1* integrate intercultural content concerning linguistic aspects to a certain extent. Both textbooks still make heavy use of customary names in the Austrian- and English-speaking context, for instance, Max Pichler, Frau Strobel, Herr Konrad, Julia, Sven, Nina, Fiona as well as Jen, Beth, Lucy, Joe, Jason, Susan, Duncan, Ted Jackson, Grace, Jade, Sue and other typical names, respectively. However, apart from these 'standard' names, which are notably dominating, both textbooks also include (main-) characters with foreign first and last names

in the target language context, for instance, Sheraf Sohol in *English to go 1* and Farah, Nasreen, Pilch, Monte, Stavors in *Smart 1*. According to the textbooks, these names are Indian, Polish, Greek and Italian. For demonstration purposes, the following example illustrates a heterogeneous British school setting taken from *English to go 1*:

Figure 22: Positive Example 1 (Linguistic Aspects), *English to go 1* (6)

As can be seen in Figure 22, this reading exercise considers ethnic diversities in class 1D not only linguistically but visually too. Despite the 'typical' names Jen, Beth and Lucy who according to the textbook comes from China, Sheraf is also mentioned who is the main character from India. Another example of this multicultural aspect of this textbook can be found in Jen's diary entry on page 34 where she explains that "[t]here are kids from all over the world in my class." Without a doubt, this example provides a strong contrast to Figure 20 in which the British school setting is depicted linguistically and non-linguistically as homogenous. However, in the Austrian context 'non-standard' names are completely omitted in this textbook. Turning to the investigation of this aspect in *Smart 1*, it can be claimed that 'non-customary' names are mentioned in several exercises in which the context cannot be determined as specifically Austrian or of the target language, yet, they still open up spaces to learn cultural sensitivity when presenting a whole diversity of names, as in Figure 23:


Figure 23: Positive Example 2 (Linguistic Aspects), *Smart 1* (13)

This speaking activity is remarkable, since students have to take on the role of illustrated children from different parts of the world and introduce themselves with their names and country of origin. As explained in chapter 5.2, "Rollentausch kann Fremdheits[…erfahrungen] vermitteln" and therefore, such exercises positively influence learners' open-mindedness and cultural sensitivity and should be promoted in future textbook design too. Lastly, concerning the topic of bilingualism/multilingualism in the new textbooks there is merely one positive example to be highlighted in *English to go 1:* When explaining the English article 'the', students are prompted to reflect about *their* language: "Im Englischen gibt es nur einen bestimmten Artikel: *the*. Wieviel gibt es in *deiner* [emphasis added] Sprache? (15)." It is noteworthy that it reads as "deiner Sprache," instead of a more close-minded question such as "How many articles exist in German?" By this means, the assumption that solely German speakers live in Austria is clearly deconstructed and therefore, even though implicitly, this exercise mentions linguistic plurality in the Austrian context.

Bearing in mind the findings and remarkable exemplary instances on linguistic aspects found in *English to go 1* and *Smart 1*, it can be argued that EFL textbook designs were in fact influenced by the intercultural policy, nevertheless, there is still tremendous space for enhancement with regard to more explicit presentation of linguistic plurality in both contexts as well as the inclusion of 'non-customary' names in the Austrian context, but also in the target language context, to successfully meet the requirements of the educational principle 'Interkulturelles Lernen'.

8.2.1.2 Religious/Festive Aspects

Next, this section will closely scrutinize religious and festive ethnic markers of differences to explore the portrayal of natio-ethnic-cultural memberships in the textbooks, however, it is vital to indicate that the three textbooks do not provide much material for analysis of this category, but with the material that is available it is still sufficient to draw meaningful conclusions about this issue. To begin with, *Hallo Everybody 1* merely portrays the institution church five times in textual and/or visual elements, for instance, as in the following:

Figure 24: Negative Example 1 (Religious/Festive Aspects), *Hallo Everybody 1* (17)

Through the depiction of solely Christian places of prayer the textbook subtly establishes Christian faith communities as the norm and completely ignores other faith communities living in the respective countries, which can be regarded as highly discriminating against students with different backgrounds. Moreover, the unit about Christmas in *Hallo Everybody 1* explains abundantly how English people celebrate this festivity:
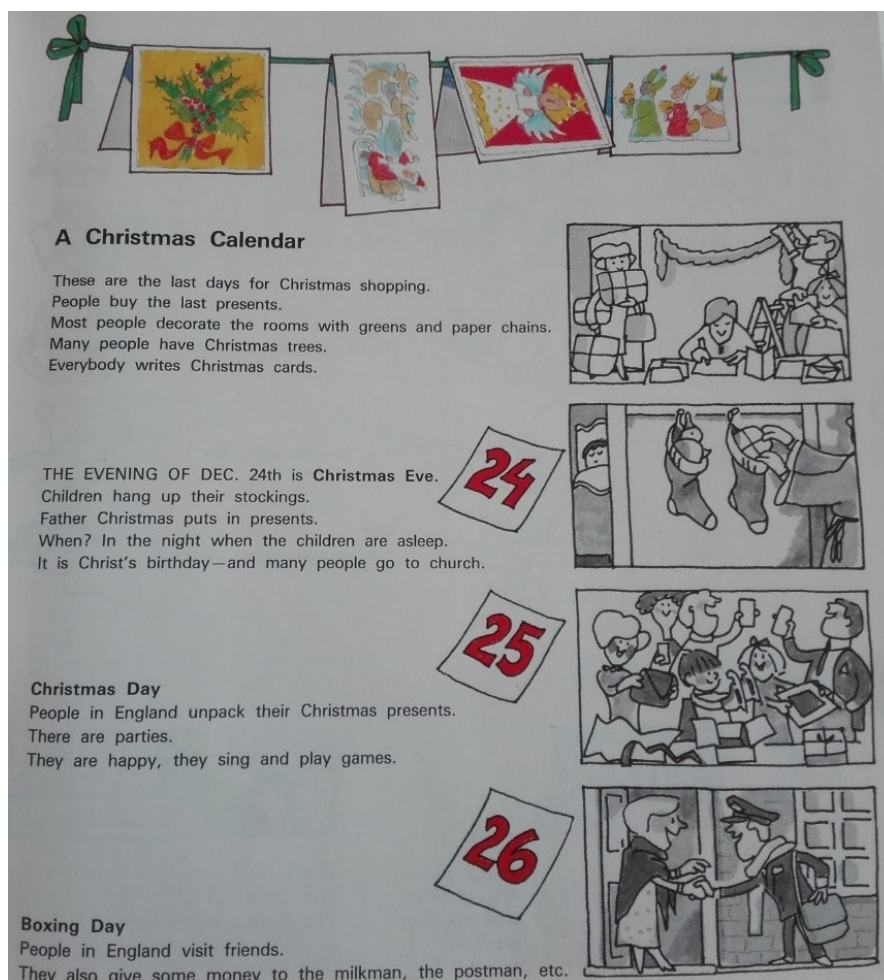
Figure 25: Negative Example 2 (Religious/Festive Aspects), *Hallo Everybody 1* (73)

From the textual elements in Figure 25 it can be deduced that "[m]any people have Christmas trees" and "many people go to church" on Christ's birthday. Besides that, there is also a visual item that depicts the three holy kings in the right-hand corner and on page 69 in the same unit it mentions that children sing carols about Jesus and Mary. Undoubtedly, these religious traditions can be associated with the Austrian majority culture as well and thus, it can be claimed that this textbook is rather close-minded with regard to religious plurality in both contexts, as it only pictures churches as places of prayer and does not account for other customs or beliefs about Christmas worldwide, i.e. the textbook orientates itself towards the religious norms and traditions of the population's majorities. Not a single exercise is to be found where students are asked about their way of celebrating this festivity, which increases

the impression that this description the 'right way' of celebrating Christmas. According to Luciak and Binder:

> Wenn SchülerInnen erzählen, wie bei ihnen Weihnachten gefeiert wird, bietet dies einerseits jenen Kindern mit Migrationshintergrund, die andere Traditionen haben, einen Einblick in diese kulturelle Praxis, andererseits können erstere die ihnen bekannte und selbstverständlich gewordene christliche Traditionen reflektieren, wenn sie hören, dass ihre MitschülerInnen zum Teil ganz andere Feste feiern und dem Weihnachtsfest nur wenig Bedeutung beimessen. (63)

Put differently, the authors underline the significance that all students must get the opportunity to talk about and share their beliefs about Christmas, due to the following reasons. On the one hand, children with migratory backgrounds, i.e. the natio-ethnic-cultural Others, who have differing traditions get an insight into this cultural practice from children belonging to the majority and on the other hand, the latter can reflect on their familiar and taken-for-granted Christian traditions when hearing that their colleagues celebrate different festivities and perceive Christmas as minor important. Hence, through dialogue as well as a change of perspective, as described in chapter 5.2, students become acquainted with differing views about religious practices which, in turn, leads to more open-minded attitudes and fosters intercultural awareness and cultural sensitivity. This is clearly not respected in *Hallo Everybody 1*.

Investigating the religious/festive domain in the two textbooks after the implementation of policies, it becomes evident that these aspects are not presented as rigidly as in the textbook above in the target language context. Christmas is mentioned in great detail in a unit in *English to go 1*, yet, what differentiates it from the unit in *Hallo Everybody 1* is that the American as well as British ways of celebrating Christmas are explained, because the online chat between the American boy and the British girl reveals differences and similarities about Father Christmas/Santa Claus, traditions and procedures alike, as is depicted in Figure 26:
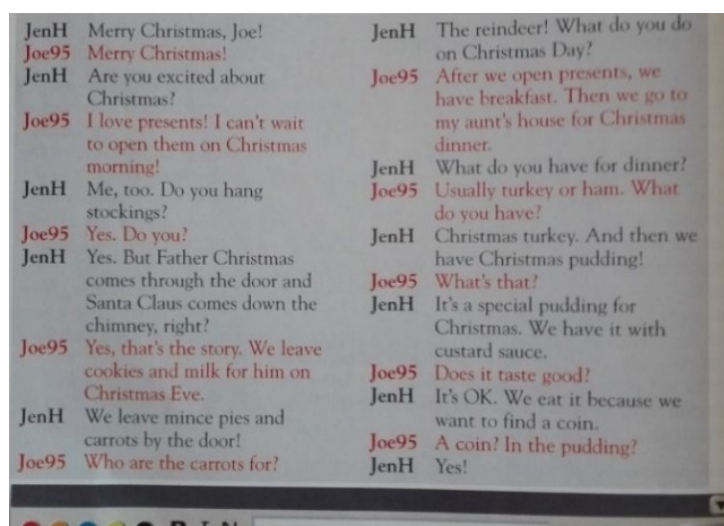
Figure 26: Positive Example 1 (Religious/Festive Aspects), *English to go 1 (144)*

Beside Christmas, this book also accounts for an exercise with several other international days (e.g. Valentine's Day, Easter, Mother's Day, Thanksgiving, Halloween) and specific holidays in Britain, the U.S. and Australia (e.g. Boxing Day, Independence Day, Australia Day, respectively), thus, it not only takes the U.K. as a standard reference, dissimilar to *Hallo Everybody 1*. What catches the attention here is that learners are further asked about national holidays and special days in *their* country (136), instead of forcing them to describe typical Austrian festivities. *Smart 1* includes a similar exercise in which students are prompted to make a calendar with special days *they* know in *their country* [emphasis added] and what they do on those days:
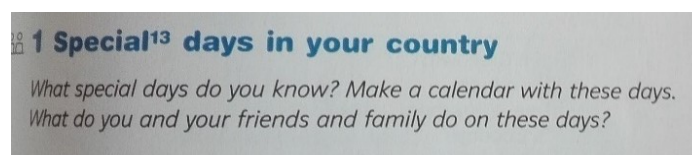
Figure 27: Positive Example 2 (Religious/Festive Aspects), *Smart 1 (115)*

Unquestionably, such exercises foster cultural sensitivity because the natio-ethnic-cultural Others get the opportunity to describe and present festivities and practices from their country of origin. It goes without saying that this meets the requirements of Luciak and Binder's previously mentioned argument that multiple forms of religious practices and festivities shall be accounted for in teaching and learning practices, to promote intercultural awareness and respect. Despite this positive remark in *Smart 1*, two negative findings must be critically pointed to. First, this textbook only takes England into account when presenting in detail festivities such as Thames Festival Lantern Procession, Boxing Day, Guy Fawkes Day, Pancake Day, beside international days (Red Nose Day, Halloween, Christmas, Valentine's Day and Easter) (114). Moreover, this textbook still only portrays churches and western ways of celebrating Christmas, thereby establishing certain faith communities as the norm, similarly to *English to go 1*.

In short, it can be argued that the newer textbooks changed from religiously insensitive to sensitive merely to a certain degree (*English to go 1* slightly better), since learners are specifically asked about their knowledge and background in regard to customs/traditions on special days. However, in terms of picturing religious plurality, it is neither approached as a social phenomenon in the Austrian context, nor in the target context in both textbooks. This largely works against curriculum demands that educational practices need to offer students "ausreichende Information und Wissen aufbauenden Auseinandersetzung […] der religiösen Dimension des Lebens" (BMUKK, *Lehrplan Unterstufe* 2). This is underlined by Luciak and Binder who argue that women with Islamic headscarves, for instance, should be pictured in textbooks too (54), to fulfill the requirements of 'Interkulturelles Lernen'. Therefore, it is of

utmost importance to present a richer spectrum of faith communities in future textbook design.

8.2.1.3   Focuses on source- and target language country/countries

The next bullet point on the agenda is the question of which country in the source- and target language context is the focus of attention in the three subjects of analysis. A few observations were already made in the previous section, nevertheless, the findings in this section will present a clearer picture of the matter.

Hallo Everybody 1, likewise *English to go 1* and *Smart 1,* never mentions anything about other German-speaking countries such as Germany or Switzerland throughout the entire textbook, hence, all three textbooks constantly focus on and represent Austria, presumably due to the fact that the textbooks are targeted for learners in Austria. Concerning the target language context, *Hallo Everybody 1* primarily takes England as a reference point in its units, for instance, it mentions English cities and related information abundantly of, e.g. London with its sights, Charlsbury including a map and description of sights, Oxford and Brighton etc. Other regions of Great Britain or the U.K. (Scotland, Wales; Northern Ireland) are mentioned once in the TV-program on page 49. At this point it can be referred to Eriksen's (*Small Places* 285) argument that even though Great Britain is polyethnic in essence, the dominant ethnic group are the English, which is promoted in this textbook too. Furthermore, the U.S., with New York, is only referred to once (20), while Australia is referred to twice in the TV-program. In short, the focus of the source- and target language contexts is Austria and England, respectively.

Investigating this category in *English to go 1* and *Smart 1*, it can be stated that the textbook design underwent some positive changes as regards the policies' demand for the inclusion of a wider range of cultures/countries. To illustrate, *English to go 1* does not only focus on England, as the previously discussed textbook, but equally accounts for the U.K. and the U.S., due to the constant online chat between an American boy and a British girl which reveals differences between them. Furthermore, exercises from the Treehouse Kids units make abundant references to Ireland, Wales and Scotland. What is even more remarkable is the fact page about the English-speaking world, demonstrated in Figure 28:
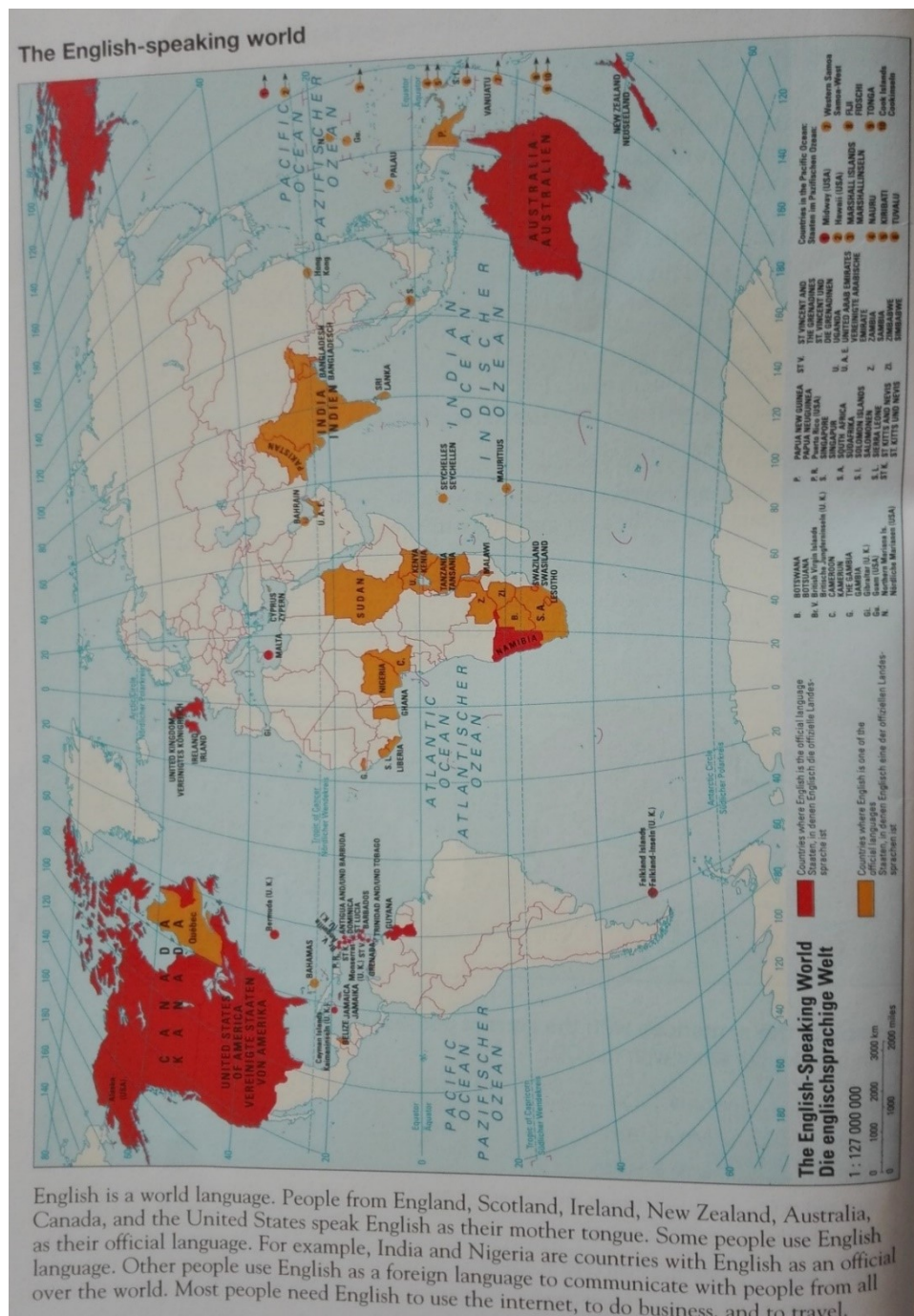
Figure 28: Positive Example 1 (Focuses on source- and target language country), *English to go 1 (36)*

As can be observed, the map visually and textually presents the English-speaking world in detail accounting for its mother-tongue speakers, countries with English as official language (India, Nigeria) and English as a Lingua Franca. It is unquestionably remarkable that *English to go 1* does not only consider England when teaching EFL classes, but also explicitly refers to the inner- and outer circle of English speakers worldwide in various exercises. It is somewhat surprising that *Smart 1,* which was published seven years later, only focuses on England (e.g. Greenwich, Wildcroft), similarly to *Hallo Everybody 1*. Except for one reference to New York in the unit about time differences, there is no other region or English-speaking country mentioned. Bearing this serious drawback in mind, it can be argued that

Smart 1 somewhat outdoes this lack of variety in target language cultures as it accounts for a whole range of other countries and cities worldwide in various exercises, primarily focusing on Europe, such as Greece, Poland, Russia, Turkey, Italy (29) and Istanbul, Paris, Madrid, Italy, Tokyo and Nairobi (13), respectively. The same holds true for *English to go 1* which also mentions numerous countries and cities in different exercises, e.g. Turkey, New Zealand, Canada, Russia, Belarus, Poland, France, Spain, Hollands, Germany, Italy, Hungary, Croatia etc.

In brief, even though textbooks changed positively after the implementation of intercultural policies, there is still one point of contention, namely, future textbook design should definitely shift the focus away from the U.K./England or the U.S. and rather provide a more balanced depiction of other English-speaking countries, for instance, Canada, New Zealand, Australia, India as well as present more information about these countries. This is also upheld and demanded by the Council of Europe that "a wider range of cultures" must be taught in classroom to foster and promote cultural sensitivity.

8.2.1.4   Social Aspects

This section seeks to answer the question of whether or not social aspects such as migration are integrated into the three EFL textbooks by analyzing two specific markers that indicate ethnic contrast, suggested by Thernstrom, i.e. "geographische Herkunft […] Einwandererstatus ('migratory status')" of the characters. Keeping in mind the previous findings of *Hallo Everybody 1,* it is unsurprising that this topic is scarce in this textbook. Throughout the entire textbook merely one textual element can be found that mentions migration implicitly: "Walter is American, but he lives in England" (37). As far as the Austrian context is concerned, *Hallo Everybody 1* can generally be considered as unmindful since migrants or autochthonous groups are never mentioned. To illustrate, a prefabricated exercise, shown in Figure 29, forces students to fill in "I am an English boy. You are an Austrian _____.":
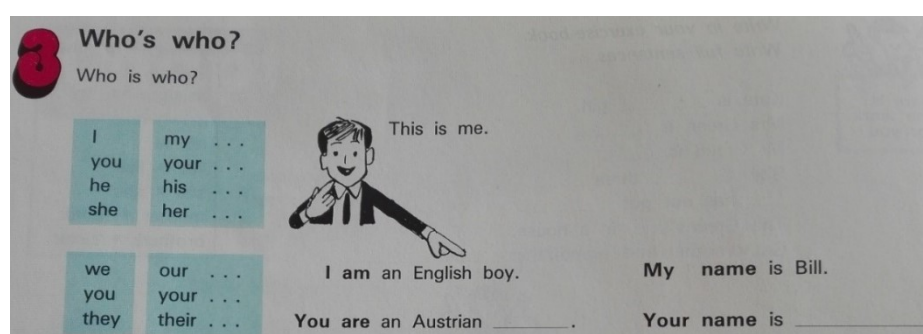
Figure 29: Negative Example 1 (Social Aspects), *Hallo Everybody 1* (18)

This exercise does not allow students to insert nationalities other than Austrian in this sentence, thereby proceeding on the assumption that Austrian classrooms are completely homogenous and ignore the presence of migrants, autochthonous groups and other minority groups. The same holds true for the English context in this textbook, because the portrayal of natio-ethnic-cultural Others is completely omitted as well, except for Walter.

Investigating this issue in the newer textbooks leads to the impression that these are more open-minded than the old one. For instance, *English to go 1* (7) provides a fill-in exercise in which students have to complete the following sentences: "We are from_____", "I am from_____." thereby not forcing learners to 'be Austrian' as in *Hallo Everybody 1*. *Smart 1* offers a similar exercise where students are prompted to talk about themselves and their family background, demonstrated in Figure 30:

Figure 30: Positive Example 1 (Social Aspects), *Smart 1* (29)

Unquestionably, such exercises are culturally sensitive as they not only consider the 'fictive' Austrian student, but learners with differing backgrounds and origins as well, which conforms to the demands of intercultural policies. Moreover, the two textbooks also feature characters who are implicitly described as migrants, however, both do not account for or elaborate on the reasons for their migration. For demonstration purposes, Lucy from China and Sheraf Sohol from India moved to England/London in *English to go 1*, while Sam's uncle moved from England to Italy and another man from Poland to England in *Smart 1*. Luciak and Binder's claim that depicting and reflecting on reasons for migratory movements or interests is crucial too: "Angesichts der Tatsache, dass Zuwanderer im politischen oder medialen Diskurs oft abschätzig als 'Wirtschaftsflüchtlinge' bezeichnet werden, könnten zum Beispiel die Interessen von Aufnahmeländern an Zuwanderung oder die Hintergründe, warum Asylsuchende auf der Flucht sind, in den Schulbüchern näher behandelt werden" (56). However, what is a remarkable point in both textbooks is the depiction of certain problems of migrant children, i.e. that people have a hard time spelling Sheraf Sohol's name (96) and further Emma's sadness about having no friends in Greenwich after leaving her home town

(16). Thus, both textbooks mention migration, at least implicitly, in the target language context, whereas such movements are not described in relation to Austria.

Concluding, the textbooks after the implementation of intercultural regulations are in fact somewhat more sensitive towards migratory topics, however, they still lack proper depiction and explanation on why people migrate from one country to another, which obviously offers space for further textbook changes.

8.2.1.5 Stereotypes and Prejudices

The second to last point of the six categories to be investigated is the examination of stereotypes and prejudices. Of foremost importance, it can be positively highlighted that the incorporation of the educational principle 'Interkulturelles Lernen' fortunately achieved the elimination of all kinds of prejudices and stereotypes in the new textbooks, which is one of the most important aims of this principle. Thus, *English to go 1* and *Smart 1* do not feature any single instance of reproduced stereotypical attributions, in contrast to *Hallo Everybody 1*. It catches the attention that the latter inadequately portrays several ethnic groups and nationalities throughout the entire textbook on all levels. First, almost all Austrian characters appearing in this textbook wear 'essential Austrian' clothing as a 'Dirndl' or 'Lederhose' (21, 64 etc.) and few characters from England and the U.S. are essentialized as stereotypical English and American too, observable in Figure 31, which is reinforced in the subsequent exercise where a boy says to a girl "you look American (90)."
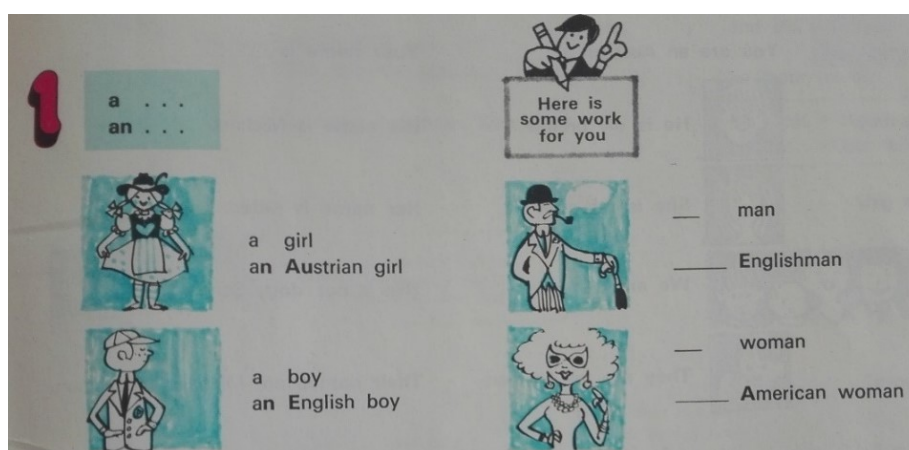
Figure 31: Negative Example 1 (Stereotypes/Prejudices), *Hallo Everybody 1* (17)

Moreover, the textbook includes numerous discriminatory representations of certain ethnic groups. For demonstration purposes, the textbook makes constant and misplaced use of essentialized terms that are highly inappropriate and nowadays obsolete such as "Red Indian" (51) or "Eskimoes" (118). What makes it even worse are the respective stereotypical attributions that all Indians have horses, more specifically, "hundreds and hundreds" (115)

and live in tents as well as all Eskimoes live in igloos, shown in Figure 32. In addition to this, the TV-program in this textbook, depicted in Figure 33, comprises two films which are titled highly inadequately too, namely, "Harlem's my Home: Black people in New York" and "Black Jungle: An expedition in Africa." Interestingly, all these ethnic groups are not only referred to in an extremely inappropriate manner, but are also presented from a somewhat far-fetched perspective, as these groups of people are only shown through the TV-program and movies.

Figure 32: Negative Example 2 (Stereotypes/Prejudices), *Hallo Everybody 1* (118)

Figure 33: Negative Example 3
(Stereotypes/Prejudices), *Hallo Everybody 1* (49)

Bearing this in mind, it can be stated that EFL textbooks before the regulations, considering *Hallo Everybody 1* as representative, showed a high degree of cultural insensitivity due to innumerous instances of prejudices and stereotypes. This fortunately ended with the

implementation of the intercultural principle. However, following Luciak and Binder, it is imperative that teaching processes should also deal with effects and causes of prejudices and stereotypes by means of examples (29), to support their elimination. Therefore, future textbook design could indeed include this aspect cautiously as well.

8.2.1.6 Visual Aspects

Lastly, it is crucial to investigate the pictorial material of each textbook more closely in terms of over- and underrepresentation of majorities and minorities by means of analyzing markers of ethnicity such as characters' skin color or clothing/accessories. Unsurprisingly, *Hallo Everybody 1* maintains a constant visual portrayal of white people throughout the entire textbook. Thus, it offers a completely sanitized view of the ethnic make-up in both Austrian as well as British society. Without doubt, it is the highest importance that students are taught a realistically/culturally diverse make-up of society in which a variety of people with a range of ethnic backgrounds live which, in turn, allows students belonging to minority groups to feel adequately involved in teaching and learning practices, which is obviously not fulfilled in this textbook. Subsequently, this aspect will be investigated in the two textbooks after the implementation of policies.

As already indicated in subchapter 8.2.1.1, the homogenous presentation of the British classroom moved away to a more heterogeneous portrayal after the implementation of policies in terms of mentioning foreign names, but also with regards to the visual material (Sheraf/Lucy). In addition to this finding, *English to go 1* and *Smart 1* generally provide pictorial material of a greater variety of people. Despite visually portraying Austria and its school setting as primarily white (with a few exceptions in *English to go 1*), the target language context depicts multicultural societies and classes. Remarkable exercises of both textbooks are illustrated in the subsequent Figures:
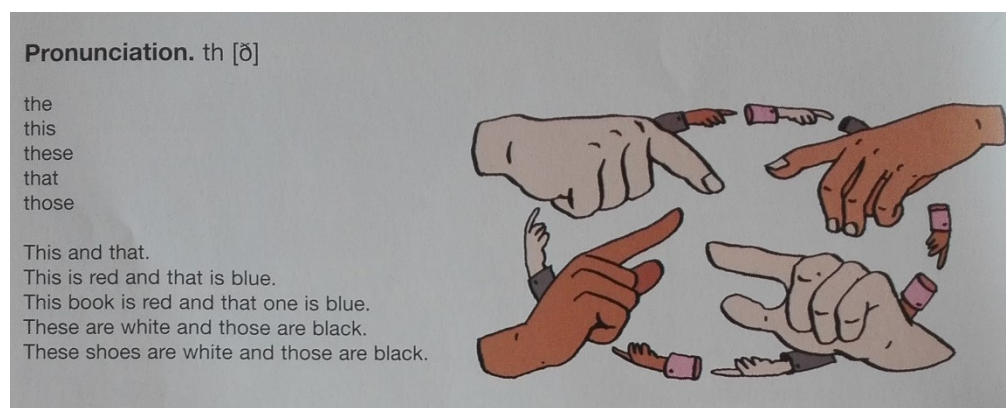
Figure 34: Positive Example 1 (Visual Aspects), *English to go 1* (20)

Figure 34 constitutes a pronunciation exercise in *English to go 1* with a visual element which portrays hands of different skin colors. This example can be regarded as positive as it does not only rigidly show white hands, but visually portrays a multicultural society by picturing black hands as well.

Figure 35: Positive Example 2 (Visual Aspects), *Smart 1* (19)

In addition to this, Figure 35 visually depicts a heterogeneous British school context with the four main characters and their German teacher. At this point it is also crucial to note that it is not only in *Smart 1* that the main characters have different ethnic backgrounds, but in *English to go 1* too. According to Luciak and Binder (67), giving minorities a voice and portraying them as "aktiv handelnde Personen" in textbooks bears great potential for fostering intercultural awareness and sensitivity, which is fulfilled in *Smart 1* and *English to go 1*. Furthermore, in both books black people are represented as an integral part of society as they are portrayed as teachers, owners of shops and shop-assistants etc. However, despite all these positive changes concerning the visual depiction of heterogeneous societies in the target language context, it must be stated that in the newer textbooks the majority of characters is still white and therefore, do not present a realistic snap shot of society, especially in the Austrian context. This calls for an urgent change in future textbook design.

In summary, the previous chapters investigated the three textbooks under consideration in terms of Mecheril's concept of 'natio-ethnic-cultural memberships' to determine the influence of the principle 'Interkulturelles Lernen'. It was shown how the analyzed textbooks encourage or hinder intercultural (in)sensitivity through their textual and visual elements which made it possible to offer suggestions which aspects need revision and enhancement in future textbook design to properly meet intercultural policies' requirements. In the following concluding chapter of this thesis the most prominent results will be elaborated on once more.

9 Recommendations for future textbook design and conclusion

The research of the thesis at hand sought to identify to what extent and in which respect educational gender and cultural sensitivity policies have influenced EFL textbook design, based on the theoretical background of the notions 'doing' and 'undoing' gender (West, Zimmerman, Butler) as well as 'natio-ethnic-cultural memberships' (Mecheril), respectively. These theoretical preliminaries were explained in Part I of the thesis, followed by a detailed description of (inter)national policies, regulations and guidelines that demand for gender and cultural equality in education and their influence on textbook design in Part II. The third and final part was dedicated to the empirical investigation of the research questions, for which purpose, quantitative and/or qualitative data was collected, examined, compared and interpreted taking into account the textual and pictorial elements of three textbooks, namely, *Hallo Everybody 1* published before the educational legislation changes and *English to go 1* and *Smart 1* after the implementation of policies. Subsequently, the most prominent results from the gender and intercultural empirical analyses are discussed, which simultaneously provides specific recommendations for future textbook design.

With the objective to scrutinize the impact of the principle 'Erziehung zur Gleichstellung von Frauen und Männern' on textbooks, the analysis through the lens of gender considered two guidelines issued by the BMUKK, the 'Leitfaden zur Darstellung von Frauen und Männern in Unterrichtsmitteln' as well as 'Geschlechtergerechtes Formulieren'. With regards to the first, the professional, domestic and recreational domains were taken into consideration for analysis, with the aim to investigate the portrayal of women and men in these domains in terms of gender (in)sensitivity. Analysis showed that *Hallo Everybody 1* can be considered as the epitome of gender insensitivity, since in all three domains confirmations and reproductions of stereotypical gender notions were detected: The constant portrayal of men as workers and income providers as well as their overrepresentation in various jobs (ratio 62:13), which also include top-positions and high education, while women are considerably overrepresented in the domestic domain as housewives, mothers and nurturers (ratio 19:32) who seldom have jobs, unquestionably, follows 'conventional' images of 'femininity' and 'masculinity'. Moreover, this textbook confirms heteronormative ideas as it exclusively pictures 'traditional' family compositions and relationships, i.e. the stereotypical nuclear family consisting of father, mother and children and heterosexual relationships. Furthermore, the collected data of the last domain also revealed gender insensitivity, since female and male characters are ascribed 'gender-specific' activities and conducts throughout the entire textbook, for instance, the former are overrepresented in learning, shopping or being helpful, whereas the latter in playing football or being mischievous. Thus, it can be summarized and

stated that the phenomenon of 'doing' gender, i.e. the reproduction of gender differences, is a recurrent theme in *Hallo Everybody 1* and therefore, hinders gender equality and fosters discrimination in many respects, which simultaneously indicates that gender sensitive policies were urgently needed prior to the 90s.

The subsequent investigation of the same domains in *English to go 1* and *Smart 1,* fortunately, led to the insight that the new textbooks make a great effort to incorporate gender policies and guidelines, because they aim at preventing gender insensitivity and discrimination by reducing stereotypical gendered representations. Even though there were still some instances of 'doing' gender in both textbooks to be found, it was demonstrated that *English to go 1* and *Smart 1* generally intend to 'undo' gender by means of deconstructing, transforming and neutralizing 'gender-specific' roles. The examination of the professional domain illustrated numerous such cases, for instance, men and women are more fairly depicted in this domain (14:11 and 24:16) as well as both textbooks accounting for the subversion of stereotypical occupational roles, e.g. portraying men as cooks or music teachers and women as IT-managers or directors. In addition, women are not primarily portrayed as mothers, nurturers and housewives anymore, but also as workers with a higher level of education in prestigious jobs. This can be connected to the findings of the domestic domain which showed that men are almost evenly depicted doing household chores as women (13:19 and 22:21). This demonstrates that in the newer textbooks gender gaps in terms of the domestic and professional domains decreased. With regards to the area of family compositions, it can be argued that the textbooks moved away from the exclusive portrayal of the nuclear family to a greater range of diverse living arrangements, e.g. single parents, multigenerational households, divorced families etc. Moreover, the gathered data of the recreational domain also showed that female and male characters are presented relatively balanced in several activities without being too gender insensitive.

To conclude, it can be stated that the policy 'Erziehung zur Gleichstellung von Frauen und Männern' has indeed affected textbook design immensely, because analysis has shown that the chosen EFL textbooks after its implementation incorporate measures to end/reduce gender disparity. However, in spite of the aforementioned positive developments there is still some space for future changes, in order to achieve complete gender equality on all levels and to adequately meet the requirements of the educational principle: As males still slightly dominate the occupational domain, stereotypical family constellations are still overrepresented, same-sex relations and LGBTQ characters are completely omitted as well as the depiction of females' and males' interests and behavior following stereotypes, it is imperative that textbooks of the future must consider and improve the said demands, in order to account for proper socialization of the learners. Lastly, concerning the incorporation of

gender neutral language, it can be concluded that *English to go 1* and *Smart 1* make constant use of gender sensitive formulations, as opposed to *Hallo Everybody 1* (also with regards to if the martial status matters or not). Hence, the guidelines for 'Geschlechtergerechtes Formulieren' were completely implemented within the new textbooks and therefore, do not demand for further changes.

The empirical analysis from the gender perspective was followed by the analysis through an intercultural lens to scrutinize and determine the influence of the educational principle 'Interkulturelles Lernen' on textbook design. For that purpose, six categories for analysis were self-established to analyze intercultural learning content. The investigation of linguistic, religious, social and visual aspects as well as the analysis of stereotypes/prejudices and textbooks' focuses on source- and target language countries were taken into consideration for analysis, with the aim to examine natio-ethnic-cultural memberships in the Austrian as well as the target language context, i.e. the visibility and portrayal of the respective majorities and the natio-ethnic-cultural Others, in the three textbooks under consideration. Even though *English to go 1* and *Smart 1* slightly differ, analysis showed that both are principally aware of multicultural societies in both contexts and principally aim at fostering cultural sensitivity, compared to *Hallo Everybody 1*, however, only to a certain extent. The data collected for the latter revealed a high degree of cultural insensitivity as the natio-ethnic-cultural Others are basically never referred to linguistically or non-linguistically. Both contexts, i.e. the source- and the target language context, are portrayed as completely homogenous, because the textbooks' characters solely have customary names. Neither is linguistic plurality a topic of discussion, nor religious plurality since it exclusively depicts Christian places of prayer and generally presents its faith communities as the norm. Furthermore, analysis showed that it also lacks immigrational topics or information on other minority groups. Bearing this in mind, it is obvious that the pictorial material does not account for minority groups either, in other words, it offers a completely sanitized view of the ethnic make-ups in both contexts. What adds to this list is the numerous occurrences of prejudices and stereotypes regarding certain ethnic groups. In short, *Hallo Everybody 1* can be considered as highly culturally insensitive, since it largely orientates its teaching and learning content towards the norm of the majorities, completely ignores minority groups and hence, is completely unaware of cultural plurality in both contexts. These findings point to the urgent need of cultural sensitivity policies back in those days.

The examination of the same categories in *English to go 1* and *Smart 1* illustrated that these textbooks are slightly more open-minded than the one before the implementation of the educational principle 'Interkulturelles Lernen', as some aspects developed eminently positive and contribute to achieving cultural sensitivity. For instance, analysis showed that textbooks'

characters have 'non-customary' names, at least in the target language context, which undoubtedly points to cultural plurality. Further notable findings are exercises in both textbooks which explicitly prompt learners to talk and inform about their origin/ /traditions/customs/festivals etc., which enables the natio-ethnic-cultural Others to report on their background, instead of forcing them 'to be Austrian', as it is the case *Hallo Everybody 1*. Concerning the examination of the textbooks' focuses on the source and target language country/countries, it can be highlighted that they do not present rigidly and solely England and Great Britain, but also account for other English-speaking countries, regions as well as nations worldwide, with *English to go 1* being particularly praiseworthy. In addition, topics of migration are implicitly touched upon as well as pictorial elements being positively developed too. Lastly, fortunately both textbooks do not show instances of stereotyping.

With these findings and results in mind, it can be argued that *English to go 1* and *Smart 1* did undergo positive developments in terms of achieving cultural sensitivity by means of including both the population's majorities as well as minorities in its textual and visual elements, thus, they are aware of multicultural societies. Nevertheless, a fair or well-balanced presentation of both is far from achieved, even though the educational principle demands their equal integration in teaching and learning practices. Therefore, in order to enhance and ensure cultural sensitivity in this powerful instructional medium, there are many demands to be made on future textbook design. To be more precise, linguistic plurality as well as religious plurality must be integrated by means of referring to bilingualism/multilingualism as well as illustrating a broader spectrum of faith communities. Furthermore, as textbooks failed to include migratory topics and reasons for migration as well as failing to give autochthonous groups or other minorities a voice, textbooks of the future must account for this as well. Next, it is also recommendable to shift the focus from U.K./England or the U.S. to other English-speaking countries (e.g. Nigeria, New Zealand) or at least depict them in a relatively balanced way to awaken learners' interest for 'often ignored' English-speaking countries too which, in turn, also fosters cultural awareness. Finally, illustrations and pictorial material should undergo changes, since most of the characters being white seems rather persistent in the analyzed teaching materials. In short, to a certain extent the analyzed books after the implementation of policies indeed demonstrate positive changes due to their minimal awareness of multiculturality, however, the natio-ethnic-cultural Others are still considerably underrepresented and are only included on a few pages in the two textbooks, rather than being a recurrent theme. A similar conclusion was also drawn by Luciak and Binder (51) in their analysis of a wide range of Austrian textbooks: "Interkulturalität spielt in den approbierten Schulbüchern eine untergeordnete Rolle." Therefore, in order to achieve the goal of intercultural policies, stated alterations in future textbook design are urgent and essential.

Concluding, bearing in mind the new textbooks' satisfactory reflection of gender policies and guidelines in comparison to intercultural policies, it can be argued that this is presumably attributable to the lack of officially published guidelines that support the development or assessment of textbooks by BMUKK concerning the latter. As explained, as a consequence of the implementation of the principle 'Erziehung zur Gleichstellung von Frauen und Männern' the BMUKK published two guidelines for textbook design which are in accordance with this principle, nevertheless, for the principle 'Interkulturelles Lernen' there were no such explicit and official guidelines issued, which is probably the reason why the latter is not as manifested in currently used textbooks as much as the first. The publication of official guidelines, thus, can be regarded as a first step on the road to achieving complete intercultural equality and sensitivity in textbooks.

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11 Appendix

This appendix contains:

11.1 the results of the quantitative analysis (gender)

11.2 the abstract in English language

11.3 the abstract in German language

11.1 Results of the quantitative analysis (gender)

Profession/Occupation	Male	Text	Illust	Female	Text	Illust
acrobat	1	×				
actor	3	×	×	1	×	×
baker	1	×	×			
butcher	2	×	×			
cinema employee	1		×			
circus director	1	×	×			
clerk (post office)	1	×	×			
clown	1	×				
coach (football)	1		×			
construction worker	5	×	×			
cook	1	×	×	1	×	×
cowboy	1		×			
dentist	3	×	×			
dentist's assistant				2	×	×
					×	
doctor	2	×	×			
farmer	1	×	×			
gardener	1	×	×			
greengrocer	1	×	×			
math professor	1	×	×			
mechanic	1	×	×			
milkman	2	×				
		×	×			
newsreader	1	×	×			
pet shop owner	1	×	×			
pianist	1	×	×			
police officer	5	×	× 3			
		×				
			×			
postcard seller				1	×	×
postman	5	×	× 4			
		×				
quizmaster	1	×	×			
reader	1	×	×			
repairman	1	×	×			
reporter	1	×	×			
room service	1	×	×			
science professor	1	×	×			
shop assistant				3	×	×
					× 2	
subway officer	1	×	×			
talk show moderator	1	×				

teacher	6	×	× 3	3	×	× 2
			×		×	
		× 2				
ticket seller				1	×	×
transporter/carrier	1	×	×			
vendor in park				1	×	×
vicar	1	×	×			
waiter	1	×				
trainstation clerk	1	×	×			
Total	**62**			**13**		

Table 1: Portrayal of women and men in professional/occupational domain, *Hallo Everybody 1*

Profession/Occupation	Male	Text	Illust	Female	Text	Illust
actor	1	×				
cleaner	2	×	×			
coach (gymnastics)				1	×	
cook	1		×			
athlete	4		×	2	×	×
director				1	×	
head mistress				1		×
head teacher				1	×	
helpline clerk				1	×	
inline skating instructor	1	×				
shopkeeper	1	×	×	1	×	
skating police officer	1	×	×			
teacher	3		×	3	×	
		× 2				
Total	**14**			**11**		

Table 2: Portrayal of women and men in professional/occupational domain, *English to go 1*

Profession/Occupation	Male	Text	Illust	Female	Text	Illust
actor	2	×	×			
café owner				1	×	
cameraman	1		×			
caretaker (school)	1	×	×			
computer shop owner	2	×				
director	1	×	×			
farmer	1		×			
IT shop manager	1	×	×	1	×	
model				2	×	×
night nurse				1	×	×
nurse				1	×	

pizzaiolo	1		×			
police officer	2		×			
radio moderator/ DJ/reporter	1	×				
secretary				1		×
shop-assistant	4	×		1	×	×
		×	× 3			
supervisor (sports club)				1	×	×
supervisor/teacher	1	×				
taxi driver	1		×			
teacher	4	×	×	6	×	× 4
	1		×			×
Total	**24**			**16**		

Table 3: Portrayal of women and men in professional/occupational domain, *Smart 1*

Domestic domain – Family constellation	
Traditional family	5
Single parent	-
Patchwork family	-
Divorced family	-
Same-sex relationships	-
Heterosexual relationships	1
Multigenerational household	-
marital status	Mrs. & Miss & Ms.

Table 4: Portrayal of women and men in domestic domain
(Family constellation), *Hallo Everybody 1*

Domestic domain – Family constellation	
Traditional family	5
Single parent	-
Patchwork family	3
Divorced family	-
Same-sex relationships	-
Heterosexual relationships	-
Multigenerational household	-
marital status	Ms. only

Table 5: Portrayal of women and men in domestic domain
(Family constellation), *English to go 1*

Domestic domain – Family constellation	
Traditional family	6
Single parent	2
Patchwork family	1
Divorced family	1

Same-sex relationships	-
Heterosexual relationships	1
Multigenerational household	1
marital status	Ms. only

Table 6: Portrayal of women and men in domestic domain
(Family constellation), *Smart 1*

Chores	Male	Text	Illust	Female	Text	Illust
caregiver/childcare				9		× 3
					× 4	
					×	× 2
carrying something	3	×	×			
Christmas preparations	2		×	2		×
driving car	4		×			
		×	× 3			
gardening				2		×
					×	×
grocery shopping	1	×		5	×	×4
					×	
helping with homework	1	×				
mowing lawn	1		×			
organizing picnic				1	×	×
preparing/serving food				5	×	×3
					×2	
prompting children to do something	1	×		5	×3	
					×	×2
reference person for issues/questions/help	3	×		3	×	
					×	×2
spending money	3	×	× 2			
		×				
Total	**19**			**32**		

Table 7*:* Portrayal of women and men in domestic domain
(Chores), *Hallo Everybody 1*

Chores	Male	Text	Illust	Female	Text	Illust
caregiver/childcare	2	×	×	2	×	×
		×				
cleaning	2	×	×	1	×	
		×				
decorating house	1	×	×	1	×	×
driving car	2	×		2	×	
emptying dishwasher	1	×		1	×	
grocery shopping				1	×	×

	Male	Text	Illust	Female	Text	Illust
helping with homework				2	×	
making beds	1		×			
preparing/serving food				4	× 3	
						×
reference person for issues/questions/help	2	×	×	2	×	
		×				
sewing costume				1	×	
taking out rubbish	1	×		1	×	
vacuuming	1		×			
washing up				1	×	
Total	**13**			**19**		

Table 8: Portrayal of women and men in domestic domain
(Chores), *English to go 1*

Chores	Male	Text	Illust	Female	Text	Illust
caregiver/childcare	3	× 2		2	×	
		×	×		×	×
baking birthday cake	2	×		2	×	
cleaning	2	×	×			
		×				
disciplining	1	×	×	1	×	×
driving kids	2	×		2	×	
		×	×			
gardening	2	×		2	×	
			×		×	×
grocery shopping	4	×		4	×	
ironing	1	×				
organizing birthday	1	×		1	×	
packing for trip				3	×	×
preparing/serving food	2	×		1	×	
reference person for issues/questions/help	1	×		1	×	
washing	1	×				
writing shopping list				2	×	×
Total	**22**			**21**		

Table 9: Portrayal of women and men in domestic domain
(Chores), *Smart 1*

Activities	Male	Text	Illust	Female	Text	Illust
dancing				1	×	
drinking tea	1	×		3	×	× 2
					×	
fishing	4	×	× 2	1	×	
		×				

	Male	Text	Illust	Female	Text	Illust
			×			
going to the cinema	1	×	×	1	×	×
going to the circus	1	×	×			
going to the theatre				2	×	×
going to the zoo	1	×	×	2	×	×
Helping to carry	2	×	×			
listening to music	1	×	×			
painting/drawing	3	×	×	1	×	×
phoning				1		×
playing instruments	7	×	× 5	5	×	× 4
			×		×	
		×				
playing in sand	2	×	×			
playing in snow	1	×	×			
playing tennis				1	×	×
playing with ball/football/ balloon	6		× 3			
		×	× 3			
reading	6	×	× 4	1	×	
			×			
		×				
cycling	10	×	× 4	2	×	×
			× 6		×	
school setting	2	×		9	×	× 8
					×	
shopping/clothes				7	×	×
singing				5	×	× 4
					×	
skating	3	×	× 2	1	×	
		×				
skiing	1	×		1	×	
sledging	1	×	×	2	×	×
smoking	5	×				
swimming				1	×	
treasure hunting	2	×	×	1	×	×
watching TV	3		×	1	×	×
		×				
		×	×			
Total	**63**			**49**		
Interests	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**
airplane	2	×				
		×	×			
boats	1	×	×			
dolls				1	×	×

	Male	Text	Illust	Female	Text	Illust
flowers				2	×	×
						×
robot	1	×	×			
transistor	1	×				
runner vs.	3	×	×			
pianist				3	×	×
cowboy/comedy	1	×	×			
animals/musical				1	×	×
Total	**9**			**7**		
Behavior	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**
early	1	×	×			
late	3	× 3		2	×	
					×	×
loud	1	×	×			
mischievous	5	×	×			
nice				4	×	
silly	1	×	×			
slow/bad at school	2	×				
		×	×			
Total	**13**			**6**		

Table 10: Portrayal of women and men in activities/interests/behavior domain, *Hallo Everybody 1*

Activities	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**
acting	1	×	×	2	× 2	×
bathroom context	2		×	1		×
climbing	1	×				
computer (gaming, chatting)	2	×	×	1	×	×
			×			
dancing	1	×				
writing (stories, poem)	1	×		1	×	×
fishing	2		×	2		×
going to amusement park	2			3		×
going to cinema	2	×	×	4	×	× 2
					× 2	
going to fitness center	1	×				
going to rock concert				2	×	×
ice skating	1	×		5	×	
inline skating	1	×	×	2	×	
listening to music	2	×		4	×	
painting/drawing				1	×	×

	Male	Text	Illust	Female	Text	Illust
phoning	6	×	×2	11		×2
		×3				×6	
			×			×	×3
playing ball/balloon	3		×			
		×	×2			
playing basketball	4	×3	×			
playing board games	1	×	×	3	×	×
playing football	1	×				
playing golf				1	×	
playing hockey	2	×				
playing instrument	3	×	×	4	×	
		×2				
playing ice hockey	1	×				
playing rugby	1	×				
playing tennis	1	×		2	×	
playing volleyball	5	×		4	×	
reading	3	×	×2	5	×	×4
		×			×	
riding bike	2	×		3	×	
running	1	×		1	×	
school setting	9	×7		10	×	
		×	×2		×	×
scouting	1	×	×	1	×	×
shopping	3	×2	×	4	×	
skateboarding	1	×				
skiing				1	×	
sledging				2	×	
swimming	2			3	×2	×
watching TV				2	×	
Total	**68**			**84**		
Interests	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**
airplane	1	×	×			
art				1	×	
favorite subject English	1	×				
favorite subject History				2	×	
favorite subject Math	1	×		1	×	
favorite subject PE	1	×				
favorite subject Science	4	×				
flowers/nature				1	×	
Total	**7**			**5**		
Behavior	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**

	Male	Text	Illust	Female	Text	Illust
afraid	1	×				
bad at school				2	×	
					×	×
late	1	×				
mean	1	×		2	×	×
nice	1	×				
rebellious				1	×	
shy				1	×	
untidy	1	×				
Total	**5**			**6**		

Table 11: Portrayal of women and men in activities/interests/behavior domain, *English to go 1*

Activities	Male	Text	Illust	Female	Text	Illust
bathroom context				2	×	×
breakdancing/rap club	6		× 5	1	×	
		×				
camping	2	×		1	×	
computer (playing, writing, club…)	5	× 3		8	× 6	
			×			× 1
		×	×		×	×
cooking/baking	1	×	×	2	×	×
dancing/disco	7	× 3		11		× 3
		×	× 3		×	× 4
		×			× 4	
drama club	2	×		2	×	
fishing	4	×		2	x	
going to the cinema	2		×	1		×
farming	2	×		1	×	
inline skating	5	× 2		3	×	
			× 3			× 2
(listening to) music	2		×	2		×
		×	×			
painting/drawing	1		×			
phoning	7		× 2	4	× 3	
		× 2			×	×
		×	× 3			
picking flowers	1		×	2	×	
						×
playing basketball	1	×	×			
playing cards	2		×			
playing chess	1		×	1		×
playing drums	1	×		1		×
playing football	4		× 2	5	×	×

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	Male	Text	Illust	Female	Text	Illust
		×2			×2	
						×
playing guitar	1	×				
playing in snow	1		×	1		×
reading	3	×		1	×	
cycling	6		× 2	1	×	
		× 3				
		×	×			
riding horses				1		×
school setting	4	×	×	12		× 7
					× 2	
					×	× 3
shopping	2	×	×	5	× 3	
					×	× 2
singing				2	×	×
					×	
skateboarding	7	×	×			
			× 6			
swimming	1		×	2		×
watching TV	4		×	4	× 2	
		× 3				× 2
Total	**85**			**78**		
Interests	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**
car (wish)	1	×				
CD (present)	1	×				
football star (wish)				1	×	
T-Shirt (present)	1	×	×			
Total	**3**			**1**		
Behavior	**Male**	**Text**	**Illust**	**Female**	**Text**	**Illust**
adventurous	2	×				
busy	1	×				
stupid	1	×				
late	1	×				
lazy	1	×		1	×	
nice				1	×	
rebellious	4	×	× 2			
		× 2				
scared				1	×	
untidy	1	×				
Total	**11**			**3**		

Table 12: Portrayal of women and men in activities/interests/behavior domain, *Smart 1*

11.2 Abstract in English

The specific objective of this thesis is to examine the influence of gender and cultural sensitivity policies on Austrian EFL textbook design by means of comparison of one textbook from before (*Hallo Everybody 1*, 1985) and two textbooks (*English to go 1,* 2005; *Smart 1,* 2011) after certain educational regulations which were implemented in regards to these topics. During the 90s a wide range of (inter)national policies addressing gender and intercultural issues were implemented in Austrian education to promote equality. Among the most important of these were the teaching principles 'Erziehung zur Gleichstellung von Frauen und Männern' and 'Interkulturelles Lernen'. Subsequently, these policies had an impact on the design of textbooks. Hence, this thesis quantitatively and/or qualitatively analyzes the textbooks' pictorial and textual elements in order to answer the research question whether textbook design experienced changes after the implementation of policies or if there still remain backlog demands to ultimately contribute to learners´ development of open-mindedness and gender/cultural sensitive attitudes, as demanded by the stated policies. The first and second part of this thesis establish the theoretical and legislative backgrounds. Conceptual aspects such as 'doing' and 'undoing' gender as well as the notion of 'natio-ethnic-cultural memberships' are explained. Moreover, global and national educational policies, documents and guidelines are described. The third part, i.e. the empirical part, analyzes the textbooks under consideration through the gender and intercultural lens. Regarding the first, it can be ascertained that for the most part of the examined domains (profession/occupation, family constellation/chores, activities/interests/behavior; gender neutral language use), textbook design changed for the better. The results obtained demonstrate that the two textbooks after the implementation of the policies make an effort in integrating educational guidelines to ensure and achieve gender sensitivity. The opposite is the case for the incorporation of intercultural related measures. Despite the fact that the natio-ethnic-cultural Others without stereotypical attributions are depicted more often, in comparison to the textbooks from before the policies, an equal and fair portrayal of linguistic, religious, social, visual aspects as well as aspects relating to geography of the majorities and minorities is still far from achieved. These results are further reinforced by illustrating exemplary instances of 'best' and 'worst' practices, which simultaneously provides recommendations for future textbook design.

Schlagwörter in Englisch

Textbooks / EFL / Austria / Educational Policies / Gender Equality / Intercultural Learning

11.3 Abstract in German

Die Diplomarbeit geht der Frage nach, welchen Einfluss bildungspolitische Maßnahmen und Richtlinien in Bezug auf Geschlechtergerechtigkeit und Interkulturelles Bewusstsein auf das Design österreichischer Englisch-Lehrbücher hatten. Dazu werden ein älteres Lehrbuch (*Hallo Everybody 1*, 1985) und zwei aktuelle Lehrbücher (*Englisch to go 1,* 2004; *Smart 1,* 2011) zum Vergleich herangezogen. In den 90-iger Jahren wurden im österreichischen Bildungssystem verstärkt Maßnahmen und Richtlinien eingeführt, die die Förderung von Geschlechtergerechtigkeit und (inter)kulturellem Bewusstsein in den Mittelpunkt stellten. Die wichtigsten Beispiele dafür sind unter anderem die Einführung der Unterrichtsprinzipien 'Erziehung zur Gleichstellung von Frauen und Männern' und 'Interkulturelles Lernen', welche großen Einfluss auf das Lehrbuchdesign hatten. Im Rahmen dieser Diplomarbeit werden die Bild- und Textelemente der drei Lehrbücher quantitativ und/oder qualitativ analysiert, um festzustellen, inwieweit sich das Design nach der Einführung dieser Unterrichtsprinzipien veränderte und um herauszufinden, ob noch weitere Verbesserungsmaßnahmen nötig sind. Die ersten beiden Teile der Diplomarbeit erläutern die dafür notwendigen theoretischen und gesetzlich verankerten Grundlagen. Dabei werden unter anderem wichtige konzeptuelle Aspekte wie 'doing'/'undoing' gender und 'natio-ethnisch-kulturelle' Mitgliedschaft erklärt sowie globale als auch nationale bildungspolitische Richtlinien angeführt und beschrieben. Der empirische Teil analysiert die drei ausgewählten Schulbücher unter den Aspekten der Geschlechtergerechtigkeit und Interkulturalität. Bezüglich Geschlechtergerechtigkeit kann festgestellt werden, dass sich die Lehrbücher in den meisten untersuchten Bereichen (Beruf, Familienkonstellation/Haushaltsaufgaben, Aktivitäten/Interessen/Verhalten; geschlechtsneutraler Sprachgebrauch) positiv verändert haben und somit fast durchgehend die Gleichstellung von Frauen und Männern gewährleisten. Die Analyse interkultureller Aspekte zeigt, dass natio-ethnisch-kulturell Andere ohne stereotypische Zuschreibungen zwar häufiger als im alten Lehrbuch dargestellt werden, jedoch dass eine faire Darstellung von sprachlichen, religiösen, sozialen, visuellen sowie landeskundlichen Aspekten von Mehrheiten und Minderheiten ausbleibt. Diese Ergebnisse werden zudem durch 'gute' und 'schlechte' Beispiele untermauert, die gleichzeitig Empfehlungen für zukünftiges Lehrbuchdesign darstellen.

Schlagwörter in Deutsch

Schulbücher / Englischunterricht / Österreich / Bildungspolitik / Geschlechtergerechtigkeit / Interkulturelles Lernen