

GENDER AND INDIGENOUS PERSPECTIVES IN ENGLISH COURSES

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ABSTRACT

This study presents the situation of inclusion of gender and indigenous perspectives in the M Ed English courses namely 'Interdisciplinary Readings Part-1' and 'Readings in English'. It is basically a textual analysis of how gender roles are represented in the different texts of these courses and to whether there is the inclusion of indigenous knowledge in the texts to relate the previous knowledge of the readers with the new knowledge to be imparted. The researchers analyzed the texts in both courses and found that both courses were not able to respect gender balance in the matter of inclusion of female writers and female related issues though there are a significant number of texts with female names. Not only this, the inclusion of indigenous knowledge was also slightly neglected in both courses which may result in less interest of students. The researchers recommend to include both perspectives properly in the courses of English so that the students enjoy learning new things linking them with what they have been practicing while reading the texts. The study will contribute to the syllabus designers, textbook writers, researchers and future teacher trainers for developing some insights related to these issues and help learners learn with pride and the feeling of ownership on gender issues and IK.

Keywords: gender balance - indigenous knowledge - local knowledge – textbooks - traditional knowledge

INTRODUCTION

Gender and indigenous knowledge (IK) are two crucial perspectives that have been explored and analyzed in many studies in education including English Language Teaching

(ELT) curricula in the world scenario at present. The studies show that curriculum needs to be inclusive regarding gender and indigenous knowledge for maintaining equality and equity in education that further contributes for the reformation and reconstruction of the societies. Therefore, the selection of the contents of reading materials in a course are very important as these are believed to be the most potential instruments that can help students and teachers build desirable attitudes and work as change agents in the societies. Specially, the courses for the teacher trainers need to be designed with much caution so that the reading materials impart in the prospective teachers with positive attitudes towards the gender balance in their behaviors and the supportive role of indigenous knowledge to learn new ideas in various life skills in the students and future teachers.

The gender inclusion in the mainstream development paradigm has been well focused and tested through various development policy and institutional framework in the world over the last three decades (Sijapati, 2014). Sex and gender are often taken synonymously in academia which causes misunderstanding in gender inclusion. The term gender inclusion, as Oakley (1972) highlighted, is the concept of gender through the conceptual difference between sex and gender. He explained sex is connected with biology whereas the gender identity of men and women in any given society is socially and psychologically determined. Further, Reeves and Baden, 2000, (cited in Sijapati, 2014) highlight gender issue by explaining men and women have different needs, preferences and interest. They argue gender inequality as outcomes of different treatment of men and women. They also advocate gender justice. In fact, gender equality demands the true representation of both sexes in the texts. According to the Council of Europe (2008) gender equality signifies the empowerment, reflectiveness, and involvement of all members of society irrespective of their gender in all domains of public and private life. Therefore, gender equality is not only pivotal for women empowerment but for the welfare of the entire human kind.

The English textbooks are seen as the authority and these influence the students and society by transmitting the inherited biases. In fact, textbooks are not the only sources of information for people but they are a “vital means of mass media in the society” (Kobia, 2009). According to Mkuchu (2004) textbooks shape attitudes by transmitting a society’s culture. Gender images and roles are essential parts of any culture, hence, the manner in which the genders are depicted in the textbooks play a part in building the image of male and females in a learner’s mind. Sabir (2008) presents the viewpoint that most often textbooks are the most formal material the learner is exposed to, which depicts the “norm”, to be transmitted. They

can prove to be one of the most powerful tools to influence the outlook of the learner about human rights, values and gender equality. The publisher Macmillan (1975) affirmed this, quoted by Evan and Davies (2000), children are not simply being taught mathematics and reading; they are also learning sometimes subliminally, how society regards certain groups of people. The message delivered by the content of the textbooks shapes the opinions of the students in a subtle manner. Inclusive content in terms of gender will lead towards the development of the aware citizen where equality is celebrated and gender specific supremacy is deterred.

On the other hand, Indigenous Knowledge (IK) is the local knowledge – knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation education, natural-resource management, and a host of other activities in rural communities (Warren, 1991). IK has become recognized worldwide not only because of its intrinsic value but also because it has a potential instrumental value to science and conservation (Kunwar & Bussmann, 2008). According to World Intellectual Property Organization (WIPO) (2005), IK is often referred to as Traditional Knowledge (TK) and ‘encompasses the content or substance of traditional knowhow, innovations, information, practices, skills and learning of TK Systems such as traditional agricultural, environmental or medicinal knowledge’. Such knowledge, developed from experience gained over time and adapted to the local culture and environment, has always played and still plays an important role in the daily lives of the majority of people globally and is considered to be an essential part of cultural identities..

In education or teaching and learning situation, teachers and learners bring tacit as well as explicit knowledge in the classroom. Such knowledge is really very important for the students and teachers to link up the knowledge and skills they already know with the ones to be imparted. Unfortunately, Indigenous voices and knowledge are excluded from the education systems almost everywhere in the world. In this regard, Thaman, (2000) argues that education cannot exclude cultural knowledge, since the contents of education have value underpinning it and is associated with a particular culture. Similarly, Koelher (2017) in this regard, writes if formal education does not take appropriate account of IK, learners will not be able to connect their learning experiences with their social and cultural environment. This will impact negatively on their ability to apply education for the construction of their life pathways. In Nepal, there has been too less attention and care towards the gender related

issues and respecting the indigenous knowledge. The courses for different levels of education seem to be neglecting the emerging issues like maintaining gender balance in the texts as well as inclusion of indigenous knowledge while imparting new required knowledge. It is high time to study the gender balance and IK inclusion in the courses of different subjects of different levels and recommend how these can be best incorporated.

Thus the main objective of this study is to analyze the gender issues and IK inclusion in the English courses of master degree first and second semester namely Interdisciplinary Readings and Readings in English Part I to recommend the ways of maintaining the gender balance and including IK in the texts. For this, we studied and analyzed the texts from both courses to study the gender and IK representation in the textbooks and noted the occurrences of females and males in teaching text materials, studied the inclusion of female writers in comparison to male writers, male firstness, noun and pronoun system, and discourses of gender roles and saw the matters of IK inclusion in the texts. The study is significant mainly because of the fact that the courses analyzed are for the teacher trainers i.e. M.Ed. English students who impart knowledge to many other teachers and students around the nation. If they are aware of these issues, the knowledge they convey will be more effective for bringing the change in societies.

LITERATURE REVIEW

Men and women are the two beautiful creations including many other species on earth. In the absence of one, human existence is impossible. Though they are different in biology, this difference makes them unique. A person's gender can be different from a person's sex; sex is biological while gender is psychological or socially constructed. Holmes (2009) writes Gender describes the social expectations, rules and norms attached to femininity and masculinity. As a result, there are gender inequalities in every aspects of human life from household activities to education and from economy to politics. This gap is less in developed countries. However, women unquestionably experience the worst forms of discrimination in developing and under developed countries including Nepal. In fact, educating women is the most; female should have equal access of learning opportunities. Educational system in any country is shaped and affected by the prejudices, values, and traditions held by the society, which are reflected in course books (Jannati, 2015). Therefore, our present curriculum should come out of it and represent gender issues, female participations and their constructive roles as one of its major agendas of education to change the rooted social construct of gender

discrimination. Scott, Foresman and Company argue both men and women should be shown cooking, cleaning, making household repairs, doing laundry, washing the car, and taking care of children. Both men and women should be shown making decisions; participating in sports; writing poetry; working in factories, stores, and offices; playing musical instruments; practicing medical and law; serving on boards of directors; and making scientific discoveries (1972).

Textbooks are sexist if they omit the actions and achievements of women, if they degrade women by using patronizing language, or if they show women only in stereotyped roles without including human interests, traits, and capabilities. Furthermore, the contributions of women to politics, social reformation, arts, science and technology should be presented and explored. Many researchers have conducted studies to examine gender representation in school and university level textbooks employing content and discourse analysis methods on texts as well as illustrations. Shah (2012) conducted a study on the gender inclusion in the textbooks used for teaching English language at the secondary level in Pakistan. The findings showed that the English language textbooks under investigation were not aligned with the curriculum with respect to inclusion of gender related issues. The representation and the characters allocated to the females were not proportionate to the male characters. The roles assigned to the females were very orthodox. This stereotypical representation of the gender in textbooks certainly leaves an ill remark to the mind of the students regarding females and their status in the societies. In the same way, Hartman and Judd (1978) in their survey of textbooks of the USA also discovered that women were less visible than men. For example, in one textbook the ratio of visibility male to female was 63% to 37%. Weitzman et al. (1972) for example, examined picture books for pre-school children in the USA and found that women were, “simply invisible... they were underrepresented in the titles, central roles, pictures and stories of every sample...”.

Similarly, Jannati, (2015) conducted a study on ‘Gender Representation in EFL Textbooks: A case of ILI pre-intermediate series’ to define how social gender identity is reflected via adjectives and pictures in order to facilitate cross-cultural comparison of gender roles and shed light on the perception about and significance of gender as reflected in textbook images of the target language. The researcher used a combination of content analysis and social semiotic approach to examine the representations of gender in the textbooks. The results revealed the existence of gender bias and stereotyping in the ILI pre-intermediate series through linguistic and semiotic analyses.

In the same way, there have been a lot of concerns regarding exclusion of and research works in the areas of Indigenous knowledge and its importance in human life to link up the new knowledge with what the learners have been practicing for a long time. Inclusion of IK in the curriculum is basically aimed at illuminating research on social, cultural, and educational issues in relation to IK. As such, it explores the philosophy of “the return to the source” popularized by Cabral, (1973) (cited in Koelher, 2017). The philosophy calls for indigenous people to reflect on their ways of knowing before the advent of colonialism so that they tap on that wisdom in the conduct of their social cultural and educational activities, for example. We are not going into the debate of whether there was one “source” or multiple sources. Although there is no acceptable definition of indigenous people, indigenous people represent five percent of the world’s population. The United Nations Permanent Forum on Indigenous Issues (2006) pointed out that it is more fruitful to identify rather than define indigenous people. There are many analytic lenses used to view indigeneity, but the framework provided by the United Nations is instructive: Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system. (Koehler, 2017)

In this regard, Barnhardt and Kawagley (2004) state that IK is currently taking a centre stage and there is a significant paradigm shift underway in which IK and its ways of knowing are recognized as constituting complex knowledge systems with their own adoptive integrity. Although there have been many calls for the inclusion of indigenous knowledge in the school curriculum, many stakeholders feel that the curriculum is still wanting in terms of what content of IK need to be integrated. Webb (2016) suggests that one should be clear as to what knowledge a majority group consider to be their traditional knowledge, and explore their views on the appropriateness for inclusion of such knowledge in the school curriculum. Calls for inclusion of IK in the school curriculum has necessitated the need to review IK content included in the general school curriculum, what it is taught, at what level or grade it should be taught, in which environmental context and how it is taught in order to bring developments in the livelihoods of those who practice it (Awour, 2007). She also points out that the central questions that need to be explored when integrating indigenous knowledge in curriculum

reforms are: what aspects of IK need to be incorporated in the integration process, what other ways of knowing and methods of learning are common across the diverse indigenous cultures, and which ones are unique to particular ethnic groups? Despite current acculturation of and development of cosmopolitan communities, and the fact that individual member's perceptions may differ significantly on specific ways of doing things, there are common values and practices valued by the community (Semali & Kincheloe, 1999).

Woodroffe (2019) realizes the importance of inclusion of IK and states that indigenous voices and knowledge are excluded from the Australian education system creating limited learning environments where many Indigenous students disengage. For many, the disengagement leads to social exclusion and further disadvantage. Quoting many researchers' research works and their findings and conclusions, he further tries to prove that the work about Initial Teacher Education (ITE) preparation of teachers catering for Indigenous students, show that the Australian education system is inadequate.

Ekeke et al. (2015) studied the curriculum in Nigeria and published an article entitled curriculum and indigenous education for technological advancement and concluded that curriculum is also described as 'what happens to students for which the school is responsible', because curriculum happens within the school system, it is therefore imperative to include indigenous knowledge into the school curricula to ensure that local/indigenous technologies are improved upon as to bring about modernization of society. In nowadays knowledge-based society, the local embedded knowledge and innovation are considered as the core-competence of the curriculum of the region. In rural areas, maybe it is not suitable to adopt the high-tech or other industrial cluster development strategy as in urban areas because of the barrier of 'organizational thinness'. However, the rural areas always have their special local resources, especially the intangible asset, such as cultural resources and local knowledge embedded in the long history. Besides absorbing the external knowledge, exploiting the local knowledge will also enrich the knowledge network of the local areas. Moreover, because indigenous knowledge was generated from the local wisdom and culture, it fits to the local situation natively, and also it is very hard for others to imitate.

Though there are various research works conducted in the issues related to gender balance and inclusion of IK in the curriculum, there is lack of concrete examples of the studies of the IK and gender equity in English texts of master degree programs of TU. Thus to fulfill the gap of how IK and gender issues can be incorporated in the ELT textbooks, this study will yield some useful ideas for the further designing of the courses.

RESEARCH METHODS

This paper is based on content analysis of the two courses and the recommended textbooks of M. Ed. English first and second semester namely Interdisciplinary Readings and Readings in English Part 1. The textbooks are analyzed in terms of the inclusion of female writers, female issues in the texts, female-male representation, appearance of male females in the texts, use of gender biased language in the texts and firstness of female or male etc. The study also shades light on how the IK has been included in the course books.

STUDY RESULTS AND DISCUSSION

After the systematic analysis of the texts in the selected courses, the major findings and discussion have been presented in this section. The courses are boarder in nature as they need to include and represent wider themes like human life to animal kingdom, environment to technology, education to literature, and the entire cosmos. Among them human beings are mainly interested and concerned in exploring human related issues. But the bitter truth is that the world is still dominated by the men though there is existence of more than 50% of women throughout. As a result, we see less inclusion of gender based issues related to women in comparison to men in the courses worldwide. Similarly, human beings are found to me more interested in the knowledge of the advanced lives and the ways and seem to ignore the local issues i.e. indigenous knowledge (IK) in their studies. Therefore, as per the purpose of the study, we have only analyzed the courses from gender and IK perspectives. We have divided them into five different themes.

Male and female writers of the texts

The selection of the writers of the different texts also matters much in the minds of the readers. This helps developing some kind of attitudes towards the males, females and the members of indigenous groups. As in case of the textbooks of the concern the male, female writers were found as below.

Table 1: The male –female writers in the textbooks

S.N.	The Course	Total Texts	Male writers	%	Female writers	%
1	Readings in English Part- I	47	32	68.08%	15	31.9%
2	Interdisciplinary Readings	37	30	81.08%	7	18.9%

Source: Authors' survey

The information in the table no 1 shows that there is much gender biasness in matters of selecting the texts written by different writers. Though there are many female writers who have written many texts of different levels, the course books were not able to include sufficient female writers in both textbooks. The Readings in English Part 1 has included slightly more female writers than the Interdisciplinary Readings. The first textbook includes nearly 32 percent female writers as there are 15 texts written by the female writers from home and abroad. Likewise the Interdisciplinary Readings includes only seven female writers which is only about 19 percent writers among 37 writers included in the textbook. This shows that the editors were not able to maintain gender balance regarding the inclusion of the writers. In the same way, in matters of the editors of the recommended textbooks, there is no any female editor involved in the Interdisciplinary Readings whereas only one female editor was involved among four editors for the textbook (Miscellany of Advanced Reading Texts) for Readings in English Part I. This is really not fair for designing such comprehensive courses of the master degree.

Appearance of the males and females

The appearance of the male and female names is very important in any discourse, especially the textbooks have to be very much inclusive in matters of the appearance of the different kinds of human beings from the texts they include. Shah (2012) writes that in the textbooks in Pakistan especially in English 9 and 10, published by the Punjab Textbook Board (PTB), there is a widespread discriminatory representation of women. Gender inequality has been explored at different levels by the researcher and one of the areas in this regard is Omission or Invisibility. He further quotes Porreca (1984) who has fully explored this aspect of discrimination. The idea is, when females do not appear as often as males in the text (as well as in the illustrations which serve to reinforce the text), the implicit message is women's accomplishments, or that they themselves as human beings, are not important enough to be included. In fact, the dominant presence of male representation as writers and characters in the texts proves androcentrism which is the conscious practice of placing a masculine view point at the center of one's worldview regarding history or culture and thereby marginalizing femininity culturally in the words of Liddell, Scott, Jones & Barber(1968). So the editors of the textbooks need to be careful about the selection of texts in which there is gender balance and respect the identity of both sexes.

In the textbooks we have analyzed, the case of omission and invisibility is not much serious. However, there is the inclusion of less female writers in both texts. But, in matters of

the editors of the textbooks, there is no any female editor involved in the Interdisciplinary Readings whereas only one female editor was involved among four editors for the textbook Readings in English Part I. In case of the texts in both of the textbooks which have a large number of texts of different genre in which there seems to be slightly balanced subject matters regarding gender balance. There are a lot of texts that are about female issues and the names of females also seem to be visible almost equally apart from very few texts and situations. We found almost none female characters mentioned in the text 'New Millennium, New Human Being' by Osho who generalizes all human beings as men as if there is no females. In the same way there are many texts where there are only female participants being included and in many only male characters like the 'Top Hat' by Jostein Gaarder in which there is female character presented almost everywhere but the subject matter is not about the females. However, the nations are given the female pronoun 'she' in general contexts but the text 'Going for the Green' by T.L. Friedman does not use the pronoun which might be feminist term and there is the use of common pronoun 'it' for China. This trend of using common pronoun instead if he or she will be acceptable for all and it is a good sign of being unbiased by gender.

Firstness of the genders

Another issue analyzed in this study was the way the females and males are presented together i.e. whenever we have to address both females and males together how we use, and which gender we use first was also studied in this context of analyzing the texts. Normally we find the expressions like male and female, he and she, Ram and Sita, father and mother, sir and madam, waiter and waitress, lion and lioness like expressions which are all sexist use of language and these reflect gender biasness. Even the feminist writers are found to be writing men and women are the two wheels of the cart and so they should be equally treated. But in this matter we found some writers a bit sensitive towards this traditional firstness of the males in the combination of two genders. In a text 'What is Deconstruction' by Nicholas Royale, we found that the writer using the expression 'Dear madam\sir' instead of traditional expression sir/madam. Though there were not much examples like this, the text gives a message that in deconstruction we need to change the trend of biased language by emphasizing only males. Such expressions need to be used properly and with equal balance between females and males. Though it is not that much important whether females are mentioned first or males but the matter is that it has some psychological connections of male dominance when males are mentioned first.

Gender dominant contents in the texts

Although, both the texts are interdisciplinary in nature, these seem to include few gender dominant contents where a particular gender, its character, experience, role and achievements are focused. In this part, we have analyzed those texts whose contents are one gender dominant. In the 'Interdisciplinary Readings' there are three texts whose contents are totally female dominant. They are: Joys that sprouted with letters by Jhamak Ghimire, Three Days to See by Helen Keller, and Equal Rights for Women by Shirley Chisholm. In the same way, there is the inclusion of three texts whose contents are male dominant. They are: Atmabritanta: Late life recollections by BP Koirala, Kapil's Devil by John Wookcock, and Face to face by Bismillah Khan by Shekhar Gupta.

In the Readings in English Part 1 too, the inclusion of texts that have female dominant contents and the male dominant contents are equal in numbers. There are five texts that have female dominant contents. They are: 54TH Annual Emmy Awards Famous Speech by Oprah Winfrey, To Cambridge's Women by Virginia Woolf, The Beautiful and the Ugly by Aung San Suukyi, Lady Lazarus by Sylvia Plath, and Phenomenal by Maya Angelou. Similarly, there are equal number of texts that have male dominant contents. They are: An Interview with Aldus Huxley by Raymond Fraser and George Wicks, Freedom to Write by Orhan Pamuk, No Celebrity Supernova Burned Brighter than Michael Jackson at the Peak of his Career by Richard Corliss, Hitler and the Jews by B.P. Koirala, Martin Luther King's Famous Speech by Indira Gandhi. Therefore, regarding the gender dominant contents in the texts, both the courses are seem to be quite balanced which is a very good remark for maintaining equality of gender.

Representation of female and males roles in the texts

In traditional Nepali society, there are separate roles provided for women and men. The way females are represented and way the males are represented is much different in the society. Not only this, the children's games for girls and boys children are different. Normally the males are represented as the brave and courageous human beings and the girls are represented as weaker members of the society who are shy and afraid of speaking with confidence. In these textbooks as well there are many such traditional representations provided for women and men. In many texts in both courses there are many examples of traditional representation of males and females. In the text 'Top Hat' by Gaarder which is basically written about the female characters also we can see the sentences like 'A Greek philosopher

who lived more than two hundred years ago believed that philosophy had its origin in MAN's sense of wonder. MAN thought it was so’ where the man represents whole human beings and they are represented superior ones. The traditional roles for women are generally washing, cooking, knitting, child producing and rearing etc. There are many examples of such traditional roles given to the females. In the text ‘Essay on Education’ by Arthur Lee Jacobson as well the female's role has been represented as child raiser. There is a sentence like ‘I once asked a woman who raised about a dozen kids if she had happy return with all. ‘No’ she replied’ which clearly represents the ladies as the child producers and raisers. In the same way, a female character (Diana's mother) is shown as a prostitute in the text ‘Dear Life’ by Alice Munro whereas males are shown as soldiers in ‘Dog of Titwal’ by Saadat Hasan Manto, a schoolmaster in ‘The Guest’ by Albert Camus.

Gender biased language in the texts

Language is one of the most powerful means through which sexism and gender discrimination can be balanced. However, masculine nouns and pronouns are often used with a generic function to refer to both men and women. Such linguistic forms have the negative effects of making women disappear in mental representations (Menegatti & Rubini, 2017). In English dictionaries we find many examples of gender biased vocabularies i.e. chairman, policeman, fisherman etc. but writers are much sensitive to use gender neutral language in the present days. However, in this study, we have found the use of gender biased language in many texts. There are many examples found in the texts. Some of them are presented here.

In “Education and World Peace” by J. Krishnamurti in Readings in English part 1, workmen, fellowmen, brotherhood, the unity of man have been repeatedly used for representing humanity. Similarly in another text, “Anthem” by W. H. Auden, the writer uses He for the creator or the maker of the human being. For example “Let us praise our maker, with true passion extol Him”, although the interpretation of the poem might be different in gender perspective. In the Interdisciplinary Readings, the text, “The Top Hat” by Jostein Gaarder represents man for human for example, “A Greek philosopher who lived more than two thousand years ago believed that philosophy had its origin in man's sense of wonder”. This type of language practice in texts certainly helps increase discrimination in gender. Therefore, the textbook writers have to be very sensitive in using the gender neutral language in their writings.

Inclusion of the concepts of IK

IK i.e. indigenous knowledge is the store house of knowledge which the human beings have been using from the starting of the human history. Though there have been many modifications in the IK by the users in course of time, modern science and technology seems to be replacing the IK. It is not limited to any specific technical field and it may include agricultural, environmental, medicinal knowledge and knowledge associated with genetic resources. It is important to note that IK does not mean that this knowledge must be old. Recently established knowledge that is based on existing knowledge can also be IK. There have been many calls for the inclusion of indigenous knowledge in curriculum and many stakeholders feel that the curriculum designers need to incorporate it in the contents. The basic ideas that need to be decided while integrating indigenous knowledge in curriculum reforms may be the aspects of IK that needs to be incorporated in the integration process, ways of knowing and methods of learning which are common across the diverse indigenous cultures. The inclusion of IK is very important for all the stakeholders of education mainly because the students and teachers will feel easy and motivated with the teaching once they feel that the new knowledge is linked with what their community members have been doing.

In the present courses as well there are many texts and situations where the IK has been incorporated. The texts ‘Everest the West Ridge’ by Phakding March , ‘Wah Wah! Face to Face with Bismillah Khan’ by Shekhar Gupta, ‘‘Preservation of Indigenous Language Through Translation’ by Bal Ram Adhikari, ‘Is Nepal Small’ by Devkota, ‘Stranger in the Village’ by James Baldwin’, ‘A Day in Samoa’ by Margaret Mead etc. have included the IK to some extent in various contexts. Not only has this, the inclusion of the conventional ideas used by the traditional people seemed to develop curiosity and motivation in the students.

CONCLUSION AND RECOMMENDATION

From the analysis of the data some findings were listed and on the basis of the findings and discussions following conclusions are presented and some recommendations are also suggested in this section. As the courses under study are inclusive of varieties of areas of the concerns of the human life, society and social concern as well as life philosophy, our study was concerned with the gender inclusion and the inclusion of Indigenous Knowledge. Although the editors of both textbooks are mostly males except a female professor and the writers of the various texts are mostly males, there is the inclusion of about 32 percent of the

female writers in Readings in English Part 1 and about 19 percent female writers are included in the another course Interdisciplinary Readings. Not only this, the courses were found to be not much gender inclusive as the texts even written by the female writers also were not found to be advocating much about female empowerment. Some texts were seemed to have many female names included and female dominated but the actual message was something different, apart from advocating female empowerment. The females at present have successfully progressed in many aspects of life and society as well as politics and the area of science and technology. But the representation of the females in most of the texts was found to be traditional i.e. the traditional roles are given to the females in many situations. However, the presence of Jhamak Ghimire, Aung San Suukyi, Oprah Winfrey, Hellen Keller and Indira Gandhi have added some grace in the texts. Both of the textbooks seem to have included indigenous knowledge in some parts of the texts but apart from few texts the IK is not included properly and systematically to support the new knowledge and skills of the present time of science and technology. Thus, the textbooks were not found to be satisfactory from gender balance point of view as well as from the point of view of the inclusion of IK.

Thus, after the analysis of the texts of both textbooks, some recommendations have been made specially to include appropriate and unbiased language from gender viewpoint as language should not hurt any groups of people. There can be the inclusion of gender equality regarding the writers and the female issues in the texts as there are many established writers males and females who advocate for gender balance. While designing such courses the editors need to be careful in the content of the texts. The contents should be radical enough to leave the traditional thoughts regarding the gender issues of females and can work as change agents in the present world. The editors need to include IK related texts which are now available in English. Such subject matters may be encouraging to the learners towards learning new things linking them with what they have already acquired from their social practices. Our country is very rich in terms of IK and unfortunately the new generation seems to be attracted towards western culture dominating the traditions of our societies. It's high time for the course designers to try to include the subject matters related to cultural and indigenous knowledge so that a Nepali remains like a Nepali. The designers can request writers to write texts including IK and gender issues if there are not sufficient texts available in Nepal. To study the effect of such courses, further researches focusing on the female representation, inclusion of female issues, and Indigenous knowledge etc need to be carried out in future. With the results and recommendations of the research works, the courses need to be modified and upgraded.

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