

SOCIETY'S BACKBONE: INTERSECTIONAL EVALUATION OF TEXTBOOKS

**YEARS ONE TO NINE
IRAQ AND KURDISTAN-IRAQ**

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CONTENTS

ABSTRACT	1
PART ONE: OVERVIEW	2
APPROACH	2
METHODOLOGY AND MEASUREMENT	3
LIMITATIONS	4
PART TWO: BRIEF NARRATIVE SUMMARY OF FINDINGS	6
CONTEXT	6
THEMES	8
1. <i>Proportion of Portrayals by Gender</i>	8
2. <i>Gender Roles and Interactions</i>	9
3. <i>Proportion of Professions by Gender</i>	10
4. <i>Sports and Gender</i>	15
5. <i>Diversity</i>	15
6. <i>Racial and Ethnic Diversity</i>	15
7. <i>Diversity: Disability</i>	15
8. <i>Other</i>	16
PART THREE: EXTENDED NARRATIVE SUMMARY, IRAQI CURRICULUM, BY THEME	18
OVERVIEW	18
THEMES	18
1. <i>Proportion of Portrayals by Gender</i>	18
2. <i>Gender Roles and Interactions</i>	25
3. <i>Proportion of Professions by Gender</i>	33
4. <i>Sports and Gender</i>	41
5. <i>Diversity: Race and Ethnicity</i>	43
6. <i>Diversity: Disability</i>	45
7. <i>Other: Animal Welfare, Glorification of Violence, Nationalism, Religious Centrism</i>	46
PUBLICATIONS DETAILS	51
<i>Arabic Grammar and Language</i>	51
<i>Computers</i>	51
<i>English</i>	51
<i>Mathematics</i>	52
<i>Reading</i>	53
<i>Religious Education, Islam</i>	54
<i>Science</i>	55
<i>Social Science</i>	56
PART FOUR: EXTENDED NARRATIVE SUMMARY, KURDISH CURRICULUM, BY THEME	57
OVERVIEW	57
THEMES	58
1. <i>Proportion of Portrayals by Gender</i>	58
2. <i>Gender Roles and Interaction</i>	63
3. <i>Proportion of Professions by Gender</i>	70
4. <i>Sports and Gender</i>	77
5. <i>Diversity: Race and Ethnicity</i>	79
6. <i>Diversity: Disability</i>	82
7. <i>Other (Animal Welfare; Glorification of War/Violence; Nationalism; Religious Centrism)</i>	84
PUBLICATION DETAILS	88
<i>English</i>	88
<i>Kurdish Education</i>	88

<i>Mathematics</i>	89
<i>Physical Education</i>	90
<i>Religious Education</i>	90
<i>Science</i>	90
<i>Social Science</i>	91
PART FIVE: IMPLEMENTATION	92
APPENDIX A: NARRATIVE SUMMARY, IRAQ CURRICULUM, BY SUBJECT	94
OVERVIEW	94
SUBJECTS	96
1. <i>Arabic Grammar and Language</i>	96
2. <i>Computers</i>	101
3. <i>English</i>	104
4. <i>Mathematics</i>	111
5. <i>Reading</i>	117
6. <i>Religious Education: Christian</i>	123
7. <i>Religious Education: Islam</i>	126
8. <i>Science</i>	131
9. <i>Social Science</i>	136
APPENDIX B: NARRATIVE SUMMARY, KURDISH CURRICULUM, BY SUBJECT	140
OVERVIEW	140
SUBJECTS	142
1. <i>English</i>	142
2. <i>Kurdish Education Series: Kurdish Education (to Year Four); Kurdish Grammar and Reading (from Year Five); Kurdish Literature (Year Seven)</i>	153
3. <i>Mathematics</i>	158
4. <i>Physical Education</i>	162
5. <i>Religious Education</i>	165
6. <i>Science</i>	169
7. <i>Social Science</i>	173
APPENDIX C: CHART SUMMARY, IRAQ CURRICULUM, PROPORTION OF PORTRAYALS BY GENDER	178
APPENDIX D: CHART SUMMARY, KURDISH CURRICULUM, PROPORTION OF PORTRAYALS BY GENDER	179
APPENDIX E: CHART SUMMARY, IRAQ CURRICULUM, PROPORTION OF PROFESSIONS BY GENDER	180
APPENDIX F: CHART SUMMARY, KURDISH CURRICULUM, PROPORTION OF PROFESSIONS BY GENDER	181
APPENDIX G: CHART SUMMARY, IRAQ CURRICULUM, TOTAL	182
APPENDIX H: CHART SUMMARY, KURDISH CURRICULUM, TOTAL	182
REFERENCES	183

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ABSTACT

This study was part of the Center for Gender and Development Studies' (CGDS) project, "Enhancing Education, Developing Community, and Promoting Visibility in Iraq and the Greater MENA Region." The project, which began in 2018 and was completed in 2021, was funded by the European Union (EU). Drawing on our intersectional approach to social justice, we screened textbooks in all subjects for Years One to Nine in Iraq and in Kurdistan-Iraq to assess various aspects of the portrayal of gender, race/ethnicity, and ability. We also looked for any instances of animal cruelty, glorification of violence/war, nationalism, and religious centrism. We found that the portrayal of gender parity needs some attention, especially regarding professions. The series from all curricula generally eschewed animal cruelty, glorification of violence/war, nationalism, and sometimes attempted to show ethnic diversity in a positive light, though racial diversity was mostly lacking. Religious centrism appeared in the form of Islamic studies, avoiding the study of other regions as alternative faiths, and the over-representation of hijabi women in the schoolbook depictions (despite the diversity of the choice of clothing amongst Muslim women). In the entire series for the Kurdish curricula, there were very few mentions or portrayals of people with any sort of disability, and only a handful of positive portrayals. This overview is a guide to the data. The data are presented as two narrative summaries, one organized by subject and one by theme; and two versions of graphs, organized by portrayals and professions for both curricula.

The education system is the backbone of any society and plays an important role in its development, progression and equality. Intellectual dishonesty in education can leave long lasting effects and it can instill ignorance and arrogance in the youth in a way that the future of a nation can be destroyed. (Usman 2021, 201)

PART ONE: OVERVIEW

APPROACH

Bailey and Graves (2016), in “Gender and Education,” open with a quotation from Adrienne Rich: “I think it is best to perceive us not as receiving an education but claiming one.” The authors argue that gender, as a central organizational force in society, education, and lived experience, merits ongoing examination. The majority of our students at the American University of Iraq, Sulaimani (AUIS) come from the Iraqi and Kurdish education system. For those who come from public schools, their university experience is the first time they have been asked to evaluate evidence, construct arguments, and think for themselves. Much of education in Iraq and Kurdistan, as well as the greater MENA region, depends on rote learning, where students are expected to memorize texts and repeat them in response to exam questions; they are not trained to claim an education, but to receive one. The system does not encourage questioning common ideas and values, even—or especially—oppressive values that uphold the status quo. In fact, through socialization and education, these values are reinforced in a process of interpellation. “School Books convey not only school-relevant knowledge; they also influence the development of stereotypes about different social groups” (Moser and Hannover 2014, p. 387). The result is the normalization of social injustices and the continuation of prejudice on many levels, including internalized oppression. The aim of this study was to identify examples of discrimination through reproduction of essentialist views, stereotypes, and discrimination in the K-12 education system in Iraq and the Kurdistan region, and to provide recommendations for improvement.

Based on our experience at AUIS, despite being exposed to certain ideas quite late, students are keen to engage with an alternative discourse which views social inequalities as a product of social practices, rather than as inherent and unchangeable aspects of society. We hope for a K-12 education system that fosters critical thinking, exposes the normalized and hidden injustices in society, problematizes the status quo, and provides an alternative understanding with new possibilities for equity.

The importance of education in shaping social norms is not a new idea. Botting (2016) summarizes the arguments of Mary Wollstonecraft in the eighteenth century and John Stuart Mill, from the nineteenth, about education as a right, not a privilege. Critical thinking, both believed, could dismantle the notion that women were naturally inferior to men, among other cultural constructions. Indeed, education has tremendous power to bring about social change, or to reinforce the status quo. “Wollstonecraft and Mill identified education as the vicious means of women’s subjection but also, once

holistically reformed, as the primary means of their exit from patriarchal domination” (135).

METHODOLOGY AND MEASUREMENT

To start the textbook reviews, we trained fourteen students at AUIS to become our research assistants and collect the data. The training included concepts such as essentialism, binary oppositions, discrimination, religious centrism, ethnocentrism, gender, race, and disability, using examples that we identified in the school textbooks. We trained them to identify overt examples of stereotypes and discrimination as well as subtle messaging through words, images, and ideas that could be sexist, racist, nationalist, religiously centric, or ableist. We checked for examples of real or symbolic violence, prejudiced language, violence, and stereotypes. After the students gathered the data, we had another round of professional reviewers to review, check, and correct the work. In addition to a basic count of male and female portrayals, we decided to collate the gendered style of portrayal (e.g., clothing, body language, height); gender roles and the qualities of interactions between males and females; the way in which sports and recreation was gendered; and the way in which professions were presented as “male” or “female” work, and we counted the number of men and women in professions. We paid attention to the way in which race and ethnicity were portrayed, and we noted any instance of disability—cognitive, physical, or psychiatric. We also looked for any instances of promoting or preventing cruelty to animals, glorification of violence in civil society or war, religious centrism, and nationalism.

We did not look at homophobia. In the western world, inclusiveness in education now goes beyond eliminating sexism and racism to include the elimination of transphobia and heteronormativity (Kearns et al. 2017), and LGBTQ+ portrayals and issues can be incorporated meaningfully into the curriculum (Marinara et al., 2009). But this is not the west, and as for any portrayal of LGBTQ+ people or issues, there is no hint in any of the books for any of the subjects in either the Iraq or Kurdish curriculum with the small exception of the implication of some gender role nonconformity in the context of Carnival (Kurdish English, Grade Nine), but even this is so far between the lines as to be invisible. All of the families portrayed are heteronormative, consisting of a husband-and-wife couple, their children, and the extended blood family. A blog in IraQueer, a national LGBTQ+ advocacy organization, states that “Iraq remains on the list of homophobic countries and remains a dangerous place for LGBT+ people to live in or visit. Threats follow LGBT+ Iraqis everywhere inside the country! They could lose their lives, freedom, or homes if the wrong people knew about their sexualities” (International Day Against Homophobia 2017). Even in Kurdistan, which is perceived as more liberal than Iraq, clerics publicly blamed homosexuality for the COVID pandemic. (It should be noted that an official in former president Donald Trump’s administration had similar sentiments.) We hope that in coming generations the topic will be open for discussion, but it is now closed to the point that opening it would impede progress. People are killed for being perceived as homosexual. The attitude about homosexuality can be seen in Iraqi Shiite cleric Muqtada al-Sadr’s tweet in response to the UK’s law on equal marriage. “One of most significant things to cause the spread of this epidemic is the legalization of same-sex marriage.” The cleric, furthermore, is accused of having a militia that targets homosexual people (Shiite Cleric Sadr 2020).

Students in Iraq and the Kurdistan region study a parallel curriculum in different series of textbooks. We reviewed the public school books for both curricula. We reviewed, in the Iraq curriculum, the series of textbooks for Arabic Grammar, Christian Education, Computers, English, Islamic Education, Mathematics, Reading, Sciences, and Social Sciences. In the Kurdish curriculum, we reviewed the series for Civic Education, Human Rights, Islamic Education, Kurdish Education, Kurdish Grammar and Reading, Kurdish Language and Literature, Mathematics, Physical Education, Science, and Social Science. Not all subjects were part of the curriculum in all years. We used the most recent editions that were available. We used both physical and electronic copies of the textbooks. Page numbers refer to the physical pages, not the PDF labels.

As for our measurements, the count for sex in the illustrations includes all depictions: drawings, cartoons, and sketches. Each figure on every page was counted even if, for example, the figure was repeated several times in a cartoon sequence. The count does not include animals except for cases in which they are so highly anthropomorphized and gendered that there is no ambiguity, or when (as in the English book for the fourth year of the Kurdish textbooks), their entire purpose is to show gender—in this case, to teach male and female pronouns. The count does not include scenes in which the characters are very much in the background (e.g., street scenes, in which the people are so indistinguishable as to be uncountable). We noted the few figures that were “indeterminate” for sex only when the written context failed to identify the sex, and we mention them in the rare cases when it is relevant to our study. The indeterminate figures account for male and female figures’ sometimes not adding up to the total figures. Numbers in the pie charts are rounded.

The count for gendered professions includes all references, whether the professions are seen in the illustrations or the text. It only includes references that imply sex, i.e., gender-neutral descriptors are not included in the count. Multiple representations or mentions on one page were counted only once (for example, a cartoon sequence featuring one male magician in several different frames on one page was counted as one male magician; if that same magician appears on another page, the profession was counted again.) All professions were counted even when incidental to the story or exercise. We took “profession” in the sense of a paid occupation, so students were not counted as professionals, nor were parents or housewives. Animals were not counted even when depicted as having a profession unless, as mentioned above, they were highly gendered.

Professions were counted even when they were “mock,” e.g., a young child dressed as a doctor or “playing teacher,” or a junior high school student in the function of a TV reporter for the purposes of the story. Famous people were counted when they are mentioned in terms of their profession (e.g. Shakespeare when he is mentioned as playwright, but not when mentioned in passing in conjunction with the Globe Theatre).

LIMITATIONS

Time and resources limited us in various ways. We looked at the first nine years of the public curriculum. There is a need to look at Years Ten, Eleven, and Twelve. We looked at the official curriculum, used in public schools. It would be interesting to compare these with the textbooks used in private schools. We would have liked to

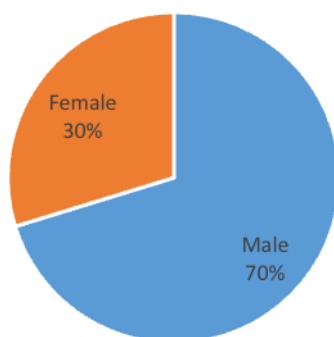
interview students who were taught through this curriculum, asking them about their impressions and the degree to which they believe the textbooks influenced their views. We would have liked to observe classrooms and interview teachers, following the model of the researchers who evaluated the effectiveness of teaching the Kurdish “Sunrise” English series (Abdulrahman and Rawaz 2018, Murad 2017, Rashid and Ghafor 2014, Sofi-Karim 2015, Sultan and Sharif 2013). These researchers looked at English language teaching; we are interested in the degree to which the teachers are invested in emphasizing intersectional equity. While we counted gender portrayals for all illustrations and all professions in all books, we would have gone into more detail, if we had had the resources, to count the exact number of some subsets, such as the gendered portrayal of sports, and the exact count of hijabi women. More could be done—and we hope that it will be done—to quantify the portrayal (or rather lack thereof) of racial and ethnic diversity.

PART TWO: BRIEF NARRATIVE SUMMARY OF FINDINGS

CONTEXT

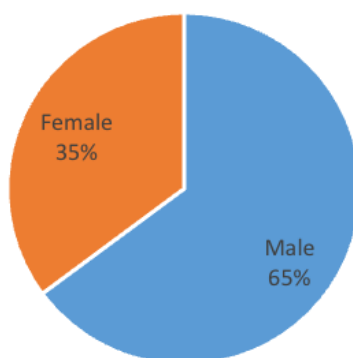
This study joins other analyses of K-12 textbooks. Alayan and Al-Khalidi (2010), for example, analyzed textbooks for grades seven through twelve in the Palestinian and Jordanian school systems from a gender perspective, finding a bias in favor of men. Work remains to be done to move toward a healthier Iraq and Kurdish curriculum, as well. In the entire series for Iraq, a total of 11,668 people were depicted in illustrations. Of these, there were over twice as many males (8,196) as females (3,472) (see Chart A1).

A1-Proportion of Gender Representation in Illustrations: All Subjects



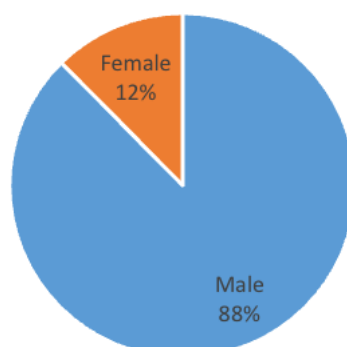
The series with the most equal proportion of illustrations is English, with 3,441 males to 1,867 females, as Chart A7 shows.

A7-Proportion of Gender Representation in Illustrations: English

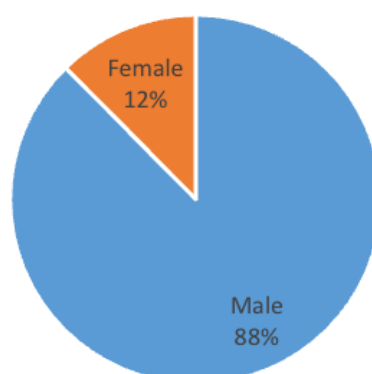


Two series in the Iraq curriculum tied for the least balanced representation: Mathematics, with 404 males and 57 females, and Religious Education: Islam, with 404 males to 57 females (see Charts A9 and A15).

A9-Proportion of Gender Representation in Illustrations: Math



A15-Proportion of Gender Representation in Illustrations: Religious Education, Islam



Still, we were pleasantly surprised, in most cases, to find that the underlying messages of many of the textbooks were of peace, kindness, and human rights. The books were almost totally devoid of the glorification of violence against animals and humans. While gender inequities are present, there is no suggestion that females are evil, stupid, or even silly. Our recommendations, therefore, are straightforward and easy to implement. Below, we summarize each category of our investigation: the ratio of portrayals by gender in the illustrations; gender roles and interactions between males and females; professions; the gender balance in sports; and diversity in terms of race and ethnicity and in terms of disability. We also include the categories of "other," which includes animal welfare; glorification of violence/war; nationalism; and religious centrism. We use exemplary summaries of various textbooks; the full summary narration of all of the textbooks and all charts, as mentioned above, is also available.

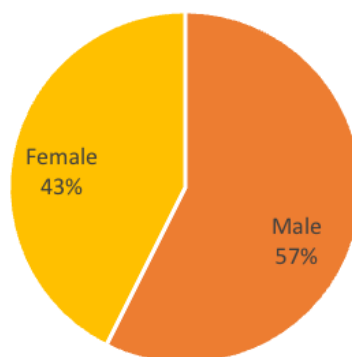
THEMES

1. Proportion of Portrayals by Gender

This study joins other analyses of K-12 textbooks. Alayan and Al-Khalidi (2010), for example, analyzed textbooks for grades seven through twelve in the Palestinian and Jordanian school systems from a gender perspective, finding a bias in favor of men. We found the same bias throughout the Iraq series,

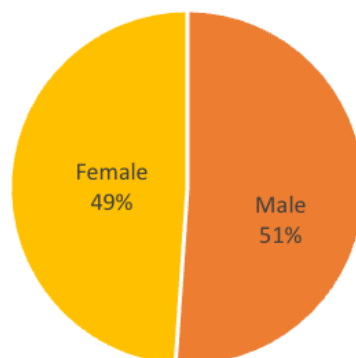
In the entire Kurdish series, a total of 9,792 people are depicted. Of these, there were over a thousand more males (5,619) than females (4,173), as shown in Chart K1.

K1-Proportion of Gender Representation in Illustrations: All Subjects



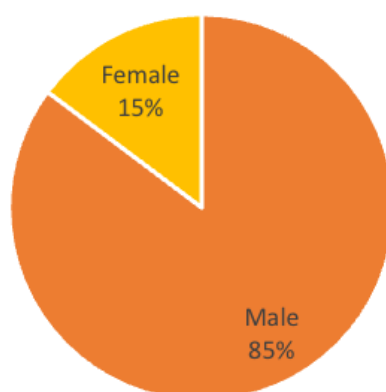
The subject with the most balanced portrayal is English, with an almost equal proportion, as shown in Chart K3, with 2,841 males and 2,421 females overall.

K3-Proportion of Gender Representation in Illustrations: English



The least balanced portrayal is seen in Physical Education, with 231 males to 45 females (see Chart K9).

K9-Proportion of Gender Representation in Illustrations: Physical Education



2. Gender Roles and Interactions

While we take an intersectional approach to our analysis, gender was the foundation of our study. Identifying and quantifying patriarchy is challenging. Clementine Ford (2020), in *Boys Will be Boys: Power, Patriarchy, and Toxic Masculinity*, points out that patriarchy “isn’t a visible building that we can walk in and out of. It isn’t a wardrobe of clothing we can run our hands through, whose fabric we can feel and count the fibers of,” and she goes on to say that

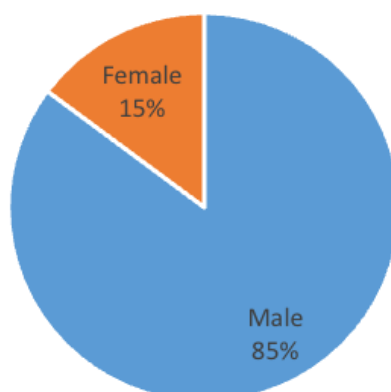
It’s in the air we breathe, the gravity that keeps us weighted to the earth. It is a language we learn to speak from the moment we’re born, but it had no pattern of speech. No formal sentence structure and no written structure and no written alphabet. (12)

Patriarchy hurts everyone; boys suffer from patriarchal pedagogy too (Bristol 2015). Critical gender studies considers females and males and the interactions between them. We looked at body language, to see if girls are portrayed in submissive or closed positions, and found that the body language was almost always equal. We paid attention to interactions between males and females to see if there is segregation that might perpetuate an already somewhat segregated system, and found that while the interactions are always respectful between the sexes, there is a lot of segregation—boys and girls are often portrayed separately. We also looked at the style of clothing, and found that gendered clothing is often, but not always, portrayed. In the Iraq series especially, we found that usually, very traditionally-gendered clothing is portrayed, and almost all women wear the hijab.

3. Proportion of Professions by Gender

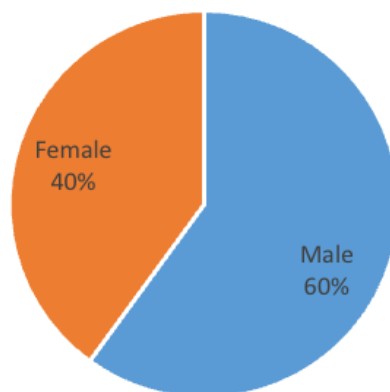
It is important to quantify the gender balance, but beyond counting, as Moser and Hannover (2014) point out, it is also important to look at other qualities such as professional and recreational activities and parental roles of males and females. We found the professions, overall, to be extremely skewed toward male depiction, especially in terms of exciting jobs. In the Iraqi series, of the 1,330 professions mentioned and depicted in all subjects, 1,133 were male professions and 197 were female, as illustrated in Chart A2, below. Males hold appealing and exciting positions (at least from the perspective of children) of astronauts, ice cream vendors, and zookeepers. While females are sometimes doctors and journalists, they usually hold more conventional professions such as nurses and teachers.

A2-Proportion of Gender Representation in Professions: All Subjects



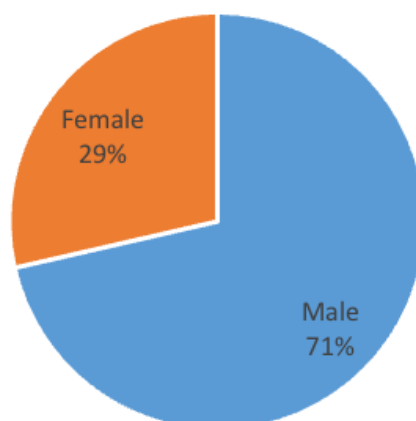
Of all the subjects, the series on Computers had the highest number of females as compared to males (3:2), though it should be noted that the overall numbers were very small (5), with only two books in the series (see Chart A6).

A6-Proportion of Gender Representation in Professions: Computers

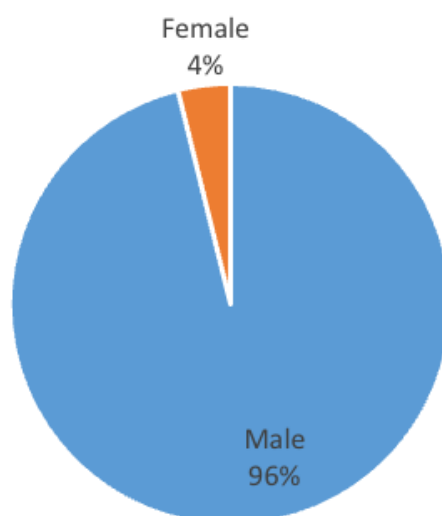


The Arabic Language series (see Chart A4) is more representative, with 90 males and 36 females depicted in professions.

A4-Proportion of Gender Representation in Professions: Arabic Grammar & Language



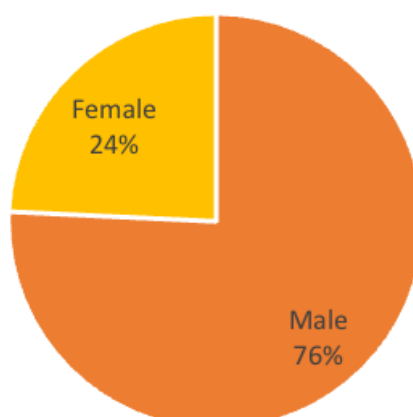
A20-Proportion of Gender Representation in Professions: Social Science



The series with the most discrepancy is, disappointingly, Social Science, with 150 males to 6 females, as shown in Chart A20.

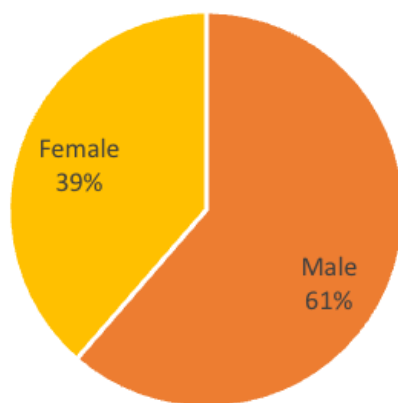
In the Kurdish series, of the 1,876 professions mentioned and depicted in all subjects, 1,421 are portrayed with male professionals and 455 with females, as seen in Chart K2, below. As in the Iraqi series, males hold more exciting positions and a greater variety of positions, while females usually hold more conventional and more limited professions.

K2-Proportion of Gender Representation in Professions: All Subjects

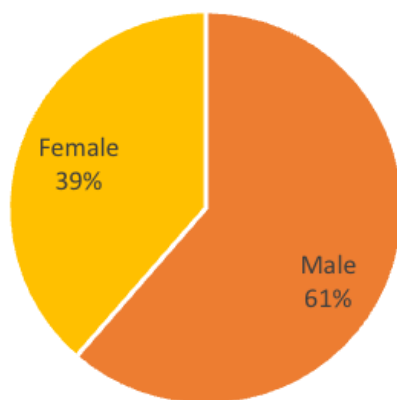


Two subjects tie for the highest proportion of females to males. In addition to English, Mathematics (K8) also shows a proportion of 39%, at 83:132.

K4-Proportion of Gender Representation in Professions: English

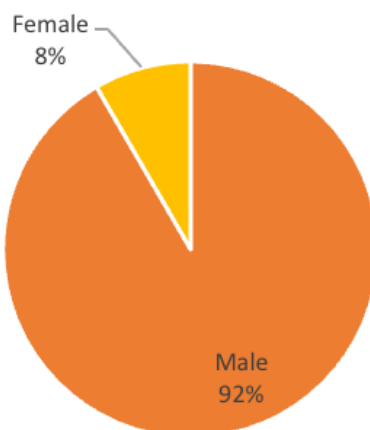


K8-Proportion of Gender Representation in Professions: Math

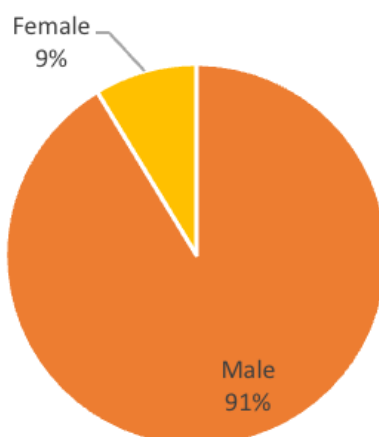


The least balanced number of females to males in professions is Social Science, with 16:108 (see chart K16), is followed closely by Religious Education (2:21, as seen in Chart K12).

K16-Proportion of Gender Representation in Professions: Social Science



K12-Proportion of Gender Representation in Professions: Religion



4. Sports and Gender

The depiction of sports was problematic throughout many of the series, both Iraqi and Kurdish, portraying males and excluding females in most cases. We found a nod to inclusion of females in sports in several places, but overall, especially when it comes to soccer, sports are seen as a male sphere.

5. Diversity

In 1999, pairing social justice and education was an “odd couple” (Purpel 1999), but much less so in the 21st century. Carl A. Grant (2012), in his 2010 as the Social Justice Award Lecture, highlighted the need in education in the 21st century “for a robust, social justice vision of education,” and for education to be “about the cultivation of a flourishing life and not only the narrow preparation for employment” (910). This version of education is very much needed, and it should include fair and equal representation of a diverse population.

Presenting racial and ethnic diversity to school-age children is part of building a healthy society. Al-Haj and Mielke (2007) relate the question of diversity in school curricula to the question in pluralistic societies: “How to build shared civility while maintaining the cultural uniqueness of the different groups that make up the social structure of the wider society?” (1). In response, they propose that education embrace a critical multiculturalism that “entails the promotion of equality and equity in addition to the ‘right to be different’” (2). We found two areas common throughout the textbooks that would benefit from modification: the portrayal of racial and ethnic diversity, and the portrayal of disability.

6. Racial and Ethnic Diversity

Hank and Walker (2008) report that school textbooks often misrepresent cultural minority groups by inaccurately portraying aspects of these groups, for example portraying African cultures as “exotic” and omitting some cultures for fear of community reprisal. We found few instances of exoticism in either the Iraq or Kurdish series, but at the same time we found a blandness of race and ethnicity. With some exceptions, the depictions of people, probably in their attempt to appear neutral in terms of race and ethnicity, were illustrated as vaguely European wearing modern clothing, with tinted skin at the most. A very few Black and East Asian people were included. Ethnic variety was usually attempted through costume rather than somatic appearance.

7. Diversity: Disability

It is worth noting the instances throughout the Kurdish series of excellent inclusions of children with disabilities, most of which appear in the Mathematics series. In Year Five of Human Rights, on page 11, a boy is depicted in a wheelchair. The wheelchair is clumsy, not stylish, but otherwise he is just one boy in a group of three friends. In Year Three of Mathematics, on page 22, we see a smiling boy with a mobility impairment

using a walker and accompanied by a helping dog. The task on this page is to calculate how many helping dogs have been trained. There is no other commentary about the boy's disability. In Year Four, on page 112, a boy in a wheelchair is depicted drawing a poster for his school. This is also a very nice depiction of inclusivity: an ordinary student with a disability is doing ordinary activities, thus normalizing disability. In Year Nine of the Mathematics book, on page 29, we see a photograph of two disabled male athletes racing adapted bikes—again, an excellent example of respectful inclusivity. In Year Six of the Science series, in Part One, on page four, a girl on a wheelchair is portrayed. In Year One of the series, on page 92, we see a black boy in a wheelchair happily performing a science experiment; there is nothing mentioned about his disability. On page 115, three children are blowing bubbles; the child in the front uses a wheelchair, and there is no comment about her wheelchair; she is simply participating in the exercise. On page 46 of year Two, a White nondisabled girl and a Black girl using a wheelchair happily work side by side on an experiment, with no commentary on the disability, and on page 120, we see the same scenario, with boys.

The Iraqi series has very little portrayal or mention of people with disabilities, especially children with disabilities. While we see the occasional cane, it is a marker for “old.”

8. Other

We also looked for indications of animal cruelty, glorification of war/violence, nationalism, and religious centrism, and, happily, found very little in any of the series.

- ***Animal welfare***

Instances of animal cruelty were few and far between, and were, at their worst, implicit (one textbook in the Kurdish series implies that a man had gotten rid of a cat after the cat ate his fish). There are also depictions of animals in small cages at zoos. Instances of kindness to animals were much more frequent throughout both the Iraq and Kurdish textbooks.

- ***Nationalism***

Sherko Kirmanj, in “Kurdish History Textbooks: Building a Nation-State within a Nation-State” (2014) found that history and social studies textbooks in the KRG were part of a strategy to create a Kurdish nation-state. We found very little indication of outright nationalism in the Kurdish series of textbooks. There was also very little obvious nationalism in the Iraq series.

- ***Religious Centrism***

Religious centrism, when it is present is usually by virtue of presenting Islam as “the religion” without mentioning other religions. There is also an over-representation of hijabi women in the textbooks, despite the diversity of Muslim women's style of clothing. As Muhammad Usman (2021) points out in his study of Shia, Sunni, and Yazidi conflict, “most of the Muslims with whom I spoke had

never visited any Yazidi place of worship or even met a Yazidi in person, yet they have an extremely negative image of the Yazidis, and Yazidis of Muslims" (201). Usman goes on to say that "there should be a standard syllabus that introduces all the religions and religious sects present in the Kurdish primary curriculum to make people aware of the history and explain what these religions truly believe in, teach and preach" (Usman 2021, 201). In both the Iraqi and Kurdish curricula, there was a marked lack of portrayal of the rich diversity of religion in the regions.

- ***Glorification of Violence/War***

Finally, any portrayal of violence in any of the books in the Kurdish series are object lessons, teaching children that violence is not a productive way to solve conflict. There are also pro-peace lessons and statements. With the exception of praise for some historical wars, the same holds true for the Iraqi series.

PART THREE: EXTENDED NARRATIVE SUMMARY, IRAQI CURRICULUM, BY THEME

OVERVIEW

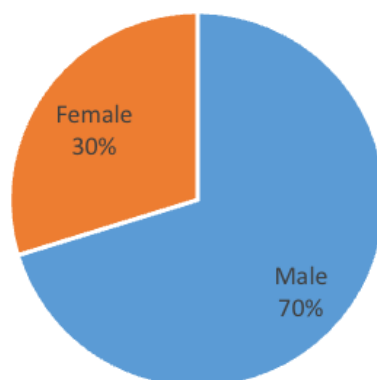
We narrate all subjects of Years One through Nine for: 1. Proportion of portrayal by gender; 2. gender roles and interaction; 3. Proportion of professions by gender; 4. sports and gender; 5. race/ethnicity inclusion; 6. disability inclusion; and 7. “other.” “Other” includes animal welfare, glorification of violence/war, nationalism, and religious centrism. Publication details are at the end of the summary. There is not always a textbook for each of the nine years; the Arabic Grammar series, for example, begins in Year Four. An alternative version of the narrative, grouped by themes within subjects, is Appendix 1. Please see also the charts in Appendices 3 and 5, grouped for each year and for each subject, for both the proportion of portrayal by gender and for the proportion of professions by gender; Appendix 7 shows the total numbers for all years and subjects of the Iraqi curriculum and Appendix 9 shows these totals for both curricula.

THEMES

1. Proportion of Portrayals by Gender

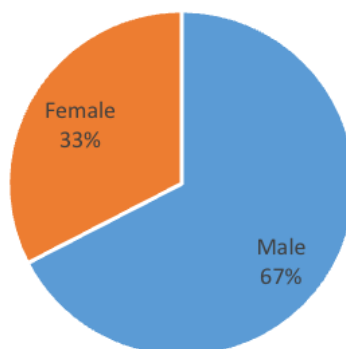
In the entire series, we found well over twice as many illustrations of males (8,196) as females (3,472) (Chart A1).

A1-Proportion of Gender Representation in Illustrations: All Subjects



In all of the years of the books for Arabic Grammar and Language, males vastly outnumber females, for a total of 339:164, as seen in Chart A3.

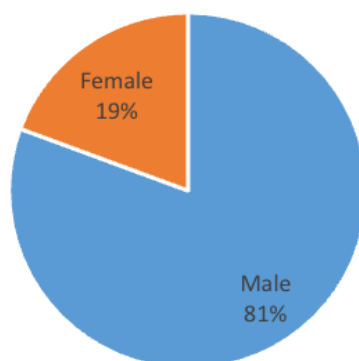
A3-Proportion of Gender Representation in Illustrations: Arabic Grammar & Language



The book for Year Four depicts cartoon images of 56 males and 33 females. The book for Year Five depicts mostly cartoon images of 56 males and 35 females—there are a few photographic images, as on page 61). The book for Year Six depicts cartoon images of 116 males and 55 females. The first part of the book for Year Seven depicts images of 19 males and four females, while Part Two depicts images of four males and six females. Year Eight shows 42:18 males to females in Part One and an almost equal 12:11 in Part Two. Year Nine shows 17:1 males to females in both Part One and Part Two.

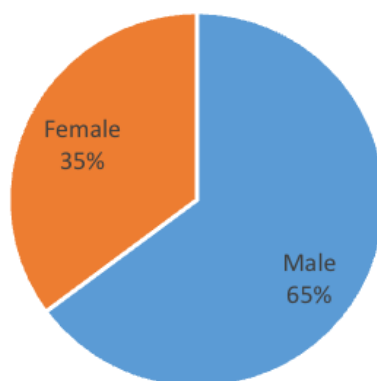
In both years of the books for Computers, males vastly outnumber females, for a total of 25:6 (please see Chart A5). Most of the pictures for Year Seven, are cartoons and illustrations, depicting 11 males and five females. In Year Eight, we see 14 males and five females.

A5-Proportion of Gender Representation in Illustrations: Computers



In all of the years of the books for English, even though it has the most balanced proportion of male and female illustrations in all the subject series, males vastly outnumber females, for a total of 3,441:1,867, as Chart A7 shows.

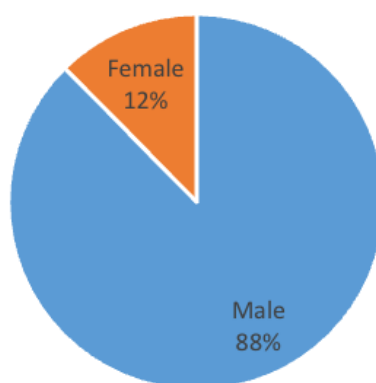
A7-Proportion of Gender Representation in Illustrations: English



The ratio of depictions of males to females in Year One is strikingly off-balance, as will be the case for all nine years, with 562 males depicted and 300 fewer females. One of the contributing factors is a boy “guide,” who appears on almost every page, and keeps appearing through the third year. He is not offset by a girl guide at any point, though this would not interfere with the delivery of any lesson. The textbook for the second year also contains quite a few alarming stereotypes regarding gender, and male depictions in illustrations outnumber those of females 2:1, with 684 males depicted to 340 females. Even when females outnumber males, the image is not always empowering: on page 13, for example, the females are in the majority, but they are delicate, winged fairies. The trend of boys vastly outnumbering girls continues in the third year, at 480:133 in the Student Book and a more reasonable 83:62 in the Activity Book. The gender discrepancy between boys and girls shrinks a bit for the fourth year, to 267:203 in the Student Book and 109:79 in the Activity Book. Part of this is due to the departure of the boy “guide.” While there are many encouraging signs of gender equity in the books for the fifth year, the depiction of gender remains unbalanced. Images of boys outnumber girls (329:249 in the Student Book and 112:76 in the Activity Book). In Year Six, males outnumber females 254:191 and strikingly, in Year Seven, male depictions outnumber those of females at 220 to 57. The pattern of prevalence of males depicted follows suit for the eighth year, with 209 males depicted to 49 females. In the ninth year, male depictions outnumber female depictions in the illustrations 74:49.

In all of the years of the books for Mathematics, the depictions of males vastly outnumber females, for a total of 404 males to 57 males, as we see in Chart A9. The series on Mathematics and Religion (Islam) tied for the least balanced proportion of illustrations of males and females.

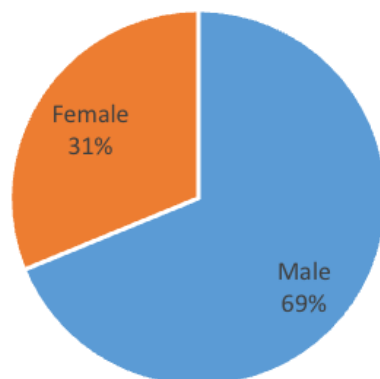
A9-Proportion of Gender Representation in Illustrations: Math



Depictions of males significantly outnumber those of females in every year of the books for Mathematics. The Student Book contains images of 110 males and 28 females, while the Activity Book includes images of eight males and four females. The Student Book for Year Two depicts cartoon images of 25 males and 16 females while the Activity Book depicts cartoon images of 15 males and 10 females. Throughout both of the books for the second year, as in the first year, human figures are not plentiful. Objects, animals, and plants demonstrate the mathematical calculations. In Year Three, the Student Book continues to have more visual representation of males, showing cartoon images of 28 males and seven females, while the Activity Book has cartoon images of three males and no females. At least, though, the use of female and male names is almost equal in Year Three. The Student Book for Year Four of Mathematics depicts cartoon images of 100 males and 11 females while the Activity book depicts black and white cartoon images of five males and no females. The Student Book for Year Five depicts cartoon images of 89 males and 26 females, while the Activity Book depicts black and white cartoon images of five males and three females. The book for Year Six uses SpongeBob-like cartoon characters in almost every depiction rather than human beings, so in the whole book, there are only four cartoon pictures of humans, three of males and one of a female. The first part of Year Seven Mathematics includes images of 55 males and 12 females; the second part shows 34 males and 13 females. In Year Seven, we see 85 males to 16 females; Year Eight shows 81 males to 16 females in Part One and four males with zero females in Part Two; in Year Nine, the count is 77:26.

Males outnumber females in the whole series, with a total of 725 males and 329 females (see Chart A11).

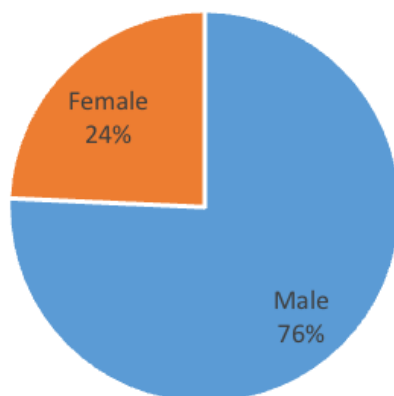
A11-Proportion of Gender Representation in Illustrations: Reading



Year one shows 151 boys and 87 girls. In Year Two, the book depicts cartoon images of 101 males and 95 females, very close to even. In the third year there are 86 cartoon males to 53 cartoon females; Year Four has a ratio of 138:33. The book for Year Four depicts cartoon images of 139 males and 33 females. Year Five depicts cartoon images of 155 males and 40 females. The book for Year Six shows 155 males and 40 females.

In all of the years of the books for Christian Religion, males vastly outnumber females, for a total of 820:263; Chart A13 shows this proportion).

A13-Proportion of Gender Representation in Illustrations: Religious Education, Christian

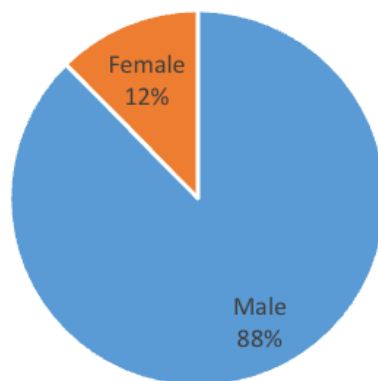


Year One contains cartoon pictures and historical drawings, depicting 122 males and 42 females; in Year Two, the ratio is 221:45. Year Three has 135 males and 19

females; the count for Year Four is 62:72. In Year Five, we see a very unbalanced 174:64. Year Six continues the trend of imbalance with 106:20.

In all of the years of the books for Islam, males vastly outnumber females, for a total ratio of 404:57 (please see Chart A15). Religion (Islam) and math tie for the least balanced proportion of illustrations of males and females.

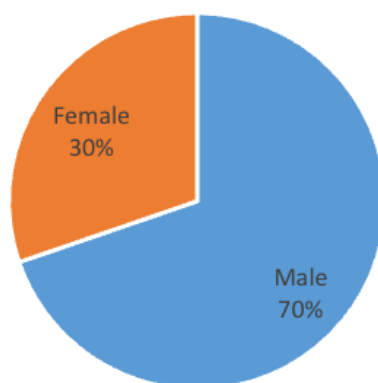
A15-Proportion of Gender Representation in Illustrations: Religious Education, Islam



The book on Islam for Year One contains cartoon pictures of 51 males and six females. In Year Two, the book shows cartoons of 120 males and four females. The book for Year Three contains depictions of 66 males and only six females. Twenty of the 66 depicted males are all in one cartoon on page 36, portraying an incident in Islamic history. Another picture with a similar context depicts seven males together, on page 27. The Year Four book contains cartoons and photographic depictions of 62 males and 19 females. In Year Five, we see cartoon depictions of 50 males and 14 females; Year Six contains cartoon depictions of 31 males and eight females. The book for Year Seven does not contain any depictions of human beings at all. It only has a couple of pictures and is otherwise literature/text-based. In Years Eight and Nine, depictions of humans are also absent.

The depictions of males in the Science series always outnumber those of females, usually vastly. Overall, we see 1,021 males and 443 females throughout the series, as we see in Chart A17.

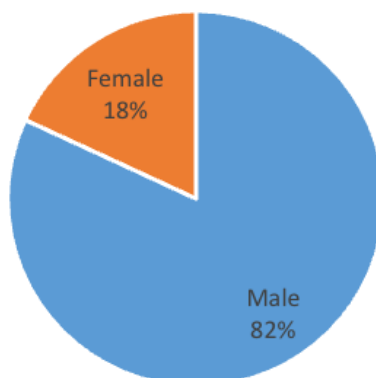
A17-Proportion of Gender Representation in Illustrations: Science



The Student Book for Year One contains images of 166 males and 64 females. The Activity Book does not have many images of human figures at all, with images of 11 males and two females. The Student Book for Year Two depicts photographic images of 89 males, 44 females, and six unidentified people while the Activity book depicts photographic images of 36 males and 27 females. The Student Book depicts 73 males and 37 females, and the Activity Book for Year Three Science shows 28 males and 20 females. The Student Book for Year Four depicts photographic images of 88 males and 51 females; the Activity Book shows an admirable balance of images of 28 males and 26 females. The Student Book for Year Five has images of 111 males and 43 females, while the Activity Book depicts 27 males and four females. In Year Six, the Student Book has photographic images of 123 males and 50 females; the Activity Book depicts photographic images of 21 males and 19 females. The first part of Year Seven includes the depiction of 36 males and 11 females; Part Two of Year Seven Science depicts 17 males and four females. Year Eight, Part One shows 19 males and no females (Part One of Year Eight relies more on animals, figures of atoms, and depictions of nature than human figures), while Part Two depicts photographic images of 76 males and eight females. In Year Nine, the Science series consist of introductions to Biology, in which we see 54 males and 29 females; Chemistry, in which there are five males and no females; and Physics, where we see 13 males and four females.

In all of the years of the books for Social Sciences, males vastly outnumber females, for a total of 784:173 (see Chart A19).

A19-Proportion of Gender Representation in Illustrations: Social Science



The book for Year Four contains photographic depictions of 61 males and 32 females. The book for Year Five contains photographic depictions of 142 males and 65 females. These 65 females are grouped together on eight pages, and 58 out of the 65 depicted females are gathered on pages 95, 96, and 97 as groups of students. In Year Six, the book depicts photographic images of 88 males and 17 females, but the females, all of whom are depicted on pages 83, 101, 102, and 108, are there only to display their costumes on three of the four pages. Year Seven depicts 300 males and 47 females. In general, the book for Year Seven contains a lot of sketches and photos of artwork and statues to illustrate the historical narratives about various ancient civilizations. We see a lot of depictions of historical epics in which men are predominant, such as on pages 29, 33, 58, 63 and 114. Year Eight shows 193 males to 12 females. In Year Nine, the Geography book shows three males and one female; there are no humans depicted in Year Nine History.

2. Gender Roles and Interactions

Arabic Grammar and Language: Gender Roles and Interaction

In all the years, males and females are comparable in height and body language, and some clothes are interchangeable in terms of colors and type, such as on page 16 in Year Four, in which male and female students wear a unisex uniform. In most of the depictions, however, girls wear either dresses or skirts. On page 15 of Year Four, we see only one of 33 females wearing hijab. In Year Five however, the type of clothing is almost always gendered: females mostly wear dresses or skirts, with or without hijab. Part One in Year Seven shows, on page 34, almost identical female and male clothing, but aside from this, the females usually wear conservative and gender-conforming clothes. In all years, the interactions between males and females are always respectful. As for gendered roles, in Year Four, on page 44, a girl is shown sewing; in Year Five, we see a statement that Iraqi women achieved great success in

education. In Year Six, housewives and mothers are depicted a few times, always respectfully and portrayed as equal to the fathers; we see on page 18, for example, a family picnic in which the mother and the father are sitting beside each other while their children are playing nearby. No housewives are depicted doing housework, chores, or any traditional “female” work. Year Seven has very few depictions of interactions, only because there are very few illustrations at all in either part of the book. All of the books use male pronouns within the phrasing of the exercises and whenever the context is not specially about a female (see for example, in Part One of Year Seven, and the exercises on page 31).

Computers: Gender Roles and Interaction

Boys and girls are comparable when it comes to height and body language and even the colors of their clothes are interchangeable, but they wear the traditional dress code. Women wear hijab and conservative clothing, while boys and men wear trousers, shirts, and T-shirts in the majority of the book's pictures. The book does not include any interaction between males and females. The book uses male pronouns in the questions throughout the book, but the discussion within the subjects of the book uses the pronoun “we,” thus eliminating sexist language.

English: Gender Roles and Interaction

From the first year, boys and girls are in their gendered school uniforms, and their gender is also differentiated by hair length and style. Robbie the Robot is a frequent companion of the children, and even his robot family is gendered (we see a lady robot, complete with long eyelashes, on page 154). By the third year, while girls almost always still wear skirts, we do see a girl wearing trousers on page 107. In the fourth year's books, a girl wears trousers, albeit pink, on page 45 (girls are often framed by a pink circle, boys by blue—though a boy is in a pink circle on page 83), and we see a girl in blue jeans on page 65. Once again for the fifth year of school, males are depicted in blue circles, females in pink (pages 9, 22, 97). The characters in both books wear gender-traditional clothes including hijab, with a few exceptions: on page 44, one of three women at a picnic does not wear hijab; a housewife wears trousers on page 26, and we see girls wearing trousers on pages 30 and 109. On page 98, a girl wears what could be blue jeans, and a very small girl wears shorts. In Year Six, all women wear hijab while out of the house, though they are shown without while at home, for example on pages 53 and 78. In Year Two, the mother is a frequent preparer of food, without the father's presence in any sort of food-offering scene. She offers fruit on page 19, describes a lunch box that she has presumably packed on page 20, provides snacks and drinks on page 31, and serves food on page 58. On page 47, a boy calls for his mother after a mischievous mouse eats his meal. On page 56, we do see both boys and girls cleaning, shopping, and cooking. But in terms of adults, on page 51, men are depicted in a cafe while women are at the market. In Year Three's narratives of helping parents, a boy helps his dad wash the car on page 48 of the Student Book, while a girl helps her mum hang clothes on page 56 of the Activity Book. In the fifth year, a woman is shown on pages 26 and 27 cooking, helping kids with homework, vacuuming, doing laundry, shopping, and visiting friends—always in hijab while in public. On page 62, the woman and girl serve the food at a picnic, and while at the

picnic on page 69, the father catches and cooks fish. “Everyone watches carefully.” Women’s chores get no such attention. On the way to the picnic, the man drives the car while the woman, in hijab, sits beside him (68). In Year Six women are usually in the kitchen, though it is worth noting that on pages 76 and 78, boys and girls both make pizza. On page 52, however, we see that a sister is cooking while one brother is on the computer while the other brother plays with his trucks. On the next page, when the smaller brother cries after cutting himself, this same sister comforts him. The female figures who are depicted in Year Seven are almost always in hijab and almost always doing domestic chores, for example, cooking and house-cleaning on pages 20 and 21, and washing dishes on page 53, while we see males playing tennis and camel-riding.

Mathematics: Gender Roles and Interaction

Both books for Year One use gender-neutral language for the most part, but this is overshadowed by the large number of mentions of male names and figures compared to the minimal mention or depiction of females. In Year One, boys and girls are comparable when it comes to height and body language, and the colors of their clothes are interchangeable, but we see a traditional dress code: girls wear dresses or skirts and women wear hijab and conservative clothing, while boys and men wear trousers, shirts, and T-shirts in the majority of the book’s figures. There is one exception, on page 57 in the Student Book, where a woman wears “modern clothes” that are not gender-determinant, but even she stands beside another woman who is in hijab and an Islamic outfit. Interactions between the genders in Year One are rarely depicted, but whenever they are, they are respectful, such as on pages 57 and 182. In one of the activities, on page 101 in the Student Book, an equal number of boys and girls count the dishes on the table. We do see some traditional roles, such as a male engineer on page six and a housewife on page 134. On page 107 there is a reference to males having cars and houses, while on the same page there is reference to females having teddy bears. In the second year, the language in both books continues to be gender-neutral, using the first-person pronoun, but again, there are more appearances of male names than female names; overall, in both books, the ratio is about four to one. In both books, males and females remain comparable in height, body language, and skills. The clothes are mostly unisex and interchangeable between genders in terms of the type and the color, except for pages 12 and 31 in the Activity book, where we see a girl wearing a dress and another girl wearing hijab, respectively. In the second and third years, the interactions between males and females continue to be rare, but respectful when they do occur. In both books of Year Three, males and females remain comparable in height, body language, and skills, and the clothes are mostly unisex and interchangeable in terms of style and the color. The depiction of humans in both books for Year Four is minimal, as objects, animals, and plants demonstrate the mathematical calculations. The humans who are depicted have interchangeable appearances: page nine of the Student Book illustrates a boy and girl wearing a comparable outfit, though page 155 shows a doctor wearing a dress. The language in both books for Year Four is gender-neutral, using first-person pronouns. The use of male names outnumbers that of female names: the Activity Book mentions “Ahmed” many times, e.g., on pages 22 and 25, and “Mustafa” on page 29, without a corresponding mention of girls’ names. Male names are more frequent than female names by a ratio of about three to one; the same ratio is seen in the Student

Book. The trends continue in Year Five of Mathematics, both in terms of rare but respectable interactions between males and females, and in the lopsided use of names. The Activity Book's ratio of female names to males is about one to four; the Student Book also has an unequal ratio (in a table on page 52, for example, only male names appear). The numbers of depictions of human beings are minimal in the two books for Year Five, which also use objects, animals, and plants in demonstrating mathematical calculations. Males and females are comparable in all appearances except for page nine in the Activity Book, where a teacher wears a skirt, and on page 197 in the Student Book, where a girl wears a skirt. A few, respectful interactions between males and females appear in the book for Year Six. The language for Year Six is gender-neutral in the main text, but most of the review exercises use only male pronouns. Of the few humans depicted (four total) the only female depicted in the sixth year is shopping. In Year Seven, on page 84 in Part Two, a name is designated as female by showing a skirt and high heels. Also, on page 22 in Part One, dolls wear traditional female dress, with their hair covered. No interactions between males and females are depicted or mentioned in Year Seven, and we see only male pronouns in the exercises, but, unlike previous years, female and male names are almost balanced: a male name on page 13 of Part One is followed by a female name on page 14. In Year Eight, the language switches between gender-neutral language and using male pronouns as the main pronouns. Males and females are comparable in height, body language and skills, but the clothes are not interchangeable in this year: the only time girls are depicted is on Part One, page 27, where a group of 16 girls wear female school uniforms. In the rest of the depictions, all the males are wearing clothes that are not interchangeable in terms of gender. Generally, there are no interactions between males and females in either book: the picture of the girls in their uniforms is the only group of people shown. In Year Eight, Part One of the Student Book (page 110), we see a group of male soldiers, and on page 38, a male teacher.

Reading: Gender Roles and Interaction

Throughout the Reading series, boys and girls are comparable when it comes to height and body language, and the colors of their clothes are interchangeable, though we usually see the traditional dress code, with girls wearing dresses or skirts, women in hijab and conservative clothing, and boys and men in trousers, shirts, and T-shirts. In Year Two, the depictions on pages 18, 19, and 20 are good examples of how the book depicts males and females: a girl is wearing a dress, and her mother is also wearing a dress, with hijab on page 20 and without it on page 19; the father and son both wear trousers and T-shirts. Similar examples appear on pages 42, 53, and 84, and the same phenomenon can be seen on pages 40, 58, 59, and 89 in Year Three. In most of the book for Year Four, we also see girls and women wearing dresses or skirts and generally conservative clothing, with and without hijab, such as on pages nine, 10, 13 and 14, while we see boys and men wearing trousers, shirts and T-shirts in the majority of the book's depictions. Occasionally, the clothes are fully interchangeable—unisex—such as on page 90 of Year Four, where we see two boys and a girl all wearing shorts and T-shirts. There are mixed messages about gender roles throughout the Reading series. In Year One on page 88, we see a boy with a toy train and a girl with a doll. In addition, on page 36, a mother and her daughter are washing the clothes while a father and his son are planting the garden. It should also be noted, though, that on page 45, both boys and girls have the same teddy bear, crafted from paper. Interactions

between males and females are respectful in this year, as they are throughout the series, and the book emphasizes the fact that both parents are equally important in raising their children and building their family, hence should be equally respected. Almost all the pages of the book for Year One include notes with teachers' instructions on how they should facilitate the material within the class. The language throughout the footnotes refers to male teachers and instructors, never using female pronouns. As for gendered language in Year Two, the book starts with an introduction (on page 3) in which the speech is directed to male teachers and students. Exercises within the book mostly use male pronouns but within those exercises, there are several occasions of gender-inclusive language and expressions, such as on pages 21 and 40 among others, where there is equal mention of male and female teachers, students, and gendered names. In Year Two, on page 67, we see a father fixing a broken chair with his son helping him; the mother is making clothes; the grandmother is knitting; and the daughter is stitching a piece of cloth. On page 90, a woman is depicted in a kitchen in a section about the kitchen and food. On pages 69 and 70, we see two boys and a girl gardening together, and on pages 79 and 80, both the boy and the girl help their mother with household chores, though on page 106, only a daughter helps her mother in the kitchen. The pronouns in Year Three are mostly male, but sometimes gender-neutral. On some pages, there are facilitation footnotes for teachers that use only male pronouns. On pages 28-29, there is a dialogue between two boys and two girls in which each one takes turns in speaking in equal amounts; this is true for other dialogues as well. On page 104 of Year Three, a mother is depicted doing housework, and on page 134 a housewife is depicted doing the laundry. In Year Four, on page 42, a mother is depicted serving food to her son and on page 82, a mother sews a shirt. Multiple historical male figures are depicted or mentioned in several narratives within the book but only one female figure is mentioned, in a short story, on pages 142-144. This story praises her brave heart, and how she took a role as a soldier on the battlefield on some occasions, and helped the soldiers with food, first aid, and psychological support on other occasions. The language of the book uses male pronouns, and this includes some of the guiding notes, such as on pages 13 and 64. In Year Five, on page 144, there is a poem that points out the important role of mothers in raising a new generation of society's members, but the book continues to use mainly male pronouns, continuing to include the notes that are directed to teachers, such as on page 13. Year Five includes several housewives. On page 42, a female is visiting her ill neighbor; the two of them talk about housework and chores while drinking tea. We see, on page 51, a housewife who has made the meal for a family feast. On page 83, there is a dialogue in which a father is preventing his daughter from going out with her friends, because, we are told, he is protecting her from being with bad friends who might spoil her. The book mentions many male historical figures, along with two remarkable females. One woman, on page 99, is a historical female singer. The other is a historical female heroine, on page 141, who supported the Islamic army during battles and had an important role in aiding the injured and even participating in battle alongside the men. Year Six includes several housewives: on page 54 a mother is doing the laundry, and on page 27 a woman sews clothes. The book for Year Six mentions many male historical or mythical figures but there is only one story about a historical female figure, on pages 110-112, who was a skilled scout, due to her powerful sight, in her city's watch to detect any possible attack from enemies.

Religious Education, Christian: Gender Roles and Interaction

Throughout the series, males and females are comparable when it comes to height and body language, but the clothes in most of the depictions are historical costumes, not interchangeable between males and females except for the colors. On page 38 of Year One, the women are depicted wearing modern clothes, but even those clothes are gender conforming. Males in Year One are usually the center of the stories, but one of the lessons mentions that Jesus loved all children equally. There is also mention of a female prophet, Henna, on page 42. In Lessons Six and Seven, the story of Jesus's birth is narrated, with significant mention of and praise for his mother, Mary. The interactions between males and females are respectful throughout the series.

Religious Education, Islam: Gender Roles and Interaction

In Year One, as in all the years in this series, whenever depicted together, females and males are comparable in height and body language, though clothing strictly follows traditional and conservative dress codes. All six depicted females in Year One (pages seven, 18, and 41) wear conservative clothing with hijab, although the colors are interchangeable between males and females in those depictions. All four females in Year Two (pages 19, 46, and 50) wear conservative clothes with hijab; only the colors of clothing are interchangeable between males and females in those depictions. In Year Three, five of the six females wear hijab, and they all wear dresses or skirts, all conservative and non-revealing. This trend continues in Year Four: females follow traditional and conservative dress codes, though some females do not wear hijab, and some of the clothes are interchangeable, such as on page 40. Year Five also follows this pattern: almost all females wear conservative clothes with or (on pages 29, 71, 77, and 93) without hijab; Year Six shows females without hijab only on page 83.

In Year One, most of the females are mothers and housewives, and the interactions between men and women are generally very respectful. The language within the book promotes respect to fathers and mothers equally (e.g., page 18), and is generally gender-neutral except for some examples (as on pages 15, 36, 40, and 55) where the language is directed to males only. On page 43 there are nine depictions of boys, some of whom are in a class. The book introduces some lessons as dialogues. On pages 23-24 and 28-29, both dialogues mention a family of a mother, two sons, and a father. The mother in these dialogues is leading the conversation and is shown respect. On pages 44-47, another dialogue shows a boy and a girl chatting with their grandfather, everyone taking an equal part in the conversation. The book mentions both the mother (page 34) and the mother figure (page 35) of Prophet Mohammed when discussing his biography. The book for Year Two, though, in terms of illustrations and language, is directed to boys. Using only male pronouns in the majority of its text. On page 44, in a description of how to pray in Islam, the instructions are for males. Interactions between males and females in Year Two are minimal. Some dialogues include "a mother" (pages 14-16) and another includes "a sister" (pages 24-25), and here, the interactions are respectful, and the length of speaking is almost equally distributed between male and female. On page 19 of Year Two we see instructions that God urges us to respect our mothers and fathers equally, as they bear the burden equally to build the family and take care of their children. On page 13 of Year Three, a mother sets the table with her daughter, but in the same picture, her son is also

helping. Year Four's interactions between males and females are respectful and the turns for speaking are almost equally distributed within the dialogues, as we see on pages 53-56, where a mother, daughter, and son take equal turns in the dialogue. On page 11 there is mention of a delegation of both men and women who visited Prophet Mohammed to make an alliance with him. The language is sexist, however, with male pronouns in most of the book's narratives and texts. Interactions between males and females are respectful in Year Five, and the turns for speaking are almost equally distributed within the dialogues. Some dialogues contain only males, such as on pages 36-39, which contain a dialogue between a father and son, while others include a mother, who has a leading role in the conversation, as on pages 65-67. Mothers and housewives are generally respected. The final lesson in the book (on pages 93-95) shows us that a "good girl," one who earns the love of her family and parents, is the girl who maintains the Islamic traditions, including wearing conservative clothes and hijab after the age of nine. Year Five uses male pronouns in most of the book's narratives and texts. In Year Six, the turns for speaking continue to be almost equally distributed within the dialogues, and mothers and housewives continue to be respected. On pages 70-71, the topic is about how to behave properly as a girl: this includes being conservative, wearing hijab, and following the Islamic way. On page 11, while explaining a verse from the Quran, there is an acknowledgment of the struggle that mothers go through during pregnancy, childbirth, and breastfeeding. The book for Year Six has a lesson on pages 85-86, dedicated to Khadija, the wife of Prophet Mohammed, mentioning her leading role in Islam, through her financial support from her own trading business, in addition to other sacrifices she made for Islam. The language for Year Six, however, uses male pronouns in most of the book's narratives and texts. The language in Year Seven continues to use male pronouns in most of the book's narratives and texts except for few examples in which it is more inclusive, such as in the introduction (pages three to four) and on page 74, where it mentions both male and female students at the beginning of the lesson. In various lessons of Year Seven, there are stories about historical Islamic figures, such as on pages 81-83 and 109, but female figures appear only rarely on page 85, we see that the first martyr in Islam was a woman.

Science: Gender Roles and Interaction

The general interactions between boys and girls are respectful and interchangeable in terms of the roles they are playing in Year One and throughout the series. Both books in Year One Science depict school-aged children performing simple scientific experiments or observing objects. Boys and girls are comparable when it comes to height and body language, and their clothes are sometimes interchangeable in terms of colors and types of clothing, such as on pages 15, 25, 41. However, the book often depicts the traditional dress code, for example, we see girls in dresses on pages 21 and 26, and women with hijab and conservative clothing on page 200, while we see boys with trousers, shirts and T-shirts in the majority of the book's figures. In both books for Year Two, males' and females' clothes are mostly unisex and interchangeable, as shown on pages 11, 19, 25, 39, 123 and 169 in the Student Book and pages 19, 31, 61 and 66 in the Activity Book. On these pages, there is always a boy and girl doing simple scientific experiments, with interchangeable roles and respectful interactions. This reflects the situation of the book generally, wherever people are depicted. There is one photograph on page 100 in which there is a female

cooking in a kitchen. In both books for Year Two, the language is gender-neutral: the books use the pronouns “I” instead of “he/she.” In both books for Year Three, the interactions between males and females are rarely depicted or mentioned, except for page 27 of the Student Book, which shows the interaction between a boy and a girl performing an experiment. The Student Book (page 95) shows a woman wearing a skirt and hijab, and on page 191 a teacher is also wearing hijab. This trend continues for both books for Year Four, with females wearing hijab on pages 35 and 89, though on other occasions, they are not, as on pages 43 and 55. The language is gender-neutral, as it was in Year Three, as both books for Year Four also use the pronoun “I” instead of “he/she.” These trends continue in Years Five, Six, Seven, and Eight, although in Year Seven, on pages 11 and 14 of Part One, we see only male pronouns. In Year Four, boys and girls continue to do simple scientific experiments together; this continues in Years Five and Six, sometimes with the girl wearing hijab (as on page seven in Year Five and page 131 in Year Six) and other times without hijab (as on page eight in Year Five and page seven in Year Six). Gender-neutral language is predominant, except for some exercises in Year Eight (such as on page 12), where male pronouns are used.

Social Science: Gender Roles and Interaction

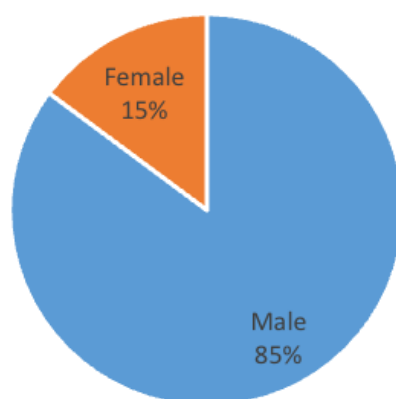
The males and females are comparable in height and body language throughout the series, and clothes are interchangeable in terms of color, but gender-conforming: girls are in dresses and skirts, even when they wear uniforms, with or without hijab. On page 25 of Year Four we see examples of a modern man and woman, according to the text. The man is wearing a full western-style suit, while the woman is wearing a caftan with trousers and hijab; her style covers everything except her face and hands.

Interactions between males and females in this series are respectful. In Year Four, there is a picture of a group of female students (on page 49) and another of males (on page 54). On page 39, we see a statue of a queen, and on page 42, one of a king. In Years Five and Six, there are not many depictions of people at all. In Year Seven, when the book mentions family roles in ancient Sumerian civilization (page 36) or ancient Egypt (page 63), the males are shown as the providers who did the heavy lifting, while females are shown doing housework and raising children. On page 63, about ancient Egypt, we learn that females and males both wore make-up and wigs in everyday life. The book for Year Seven contains some content from the Iraqi Constitution in the form of footnotes (e.g., page 82) that states that men and women are equal in terms of participating in political affairs, and that both have equal rights to vote, elect officials, and run as candidates.

3. Proportion of Professions by Gender

In the entire series of all subjects, 1,133 professions were presented with males, and over five times fewer (197) with females (Chart A2).

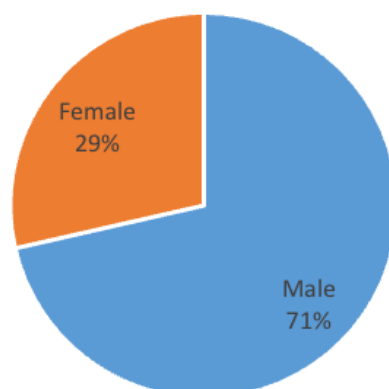
A2-Proportion of Gender Representation in Professions: All Subjects



Arabic Grammar and Language: Proportion of Professions by Gender (Chart A4)

Of 126 professions in this series, 90 males and 36 females are depicted (see Chart A4, below). Except for the Computers series, which is not representative because of its few numbers overall, this series has the largest proportion of females. There are five males and five females depicted in professions in the book for Year Four, an equal number that we rarely see in the Arabic textbooks, and in Year Five, there are seven males to 13 females depicted as professional, though it is worth mentioning that 12 of the females who are depicted in professions are teachers, and one nurse (on page 70). In addition, on page 61, a meeting of the teachers' board is illustrated, showing seven males and no females. There are 35 males and three females depicted in professions in the book for Year Six, and all three females are teachers, while we see three male school directors, along with two kings, as well as doctors, soldiers, and policemen. In Part One of Year Seven there are 15 males and no females depicted in professions, while Part Two shows one male professional and four female professionals. In Year Eight, Part One shows nine male poets and one female, while Part Two shows another rare instance of female professionals outnumbering males, with four male professionals and nine females. In Year Nine, there are ten male poets to nine females, and in Part Two, eight male poets to zero females in any profession.

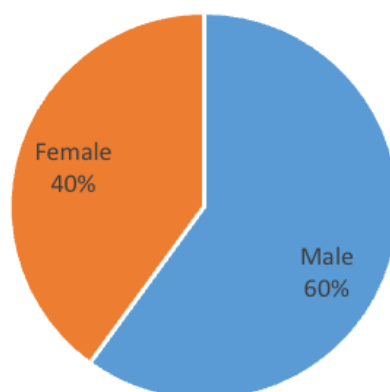
A4-Proportion of Gender Representation in Professions: Arabic Grammar & Language



Computers: Proportion of Professions by Gender (Chart A6)

There are three males and two females with professions throughout the book for Year Seven; no professions are depicted in Year Eight (see Chart A6). This series has the largest proportions of females, but the overall number is so small (five), and this is only from one book, so it is not truly representative

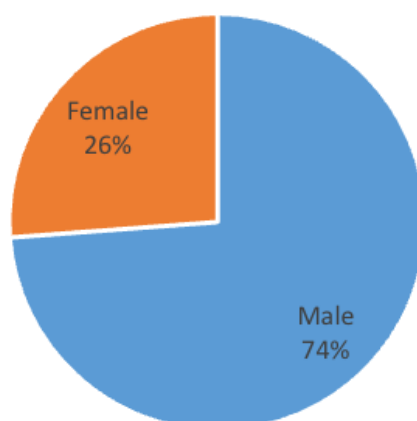
A6-Proportion of Gender Representation in Professions: Computers



English: Proportion of Professions by Gender (Chart A8)

Of the 349 professions in this series, we see 248 males and 98 females (please see Chart A8).

A8-Proportion of Gender Representation in Professions: English



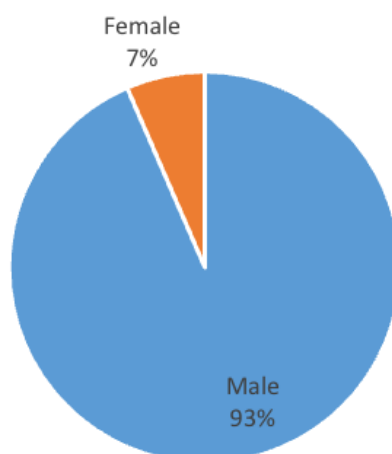
The professions are limited in Year One for females to queens and teachers, while males are portrayed as bus drivers, store keepers, ticket-takers, train drivers, and zookeepers. Females in the books for Year Two are portrayed in professional roles only twice, both times as queens, while we see 13 depictions of male professionals in attractive jobs: they are ice cream vendors, shoe salespeople, shopkeepers, toy makers, vegetable sellers, and woodcutters. These gender roles are descriptive and not prescriptive, and that is our point: there is room for suggesting some alternatives and for breaking the repetition of gendered roles and capabilities. In Year Three, professions are also alarmingly skewed toward males having a wider variety of interesting jobs—males hold nine professions in the Student Book, and two in the Activity Book, while there is only one instance of a female holding any profession in the Student Book — a teacher — and in the Activity Book, the only profession for females is that of queen. The professions are a bit unbalanced in the fourth year as well, with males depicted in four professions throughout both books, and only one (teacher—and always in hijab) for females. The professions for females consist of teacher and queen in the fifth year, while males are shown in nine exciting professions, from baker to camel tender to zookeeper. The range of professions for males and females is much more even in the sixth year than for previous or subsequent years. Fifty males and 38 females are depicted in professions, and while the range of male professions includes more exciting options, and while “policeman” appears as a vocabulary word (though humans, not men, have walked on the moon on page 70), females are seen as artists, chefs, computer programmers, cooks, doctors, engineers, mathematicians, newscasters, nurses, pharmacists, shop assistants, and teachers. It should be noted, though, that almost all of these occupations are in children’s imaginations, as in what they want to do when they grow up. The disparity of professions returns in the seventh year: 11 men are shown in eight professions in the Student’s Book, while no woman is shown having any profession. The Activity Book

shows two male painters and no female professionals. While male and female professionals are also out of balance in the eighth year, at 52:8, and while there are 20 kinds of professions depicted for males and many fewer for females, there is at least a variety of female professions, including athlete, author, flight attendant, physician, and secretary. Similarly, in the ninth year, while twice as many males (14) are shown in professions as females, the female professions are, as in the previous year, varied, including a doctor, a receptionist, shopkeeper, a swimmer, a teacher, and a veterinarian.

Mathematics: Proportion of Professions by Gender (Chart A10)

Of 338 professions in the Mathematics series, 316 are shown with males, 22 with females (see Chart A10).

A10-Proportion of Gender Representation in Professions: Math



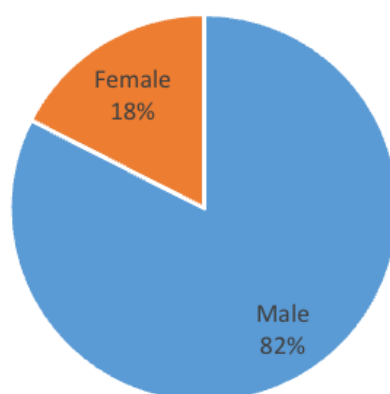
We see one male engineer in Year One. In Year Two, there are five males and one female in professions in the Student Book, and seven males and no females in professions in the Activity Book. Year Three shows six males and no females in professions. There are 65 males and four females in professions within the Student Book for Year Four and only three professional males—no females—in the Activity Book. In Year Five, there are 46 professional males to one female in the Student Book, with one female professional—and no males—in the Activity Book. As for professions in Year Six, there are only two males (a house painter and a carpenter) and no females. Professional people—almost all male—appear in some review exercises. There are mentions of male farmers on pages 21 and 25, a male shopkeeper on page 106, a construction worker on page 135, and a teacher on page 142. Almost every time women are mentioned in the examples or exercises, they are buying clothing products, such as on page 50, unless they are students. In Year Seven, Part One, there are 32 male professions depicted and 12 female professions: on page 15 we see a male researcher, for example, and a factory worker on page 49, and an oil engineer on page 52. In Part Two, on pages 66 and 67, we see male teachers. Part Two shows 12 male professionals and no females. In Year Eight, there are 79 males in professions in Part One and three males in professions in Part Two, while no

females in professions are depicted in either book. In Year Nine, there are 17 male professions depicted and no female professions.

Reading: Proportion of Professions by Gender (Chart A12)

The number of males to females holding professions throughout the series is 99: 21, as shown in Chart A12.

A12-Proportion of Gender Representation in Professions: Reading

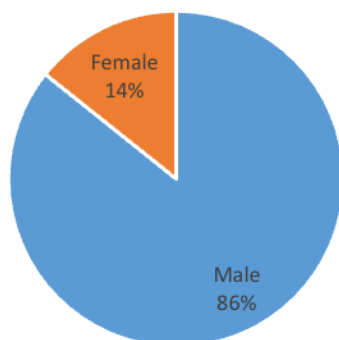


There are 25 males and five females depicted in professions in Year One, though we can see both genders working side by side in the same profession, such as two farmers, two weavers, and two teachers taking turns in a class on pages 92, 100, and 108 respectively. Traditional gender roles are followed for other professions: we see a male construction worker, a car repairman, and a traffic police officer on pages 49, 58, and 76 respectively, and a female nurse on page 52. Year Two shows 11 males in professions, including a butcher, an engineer, farmers, a pilot, shopkeepers, a traffic policeman; there are in addition three female teachers. One additional female, a farmer, is mentioned (but not portrayed) on page 35 as working alongside a man. In Year Three, there are 10 males and four females depicted in professions. A king (page 37) and a male governor (page 118) are depicted, but there are no females in high positions of authority. In Year Four, there are 33 males and only two females depicted in professions. A king (page 123) is depicted, but no female in such a high position is depicted. On page 47 we see a female nurse. In Year Five there are 12 males and seven females depicted in professions; most of those females are teachers (six out of seven). In Year Six, there are eight professional males and no females. Among those males, there are two governors, a doctor, a farmer, and a teacher.

Religious Education, Christianity: Proportion of Professions by Gender (Chart A14)

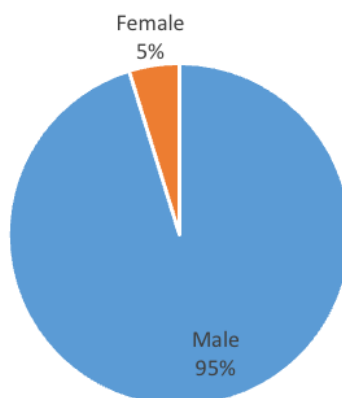
There are few professions at all throughout this series, for a total of six males to one female (see Chart A14). There is a fisherman in Year Four; Year Five has two male and one female professionals, all of them musicians. There are no professions depicted in Year Six.

A14-Proportion of Gender Representation in Professions: Religious Education, Christian

*Religious Education, Islam: Proportion of Professions by Gender (Chart A16)*

Throughout the whole series, there are 20 male professions and one female (please see Chart A16). There are no depictions of any people with professions in Year One. There are only two people who are depicted in professions within the book for Year Two: one is a male and the other is female; both are teachers. There is only one illustrated profession within the book for Year Three that of a male postal carrier on page 31, but the book presents several lessons in the form of a story from the perspective of a teacher. Sometimes the teacher is male, such as on pages nine and 14, and sometimes it is a female teacher, such as on pages 44 and 46. Year Four shows four males and no females in professions; Year Five shows 10 males and no females in professions. Year Six shows four professional males and no professional females.

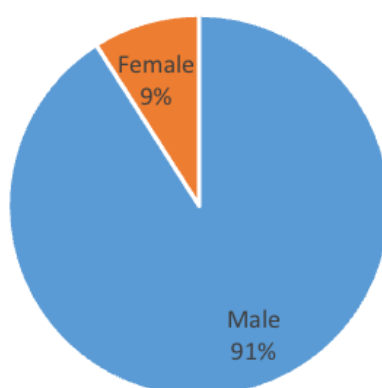
A16-Proportion of Gender Representation in Professions: Religious Education, Islam



Science: Proportion of Professions by Gender (Chart A18)

With one exception, male professionals outnumber female professionals in enormous ratios for all books in the series, totaling 211 males and 20 females for the whole series (please see Chart A18). The Student Book for Year One shows 25 males and one female in professions. In the Student Book for Year Two, eight males and one female are depicted in professions, and in the Activity Book, there are two males and no females in professions. In the Student Book of Year Three, there are 21 male professions depicted and only one female profession mentioned—a teacher—on page 191, while the Activity Book mentions only one male profession (on page 40) and no female profession. In Year Four, there are 17 males and zero females depicted in professions in the Student Book, while in the Activity Book, there are no professional people at all. In Year Five, the Student Book depicts 14 males and no females; there are no professions in the Activity Book. Among the males in professions, there is a male doctor (page six) and a fisherman (page 174). The books for Year Six depict 37 males and five females in professions. On several occasions, the books depict astronauts who could be either male or female, but the text confirms that they are male. In Year Seven, in Part One, there are 13 male professions depicted and only one female profession, a doctor, on page 48. Part Two of Year Seven, the exception in the series, has an equal distribution of professions among males and females, showing three of each, including two female laboratory workers on page five. In Year Eight there are two male and no female professionals in Part One; in Part Two there are 25 males and one female depicted in professions. For Year Nine's Biology, 23 male professionals are depicted along with seven females. For Chemistry (Year Nine), five professionals are depicted, all males, among which are three scientists, and no females. The Physics Book for Year Nine shows five male professionals and zero female professionals.

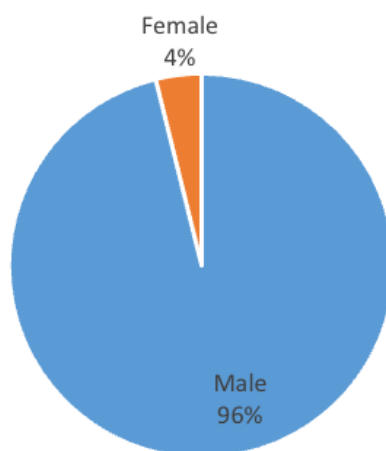
A18-Proportion of Gender Representation in Professions: Science



Social Science: Proportion of Professions by Gender (Chart A20)

We see 168 males in professions throughout the series, and 13 females (please see Chart A20). This is the largest proportion of males as compared to females in all of the subjects. The book for Year Four depicts three males and three females in professions. All three females are teachers, while the males are a doctor, a judge, and a manager. In Year Five there are 40 males and only one female depicted in professions (the female is a teacher). We see male factory workers (pages 34, 89, and 93) and male soldiers (pages 89, 91, and 97). The book lists many Iraqi men's achievements along with their images, and only those of three female figures, with two images. On page 74, we see a well-known female novelist; page 75 depicts a 20th-century Iraqi female poet, and page 76 shows Zaha Hadid, the internationally known Iraqi architect. In Year Six there are 12 males and no females in professions. The males include factory workers, kings, and teachers. The book for Year Seven depicts 55 professional males and one professional female. The males are kings, soldiers, and a teacher. The female, a queen, is the only woman in power shown in Year Seven. Year Eight has 17 sailors, four scientists, 11 soldiers, a poet, and a king, for a total of 37 male professionals, and not one female. Year Nine History mentions no professions for either sex. In Year Nine Geography, we see four factory workers, three of whom are male.

A20-Proportion of Gender Representation in Professions: Social Science



4. Sports and Gender

Arabic Grammar and Language: Sports and Gender

There are no female participants in sports throughout this series. Sports are depicted twice in Year Four, on pages 39 and 53, where boys play football. In Year Five, on page 39, two boys are depicted playing football. Sports in Year Six are also depicted for males only, as on page 17, where we see a boy playing football, and on page 83, where we see three professional male runners, among other examples. Sports are not depicted at all in Year Seven.

Computers: Sports and Gender

Participation in sports is limited to the one man, a swimmer, on page 83 of Year Seven.

English: Sports and Gender

While in one instance both a boy and a girl each hold a toy car (on page 149) playtime is ordinarily much more gendered so that males are physically active in the first year of the series. On page 76, for example, a girl plays quietly with dolls, while a boy plays vigorously on a trampoline, and on the following page, a girl decides to select dolls, books, or paints while a boy decides among a ball, a kite, a trampoline, or a toy car. In the second year, on page nine, we see a scene of children dancing. The boys and girls dance separately. The girls are clapping their hands mildly, while the boys are stamping their feet with gusto. To be fair, boys and girls dance together with equal energy on page 29, and run around a sitting room together, with equal energy, on page 78. In general, though, girls are less active. Only boys play soccer on pages 41 and 58, where they also play basketball, swim, and ride a bike, while the girl draws and sings. In fact (in an exercise about negation), the girl tells us that she can draw, but can't ride a bike. On page 59, a girl says that she cannot play football; on the following page, two boys play football while a girl does homework. Again, these are exercises in positive and negative sentence structure, not in gender roles; still, the message is clear. Similarly, on page 57, a man and a boy play with a ball together while the girls play on a teeter totter. Page 61 shows a boy riding a bike, playing football, and using a computer while a girl cooks, sleeps, and does homework; on the following page, four boys play basketball while three girls shop. Page 69 shows an all-male football team, complete with an angry goalkeeper. On page 167 boys swim, ride bikes, and play football while a girl reads English, although here, at least, a girl also "runs fast." In Year Three, toys remain gendered (see page 78), though it should be noted that a boy cuddles a teddy bear on page 46. On page seven, a boy has a soccer jersey and shorts and a ball, while the girls again play on a teeter totter. On page 23, encouragingly, girls are shown as able to swim, run, and ride a bike, but only boys play with a ball. Highly anthropomorphized boy-mice play ball on page 57; two human boys play ball on page 100. This is offset somewhat by a girl kicking a ball on page 47, albeit while wearing a skirt. There is a bit more comparability between boys' and girls' activities in the fourth year: on page eight, both carry out similar activities, even if the girls are all wearing dresses. Although the book's cover shows a boy holding a football, and on page 103 only boys play football, on page 84, a girl writes "I played

football.” Both boys and girls prepare for a bike race on page 104, even if, on the next page, it is two boys who tie for first place. In the fifth year, five boys play soccer on page 91; no girl plays soccer at all. Still, girls are portrayed as being capable of a variety of sports: tennis and taekwondo (page 39), as well as swimming and biking. On page 59, a girl says “sports are fun!” Another, riding a bike, says “I want to learn a new sport.” While we only see boys playing volleyball, a girl says that “volleyball is our favorite sport. We play volleyball once a week” (51). On page 44 in the ninth year, we see a girl wearing a football jersey and holding a football, and talking about how she enjoys and follows football.

Mathematics: Sports and Gender

Participation in sports within both books for Year One is heavily restricted to males, except for the single occasion on page 98 where we can see three girls playing tennis, with their audience of seven boys and one girl. Participation in sports is mainly depicted with only male participants in the second year as well: we see male football players on pages 22, 28 and 53 of the Student Book and pages 51 and 102 of the Activity Book. Year Three also shows (on pages 12 and 16) male football players. Year Four continues the trend: there are male football players on pages 17, 40, and 90 of the Student Book. In Year Five, on pages 61, 66, 70, 91, and 95 of the Student Book, tennis and volleyball players are depicted—all male. Interestingly, on page 136 Student Book, the coach is a woman. Sports in Year Six were not depicted in the illustrations, but on pages 50 and 57 there are mentions of male runners within the review exercises. Neither males nor females are featured very much in sports in Year Seven, though on page 54 in Part One the bike rider is a male, as is the coach on page 60. In Year Eight, Part One, we see sports events on pages nine (male runners) and 27 (male footballers). In Year Nine, we see five male athletes and 11 male football players; no females participate in sports.

Reading: Sports and Gender

Participation in sports in Year One Reading is limited to boys except for a single occasion on page 87, where we see a girl playing with a ball. Year Two (page 49) includes a dialogue in which a boy practices daily morning exercises with his sister. In Year Three, on page 132, a boy is depicted with his football. Participation in sports in Year Four is never depicted, but on page 108 there is a poem about studying and sports in which an accompanying cartoon depicts three males and two females playing in a garden (climbing and swinging). Participation in sports in Year Five only depicts males: on page 35 we see four boys swimming, and on page 66, there are three boys playing football. Participation in sports in Year Six is not depicted at all.

Religious Education, Christian: Sports and Gender

No sports are shown in this series.

Religious Education, Islam: Sports and Gender

Sports are depicted or mentioned only rarely, and girls are never part of sports in this series. On page 63 of Year Two, we see a group of boys playing football.

Science: Sports and Gender

Sports are not a big component of the Science series, but in the few references, almost all of the participants are male. On page 52 of Year Two, three boys play football, and on pages 158 and 159 a boy and a girl are depicted riding a bike. In Year Four, participation in sports is depicted twice, both times with males (pages 152 and 165 show boys playing football). Sports in Year Five are only depicted twice: on page 74 a group of male and female students are shown during a school sports session, and on page 124 we see a male goalkeeper. In Year Six, sports are depicted only for males, as on pages 51, 56, and 60. In Year Seven, we see a male athlete on page 97 and a male tennis player on page 100. In Year Eight, sports are shown in Part Two, on pages six, 12, 16, 17, 22, and 24: all of the participants are male.

Social Science: Sports and Gender

Sports are never depicted in any of the books for this series.

Diversity**5. Diversity: Race and Ethnicity***Arabic Grammar and Language: Race and Ethnicity*

There is no variation of race or ethnicity in any of the years for this series.

Computers: Race and Ethnicity

There is no depiction of racial or ethnic variety in this series.

English: Race and Ethnicity

While there are no Black or East Asian people in the first, second, or third year's books, the figures are at least a sort of tan that varies in skin tone. In the fourth year, the lessons attempt to incorporate an international array of children: there are children from America, Brazil, China, England, Iraq, and Russia. The attempt at intercultural

interaction continues in the fifth year: we see, on page six, children from eight countries, including Japan. Even if the Iraqi girl and Japanese girl are interchangeable except for a kimono, the message is good: we see international boys and girls holding hands and saying "We all live together, so let's be friends." There is some variety in ethnicity throughout the book in the ninth year, but nothing striking.

Mathematics: Race and Ethnicity

There is no depiction or mention of people of color in any of the books in the Mathematics series, with the possible exception of page 117 of Part One for Year Seven, where we see a male with dark skin.

Reading: Race and Ethnicity

In Year Four, on page 111, a group of people wears Kurdish clothes while celebrating, suggesting the diverse nature of the Iraqi community. In Year Four, on page 38, a boy who shares his bread with his dog is Black, but in the other pictures that refer to him he is white, or at most a sort of bronze shade. In Year Five, on pages 39-40, there is a dialogue between a father and a son on the topic of the universal declaration of human rights, in which the father mentions to his son that all human beings are equal regardless of their gender, race, ethnicity, religion, or social class, and everyone has the right to live freely in dignity, and that everyone has the right to work and to have good health and education, and that all human beings are equal in their rights and duties.

Religious Education, Christian: Race and Ethnicity

In Year One, people of color are depicted on several pages (three, 13, 51, among others).

Religious Education, Islam: Race and Ethnicity

The only suggestion of ethnic or racial variety is seen in Year Six, where Egyptian pharaohs, on page 74, have a slightly darker skin tone than the usual white color in the rest of the book.

Science: Race and Ethnicity

In Year Eight, the Student Book depicts one person of color, on page 210, standing near an area damaged by an earthquake.

Social Science: Race and Ethnicity

In Year Four, on page 56, the book mentions the Iraqi population as diverse, consisting of several ethnic groups. In Year Five, the book calls for respect and equality regardless of humanity's different backgrounds and cultures. Year Six, on pages 100, 101, and 102, mentions the ethnic components of Iraqi society while depicting examples of traditional costumes, for males and females, of each of the ethnic groups (Arabs, Kurds, etc.). The book for Year Seven depicts people of color many times when presenting historical art, such as on pages 33, 36, 63, and 85. On page 103, we learn that the Iraqi people hold the values of forgiveness, being peaceful, and rejecting violence.

6. Diversity: Disability

Arabic Grammar and Language: Disability

There is no depiction or mention of disability in any of the years for this series.

Computers: Disability

Nobody with a disability is shown in either book.

English: Disability

There is no mention of disability in the first year beyond the presence of one boy wearing glasses on page 71. The marked lack of any portrayal of disability continues in Years Two and Three: the only hint of disability appears in the third year, in a teacher who wears glasses (page 21) and an old woman with a cane (page 74). As is almost always the case, the cane is more a visual indicator of "old" than a symbol of disability. In the fourth year there is also, as usual, an absence of any portrayal of children with disabilities. An old man uses a cane on page 56, and on page 156 an old lady, who is hard of hearing, tells the children who are helping her across the street to speak loudly but not to shout. In the Activity Book, an old woman uses a cane on page 11. So, in this year, too, the cane marks "old," as does deafness. Years Five through Nine have the usual unfortunate gap: there is not one depiction of a disabled child, or adult, for that matter.

Mathematics: Disability

There is no depiction or mention of any disabled person in any year of Mathematics.

Reading: Disability

There is no overt depiction of people with disabilities at all in any of the books for the Reading series. Throughout the notes to the teacher in Year One, the instructions ignore students who might not be able to pronounce some phonemes, such as on page 22, where the footnote instructs the teacher to encourage the students to pronounce the “R” letter boldly. In Year Three, there is some consideration for difference in the introduction, i.e., on page four: the book urges teachers to have special consideration for left-handed students, and also to consider and support the various levels of intellectual abilities of the students.

Religious Education, Christian: Disability

There are no references to disability throughout the series.

Religious Education, Islam: Disability

There is no disability depicted in any of the books.

Science: Disability

There is no depiction or mention of people with disabilities in any book of the series.

Social Sciences: Disability

There is no depiction of disability throughout the series.

7. Other: Animal Welfare, Glorification of Violence, Nationalism, Religious Centricism*Arabic Grammar and Language: Other*

There is no animal cruelty and no glorification of violence in any of the years.

While Year Four is free of nationalism, Iraq is referred to as “the country” in Year Five on pages 12 and 21, though it should be noted that on page 16 there is a short essay about Palestine in one of the exercises. In Years Six and Seven Iraq is also “the country,” and we see depictions of the Iraqi flag in many places, such as on pages nine, 52, and 60 of Year Six.

Year Four has no form of religious centricism, but Years Five, Six, and Seven refer to the Quran frequently while teaching language and grammar, and many of the examples in the review exercises and the lessons include excerpts from the Quran, such as on pages 12 and 22 of Part One of Year Seven, as well as at the end of each lesson in both Parts One and Two. Also in Year Seven, on page eight of Part One and

page 17 of Part Two, the exercises mention the Quran and ask students to discuss it, and on page 98 of Part One an entire paragraph praises Islam.

Computers: Other

There is no animal cruelty, no glorification of violence, and no nationalism. The only hint of religious centrism appeared in Year Seven, on page 19, where we see a quote from the Quran.

English: Other

There is no overt animal cruelty in Year One, though we see the suggestion of an unhappy human-animal relationship on page 82, where there is a scary lion in a tiny cage (both the children and Robbie the Robot are scared), and some circus animals appear on page 82. Page 47 has a lion in a net; on the other hand, a lion drives a taxi on the same page, suggesting that this is all the stuff of fantasy. In the books for the second year, we again see animals in tiny cages at a zoo on pages 35 and 71, and a woodcutter violently binding a wolf in a tale reminiscent of "Little Red Riding Hood" on page 47. In general, animals are portrayed as friends in the third year, though we see another menacing lion in a small cage on page 107, along with elephants in a tiny pen; on the same page, however, there are monkeys in a tree, uncaged, suggesting some degree of fantasy. An unpleasant story, meant to be humorous, insinuates that a certain Mr. Brown got rid of his pet cat for eating the fish in his pond. There is no outright cruelty to animals beyond the usual zoo animals depicted in small cages (page 62 of the Activity Book) in the fourth year, although an origin myth narrates the story of a wolf who was about to eat a man and his son until a bird distracted him by flapping over a fire, burning its breast (thereby turning it red). In contrast, a lion and mouse help each other in another story.

There is no glorification of violence/war, nationalism, or religious centrism in any of the nine years.

Mathematics: Other

Neither book from Year One includes any depiction of animal cruelty; in fact, both books promote animal kindness and positive practices towards nature in general, with many illustrations of animals and plants. There is an absence of both animal cruelty and animal kindness in the remaining books for Years Two through Nine.

There is only the most tenuous hint of the glorification of war: we see mention of the Iraqi army on page 146 of the Student Book, but there is nothing else throughout the books of the Mathematics series.

Likewise, there is hardly anything that could be considered nationalism: on page 15 of the Student Book for Year Two, the Iraqi flag is depicted and on pages two and three of both books, within the introduction, there is mention of forming the book's content in a way that shows the "Iraqi Identity," in the absence of any other countries. In Year

Eight, in Part One, page 53, there is a map of Iraq, and in Part Two, page 53 shows an Iraqi flag—but this is a textbook, after all, for Iraqi students. There is only one thing remotely close to religious centrism: the mention and depiction of the Quran in the absence of any other religious book in Year Seven (page 77 in Part Two).

Reading: Other

There is no animal cruelty in any of the books for the Reading series. In Year One, there is a short dialogue between a raven and a deer that promotes animal kindness. On pages 24-25 of Year Three, there is a historical narrative that urges people to treat animals with kindness and discourages animal cruelty. In Year Four, on page 38, there is a narrative about a boy who shared his bread with his dog as an act of kindness.

As for glorification of violence or war, in Year One, there is wording about the shield and the soldiers of the country in a psalm on page 51. The story about the brave woman who took the role of a soldier (on pages 142-144 in Year Four) on one hand praises a woman, but on the other hand also praises a historical military victory.

Examples of nationalism are few and far between in the series, if they can be said to exist at all. Iraq is the only country depicted through the book throughout the series—but then again, this is a series for Iraqi students. In Year One, the Iraqi flag is depicted on pages 10 and 12. Iraq is depicted and mentioned as “the country” several times. There is also a narrative titled “Iraq is my country” on pages 38-40. On page 89 of Year Four, the Iraqi flag is depicted. In Year Six, on page 68, we see an Iraqi flag with an accompanying essay that praises the flag and the country.

Religious centrism is mostly absent, too, aside from the fact that Islam is the only religion mentioned. Still, these references are very few. On page 19, the book for Year One begins with a quote from the Quran. Although it is not stated that Islam is superior to other religions, no other religion is mentioned. There are many quotes from the Quran and prayers to Allah, and there is a dialogue about Eid on page 85. There is also a dialogue on pages 15-17 depicting a boy and a girl reading Quran and discussing what quotes they know from Prophet Mohammed. In Year Three, we see another dialogue, on pages 5-6, between a boy and a girl who are reading Quran and again discussing which of Prophet Mohammed’s quotes they know, but on page 23 there is also a quote from Jesus. In Year Four, the book quotes the Quran many times, for example on pages 5 and 91, and some of Prophet Mohammed’s sayings are on page 22.

Religious Education, Christian: Other

There is no animal violence in the series, and Year One promotes animal kindness several times, such as on page 58, where a shepherd looks for one of his sheep in the mountains, and rescues it from danger.

There is no glorification of war; in fact, the general outline of the book promotes peace.

There is no nationalism.

While the focus is on Christianity, it is descriptive not perspective, and Judaism is mentioned on page 66.

Religious Education, Islam: Other

There is no animal cruelty in any of the books in this series.

Glorification of war is mostly offset with messages of peace. There is some glorification of war on pages 32-31 of Year One when discussing a passage in the Quran in which Prophet Mohammed received a command from God, after winning the final war, to go back to his homeland with his followers. But we also see, in a dialogue on pages 49-51, promotion of peace through encouraging positive actions, behaviors, and communication of individuals within their communities. On page 31 of Year Three, there is an activity in which learners have to identify the right and wrong behaviors, in which a mother is depicted yelling at her little daughter. Page 59 of Year Four also promotes peace through an activity in which students identify the right and wrong behaviors, in this case around the depiction of a mother scolding her daughter. Year Five shows ten combatants in an Islamic battle that took place during the dawn of Islam; the victory of the Islamic army is praised (page 53). A similar glorification of war is found in another narrative, on page 55. Year Six has several lessons on the Islamic battles in the times of Prophet Mohammed, as on pages 19-20 and 36, all of which praise the Islamic victory over the enemies, which can be read as nationalism as well as glorification of war. On page 43, in contrast, there is a lesson about the peace agreement that the Prophet Mohammed made with his enemies to avoid going to war in order to live together in peace. On pages 62-64 in Year Seven, there is some glorification of historical Muslim victories over atheists, among other enemies.

In this series about Islam, it is no surprise that Islam is central. Although Islam is “the religion” throughout the series, Year Three mentions, in a lesson on pages 54-55, that Islam accepts all people from all religions and ideologies, regardless of their race or ethnicity. Further, on page 22, there is mention of several prophets such as Moses and Jesus, promoting the concept that Islam respects all the prophets. Lessons in Year Four, on pages 50-15 and 65-67, also teach that Islam accepts all people from all religions. On page 34 of Year Five there is mention of Jewish people who used to live with Muslims before they betrayed the deal that they held with Prophet Mohammed.

Science: Other

There is no suggestion of animal mistreatment in any books of the series.

There is no content in the series that glorifies violence/war.

In Year Three, both the Student Book (on pages three and four, in the introduction) and the Activity Book (on page three, in the introduction) mention the Iraqi identity with pride. In Year Eight, Parts One and Two both have mentions of Iraq as the homeland (in the introduction, on page three of both parts). This is as close to nationalism as the series comes, and there is no indication of religious centrism in the series.

Social Science: Other

There is no animal cruelty throughout the series.

In Year Four, Islam was shown as “the religion”; for example, page 19 mentions that knowing directions will help us locate the Kaaba. On page 28, two photographic images of famous mosques are depicted. In Year Five, Islam is also “the religion” throughout the book, and a whole chapter is dedicated to Islamic civilization in Iraq, including pictures of mosques and Islamic figures.

In Year Six, page 103, we are reminded that the Iraqi people hold the values of forgiveness, being peaceful, and rejecting violence.

The mentions of war and violence are historically factual throughout the series, such as on page 43 in Year Seven, which shows how people invented wheels and started using them for battles and war in addition to transportation and agriculture. On page 45 of Year Seven, Hammurabi’s laws and regulations are discussed, including the fourth law, which states that a man would be punished by death if he deliberately kills a woman.

As for religious centrism, the book for Year Six mentions many historical places within Iraq without focusing exclusively on Islamic figures or places: on page 30, we see a picture of a mosque and another of a church on the same page.

PUBLICATIONS DETAILS

Arabic Grammar and Language

Arabic Grammar for Year Four is 80 pages long. This book, in its 12th edition when it was published in 2019, consists of an introduction, 16 grammar lessons, and review exercises for all the lessons.

Arabic Grammar for Year Five, 84 pages long, was in its 12th edition when it was published in 2019. It consists of an introduction and 11 grammar lessons.

Arabic Grammar for Year Six is 108 pages long, in its 12th edition in 2019. It consists of an introduction and 24 grammar lessons with review exercises after each one and book review exercises at the end of all the lessons.

The Arabic language book for Year Seven consists of two parts, both in their fourth edition when they were published in 2019. Part One is 152 pages long; Part Two has 132 pages.

Computers

The Computer book for the seventh year consists of 144 pages. It is in the first edition, published in 2019. It explores the basics of the Arabic Alphabet through simple exercises and descriptions, and consists of four units: Computer Systems, Computer Software, Algorithms and Programming Fundamentals, and Information Technology.

Year Eight was in its fourth edition when it was published in 2014.

English

English for Iraq for the first year, with 179 pages, is a combination textbook and activity book, published in 2013. The textbook consists of eight units followed by several small unit-themed stories and a picture dictionary. The activities begin on page 89 and word cards begin on page 163.

For the second year of primary school, we also have a combined Student and Activity Book, 184 pages in total, published in 2014. Eight units are followed by the Activity Book, which begins on page 81.

The Student Book for the third year of primary school, published in 2015, is 120 pages long. It consists of seven units and a picture dictionary. The illustrations are in color. The accompanying Activity Book, also from 2015, has 123 pages. All in black and white, it follows the units of the Student Book.

The Student Book for Year Four, published in 2016, consists of eight units and a ten-page dictionary. The book is illustrated in bright colors.

The Student Book for the fifth year, published in 2017, is 120 pages long and consists of eight units, followed by a dictionary. The illustrations are color photographs and

drawings. The Activity Book, also published in 2017, is 110 pages long, and, except for the cover, is all in black and white.

The 2018 Student Book for Year Six has eight units and a dictionary, totaling 121 pages; the Activity Book follows the Student Book's format, and has 111 pages.

The Student Book for the seventh year was published in 2014. It is 102 pages long and consists of eight units, followed by a dictionary. The illustrations are color photographs and drawings. The Activity Book, published in 2014, is 128 pages long and also consists of eight units, followed by a dictionary.

Published in 2015, the Student Book for the eighth year has seven units and a dictionary, with 120 pages; the Activity Book follows suit.

The Student Book for the ninth year, published in 2016, is 104 pages long and consists of eight units, followed by a dictionary. The illustrations are color photographs and drawings. The Activity Book, also published in 2016, is 120 pages long, and, except for the cover, all in black and white.

Mathematics

Mathematics for the first year consists of the Student Book, which contains nine units and is 188 pages long. This book is accompanied by the Activity Book, which also contains nine units, and is 62 pages long. This is the fifth edition of both the Student Book and Activity Book, both of which were published in 2019. Both books introduce first-year students to very basic concepts of Mathematics by using simple figures and pictures instead of long or complicated sentences, hence we notice the lack of any conversation in either book.

Mathematics for the second year consists of the Student Book, which contains 10 chapters. This book is 180 pages long and is accompanied by an Activity Book, 64 pages long, with the same number of chapters. Both the Student and Activity Books were in their fourth edition when published in 2019. These books are for the second level of primary school students to learn and develop their skills in mathematical calculations and memorize the numbers up to 999.

Mathematics for the third year consists of the Student Book, which contains nine units and is 176 pages long. This book is accompanied by the Activity Book, which also contains nine units, and is 64 pages long. This is the third edition of both the Student Book and Activity Book, both of which were published in 2019. The books introduce third year students to very basic concepts of math using simple figures, pictures, and exercises, hence there is a lack of any conversation in either book. Each chapter in both books has review exercises for the subjects in that particular chapter.

Mathematics for the fourth year consists of the Student Book, which contains 10 chapters. The book is 196 pages long and has an Activity book, 56 pages long, with the same number of chapters. Both the Main and Activity Books were in their second edition when they were published in 2019. The books target fourth-level primary school students in order to develop their skills in mathematical calculations such as division, multiplication, and counting the numbers up to 9,999,999.

Mathematics for the fifth year consists of the Student Book, which contains 10 chapters. The book is 198 pages long and it has an Activity book, 54 pages long, with the same number of chapters. Both the Student and Activity Books were in their first editions when they were published in 2019. The books target fifth-level primary school students in order to develop their skills in mathematical calculations such as division, multiplication, geometry, fractions, and counting numbers in the billions.

Mathematics for the sixth year is 160 pages long. This book consists of an introduction and eight chapters and was in its eighth edition when it was published in 2019. It reviews what students have learned for the past five years and offers them comprehension of more complicated math and geometry.

Year Seven Mathematics, Part One, was in its fourth edition when it was published in 2019, and Part Two was in its third edition in 2018. The first part covers chapters one through four, and the second part covers chapters five, six, and seven; within each book are chapter exercises. This first part is 143 pages long while the second part is 112 pages.

Mathematics for the eighth year consists of a two-part book which contains seven chapters in total. Part One is 136 pages long while Part Two is 116 pages long. Both Parts One and Two of the book are the third editions, published in 2019. The book aims to develop the skills of eighth-year students regarding rational numbers, real numbers, polynomials, inequalities and equations, geometry and measurements, coordinate geometry, and statistics and probabilities.

Mathematics for Year Nine has two parts, both in their second edition and both published in 2019.

Reading

The Reading textbook for the first year consists of 112 pages, is in its 13th edition, and was published in 2019. It explores the basics of the Arabic alphabet through simple words and brief dialogues.

The Reading book of the second year consists of 120 pages. This is the 11th edition, published in 2018. It is a continuation of Reading for Year One, reviewing the Arabic alphabet and introducing skills such as reading, writing, listening, and speaking through a new set of vocabulary, using simple dialogues and some follow-up exercises with discussions.

The Reading book for the third year consists of 144 pages. This is the 12th edition, published in 2019. It is a continuation of the Reading books for Years One and Two, and prepares third-year students to understand the basic structures of Arabic phrases and how to use these phrases in understanding the context of what they read in Arabic. These basic skills are offered through dialogues and some follow-up exercises as well as discussions afterward.

Reading for the fourth year consists of 148 pages. This is the 12th edition, published in 2019.

Reading for the fifth year consists of 162 pages, in its 12th edition with the publication date of 2019. The book aims to trigger creative thinking among students and further enhance their Arabic reading, speaking, writing and listening skills.

Reading for Year Six has 142 pages; its 12th edition was published in 2019.

Religious Education, Christian

Christian Education for the first year is 88 pages long and consists of 20 short units. This is the second edition of this book, published in 2019.

The books for the fourth, fifth, and sixth years, also in their second editions, were also published in 2019.

Religious Education, Islam

The Holy Quran and Islamic Education for the first year consists of 18 lessons in 56 pages. This is the 10th edition of the book, published in 2019.

The book for the second year consists of 15 lessons and is 64 pages long. This is the ninth edition of this book, published in 2018. This book goes through the basic concepts of Islam as a religion, quotes Prophet Mohammed's speeches, and includes some historical and educational narratives that demonstrate the Islamic religion and its related vision, morals, culture and values, with review questions by the end of every lesson.

The book for the third year consists of an introduction and five units, within which are five lessons and some homework activities and discussion questions with cartoons and photographic illustrations. The book is 74 pages long. This is the fourth edition of this book, published in 2019.

The book for the fourth year consists of an introduction and five units; within each unit there are five lessons, homework activities, and discussion questions with cartoons and photographic illustrations. The book is 72 pages long. This is the fourth edition of this book, published in 2019.

The Holy Quran and Islamic Education for the fifth year consists of an introduction and five units, each containing five lessons. There are also homework activities and discussion questions with cartoons and photographic illustrations. The book is 96 pages long, in its fourth edition when it was published in 2019.

The Holy Quran and Islamic Education for the sixth year consists of an introduction and five units; within each unit there are five lessons, and there are homework activities and discussion questions with cartoons and photographic illustrations. The book is 92 pages long, in its fourth edition in 2019.

The book for Year Seven year is 92 pages long, in its fourth edition in 2019. It consists of an introduction and five units; within each unit there are six lessons; in addition, the book has homework activities and discussion questions with cartoons and photographic illustrations.

Years Eight and Nine were both in their fifth editions when published in 2019; neither has illustrations.

Science

Science for the first year consists of the Student Book, which has six units and is 200 pages long. This book is accompanied by the Activity Book, which also contains six units, and is 76 pages long. This is the sixth edition of both the Student Book and the Activity Book, both of which were published in 2019. This book introduces first-year students to very simple and basic concepts of science, using mostly photographic illustrations and simple evidence- and activities-based explanations.

Science for the second year consists of the Student Book, which contains an introduction and five units; within each unit there are two chapters. The units include Human Body/Health, Ecology, Materials, Energy and Movement, and Earth and the Universe. This book is 196 pages long and is accompanied by the Activity Book, 68 pages long with the same number of units and chapters. Both the Student and Activity books are the sixth editions, published in 2019.

Science for Year Three consists of the Student Book, 196 pages long, which contains five units and 10 chapters, accompanied by an Activity Book, 68 pages long, that contains all the exercises for those five units. Both are in the sixth edition, published in 2019. This book introduces third-year students to the basics of Science, explaining the nutritional system of living organisms and matter, heat, minerals, and light. The Student Book is 196 pages long and the Activity Book has 68 pages.

Science for the fourth year consists of the Student Book, which contains an introduction and six units; within each unit there are two chapters. This book is 216 pages long and is accompanied by the Activity Book, 100 pages long, with the same number of units and chapters. Both the Student and Activity Books were in their fourth edition when they were published in 2019.

Science for the fifth year consists of a 228-page Student Book, which contains six units and 12 chapters, accompanied by an Activity Book, 108 pages long, that contains the same number of units and chapters. Both books were in their fourth edition when they were published in 2019.

Science for Year Six consists of a 252-page Student Book, which contains six units (13 chapters), and is accompanied by an Activity Book, 112 pages long, with the same number of units and chapters. Both books were in their third edition when they were published in 2019.

Year Seven Science, Part One, was in its third edition when it was published in 2018; the second part, in its fourth edition, was also published in 2019. The first part is 144 pages long; the second part has 92 pages.

Science for Year Eight is also in two parts. Part One is 164 pages long and covers five units; Part Two is 88 pages long and covers three units. Both Part One and Part Two were in their third edition when they were published in 2019.

In Year Nine, the Biology book was in its eighth edition when it was published in 2018; the Chemistry Book was in its ninth edition when it was published in 2019, and the Physics Book was in its tenth edition when published in 2019.

Social Science

Social Sciences for Year Four is 64 pages long. This book, in its 10th edition, was published in 2019. It consists of an introduction, six chapters, and review exercises after each chapter. These chapters include basic concepts of Geography, History, and Social and National Education.

Social Sciences for Year Five is 104 pages long. This book was in its seventh edition when it was published in 2019. It consists of an introduction, three units, and review exercises after each unit. Unit One is on the geography of Iraq (two chapters), Unit Two is on the history of Iraqi civilizations (three chapters), and Unit Three is Social and National Education (two chapters).

Social Sciences for Year Six is 116 pages long. This book, in its fourth edition, was published in 2019. It consists of an introduction, two units, and review exercises after each unit. Unit One contains a brief overview of the geography and the history of each of the 18 Iraqi governorates; Unit Two is titled "The Iraqi Society."

Social Sciences for Year Seven is 132 pages long. This book, in its third edition, was published in 2019. It consists of an introduction, five chapters, and review exercises after each chapter. The book presents a brief history of the emergence of civilizations in the Arab homeland and the world.

Year Eight, in its second edition, was published in 2019.

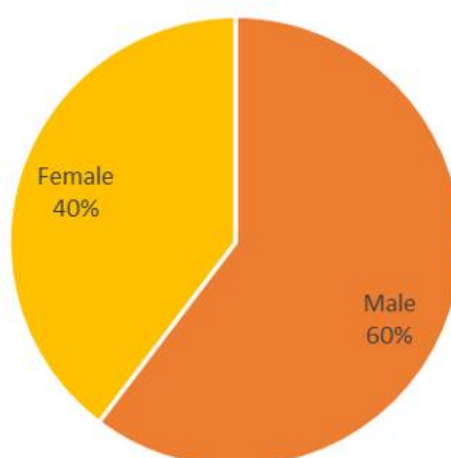
In the ninth year, the book for History was in its 28th edition when it was published in 2019, and the Geography book was in its 37th edition when published in 2019.

PART FOUR: EXTENDED NARRATIVE SUMMARY, KURDISH CURRICULUM, BY THEME

OVERVIEW

This narrative is grouped by theme: 1. proportion of portrayals by gender; 2. gender roles and interaction; 3. proportion of professions by gender; 4. sports and gender; 5. diversity; race/ethnicity inclusion; 6. diversity: disability inclusion; and 7. "other." "Other" includes animal welfare, glorification of violence/war, nationalism, and religious centrism. All years of each subject are compiled under each theme. Publication details follow the narrative. This narrative is also available grouped by themes within the subjects as Appendix 2; see also the charts, which are grouped both by subject and year for proportion of portrayal by gender (Appendix 4) and for proportion of professions by gender (Appendix 6). The chart for the total count for the Kurdish series is Appendix 8; Appendix 9 shows the total count for both the Iraq and the Kurdish series. There is not always one textbook for each of the nine years; the Social Science series, for example, begins in Year Four. Chart K17 shows all depictions combined for the entire series (the count for illustrations and depictions of professional overlaps considerably).

K17-Proportion of Gender Representation in Professions and Illustration: All subjects

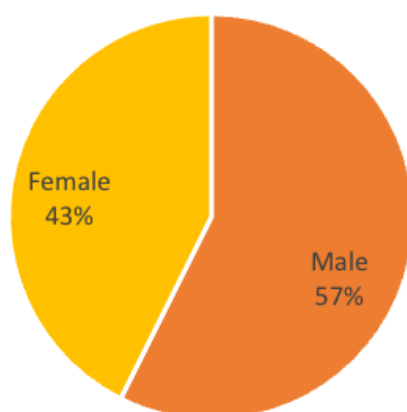


THEMES

1. Proportion of Portrayals by Gender

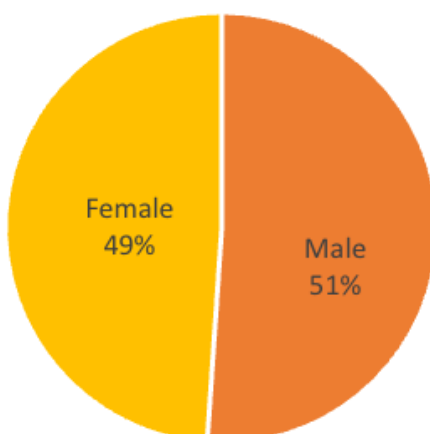
In all the textbooks for all the subjects, we found 5,169 males and almost 1,000 fewer females (4,173) depicted in illustrations (see Chart K1),

K1-Proportion of Gender Representation in Illustrations: All Subjects



The total count of males in the “Sunrise” English series is a strikingly equal 2,841 to 2,421, as shown in Chart K3. This is the most balanced of all subjects in the series.

K3-Proportion of Gender Representation in Illustrations: English



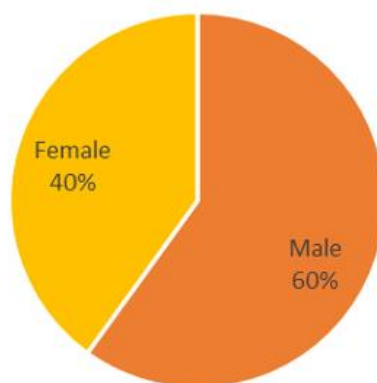
In both the Student and the Activity book for Year One, visual representations of girls outnumber those of boys (124 boys and 153 girls in the Student Book, 51 boys and 76 girls in the Activity Book). In Year Two, the depiction of boys and girls is roughly equal (193 images of boys, 205 of girls; 61 and 88 respectively in the Activity Book). Year

Three continues without any egregious inequities. The Student Book shows 209 images of boys and 226 of girls; the Activity Book shows 134 boys and 129 girls). Year Four shows images of 298 boys and 259 girls in the Student Book, and 162 boys and 157 girls in the Activity Book. The count of images of boys totals 277 in the Student Book and 166 in the Activity Book for Year Five, with 246 girls in the Student Book and 138 in the Activity Book. The images of boys totals 499 between the two books for Year Six; girls are shown 517 times. The Student Book for Year Seven includes images of 249 boys and 176 girls. The Activity Book for Year Seven shows 79 boys and 59 girls. In general, there is gender equity throughout the lessons for Year Eight. An equal number of males (112) and females (114) appears in the illustrations of the Student Book. The Activity Book for Year Eight, like the Student Book, is very successful in being gender-equal. There are 75 males and 66 females in the images. There are 95 males and 68 females portrayed in the images for the Student Book of Year Nine. The Activity Book from Year Nine also shows great sensitivity to gender equity. While the overall ratio of male to female depictions is unequal (57 to 44) and, as mentioned above, the ratio of professions by sex is markedly unequal, the spirit in which the text is delivered is one of gender equity, as noted below.

*Kurdish Education Series:*¹ *Proportion of Portrayal by Gender* (Chart K5)

The visual representations of boys outnumber the girls consistently in these series 346:231, as Chart K5 shows.

K5- Proportion of Gender Representation in Illustrations: Kurdish Education



The ratio is only a bit unbalanced in the first part of Year One, with 104 males and 91 females. In the second part of Year One, though, the book includes 41 sketches and cartoons of males and 27 of females, and no females are in any sort of authority. In Year Two, the visual representations of males also outnumber those of females, with 72 of males and 49 of females. In Year Three, 43 males are depicted while 26 females are depicted. In Year Four, the visual representation of males is almost twice the visual representation of females, with 23 of males and 12 of females. Year Five of Kurdish

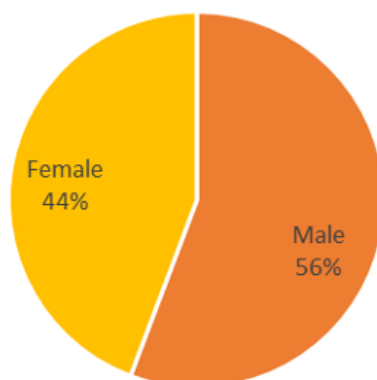
¹ This series includes Kurdish Education (to Year Four); Kurdish Grammar and Reading (from Year Five); and Kurdish Literature (Year Seven).

Grammar and Reading includes 16 depictions of males and 12 depictions of females, and in Year Six we see a rare instance of an equal number, at 14:14. In Year Seven, though, 11 men are depicted, clustered among pages 130 to 170, where 10 Kurdish male poets and scholars are portrayed. The trend continues in Year Eight, which includes the sketches and depictions of 13 male poets and scholars; in Year Nine, we see sketches and images of eight male poets and authors.

Mathematics: Proportion of Portrayals by Gender (Chart K7)

In the first nine years of Mathematics for Everyone, the depictions of males outnumber those of females in every case (in total, the Mathematics series shows 448 males to 353 females), as shown in Chart K7, but not in startling proportions for five of the nine years. (Year One, 43:37; Year Two, 44:36; Year Three, 47:35; Year Six, 65:63; Year Eight, 34:28. In four of the years, however, male depictions are almost double those of females in Year Four (27:15), Year Five, (26:15); Year Seven (72:49), and well over double in Year Nine (63:24).

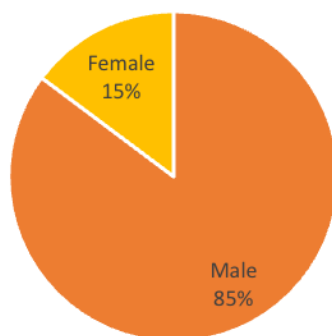
K7-Proportion of Gender Representation in Illustrations: Math



Physical Education: Proportion of Portrayals by Gender (Chart K9)

The opportunity was lost to suggest that girls can be as active as boys in sports, thus building a lifetime of confidence and skills at teamwork. Chart K9 shows the disparate ratio.

K9-Proportion of Gender Representation in Illustrations: Physical Education

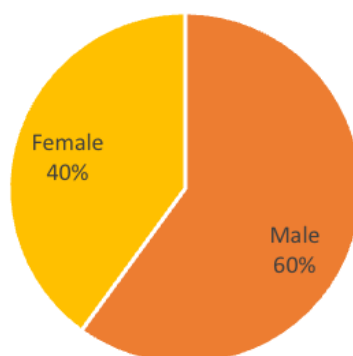


In Year Seven, the visual representations of males is over triple the visual representations of females, with 231 depictions of males and 45 depictions of females. Year Nine sees no improvement; the visual representations of male athletes outnumbers those of females by seven to one, at 163: 23. This is the subject with the least balanced representation in the illustrations, but it should be noted that there are only two years of Physical Education.

Religion: Proportion of Portrayals by Gender (Chart K11)

This series on Islamic Education, with a total of 171 males to 114 females, as seen in Chart K11, has an admirable ratio of males to females except in the second and ninth year.

K11-Proportion of Gender Representation in Illustrations: Religion

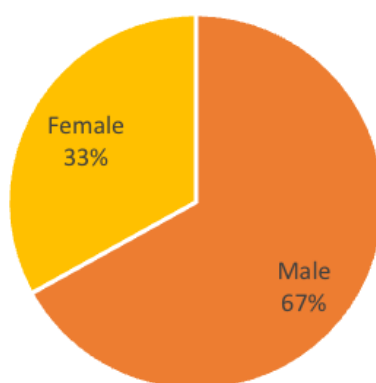


In Year One, the visual representation of females outnumbers that of males, with 43 females and 28 males. In Year Two, there are depictions of 45 males and 18 females. Year Three shows 10 images of females and seven images of males, and in Year Four, there is an even visual representation with nine depictions of males and nine depictions of females. Year Five includes 28 images of males and 21 images of females, and Year Six includes 18 depictions of males and 12 depictions of females. In Year Nine, however, 25 males are depicted, and not one female.

Science: Proportion of Portrayals by Gender (Chart K13)

Science for Everyone, despite its title's suggestion, does not do very well for gender inclusivity, as Chart K13 suggests, at least in its depictions of males to females, with a total of 823 males and less than half the amount —379 — of females overall throughout the series.

K13-Proportion of Gender Representation in Illustrations: Science

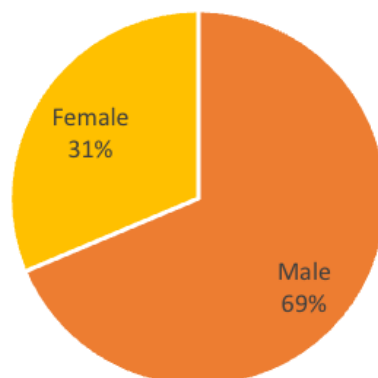


Year One has a total of 92 males to 67 females; Years Two and Three are almost double in depictions of male to female, at 103:57 and 58:30. Year Four is at 89:52; Year Five, 71:50. Year Six is at a staggering 100:38; Years Seven and Eight at a dismal 54:21 and 60:25. Year Nine, at 140:39, is the most unbalanced of all.

Social Science:² Proportion of Portrayals by Gender (Chart K15)

Overall, the Social Science series shows 529 males and 245 females, which is illustrated in Chart K15. After the Physical Education books, the Social Science series is the least balanced in terms of gendered illustrations.

K15-Proportion of Gender Representation in Illustrations: Social Science



Given the subject matter, it is surprising that the ratio of depictions of males to females is wildly disparate except for Year Four of Social Subjects. In Year Four of Social Sciences, 99 males and 62 females are portrayed, hardly balanced, but better than the other books. Year Five, 28 males are depicted while only 12 females are shown. In Year Seven, the book includes 22 depictions of males and three depictions of females. In Year Eight, we see the same ratio. In Year Four of Social Subjects, the visual representations of females outnumber the visual representations of males, with 71 depictions of females and 55 depictions of males. But in Year Six, the ratio flips back, with 108 males and 36 females. There is no improvement in In Year Nine, with 34 males to five females. In Year Five of Civic Education, 78 males and eight females are portrayed; 83 males and 45 females are depicted in Year Six. One might expect that at least the Human Rights series would have more attention to gender equity, but in Year Five, 48 males are portrayed to 23 females. In Year Seven, there are 60 males and 23 females in the images and sketches.

2. Gender Roles and Interaction

English: Gender Roles and Interaction

In Year One, boys and girls are distinguished by hair length and accessories (e.g., hair ribbons, a purse) and, to a lesser extent, by clothes. Boys, girls, men, and women are often depicted in traditional Kurdish clothes, including on the book's cover. The

² The Social Science series begins in year Four, and continues in Years Five, Seven, and Eight. CIVIC EDUCATION is provided in Years Five and Six. Social Subjects are in Years Four, Six, and Nine. Human Rights is for Years Five and Seven.

children are drawn in comparable heights and with similar facial expressions and amounts of activity. In Year Two, hair length and accessories, and to some extent clothing, distinguishes boys and girls from each other; as in the books from the first year, people of all ages are often depicted in traditional Kurdish clothing. Following the first year, the children in the second year have comparable heights, similar facial expressions, and they are engaged in similar amounts of activity. Year Five follows without any egregious inequities in style. Boys and girls are distinguished as they have been in previous years, by hair styles, accessories, and clothing, though depictions of traditional Kurdish clothing have given way to jeans and T-shirts for the most part. The children are drawn in comparable height, and one can also see a taller girl and shorter boy, as is typical in fifth grade. Boys and girls still have a comparable range of facial expressions and amounts of activity. The material for sixth-year English does well in portraying boys and girls working and playing together. The two main male characters are realistically portrayed as shorter than the two main female characters; in addition, one of the females is a bit stout, and Amy, introduced on page 25 of the Activity Book, has rather short hair. While these examples do not constitute a celebration of diversity, they are headed in the right direction toward acceptance of varying appearances and body shapes and sizes. Four teenage boys and four teenage girls introduce themselves in the Welcome Unit of the Student Book for Year Seven. Male and female body language is comparable here and throughout. Their clothes, skills, and speech are all interchangeable in terms of gender. In Year Seven, with the exception of some cartoon Kurdish clothes, historical clothes in cartoon form (page 86), and two cartoon girls in dresses (page 91), all of the clothing is unisex. In the Activity Book, the only instance of gendered clothing appears on page 14, where a teenage girl is wearing a skirt; this is a practice exercise in the names of clothing. A cartoon of a 1950s style detective wears more gendered clothing, such as suits and ties, but even here, the women wear trousers (pages 90-99). The boys and girls in Year Eight are shown in gender-interchangeable roles and, with the exception of one skirt, gender-neutral clothing. All of the clothing in Year Nine, with the exception of a skirt, is gender neutral. Only the hairstyles and bodies mark the sex. Photographs and sketches show boys and girls of roughly the same height, and with the exception of one skirt, dressed in unisex clothes.

Boys and girls intermingle in Year One, sitting next to one another, shaking hands, and singing together. Boys and girls both read, write, play, and work on the computer, though on page 63, we see a girl playing with a doll. Boys and girls in Year Two intermingle, sitting next to one another, talking to each other, and playing together. Only a few scenes mar the harmonious equity. On page four of the Year Two Student Book, a boy drives a (child-sized) car while a girl rides a bike. On page 14, a girl plays with a doll while a boy plays with a car; on page 24 a girl opens a food hamper while a boy opens a book. On page 34, a woman wearing an apron is in the kitchen, giving a boy some food; there is no corresponding scene with a male homemaker. This idea of the woman as the primary supervisor of children is seen again on page 60, where the mother takes the active role in putting two children to bed (telling them it is time, supervising tooth brushing, etc.). Here, though, the father tucks them in, while the Activity Book shows a woman tucking a child into bed, with no corresponding man doing the same (page 63). In Year Three, boys and girls are again distinguished by hair length, accessories, and clothes, including traditional Kurdish clothing. The boys and girls remain comparable in height, expression, and activity, and they intermingle, sitting next to one another, talking to each other, and dancing together. On page eight

of the Student Book, they even groom together in a bathroom—they wash their faces and brush their teeth and hair. Boys are impressed by girls, e.g., on page five, a boy is delighted by a girl, saying “wow” as she plays rather vigorously with a yo-yo. In Year Three, girls sing, but never play instruments. Boys and girls sit next to one another, talk to each other, and play with toys together in Year Four. On page nine, a boy makes toys out of paper, one of which is a doll. On page 14, the same boy is holding four paper dolls that he has made. In the Activity Book, on page 67, two boys each hold two stuffed animals. On page 63, a song’s lyrics emphasize boy-girl friendships: “I have friends around the world/Lots of friends, boys and girls...” In contrast to Year Three, a girl plays a guitar on several pages. The equity is marred a bit by the adult couples labeled “Mr. and Mrs.” (implying that the woman routinely surrenders her identity upon marriage) who appear on page nine. A song includes the lines “Let’s help our dads,/let’s help our mums,” innocuous on their own, but the accompanying picture shows a boy setting out with his dad, both carrying shovels, while a girl helps her mum set the table for a meal. On page 22, a boy relates that his grandfather has a farm (why not his grandparents?). Girls cry in the Activity Book; boys do not. On page 47 of the Activity Book for Year Five, “Alan’s mother was in the kitchen” while his “father was in the living room”; and when Alan’s mother was in the living room, his father was in the garage, tinkering with the car’s engine. We see two instances of couples referred to as “Mr. and Mrs.” (on page nine and page 73), with additional instances in the Activity Book. In general, though, boys and girls intermingle, sitting next to one another, talking to each other, and playing music together. On page 57 in the Student Book for Year Six, two girls decide to go to a shopping mall, while two boys discuss going to the sports center. In general, though, boys and girls work together to pick up trash, promote recycling, help injured animals, and contribute to community charity events. They even dance together at a party (Activity Book, page 36). In the Activity Book, men and women also work together, for example picking up trash and recycling (page 48). While boys and girls are shown enjoying a wide array of comparable, healthy activities, gender roles are a bit more restricted for the adults in Year Six. On page 14 of the Student Book, a mother makes salad and rice for a picnic with no father in sight, and on page 46, a child says that “my mother cooked the food” for a birthday party. On page 53 Mother is preparing lunch again. On page 23 of the Activity Book, a woman offers food and drink with no counterpart of a man doing the same. Joe’s mother cooked lunch, then dinner, on page 35 with no presence of his father; on the same page Karen’s mother, not her father, also cooked lunch, and this female lunch preparation is reinforced on page 36. On page 61, Danny’s mother has an accident while cooking (while wearing a skirt and high heels, no less). On page 62, we read a small dialogue: “Did your father make lunch?” “No, he didn’t.” “Did your mother make lunch?” “Yes, she did”; on page 86, a practice question is “did your mother make lunch?” but there is no corresponding question about the father. The sole exception to this female lunch-making role is seen on page 40 of the Activity Book, where a man and woman prepare sandwiches together for a picnic. The Activity Book continues from previous years the convention of titular identification based on female marital status. We see Mr. and Mrs. Watson on page seven, Mr. and Mrs. Aziz on page 10, Mr. and Mrs. Jones and Mr. and Mrs. Tompson on page 31, and Mrs. Jackson on pages 38 and 43. Page 67 has Mr. Jones and Miss Edison, Mr. Adams, and Miss Robins. Mr. Watson is on page 74; Mrs. Watson is on page 81. In addition, 21 professions are shown for boys; only eight for girls. Throughout the books for Year Seven, a cartoon male and female teacher take turns demonstrating aspects of the lesson and giving tips. Boys and girls are depicted in interactions in casual, respectful

ways. Traditional gender roles are not always followed: for example, Martin can't play tennis and Sue can't cook (page 79). Including "Carnival in Rio" in Year Eight allows for some (very mild) implications of playful gender-switching, described as "the most amazing costumes," with gender ambivalent photos on pages 20 and 21. We also see a gender-ambivalent character from the play "Cats" on page 72, though this ambivalence is not mentioned specifically. The recurring characters in Year Nine, introduced in the first unit of the book and appearing throughout all units, consist of three girls and four boys, portrayed as an international group of teenage musicians. The roles are not gendered at all; any boy's role could just as easily be a girl's, and vice versa. The language, too, is gender neutral: any character could speak the parts. The Welcome Unit, to Year Eight, "Welcome to Music Now," introduces the characters in terms of their home countries, what physical features they have, and what they are wearing. Except for one skirt, all features are gender-interchangeable. A cartoon male teacher in Kurdish clothes concludes this unit with a reminder to keep a notebook. Unit One opens with a photo of a group of the seven young people, four of which are female, two male, and one indeterminate (the written context shows that he is male). The photos from the subsequent four lessons and review also feature a roughly even number of males and females, all interacting freely and appearing similar in dress and demeanor. In Lesson Four, Dave reports that he laughs at jokes and cries at sad movies. One male and one female teacher (in cartoon form) give advice at the end of the unit. Unit Three, "How Things Work," shows photos of pairs and groups of people, all gender balanced and none heavily gendered. The male cartoon teacher concludes the final lesson with a tip. Unit Four, "Superstition and Mystery," begins with a dialogue about making apologies, featuring a photograph of a male and female in conversation. Their appearance, demeanor, and dialogue is gender-interchangeable. Lesson Two in this unit begins with two photographs of males; "Superstitions of the World" includes male, female, and indeterminate cartoon characters depicting various superstitions such as "don't walk under a ladder." But then the unit begins to be a bit male-dominated. A summary of the story of Jekyll and Hyde on pages 50-51 is exclusively male; even the teacher giving the tip is male. The featured inventors are the Brothers Biro, inventors of the ballpoint pen. Unit Five, "Danger," continues the gender skew with a dialogue between Mike and Dave, a segment about Rob's childhood, and another dialogue between Mike and Dave about hang-gliding. Only in Lesson Three do Jade and Annie join the conversation, when they make an appearance in a photo along with another female and two males. Lesson Four, about the environment, also contains equal gender representation, and the cartoon female teacher gives a tip. "Discoveries and Adventures" in Unit Five is about flight, and shows exclusively male innovators. Unit Six, "Communication," again opens with Mike and Dave, including a photo of Mike. Unit Seven, "People and Places," opens with a photo of five females and four males, in comparable positions and in almost interchangeable dress. Their interactions appear comfortable and they are in respectful proximity to each other. The subsequent photos and activities follow suit, and the female cartoon teacher gives the tip at the end of the lessons. The recurring characters for Year Nine, introduced in the Student Book and again in the first unit of the Activity Book, consist of three girls and four boys, an international group of teenage musicians. In the first unit, they attend a music festival in Edinburgh. Whether playing instruments, checking into a hotel, making friends, or performing any of the numerous other activities here and in all of the units, the boys' and girls' roles are interchangeable. The characters show respect for each other in all of the dialogues, and the boys and girls interact freely. On page 12, a boy talks about crying when he fell off his bicycle, albeit three years before. Unit

Two in the Activity Book, “Sightseeing,” continues in the same vein. Boys and girls alternate, as the focus in vignettes about vacation-related matters, and all activities are gender-neutral. Unit Three, “How Things Work,” shows sketched people; the gender is balanced and not important. The character of Sherlock Holmes is introduced in Unit Two; in Unit Three we learn about James Cameron’s production of “Titanic.” Unit Four, “Superstition and Mystery,” shows cartoon-drawings of people whose gender is interchangeable. Here and throughout, adults are referred to as men and women, youth as boys and girls. Mary Shelley is introduced as the author of Frankenstein. Unit Five, “Danger,” shows cartoon renderings of eight household tasks (ironing, washing, etc.) performed by hands of unidentified gender. The people in sketches and photos, while identifiable as male or female, are not heavily coded as either. Unit Six, “Communication,” begins with a sketch of eight people—five girls and three boys—only loosely gendered (by hairstyle, breasts). They are shown having equal, interchangeable roles throughout the unit. “Romeo and Juliet” is summarized for use as a grammatical exercise. Unit Seven, “People and Places,” continues in a gender-balanced, gender-neutral manner, concluding with Exercise Four, “Girl Power,” a simulated report on “girl bands” in which the author laments male control of record companies and concludes: “We need more girl power!” Drawings of a male and female teacher alternate giving advice at the conclusion of each unit—the male at the end of Units One, Two, Five, and Six; the female at the end of Units Three Four, and Seven.

Kurdish Education: Gender Roles and Interaction

The body language of males and females is comparable throughout the series. In Year One, despite the overall disparity in numbers, there are almost always even numbers of girls and boys when they are depicted in any cartoon or sketch. The girls and boys are distinguished by their hair length, clothing, and accessories. The children interact respectfully in Year One, studying, drawing, playing, and dancing together. On page 133, though, a boy plays with a plane while a girl plays with a doll. Mothers and fathers are evenly depicted with their children, and we see a father with his daughter and a mother with her son. In Year Two under the title “A Wise Child,” there is an image of a boy (page 21) with no corresponding girl. Interaction takes place between girls and boys: they go to school, eat, and dance together, as they do in Year Three, although in this year, traditional roles are highlighted. On page 65, two mothers are with their children without any corresponding fathers, and on page 86, a woman makes bread (no man cooks or bakes). In Year Three, a very muscular boy is wearing shorts, or possibly just underwear (to show anatomy). Year Four improves in its balance of gender roles: on page 34, a girl and boy use a computer together, and there are two depictions of a father with his child and a mother with her child (pages 12 and 32). But in Year Five, the interaction stops, and girls and boys are depicted separately; this continues in Year Six, with no interaction. It should be noted, though, that two famous Kurdish women appear in Year Five: on page 87 Princess Xanzad is depicted, and on page 113, Hapsa Khani Naqib.

Mathematics: Gender Roles and Interaction

In the style of portrayal, we see a bit more equity than we do in the sheer numbers. Boys and girls have similar body language and facial expressions throughout all nine years, and are distinguished only by clothing and hair style. While the books do not celebrate cultural diversity vigorously, there are sketches that show children in traditional Kurdish and Arab clothes (on the cover and page 53 respectively in Year One; Year Seven, on page 39, shows a group of males and females in traditional Kurdish clothes). Overall, there is very little interaction shown between boys and girls in the Mathematics books. In Years One and Two, they do not interact with each other at all. They are either shown separately on the page, or far away from each other. By Year Three, we see some limited interaction between the boys and girls, but usually the boys and girls are depicted alone or as pairs of boys and pairs of girls. In Year Four, on pages 38, 46, 222, and 224, we see a girl and a boy together, and when they are together, they treat each other politely. On page 165 of the book for the first part of the fourth year, a group of boys and girls play various musical instruments. There are quite a few instances of respectful interaction between boys and girls in Year Six (on pages 36, 40, 75, 80, 99, 134, and 140). In Year Seven, on page 25, a large group of both boys and girls play music. In Years Eight and Nine, though, boys and girls are portrayed separately: there is no interaction.

Religion: Gender Roles and Interaction

Throughout the books, the girls and boys are distinguished by their clothing and hair lengths, and their body language is comparable. In Year One, a little girl wears hijab (page 38); others, both males and females, are depicted in Kurdish traditional clothes (e.g., pages 20 and 21), and there is a little boy in traditional Arab clothes on page 43. In Year Five, on pages four and 15, females' bodies are fully covered. In Year One of Islamic Education, girls and boys interact respectfully with each other, eating and going on picnics together. In Year Two, on page five, three boys gather and shake each other's hands. On page seven, a large group of boys and girls play together, and on page 39, a boy and girl clean a garden together. In Year Three boys and girls do not interact with each other, though boys do: on page nine, two boys shake each other's hands; this is repeated in Year Four, on page seven. In Year Five, on pages 30 and 31, girls and boys interact with each other, and this book also shows fathers interacting with their children (pages 13, 19, 21, 29, and 42). In Year Six, interaction between boys and girls is limited, but when it appears, it is respectful (pages 18, 23).

Science: Gender Roles and Interaction

When females are portrayed in the series, the differentiation between boys and girls is reasonable. They are distinguished by accessories, hair length, and to some extent clothing. They have similar facial expressions, heights, and body language. When they interact, boys and girls do so respectfully in the Science series, but the instances of interaction decrease with each year. In Year One, boys and girls play, draw, exercise, do experiments, and study together. In Year Two, this interaction is limited to conducting experiments, as it is in Year Three. In Year Four (on pages 61, 68, 85, 89, 115, and 131), a boy and a girl do the activities or experiments together, but on other

pages (17, 25, 31, 41, 47, 109, 125, and 137), a boy does the experiments alone, and on pages 78, 81, 103, and 121, a girl does the experiments alone. In Part Two of Year Four, only on page 65 do two boys and a girl interact with each other. On many other pages (151, 163, 169, 197, 203, 211, 212, 218, 241, 247, 258, 260, 261, 269, and 270) one boy, or two, or a group of boys are busy with the activities and experiments while on other pages (159, 191, 221, 233, 235, 237, 259), a girl is depicted doing an activity. In Year Five, girls and boys do not interact with each other in Part One, and rarely (pages 177, 237, and 257) in Part Two. In Year Six, girls and boys are depicted individually more than together, and in Years Seven, Eight, and Nine, they do not interact at all.

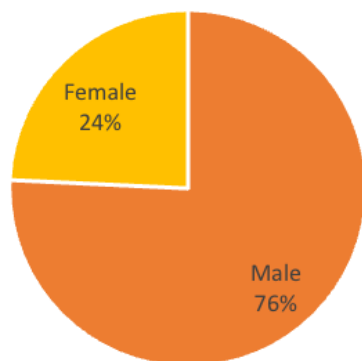
Social Science: Gender Roles and Interaction

In all the years, and for all the subjects, boys and girls have similar body language, and are distinguished by their clothes, hair length, and accessories. On pages 30 and 32 of Year Five of Human Rights, women are depicted wearing abaya. The interaction between girls and boys is limited in Year Four of Social Subjects. In Year Six, there are not many depictions of girls and boys in the book in general. When we do see them, their interaction is respectful (pages 139, 143, 167, and 171). From page 69 to 126, male leaders, kings, emperors, and revolutionary leaders of the Ottoman and Safavid Empires, Iraq, and the Kurdistan region are depicted. In Year Five of Civic Education, only on page 28 are boys and girls featured together in a classroom. On page 13, a little girl plays with a doll. On page 13 and 28, a mother is depicted with her child. In Year Six, boys and girls interact respectfully with each other (on pages 39, 42, 44, and 45), as they do in Human Rights for Year Five. On page 30, a group of women and men are depicted, but the women sit in one row and the men sit in another. In Year Seven, on page 14, in the book's only image, boys and girls interact with each other.

3. Proportion of Professions by Gender

In the entire series for all subjects, there are over three times as many males (1,421) in professions as 455 females (see Chart K2).

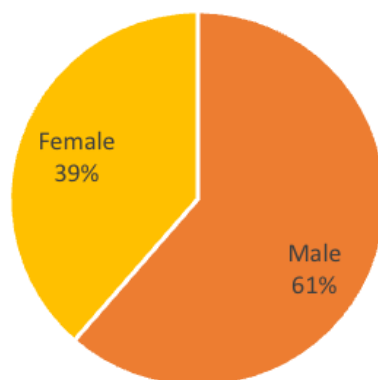
K2-Proportion of Gender Representation in Professions: All Subjects



English: Proportion of Professions by Gender (Chart K4)

The professions are not as wildly out of balance in the English Language series as in some of the others, but there are notable gaps. Overall, we see 410 male to 226 female professions, as seen in Chart K4. English and Mathematics tie for the highest proportion of female representations in professions.

K4-Proportion of Gender Representation in Professions: English



In Year One, the professions are roughly even, if fanciful, with three for boys (ice cream vendor, artist, and magician) and three for girls (magician, artist's model, and queen). The only profession suggested in the Activity Book is "queen." In Year Two, we see that both boys and girls can be artists, fishers, grocers, and royalty, and an equal number of boys and girls (22 boys and 22 girls between the two books) are shown in "professions" (in their second school year, they are only play-acting these roles, of

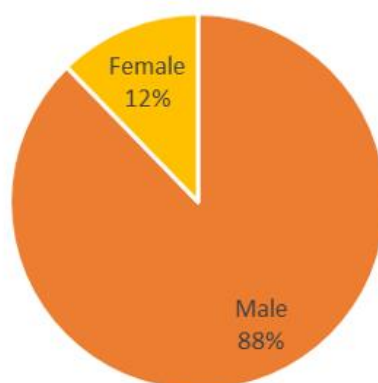
course). The Student Book for Year Three shows boys in seven professions and girls in three; the Activity Book shows boys in six professions and girls in five. Both boys and girls can be artists, doctors, royalty, and teachers, and a roughly equal number of boys and girls are shown in the professions they are role-playing. Nurses are exclusively women, though female doctors are portrayed. The firefighters, first appearing on page 10, despite the gender neutral label, are usually male. There is a female firefighter on page 13 of the Activity Book, but, oddly, she has a pronounced mustache. (This is part of a pronoun exercise, and must be an editorial oversight.) Another female firefighter also appears on page 13, with no mustache. The policeman, also debuting on page 10, is called just that, with no corresponding policewoman. This is repeated on page 47. And on page 11, we see a little girl “nurse,” complete with cap and apron, with a little boy “doctor,” complete with a stethoscope. To add insult to injury, they interact with male firefighters and a male chef. The exclusively male chefs and police are reinforced on page 19 of the Student Book and throughout the Activity Book. Only men are goatherds (page 27); only boys are musicians (e.g., pages 41-42 and throughout). In Year Four, boys are in six professions in the Student Book and four in the Activity Book; girls are shown in five professions in the Student Book and four in the Activity Book. Both boys and girls can be athletes, musicians, and singers, and a roughly equal number of boys and girls are shown in “professions” (in their fourth school year, they are still only play-acting these roles). As in Year Three, there are no male nurses, only female. In addition, women and girls cook for the family (pages seven, 23, 34, and page 30 in the Activity Book; a grandmother “cooks a lot of food” on Sundays on page 54), but only men are chefs, and in the Activity Book, the policemen [sic] and predominantly male firefighters return. Between the two books of Year Five, boys are shown in 13 professions, while girls are shown in eight. Both males and females are doctors, famous musicians, teachers, and workers at charity stalls. The one nurse who appears is female (she appears again in the Activity Book); the one chef is male while a woman cooks at home on page seven. Firefighters are exclusively male, and it is a boy who says, on page 88 of the Activity Book, “I want to be a firefighter.” Between the two books for Year Seven, boys are shown in 19 professions, girls in 11. In a cartoon story about the 1950s, all the police are male, in keeping with the era. In a section on outer space, only male astronauts appear (pages 62, 63, and 64); even the visitor from outer space, Arnie, is male. One wonders why Arnie did not alternate with a female visitor from outer space—or, better yet, why a visitor from outer space couldn’t have been a gender-indeterminate character with a unisex name. The gender sensitivity that runs through most of Year Eight is marred by a marked ratio of men (52) to women (21) in professions, along with two sexist terms (“cameraman” and “waiter,” though it should be mentioned that a “policewoman” is featured for the first time in the series). Year Eight’s Activity Book is also unsuccessful in depicting a gender balance of professions, with 25 males to 11 females shown or mentioned in professions. The main culprit in this imbalance, as in the imbalance in the Student Book, is a preponderance of famous historical male inventors. This imbalance could be rectified easily enough by substituting some of the male inventors for females (Margaret Knight, Melitta Bentz, and Caresse Crosby come to mind). Despite the promise of gender neutrality, Unit One of Year Nine ends on a note that continues throughout the Student Book and persists in the Activity Book; the ratio of male to female professions depicted is heavily in favor of males. Both books show double the amount of professional males in ratio to females (97:46 in the Student Book, with 37:16 unique professions and 70:34 in the Activity Book, with 30:11 unique professions). With the exception of a “policeman” on page 37 of the Activity Book, the

professions are mostly gender-interchangeable, but still, no other year has such a disproportion. This unit ends with a section called “Discoveries and Inventions,” in which the invention of the wheel is depicted in cartoon form. All of the cartoon characters are men. The total of 11 cartoon men is one factor that results in the overall disproportionate ratio of male to female depictions. If agriculture, for example, were substituted as a human invention, women could be depicted easily. The second unit, however, “Sightseeing,” goes back to the spirit of gender balance and lack of sexist depiction. Sean Connery is featured in an exercise on prepositions of direction, balanced (in terms of gender) by Mary Queen of Scots in the following lesson. The male and female cartoon teachers each give a tip at the end of the unit. Ibn al-Haytham is featured as the inventor of photography in “Discoveries and Inventions,” which also features Alexander Graham Bell and the invention of the telephone. In the later lessons of Unit Four, at last, a woman—Marie Curie—is featured in “Discoveries and Inventions.” The topic of “Discoveries and Inventions” in Unit Seven is money, which although a gender-neutral enough subject is illustrated with cartoon characters of two men making a deal. This is perhaps appropriate since the accompanying description of money’s origins has to do with bartering livestock in Medieval Europe, which was indeed a male activity. But this heavy male depiction (totaling a count of seven males) is the second factor that skews the total proportion. If balance were sought, the topic could remain the same but women could be depicted as the barterers. The Farewell Unit, which includes the activity of making a magazine, alternates between the male and female cartoon teachers giving tips, and depicts a proportionate gender representation throughout.

Kurdish Education: Proportion of Professions by Gender (Chart K6)

The 122 professionals are not depicted equitably in the Kurdish Education series, as can be seen in Chart K6.

K6- Proportion of Gender Representation in Professions: Kurdish Education

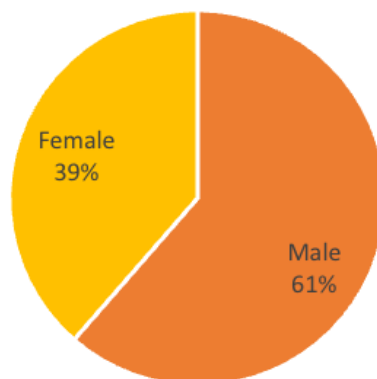


The series in total shows 107 and 15 females. In Year One, we see 15 males to nine females in professions. On pages 96 and 97, we see male peshmerga soldiers with one female traffic police officer. In Part Two of Year One, twelve men have a profession, including farmers, football players, and military officers. In Year Two, among the 25 people holding a profession, there are only two women, one a hairdresser and the other a teacher. It may be an editing mistake that a caption for the sketch of a female hairdresser does not suit the sketch. The hairdresser is female, but the caption is “Karzan uses a scissors and comb” (page 19). In Year Three, 12 men have professions, but only one woman has a profession: teaching. In Year Four, only three people—all males—have a profession. In Year Five, the most balanced, three of the males and two of the females have professions. In Year Six, there are six professional males to one professional female.

Mathematics: Proportion of Professions by Gender (Chart K8)

In total, the numbers for male to female professions are 132:83 in the Mathematics series, as Chart K8 illustrates. The math series ties with English for the most representations of females in professions.

K8-Proportion of Gender Representation in Professions: Math

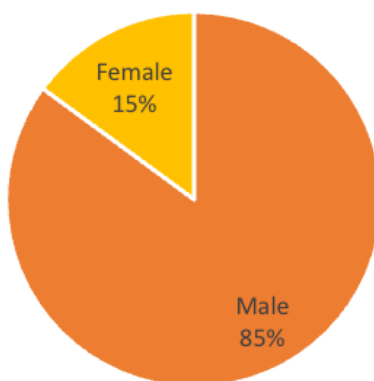


Except for the fourth and ninth years, males and females are shown having professions in a more or less equal, or at least not wildly disparate, ratio (Year One, 12:12; Year Three, two to zero; Year Six, 10:11; Year Seven, 12:11; Year Eight, 17:11). Year Four has almost a triple number of professional men, at 18 to seven; in Year Nine, the number is almost seven times larger, with 41 male professionals to six females.

Physical Education: Proportion of Professions by Gender (Chart K10)

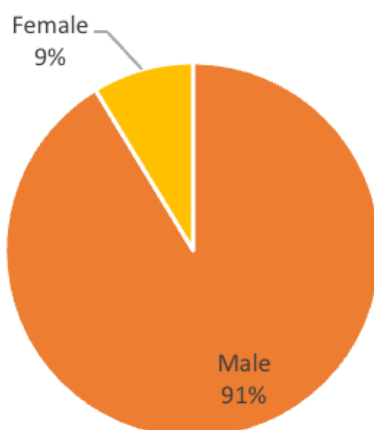
In Year Seven, 204 men have professions while 41 women have professions; Chart K10 illustrates this proportion. Year Nine sees no improvement; the visual representations of male athletes outnumbers those of females 163 to 23.

K10-Proportion of Gender Representation in Professions: Physical Education

*Religion: Proportion of Professions by Gender (Chart K12)*

In the few professions depicted in the Islamic education series, little attention is paid to gender balance, as seen in Chart K12, with a total of 21 males and ten times fewer females (two). In fact, after the Social Science series, this is the most unbalanced proportion in all the series.

K12-Proportion of Gender Representation in Professions: Religion



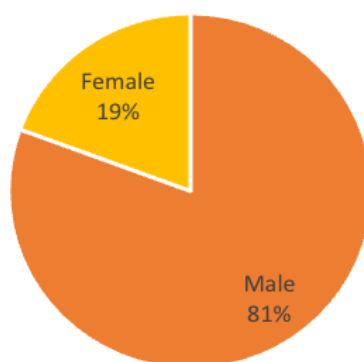
In Year One, only two men—and no women—are depicted in professions: a worker and teacher. In Year Two, three men have professions, while only one woman is a professional. In Year Three, one man and one woman have the same profession, farming. Only one person, a male, has a profession—teaching—in Year Four, and only two people, both men, have professions in Year Five. In Year Six, nine people have

professions, all of them men. Eleven male professionals are portrayed, and one female, in Year Seven. In Year Nine, we see one professional, a male.

Science: Proportion of Professions by Gender (Chart K14)

In keeping with the imbalance of sheer numbers, over four times the amount of males (200) than females (47) have professions. We see this in Chart K14.

K14-Proportion of Gender Representation in Professions: Science

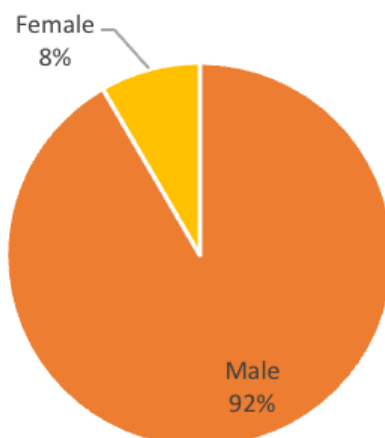


In Year One, only males—14 of them—have professions; in Year Two, 16 males and no females have a profession, and in Year Three, the count rises to 18 males. In Year Four, 10 female professionals finally appear, but they are still outnumbered, almost two to one, by 18 males. In Year Five, the ratio is 16:12; in Year Six, it is a dismal 17 to one, without much improvement in Year Seven, with 25:7. In Year Eight, one woman has a profession. Year Nine ends with a discouraging ratio of 34:11.

Social Science: Proportion of Professions by Gender (Chart K16)

Just as these series show an unequal gender ratio in the illustrations, so do they reveal a jarring imbalance in professionals, with a total of 108 males to 16 females throughout the series, as we see in Chart K16. This series is the most disproportionate of all the subjects, with only the Mathematics series also in the single-digit percentage of females in professions.

K16-Proportion of Gender Representation in Professions: Social Science



In Year Four of Social Sciences, 13 men and seven women have professions. Year Five has 15 men with professions to two women. In Year Seven, 20 males are kings, warriors, and leaders, while two females are queens. In Year Eight, of the 22 males and three females depicted, 15 of the men have professions, and the three females are primary school students. In Year Four of Social Subjects, among seven professional people, four men have professions, and three women have professions. In Year Six, 35 men have professions, yet only one woman has a profession. In Year Nine, six men have professions, all Arab and Kurdish presidents and leaders. In Year Five of Civic Education, 33 men have professions, and no women. On pages nine, 10, and 11, a male ruler or judge is depicted. In Year Six of Civic Education, 23 men have professions, and one woman has a profession. In Year Five of Human Rights, seven men have professions, and none of the women does. In Year Seven, 15 men have professions, and one woman has a profession. ‘

4. Sports and Gender

English: Sports and Gender

The lack of gender stereotyping in Year One is marred on page nine of the Activity Book, where a boy plays with a ball while the corresponding girl does not. By Year Four, both boys and girls participate in vigorous sports (football, basketball), though only boys are shown in the football clubs (51). Both boys and girls participate in sports in Year Five, though the trend continues that only males are shown or mentioned playing football. Both boys and girls are depicted enjoying sports in Year Six. We learn, on page 15 of the Activity Book, that Lucy “likes doing sport.” Lana, on page 19,

tells us that she likes Physical Education “because it’s fun and it’s good for you.” On page 20 of the Student Book, we see girls in tracksuits, playing ball. On page 76, boys and girls play sports together, and page 16 of the Activity Book shows both boys and girls in PE class. In the Student Book and in the Activity Book for Year Seven, both girls and boys are actively involved in sports, though only male sports stars are shown. Females in Year Eight are shown participating in sports: there is female horse riding, dancing, swimming, and boating on page nine, for example. Among other positive images in Year Eight’s Activity Book is the recurring cartoon figure of the female teacher in a tracksuit, exercising (page 20) and in starting position in a foot race (page 61).

Kurdish Education: Sports and Gender

Sports is not a major theme of this series, but when it is depicted, it is with some equity. Girls and boys actively participate in sports, and we see a female sports teacher in Year One. Boys and girls play games and cooperate with each other, although on page 43 of Year One’s Part Two, only boys are playing volleyball and football, and in Year Two, only boys participate in football and swimming (on pages 69 and 76). In Year Four, on page 26, four boys and one girl practice jumping rope.

Mathematics: Sports and Gender

Boys are depicted in sports more often than girls throughout the nine years of Mathematics. but girls are not absent. In the first year, a sketch shows boys playing basketball while no females play sports, and in the second year, only males are depicted as sports players (on pages 40 and 105). Girls participate in sports in the third year: two boys are depicted in sports clothes, and on page 146, two boys and one girl exercise. In the fourth year, we see, on pages 52 and 104, males playing basketball, football, and skateboarding, and in Part Two of the fourth year, on page 198, three girls swim while, on page 220, four boys play soccer. In the sixth year, both boys and girls participate in sports (on pages four, eight, nine, 13, 85, 105, 214, and 215).

Physical Education: Sports and Gender

There are 14 males and eight females in Year Seven playing sports. In Year Nine, 55 boys and five girls are featured participating in a sport or exercising.

Science: Sports and Gender

The Science series does very poorly in normalizing girls’ participation in sports. Depictions of boys in sports heavily outnumber those of girls throughout this series. In the first year, only boys are depicted playing tennis and football (pages 108, 125, and 124), and in the second year, only boys exercise and run (pages 22-23). No females participate in sports in Year Three; boys participate in sports in Year Four (on pages

40 and 46), while girls do not. On page 43 of Year Four the muscle system of a boy is portrayed, and on page 48 a boy's respiratory system is explained while he swims, while on page 44, arm movement is explained through a girl's arm. In Part Two of Year Four, we do see some girls participating in sports (on pages 262, 266, and 268), but boys are depicted more frequently (pages 211, 212, 258, 260, and 261). In Year Eight, on page 221, two boys play football; girls are nowhere to be seen.

Social Science: Sports and Gender

There is not much depiction of sports overall, but when there is, girls are excluded. In Year Four of Social Subjects, on page 14, four boys play football (as noted below, the emphasis in this depiction is that they break a window). On page 17 and 19 of Year Five Civic Education, boys—not girls— participate in sports. Year Five of Human Rights shows, on page 34, a boy practicing with a ball.

5. Diversity: Race and Ethnicity

English: Race and Ethnicity

The illustrations in both books of Year One are sketches and cartoons; there are no photos. While there is some skin tone variation, most of the skin is very light, and all facial features are European. As in the first year, the illustrations in Year Two are all sketches and cartoons, not photos. We see a variety of skin tones of the children and adults from white to quite dark, although the facial features appear to be quite European. In the Activity Book, the sketches are black and white, and all of the characters appear to be European. In Year Three, there is no racism, and there is a nod to diversity. Even though there continue to be no photos, only sketches and cartoons, we see a variety of skin tones of both children and adults from light to quite dark, and a variety of hair textures, although the facial features appear European. The illustrations in Year Four, as they have been all along, consist of sketches and cartoons, not photos; in these, we see a variety of skin tones of the children and adults from light to quite dark, and a variety of hair textures—even, on page 63, a hairstyle that could be seen as dreadlocks. The facial features are mostly European, however. On page 14 of the Student Book, a poem celebrates differences in people. The poem ends “We’re all different and it’s fun!,” and a small sign reads “Everyone is special!” A sketch of six people shows differences in gender, age, hair and eye color, and (small) differences in skin tone. There is no racism in Year Five, and there is some presence of diversity. The illustrations include sketches and cartoons, and with Year Five, we also see photos. In the drawings (but not in the photos) we see a variety of skin tones of the children and adults from light to quite dark, including a Black man, and a variety of hair textures, including dreadlocks, although the facial features remain mostly European. In the Activity Book, the sketches are black and white, but a few of the characters are shaded so as not to be completely white. Some ethnic diversity is portrayed in Year Six. Page 17 of the Activity Book shows girls who could be South Asian; in any case, they are not European-white, and nonwhite children appear from time to time (e.g., on pages 16, 32, and 56 of the Activity Book). A sketched Black female nurse, working with a white female nurse, is portrayed on page 34 of the Student Book (and she shows up again on page 28 of the Activity Book); a Black male

doctor also makes an appearance in a photo in the Student Book. On page 56 of the Student Book, a Black girl—or at least, definitely nonwhite—appears in a photo of a group of children picking up trash in a park. The main characters in Year Seven are international but very white. This is offset to some extent by facts about New Year celebrations around the world (on page 26) including Brazil, China, Thailand, and Japan. These themes of international celebration are continued throughout the book. We see a photo and mention of Aboriginal Australians on page 43, and “Multi-racial USA” introduces African-Americans and East Asian immigrants; page 67 features pictures of children of various skin tones sitting in a tree. The recurring teenage characters are from several countries (Australia, Brazil, Britain, Italy, Kurdistan, Spain, and the USA). Still, they all appear to be very white and European. In fact, all depictions of people are of white people, whether sports stars, shopkeepers, or astronauts. The Activity Book, too, depicts people with white or very light skin and with European features, though there is an exception on page 22, where we see a black and white sketch of a boy with dark skin shaded in. As in the Student Book for Year Eight, there is at least some depiction of ethnic diversity and diversity in skin color: page 20 shows Chinese New Year and page 64 shows East Asian people in cartoon form. An African-American boy visits a museum in a photograph on page 50. In both the Student Book and the Activity Book for Year Nine, the overall gender balance and almost complete lack of sexist terms, illustrations, and suggestions is admirable. But the characters are all quite white and European. The boy and girl on the cover of both books (a photograph) could be seen as Middle Eastern, though very light-skinned. There are no dark-skinned people in any of the photos—certainly no Black people. The cartoons show white skin. The portrait sketches are ethnically indeterminate. The sketched people are not aggressively European and white, though by the same token, none could be read as Asian or black.

Kurdish Education: Race and Ethnicity

From Years One to Five, there is cultural homogeneity, and no skin tone variation. In Year Six, on page 40, six children who appear to be from East Asia are depicted. From page 65 to 114, six other figures are portrayed, and one of them is from Sweden. But from Years Seven to Nine, the homogeneity returns.

Mathematics: Race and Ethnicity

While there are many images of people of color, the features appear to be western (Year One, pages 12, 153, 155, and 165; Year Two, pages 13, 14, 105, and 167; Year Three, pages 36, 88, 116, 153, and 177). In Year Four, on pages 81, 94, 104, two Black females and five Black males are portrayed, and in Part Two of Year Four, Black people appear frequently (pages 118, 129, 132, 142, 222, 224, 226, 230, and 231). In Year Six, on page 94, a woman is introduced as an Indian woman, and people of color are depicted (on the cover, and on pages four, seven, 13, 15, 76, 94, and 109). In Part Two of Year Six, people of color are also depicted frequently (pages 134, 140, 214, 222, 226, 240, 250, and 254). In Year Seven, especially, there is deliberate variation of skin tone (pages 25, 36, 184, and 261), and people of color also appear in Years Eight and Nine.

Physical Education: Race and Ethnicity

In Year Seven, 20 Black people appear. In Year Nine, the total number of depictions of people of color is 17.

Religion: Race and Ethnicity

While there is some skin tone variation, the children look quite western in facial features throughout the series.

Science: Race and Ethnicity

Variation of skin color and facial features is apparent in most of the books of this series. Year One shows Black children (on page 92, for example). In Year Two, the depictions of people of color appear to be westerners. On page 87, we see a woman who is explicitly Argentinian. In Year Two we also see people of color, albeit with western features (pages 10, 32, 34, 35, 37, 42, and 108); similarly, Year Three includes images with variations of skin tone (pages 21, 147, 152, 157, 172, 175, and 185). Year Four continues in this vein (pages 25, 69, and 85), and Year Five includes depictions of Black people (on pages 31, 91, and 145). Year Six (pages 54, 67, 91, and 125) shows variation of skin tone, and Years Seven through Nine are consistent with this trend, including the Black disabled wheelchair athlete on page 29.

Social Science: Race and Ethnicity

On page 15 in Year Five of Social Sciences there are depictions of men and women wearing traditional clothes on a corresponding map, titled with a statement about equality in every way. Unfortunately, the depictions are exoticized stereotypes: a cowboy represents all of the Americas; worse, a Black man is hardly visible against the black continent of Africa, and even worse, he wears only a loincloth and holds a spear.

6. Diversity: Disability

English: Disability

There is somatic homogeneity in Year One: no disability of any sort depicted or suggested. The only suggestion of disability in Year Two is the glasses worn by one of the recurring characters. The only suggestion of disability in Year Three is the pair of glasses worn by a teacher on page 12, and they are more of a “dress up” prop. An old woman and an old man use canes on page 13 to signify the word “old.” “Grandfather” also has a cane on page 50. No other person, child or adult, uses a cane or any mobility aid, just as no one uses a hearing aid or crutches. In the Activity Book for Year Four, two boys and one girl are pictured without hair, though it is for the purposes of vocabulary, not to normalize baldness (from alopecia or cancer treatments, for example). The only other suggestion of disability in the Activity Book is the pair of glasses worn by a recurring child character, and by a teacher on page 56. A boy walks with a walking stick on page 17 but it signifies “hiking,” not “disability.” In the Activity Book, the old woman with a cane returns from Year Three, and the cane again signifies “old.” Worse, page 38 introduces the word “crazy” in a poem about “Lazy Larry,” who sits on the sofa and sleeps all day. The only suggestion of disability in Year Five, aside from a teacher wearing glasses (page 34) is on page 22, where an old man is using a walking stick on a “fun run.” (This image is repeated in the Activity Book.) There is nothing explicit about differing abilities in Year Six. An admonishment to walk a lot, in the Student Book, while surely meant to promote health, could be read as ableist as well: “Walking is what your legs are for!” There is not one depiction in either book for Year Seven of a disabled person. Both the Student Book and Activity Book for Year Eight are successful, in general, in portraying gender equity, and both eschew religious centrism and glorification of violence. Neither book portrays cruelty to animals, and both even promote animal welfare. Both books have at least a nod to ethnic pluralism and both show at least a small variety of skin tone. Both books, however, completely lack any reference whatsoever to a range of abilities, with no depiction of a disabled person, explicitly or implicitly. Even if the main characters are nondisabled (though it would be easy to add an element of disability to any of the existing characters), there are any number of ways to include a range of abilities. Thomas Edison or Temple Grandin could be included in the section about inventors, for example. In Year Nine, all the characters are nondisabled. This does not reflect the general population, and it bolsters the idea that one must be “normal” to fit in, and that “normal” means nondisabled. There is a small reference on page 30 of the Activity Book, which tells us that the invention of the telephone results from helping deaf people hear. There are references to “madness” as slang vocabulary (on page 70, “you’re driving me mad” a “crazy person” on page 71, and a phone call “from a madman” on page 72; “Madman” is also on the vocabulary list, translated as *piyawí shet*. Indeed, these are common expressions, just as “retard” and “cripple” used to be, but there seems to be an unreflective and mistaken assumption that the words do not hurt anyone.

Kurdish Education: Disability

In Year Two, where we see a man with a black cane being assisted across the street by a child on page 29, and an old, grandfatherly man with a cane on page 37. In Year Three, we also see an old man with a cane.

Mathematics: Disability

There is no depiction of disability in Years One, Two, Five, Eight, or Nine. In Year Three, a boy on the cover wears glasses, and on page 22, we see a smiling boy with a mobility impairment using a walker and accompanied by a helping dog. The task on this page is to calculate how many helping dogs have been trained. (There are no helping dogs in Kurdistan, however.) In Year Four On page 112, a boy in a wheelchair is depicted drawing a poster for his school. Both are very nice depictions of inclusivity: an ordinary student with a disability is doing ordinary activities, thus normalizing disability. We see the same sort of thing in Part One of Year Six, where, on page 54, a girl sitting in a wheelchair is portrayed without any fanfare. In Year Seven on page 34, we see a photo of Stephen Hawking. In Year Nine of the Mathematics book, on page 29, we see a photograph of two disabled male athletes racing adapted bikes—again, an excellent example of respectful inclusivity.

Physical Education: Disability

There is not one depiction of disability in either of the years.

Religion: Disability

There is an interesting if random mix of four portrayals of disability in this series, none of it seems to be there intentionally to demonstrate inclusivity. In Year Two, on page 32, we see an old man with a cane, and on page 39, a blind man is helped by a boy to cross the street. In Year Six, on pages 79-80, there is a small story of Ibn Sina and his cure (both psychological and pharmaceutical) of a mentally ill boy who thought he was a cow. In Year Seven, an illustration shows Helen Keller as a child, sitting by the water pump, with her hand on her teacher's vocal cords. A short narration explains the story.

Science: Disability

In Year One, on page 92, we see an excellent example of inclusivity: a Black child in a wheelchair happily performs a science experiment; there is nothing mentioned about his disability. Similarly, on page 115, three children are blowing bubbles. The child in the front uses a wheelchair, and there is no comment about her wheelchair; she is simply participating in the exercise. This healthy trend continues with Year Two: on page 46, a nondisabled girl and a girl using a wheelchair happily work side by side on an experiment, with no commentary on the disability, and on page 120, we see the same scenario, with boys. Unfortunately, these examples end with Year Two.

Social Science: Disability

In Year Five of Civics Education, on page 32, a police officer helps a very old man to cross the street. In Year Five of Human Rights, on page 11, a boy is depicted in a wheelchair. The wheelchair is clumsy, not stylish, but otherwise the message is good, as he is just one boy in a group of three friends.

7. Other (Animal Welfare; Glorification of War/Violence; Nationalism; Religious Centrim)*English: Other*

Human interaction with animals shows compassion and empathy with some small exceptions, though little could be categorized as actual cruelty. In the Student Book, on page 20, a fox chases a cat and the two boys watching appear distressed rather than amused, though on page 22 the chase continues and the children are amused, but then again, the cat also looks amused. On page 27 a fox has bungled juggling duck eggs, breaking them, and both the fox and the boy look sad and angry, respectively. On page 34, a fox chases a frightened chicken; the children look on laughing, amused. On page 37 a fox steals ice cream, about which the boy is angry. On page 50 a boy pulls a scared rabbit out of a hat, observed approvingly by a fox. The Activity Book includes only friendly and companionable animals. There is no overt animal violence in Year Two, with the possible exception on one hand of the depiction of a zoo with some animals in very small cages (page 17, and again on pages 16 and 18 in the Activity Book); on the other hand, animals who would ordinarily be caged in zoos are depicted as roaming about and mingling with the children. A friendly house cat wearing a collar participates in many activities; when a dog chases the cat on page 14, the children appear concerned, not amused. The book for Year Three is explicitly free of animal cruelty. Children play with a friendly pet rabbit, and the affectionate, collared cat is still a frequent companion. A little sign on page 24 says "Be nice to animals!" Year Four is free of animal cruelty. An affectionate, collared cat, as well as a kitten, frequently appear with the children. Year Five is free of animal cruelty. In fact, the RSPCA is described on page 38 of the Student Book. There is no animal cruelty in Year Six, or even a suggestion of animals as enemies with the possible exception of a sketched snarling, dangerous dog on page 26 of the Activity Book. In fact, an injured hedgehog features in an ongoing story, introduced in the Student Book on page 78, with appearances in the Activity Book not only of sick hedgehogs but also a sick otter and a sick deer, all treated and released by veterinarians (pages 60 and 63). On page 61 of the Activity Book, a hungry dog feels better after being tended and fed. Animals are featured in Year Seven as beloved pets (pages 50-51); wildlife is also presented respectfully (pages 52-53; 56-57). On page 86, though, in "Life in Ancient Times," there is a description accompanied with a cartoon glorifying lion-hunting and killing, repeated in the Activity Book on page 85. There is no animal cruelty in Year Eight. Lesson Four, in fact, is a piece about "Animals in Danger," which promotes respect for wild animals. The books for Year Nine are free of animal cruelty (in fact, a dog saves a human life on page 59 of the Activity Book).

There is no glorification of violence, nationalism, or religious centrim whatsoever in any book of any year.

Kurdish Education: Other

In general, nature is portrayed respectfully throughout the series of Kurdish Education. Throughout the book for Year One, various animals and insects are depicted, and the animals interact peacefully together, even helping each other (e.g., page 44). Humans and animals interact harmoniously except for a boy who chases a butterfly with a net. In Part Two of Year One, cartoons and sketches show various animals and birds, sometimes helping each other (e.g., page 6). In Year Two, the harmony is disrupted on page 51, where a cat tries to catch a butterfly, and on pages 65-66, a fox tries to deceive a rabbit to catch it; neither of these instances fit the category of animal cruelty very well. In Year Three, this continues: while there is no human-on-animal cruelty, animals harm each other, but appropriately to the natural order. On page 10, a bird is in the mouth of a fox. On page 21, a wolf attacks a flock of sheep. On the other hand, a pigeon helps an ant, and in return, the ant stings a hunter who wants to shoot the pigeon (page 37). On page 52, a mouse helps a lion who is trapped by a net. In Year Four, humans are not portrayed interacting with animals. On page 38, a fox tries to catch a chicken. On page 56, a wolf attempts to eat a rabbit. In Years Five and Six, nature continues to be featured respectfully (pages 69 and 107 in Year Five; pages 83, 91, and 121 in Year Six).

There is no glorification of violence in any of the books, nor is there any religious centrism.

There are instances that could be read as nationalism, but this is after all a series on Kurdish education. The Kurdish flag is shown in Year One, and both males and females are depicted in traditional Kurdish clothes. In Part Two of Year One, Kurdish traditional clothing continues to be shown and there is a poem about the Kurdish language (on pages 30 and 31). In Year Two, boys and girls continue to be depicted in Kurdish traditional clothes (pages 32 and 77), and a man is depicted with traditional head covering on page 13. In Year Three we see more traditional clothes, and in one instance a girl in traditional Kurdish clothes holds a flag of Kurdistan. On page 36 and 58, there are depictions of Sheikh Saeed Peran and Qazi Muhammad, who are well-known Kurdish nationalist figures. In Years Five (pages 66, 73, 87, 97, and 113) and Year Six (pages 9, 55, 75, 77, and 107), people in traditional Kurdish clothes populate the pages.

Mathematics: Other

There is no animal cruelty in any of the nine books for Mathematics, or glorification of violence of any type. Especially for the earlier years, the books have many sketches and cartoons of animals for the purpose of counting. There is no animal-human interaction in any of the books. Wildlife is represented respectfully and harmoniously. None of the books in the series for Mathematics contains religious centrism—one image of the Kaaba, in Year Three, is the only religious reference in the series. There is no suggestion of nationalism in the series.

Physical Education: Other

There is no glorification of violence, religious centrism, or nationalism.

Religion: Other

There is emphasis on respecting nature and being kind to animals in Year One, but in Year Two nothing having to do with animals is featured, and this trend holds throughout the series.

There is no glorification of violence or war; In fact, in Year Nine, on page 36, a disturbing photo shows a man, with a belt in his hand standing in front of a cowering seated child; this is a message that violence is not a good solution.

Throughout the series, there is no nationalism, and while only Islam is featured, this is after all the subject of the series.

Science: Other

While gender is out of balance in the Science series, there is at least no animal cruelty. Wildlife is featured with respect. The scenes that might be considered violent are from nature: a cheetah chases a rabbit on page 26 of Year One; in Year Eight (on page 78) a snake wraps itself around a crocodile and (on page 107) a bird catches a fish. In human-animal interaction, in Year Four (on pages 78-79), a man releases a black-footed ferret.

There is no glorification of violence or religious centrism.

The closest the books come to nationalism—which is not very close at all—is in Year Two, where we see traditional Kurdish clothes (on pages 26, 47, 78, 84, 101, and 103). On page 122 of Year Six, two men are shown in traditional Kurdish clothes.

Social Science: Other

In the Social Sciences series, nature is portrayed respectfully. In Year Four, the book emphasizes helping animals and being kind to animals (e.g., page 32), and any violence is in the context of the natural world: on page 12 in Year Four, a tiger attacks a group of deer. Year Five of Civic Education shows, on page 22, a wolf attacking a sheep, a goat, and three birds. On the same page, a man has a rifle. On pages 23 and 24, a man catches the same wolf in a bag. In Human Rights, Year Five, on page 37, a boy helps a pigeon.

Far from glorifying violence or war, violent conflict is presented as an unfortunate situation throughout the series. In Year Four of Social Subjects, on page nine, we see a sketch of a boy throwing a rock while other people watch. On page 14, four boys play football, and one of them hits and breaks a window. On page 31, two girls have disputes over touching a school bag. On page 25, a mother plays the role of a mediator between her daughter and son, and page 35, a sister plays the role of a mediator

between her younger brother and sister. In Year Four of Social Sciences, on page 60, a girl who carries a child on her back is depicted as fleeing a war situation. In Civic Education, Year Five, on page 17, a worker falls and hits a man, who dies. In Year Seven of Human Rights, on page 37, two boys play with toy weapons; the caption teaches that playing with a ball is better than playing with weapons. In the Human Rights book for Year Five, on page 27, we see a frightening picture of a very angry man standing over his kneeling son, who is crying. The man holds the boy's face with his right hand; in his left hand he holds a raised lash with which he is about to strike the boy. The accompanying message is that violence is not a solution; still, the picture, even though it is a cartoon, is disturbing. On the same page, two boys argue violently, the larger one pointing accusingly at the smaller one; the message is that this does not resolve problems. In Year Seven, on page 21, three police officers arrest someone: the topic is about protecting human rights and not using violence.

The only possible indication of nationalism is seen when people are depicted in traditional Kurdish clothing, such as in Year Four Social Subjects (pages 32, 33, 48, 49, and 50).

Regarding religious centrism, on page 52 of Year Four for Social Sciences, a group of Muslims circles the Kaaba.

PUBLICATION DETAILS

English

English for the Kurdish Curriculum is delivered in the Sunrise Books. Sixty four pages long, the Sunrise Student Book for Year One, published in 2006, consists of 18 units. The Activity Book, 65 pages long, was also published in 2006.

The Sunrise Student Book for Year Two is 63 pages long, with 18 units; the Year Two Activity Book consists of 73 pages. Both books were published in 2007.

The Sunrise Student's Book for Year Three, published in 2008, has 64 pages and 18 units; the Year Three Activity Book, also published in 2008, is 73 pages long.

The Sunrise Student Book for Year Four is 63 pages long, with 18 units; the Year Four Activity Book is 88 pages long. Both were published in 2009.

The Sunrise Student's Book for Year Five, published in 2010, is 113 pages long, with 18 units; the Year Five Activity Book, also published in 2010, is 93 pages long.

The books for Year Six were both published in 2011. The Student Book has 93 pages; the Activity Book has 91.

Year Seven English consists of the Student Book, which contains a welcome unit, seven main units, and a farewell unit. This book is 116 pages long. It is accompanied by an Activity Book, 90 pages long, with the same number of units. Both the Student Book and Activity Book were first published in 1999; this edition is from 2006.

The Year Eight Student Book consists of 110 pages, beginning with a Welcome Unit, followed by seven full units and a farewell unit. The Activity Book, 75 pages long, parallels the student workbook. No date of publication is given, but an accompanying worksheet on the website is dated 2011.

The Sunrise Student book for Year Nine, published in 2008, and 113 pages long, consists of a welcome unit, seven units, and a farewell unit. The Activity Book for Year Nine, 79 pages long, is from 2008.

Kurdish Education

The first part of Kurdish Education for Year One has 152 pages. This is the fifth edition of the book, published in 2018. The second part of the Year One Kurdish Education book is 104 pages long; its third edition was published in 2015.

The Kurdish Education book for Year Two is 80 pages long, and its eighth edition was published in 2015.

The Kurdish Education book for Year Three is 104 pages, and its ninth edition was published in 2016.

The Kurdish Education book for Year Four is 92 pages long, and its ninth edition was published in 2016.

The Kurdish Grammar and Reading book, Year Five, is 120 pages long, and its ninth edition was published in 2016.

The Kurdish Reading and Grammar book, Year Six, is 132 pages long, and its ninth edition was published in 2016.

The Kurdish Language and Literature book for Year Seven is 216 pages long, and its eleventh edition was published in 2018.

The Kurdish Language and Literature for Year Eight is 248 pages long, and its eighth edition was published in 2015.

The Kurdish Language and Literature book, Year Nine, is 256 pages long, and its eleventh edition was published in 2017.

Mathematics

Consisting of 13 units, Mathematics for Everyone for the first year is 200 pages long, and its ninth edition was published 2016.

Consisting of six parts, the Mathematics for Everyone book for Year Two is 180 pages long, and its ninth edition was published in 2016.

The Mathematics for Everyone book for Year Three is 180 pages long, and its ninth edition was published in 2016.

The Mathematics for Everyone for Year Four, Part One, consisting of six units, is 115 pages long, and its ninth edition was published in 2016. The second part of Mathematics for Everyone for Year Four, consisting of six units, is 121 pages long; its ninth edition was published in 2016.

Mathematics for Everyone for Year Five, in its first edition, was published in 2009.

Mathematics for Everyone for Year Six, Part One, consisting of five units, is 115 pages long, and its seventh edition was published in 2016/2017. The second part, also consisting of five units, is 142 pages long, and its seventh edition was published in 2016.

The Mathematics for Everyone, Year Seven, consisting of six parts, is 283 pages, and its eighth edition was published in 2016.

The Mathematics for Everyone book for Year Eight is 259 pages long, and its tenth edition was published in 2018.

The Mathematics for Everyone, Year Nine, consisting of six parts, is 284 pages long, and its eighth edition was published in 2017.

Physical Education

The Physical Education book for Year Seven is 60 pages long, and its third edition was published in 2014.

The Physical Education book for Year Nine is 48 pages long, and its fourth edition was published in 2015.

Religious Education

The book for Islamic Education for Year One, 48 pages long, was in its first edition when it was published in 2015.

The Islamic Education book for Year Two is 44 pages long, and its third edition was published in 2017.

The Islamic Education book for Year Three is 32 pages long, and its first edition was published in 2015.

The Islamic Education book for Year Four is 36 pages long, and its sixth edition was published in 2015.

The Islamic Education book for Year Five is 48 pages long, and its first edition was published in 2015.

The Islamic Education book for Year Six is 56 pages long, and its first edition was published in 2015.

The Islamic Education book for Year Eight is 92 pages long, and its fourth edition was published in 2018.

The Islamic Education book for Year Nine is 96 pages long, and its first edition was published in 2015.

Science

Consisting of three units, Science for Everyone for the first year is 153 pages long, and its ninth edition was published in 2015.

The Science for Everyone book for Year Two, consisting of three units, is 157 pages long, and its ninth edition was published in 2015.

The Science for Everyone book for Year Three, consisting of three units, is 212 pages long, and its eighth edition was published in 2014.

Science for Everyone, Year Four, Part One, consisting of three units, is 138 pages long, and its eighth edition was published in 2015. The second part, consisting of three units, is 139 pages long, and its eighth edition was also published in 2015.

The first part of the Science for Everyone book for Year Five, consisting of three units, is 156 pages long, and its ninth edition was published in 2017. The second part of the book is 132 pages long, and its seventh edition was published in 2015.

Science for Everyone, Year Six, has two parts: the first part, consisting of three units, is 150 pages long, and its sixth edition was published in 2015. The second part of the book, also consisting of three units, is 136 pages long, and its sixth edition was published in 2015.

The seventh year of Science for Everyone, consisting of seven units, is 315 pages long, and its seventh edition was published in 2015.

The Science for Everyone book for Year Eight is 330 pages long, and its eighth edition was published in 2016.

Consisting of seven units, the Science for Everyone for Year Nine is 324 pages long, and its tenth edition was published in 2019.

Social Science

The Social Science book for Year Four is 56 pages long, and its third edition was published in 2014.

The Social Science book for Year Five is 94 pages long, and its sixth edition was published in 2015.

The Social Science book for Year Seven is 200 pages long, and its fourteenth edition was published in 2018.

The Social Science book for Year Eight is 209 pages long, and its eighth edition was published in 2012.

The Social Subject book for Year Four is 88 pages long, and its twelfth edition was published in 2016.

The Social Subjects book for Year Six is 172 pages long, and its twelfth edition was published in 2016.

The Civic Education book for Year Six is 49 pages long, and its third edition was published in 2014.

The Social Subjects book for Year Nine is 292 pages long, and its eleventh edition was published in 2015.

The Civic Education book for Year Five is 42 pages, and its first edition was published in 2012.

The Human Rights book for Year Five is 52 pages long, and its ninth edition was published in 2015.

The Human Rights book for Year Seven is 40 pages long, and its tenth edition was published in 2016.

PART FIVE: IMPLEMENTATION

The main aims of our study were to inform and, by doing so, to effect change. Our project culminated in recommendations to the Ministries of Education in Iraq and Kurdistan. There is a gap, however, between recommendations and implementation. We can recommend effective classroom exercises, such as Hayik's 2016 model that engages students to challenge gender stereotypes, or Arvey and Krichesvsky's 2020 "One out of Five" teaching resource for disability inclusivity. Providing even the most inclusive and inspiring models and textbooks, however, will not make much difference on their own without continuing to change the underlying attitudinal atmosphere in the classroom. Education, as Kaur (2011) points out can be used to anchor, not question, the traditional roles of women. Warin and Adriany (2017), in a study in Indonesian and Swedish primary schools, conclude that "the findings suggest that gendered practices in [early childhood education] are rooted in teachers' implicit gender beliefs influenced by larger socio-political discourses. Early childhood educators must develop an explicit gender consciousness before they can deliver a gender conscious pedagogy" (375). He et al. (2013) advocate for "teaching courageously," a practice that thrives on passionate involvement, brave commitment, and unfaltering advocacy for disenfranchised, underrepresented, and invisible groups and individuals against all forms of adversities, injustices, and suppressions. It calls for educational workers to work as allies with schools, communities, and tribes to create a culture of resistance, to build up courage, and to use exile space in-between the contested places" (109). In order to teach courageously, however, one must recognize the forces of oppression, the value of critical thought, and the variety of teaching methods, and herein lie challenges. (This is not to suggest insensitive to the context: Nasser, Miller-Iris, and Alawani (2019) point out that any redesign of teaching must take cultural-religious factors into consideration.

Rashid and Ghafor (2014) investigated the Sunrise English program (which we investigated here), and found that the program is appropriate, "but the teaching and learning environment in the Iraqi Kurdistan Region is not completely appropriate for applying this programme; so the schools and classrooms must be well-prepared and equipped with the teaching aids and teaching environments which are necessary for applying it." They go on to say that "more teacher training courses must be administered to familiarize the teachers with this programme and the techniques of teaching it" (469). Sofi-Karim (2015), also writing specifically about the Sunrise English program, confirms this critique. He points out that while the content may be of high quality—and indeed, we found that it is—infrastructure and other factors can prevent effective implementation. "[T]his program fails to meet the students' needs," Sofi-Karim writes, "for various reasons: sociocultural factors of collectivism (a term that I introduce to combine the two extremes of collectivism and individualism), the dearth of English specialized teachers, insufficient English teacher training, deficient infrastructure, and inadequate communicative activities" (1). In order for the positive messages about equity to take root, Sofi-Karim makes recommendations for improving the weaknesses. Murad (2017), focusing on the Sunrise English series for Year Seven, came to a similar conclusion. "Results revealed that the majority of the teachers at Zakho city are aware of the English teaching methods but do not know which ones should be used in teaching the Sunrise curriculum. It was also revealed that they are using classical methods in teaching a curriculum" that needed a specialized approach. The study "also found that the majority of the teachers need improvement in their teaching practices, particularly in teaching the Sunrise Series"

(239). Abdulrahman and Rawaz (2018), evaluating the Sunrise series for Years Seven through Nine in Sulaimani, also conclude that “teachers' lack of socio-cultural knowledge makes them unable to adequately shape and guide their students' learning process” (38). Sultan and Sharif (2013), who conducted their study of the Sunrise series in Erbil, came to similar conclusions.

Teachers should be trained in how to present issues of a diverse society and how to recognize cultural subtleties. This training in diversity should include, minimally, gender, race/ethnicity, and disability. Education for everyone—students, teachers, and the whole community—will build a strong backbone in Iraqi and Kurdish society.

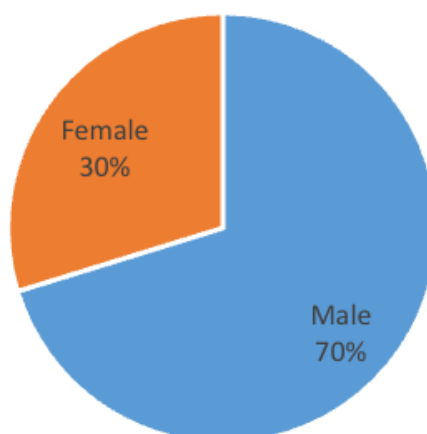
APPENDIX A: NARRATIVE SUMMARY, IRAQ CURRICULUM, BY SUBJECT

OVERVIEW

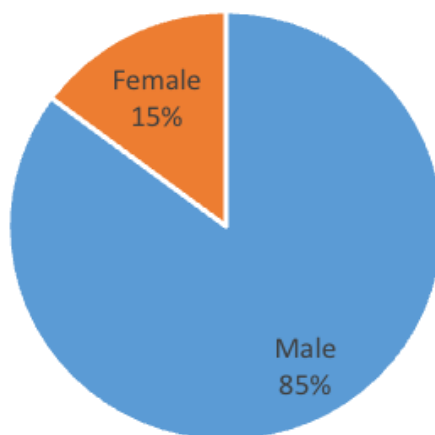
This narrative is grouped by subject: 1. Arabic Grammar and Language; 2. Computers; 3. English; 4. Mathematics; 5. Reading; 6. Religious Education: Christian; 7. Religious Education: Islam; 8. Science; 9. Social Science. For each subject, we narrate Years One through Nine for the proportion of portrayals by gender; gender roles and interaction; proportion of professions by gender; sports and gender; race/ethnicity inclusion; disability inclusion; and "other." "Other" includes animal welfare, glorification of violence/war, nationalism, and religious centrism. Publication details follow each subject. There is not always a textbook for each of the nine years; the Arabic Grammar series, for example, begins in Year Four.

In the entire series, we found well over twice as many illustrations of males (8,196) as females (3,472) (Chart A1). As for professions, 1,133 were presented with males, and over five times fewer (197) with females (Chart A2). Chart A1 shows the combined total, considering illustrations and professions (which have a great deal overlap).

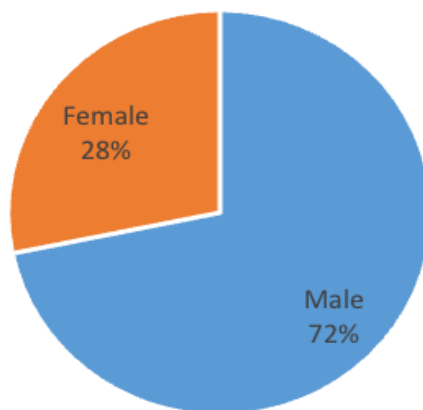
A1-Proportion of Gender Representation in Illustrations: All Subjects



A2-Proportion of Gender Representation in Professions: All Subjects



A_Proportion of Gender Representation in Professions and Illustration : All subjects



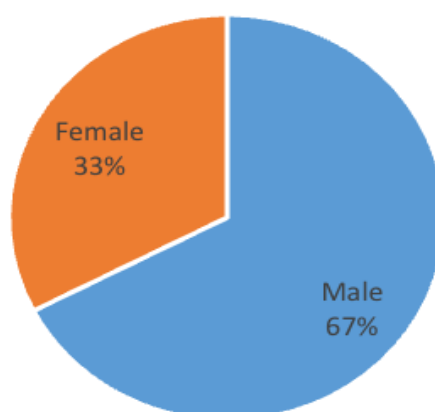
SUBJECTS

1. Arabic Grammar and Language

Proportion of Portrayals by Gender (Chart A3)

In all of the years of the books for Arabic Grammar and Language, males vastly outnumber females, for a total of 339:164, as seen in Chart A3. Additionally, males appear in a great diversity of life situations, reflecting their actual and expansive roles in the social context of Iraq, while females appear in a generally limited number of situations, reflecting the restricted set of possibilities that are allowed to them in the general culture.

A3-Proportion of Gender Representation in Illustrations: Arabic Grammar & Language



The book for Year Four depicts cartoon images of 56 males and 33 females. The book for Year Five depicts mostly cartoon images of 56 males and 35 females—there are a few photographic images, as on page 61). The book for Year Six depicts cartoon images of 116 males and 55 females. The first part of the book for Year Seven depicts images of 19 males and four females, while Part Two depicts images of four males and six females. Year Eight shows 42:18 males to females in Part One and an almost equal 12:11 in Part Two. Year Nine shows 17:1 males to females in both Part One and Part Two.

Gender Roles and Interaction

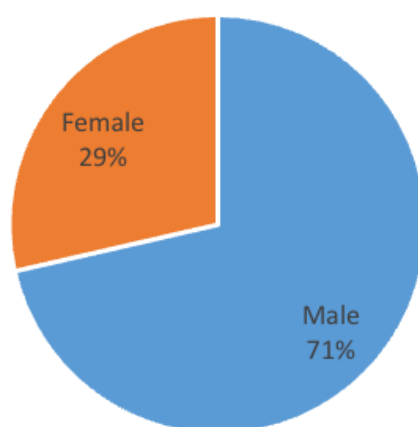
In all the years, males and females are comparable in height and body language, and some clothes are interchangeable in terms of colors and type, such as on page 16 in Year Four, in which male and female students wear a unisex uniform. In most of the depictions, however, girls wear either dresses or skirts. On page 15 of Year Four, we see only one of 33 females wearing hijab. In Year Five however, the type of clothing is almost always gendered: females mostly wear dresses or skirts, with or without hijab. Part One in Year Seven shows, on page 34, almost identical female and male

clothing, but aside from this, the females usually wear conservative and gender-conforming clothes. In all years, the interactions between males and females are always respectful, with varying degrees of formality depending on the depicted situation. As for gendered roles, many females appear in activities related to their “caring capacities” where they are shown directly or indirectly rendering services to others in a dutiful or happy manner. For example in Year Four, on page 44, a girl is shown sewing; In Year Six, housewives and mothers are depicted a few times, always respectfully and portrayed as equal or at least willing partners?) To the fathers. In other situations, we see mention of some of the areas that Iraqi females have traditionally fared well. For instance Year Five, there is a statement that Iraqi women achieved great success in education; we see on page 18, for example, a family picnic in which the mother and the father are sitting beside each other while their children are playing nearby. No housewives are depicted doing housework, chores, or any traditional “female” work. Year Seven has very few depictions of interactions, only because there are very few illustrations at all in either part of the book. All of the books use male pronouns within the phrasing of the exercises and whenever the context is not specially about a female (see for example, in Part One of Year Seven, and the exercises on page 31).

Proportion of Professions by Gender (Chart A4)

Of 126 professions in this series, 90 males and 36 females are depicted (see Chart A4, below). Except for the Computers series, which is not representative because of its few numbers overall, this series has the largest proportion of females. There are five males and five females depicted in professions in the book for Year Four, an equal number that we rarely see in the Arabic textbooks, and in Year Five, there are seven males to 13 females depicted as professional, though it is worth mentioning that 12 of the females who are depicted in professions are teachers, and one nurse (on page 70). In addition, on page 61, a meeting of the teachers' board is illustrated, showing seven males and no females. There are 35 males and three females depicted in professions in the book for Year Six, and all three females are teachers, while we see three male school directors, along with two kings, as well as doctors, soldiers, and policemen. In Part One of Year Seven there are 15 males and no females depicted in professions, while Part Two shows one male professional and four female professionals. In Year Eight, Part One shows nine male poets and one female, while Part Two shows another rare instance of female professionals outnumbering males, with four male professionals and nine females. In Year Nine, there are ten male poets to nine females, and in Part Two, eight male poets to zero females in any profession.

A4-Proportion of Gender Representation in Professions: Arabic Grammar & Language



Sports and Gender

There are no female participants in sports throughout this series. Sports are depicted twice in Year Four, on pages 39 and 53, where boys play football. In Year Five, on page 39, two boys are depicted playing football. Sports in Year Six are also depicted for males only, as on page 17, where we see a boy playing football, and on page 83, where we see three professional male runners, among other examples. Sports are not depicted at all in Year Seven.

Diversity: Race and Ethnicity

There is no variation of race or ethnicity in any of the years for this series.

Diversity: Disability

There is no depiction or mention of disability in any of the years for this series.

Other

There is no animal cruelty and no glorification of violence in any of the years.

While Year Four is free of nationalism, Iraq is referred to as “the country” in Year Five on pages 12 and 21, though it should be noted that on page 16 there is a short essay about Palestine in one of the exercises. In Years Six and Seven Iraq is also “the country,” and we see depictions of the Iraqi flag in many places, such as on pages nine, 52, and 60 of Year Six.

Year Four has no form of religious centrism, but Years Five, Six, and Seven refer to the Quran frequently while teaching language and grammar, and many of the examples in the review exercises and the lessons include excerpts from the Quran, such as on pages 12 and 22 of Part One of Year Seven, as well as at the end of each lesson in both Parts One and Two. Also in Year Seven, on page eight of Part One and page 17 of Part Two, the exercises mention the Quran and ask students to discuss it, and on page 98 of Part One an entire paragraph praises Islam.

Publication Details

Arabic Grammar for Year Four is 80 pages long. This book, in its 12th edition when it was published in 2019, consists of an introduction, 16 grammar lessons, and review exercises for all the lessons.

Arabic Grammar for Year Five, 84 pages long, was in its 12th edition when it was published in 2019. It consists of an introduction and 11 grammar lessons.

Arabic Grammar for Year Six is 108 pages long, in its 12th edition in 2019. It consists of an introduction and 24 grammar lessons with review exercises after each one and book review exercises at the end of all the lessons.

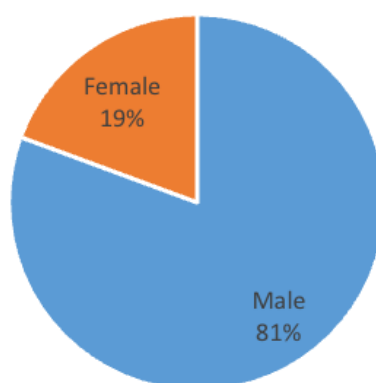
The Arabic language book for Year Seven consists of two parts, both in their fourth edition when they were published in 2019. Part One is 152 pages long; Part Two has 132 pages.

2. Computers

Proportion of Portrayals by Gender (Chart A5)

In both years of the books for Computers, males vastly outnumber females, for a total of 25:6 (please see Chart A5). Most of the pictures for Year Seven, are cartoons and illustrations, depicting 11 males and five females. In Year Eight, we see 14 males and five females.

A5-Proportion of Gender Representation in Illustrations: Computers



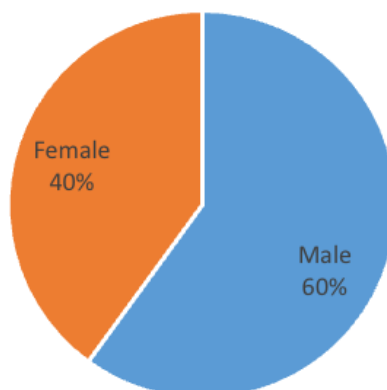
Gender Roles and Interaction

Boys and girls are comparable when it comes to height and body language and even the colors of their clothes are interchangeable, but they wear the traditional dress code. Women wear hijab and conservative clothing, while boys and men wear trousers, shirts, and T-shirts in the majority of the book's pictures. The book does not include any interaction between males and females. The book uses male pronouns in the questions throughout the book, but the discussion within the subjects of the book uses the pronoun "we," thus eliminating sexist language.

Proportion of Professions by Gender (Chart A6)

There are three males and two females with professions throughout the book for Year Seven; no professions are depicted in Year Eight (see Chart A6). This series has the largest proportions of females, but the overall number is so small (five), and this is only from one book, so it is not truly representative

A6-Proportion of Gender Representation in Professions: Computers



Sports and Gender

Participation in sports is limited to the one man, a swimmer, on page 83 of Year Seven.

Diversity: Race and Ethnicity

There is no depiction of racial or ethnic variety in this series.

Diversity: Disability

Nobody with a disability is shown in either book.

Other

There is no animal cruelty, no glorification of violence, and no nationalism. The only hint of religious centrism appeared in Year Seven, on page 19, where we see a quote from the Quran.

Publication Details

The Computer book for the seventh year consists of 144 pages. It is in the first edition, published in 2019. It explores the basics of the Arabic Alphabet through simple exercises and descriptions, and consists of four units: Computer Systems, Computer Software, Algorithms and Programming Fundamentals, and Information Technology.

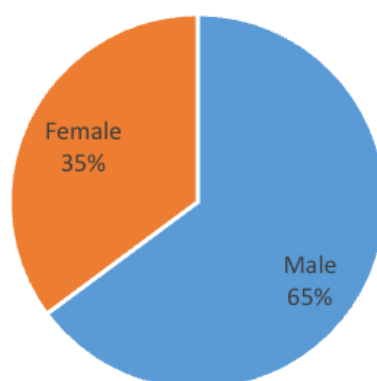
Year Eight was in its fourth edition when it was published in 2014.

3. English

Proportion of Portrayals by Gender (Chart A7)

In all of the years of the books for English, even though it has the most balanced proportion of male and female illustrations in all the subject series, males vastly outnumber females, for a total of 3,441:1,867, as Chart A7 shows.

A7-Proportion of Gender Representation in Illustrations: English



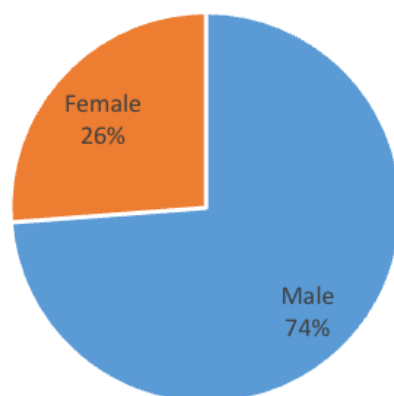
The ratio of depictions of males to females in Year One is strikingly off-balance, as will be the case for all nine years, with 562 males depicted and 300 fewer females. One of the contributing factors is a boy “guide,” who appears on almost every page, and keeps appearing through the third year. He is not offset by a girl guide at any point, though this would not interfere with the delivery of any lesson. The textbook for the second year also contains quite a few alarming stereotypes regarding gender, and male depictions in illustrations outnumber those of females 2:1, with 684 males depicted to 340 females. Even when females outnumber males, the image is not always empowering: on page 13, for example, the females are in the majority, but they are delicate, winged fairies. The trend of boys vastly outnumbering girls continues in the third year, at 480:133 in the Student Book and a more reasonable 83:62 in the Activity Book. The gender discrepancy between boys and girls shrinks a bit for the fourth year, to 267:203 in the Student Book and 109:79 in the Activity Book. Part of this is due to the departure of the boy “guide.” While there are many encouraging signs of gender equity in the books for the fifth year, the depiction of gender remains unbalanced. Images of boys outnumber girls (329:249 in the Student Book and 112:76 in the Activity Book). In Year Six, males outnumber females 254:191 and strikingly, in Year Seven, male depictions outnumber those of females at 220 to 57. The pattern of prevalence of males depicted follows suit for the eighth year, with 209 males depicted to 49 females. In the ninth year, male depictions outnumber female depictions in the illustrations 74:49.

Gender Roles and Interaction

From the first year, boys and girls are in their gendered school uniforms, and their gender is also differentiated by hair length and style. Robbie the Robot is a frequent companion of the children, and even his robot family is gendered (we see a lady robot, complete with long eyelashes, on page 154). By the third year, while girls almost always still wear skirts, we do see a girl wearing trousers on page 107. In the fourth year's books, a girl wears trousers, albeit pink, on page 45 (girls are often framed by a pink circle, boys by blue—though a boy is in a pink circle on page 83), and we see a girl in blue jeans on page 65. Once again for the fifth year of school, males are depicted in blue circles, females in pink (pages 9, 22, 97). The characters in both books wear gender-traditional clothes including hijab, with a few exceptions: on page 44, one of three women at a picnic does not wear hijab; a housewife wears trousers on page 26, and we see girls wearing trousers on pages 30 and 109. On page 98, a girl wears what could be blue jeans, and a very small girl wears shorts. In Year Six, all women wear hijab while out of the house, though they are shown without while at home, for example on pages 53 and 78. In Year Two, the mother is a frequent preparer of food, without the father's presence in any sort of food-offering scene. She offers fruit on page 19, describes a lunch box that she has presumably packed on page 20, provides snacks and drinks on page 31, and serves food on page 58. On page 47, a boy calls for his mother after a mischievous mouse eats his meal. On page 56, we do see both boys and girls cleaning, shopping, and cooking. But in terms of adults, on page 51, men are depicted in a cafe while women are at the market. In Year Three's narratives of helping parents, a boy helps his dad wash the car on page 48 of the Student Book, while a girl helps her mum hang clothes on page 56 of the Activity Book. In the fifth year, a woman is shown on pages 26 and 27 cooking, helping kids with homework, vacuuming, doing laundry, shopping, and visiting friends—always in hijab while in public. On page 62, the woman and girl serve the food at a picnic, and while at the picnic on page 69, the father catches and cooks fish. "Everyone watches carefully." Women's chores get no such attention. On the way to the picnic, the man drives the car while the woman, in hijab, sits beside him (68). In Year Six women are usually in the kitchen, though it is worth noting that on pages 76 and 78, boys and girls both make pizza. On page 52, however, we see that a sister is cooking while one brother is on the computer while the other brother plays with his trucks. On the next page, when the smaller brother cries after cutting himself, this same sister comforts him. The female figures who are depicted in Year Seven are almost always in hijab and almost always doing domestic chores, for example, cooking and house-cleaning on pages 20 and 21, and washing dishes on page 53, while we see males playing tennis and camel-riding.

Of the 349 professions in this series, we see 248 males and 98 females (please see Chart A8).

A8-Proportion of Gender Representation in Professions: English



The professions are limited in Year One for females to queens and teachers, while males are portrayed as bus drivers, store keepers, ticket-takers, train drivers, and zookeepers. Females in the books for Year Two are portrayed in professional roles only twice, both times as queens, while we see 13 depictions of male professionals in attractive jobs: they are ice cream vendors, shoe salespeople, shopkeepers, toy makers, vegetable sellers, and woodcutters. These gender roles are descriptive and not prescriptive, and that is our point: there is room for suggesting some alternatives and for breaking the repetition of gendered roles and capabilities. In Year Three, professions are also alarmingly skewed toward males having a wider variety of interesting jobs—males hold nine professions in the Student Book, and two in the Activity Book, while there is only one instance of a female holding any profession in the Student Book — a teacher — and in the Activity Book, the only profession for females is that of queen. The professions are a bit unbalanced in the fourth year as well, with males depicted in four professions throughout both books, and only one (teacher—and always in hijab) for females. The professions for females consist of teacher and queen in the fifth year, while males are shown in nine exciting professions, from baker to camel tender to zookeeper. The range of professions for males and females is much more even in the sixth year than for previous or subsequent years. Fifty males and 38 females are depicted in professions, and while the range of male professions includes more exciting options, and while “policeman” appears as a vocabulary word (though humans, not men, have walked on the moon on page 70), females are seen as artists, chefs, computer programmers, cooks, doctors, engineers, mathematicians, newscasters, nurses, pharmacists, shop assistants, and teachers. It should be noted, though, that almost all of these occupations are in children’s imaginations, as in what they want to do when they grow up. The disparity of professions returns in the seventh year: 11 men are shown in eight professions in the Student’s Book, while no woman is shown having any profession. The Activity Book shows two male painters and no female professionals. While male and female professionals are also out of balance in the eighth year, at 52:8, and while there are 20 kinds of professions depicted for males and many fewer for females, there is at

least a variety of female professions, including athlete, author, flight attendant, physician, and secretary. Similarly, in the ninth year, while twice as many males (14) are shown in professions as females, the female professions are, as in the previous year, varied, including a doctor, a receptionist, shopkeeper, a swimmer, a teacher, and a veterinarian.

Sports and Gender

While in one instance both a boy and a girl each hold a toy car (on page 149) playtime is ordinarily much more gendered so that males are physically active in the first year of the series. On page 76, for example, a girl plays quietly with dolls, while a boy plays vigorously on a trampoline, and on the following page, a girl decides to select dolls, books, or paints while a boy decides among a ball, a kite, a trampoline, or a toy car. In the second year, on page nine, we see a scene of children dancing. The boys and girls dance separately. The girls are clapping their hands mildly, while the boys are stamping their feet with gusto. To be fair, boys and girls dance together with equal energy on page 29, and run around a sitting room together, with equal energy, on page 78. In general, though, girls are less active. Only boys play soccer on pages 41 and 58, where they also play basketball, swim, and ride a bike, while the girl draws and sings. In fact (in an exercise about negation), the girl tells us that she can draw, but can't ride a bike. On page 59, a girl says that she cannot play football; on the following page, two boys play football while a girl does homework. Again, these are exercises in positive and negative sentence structure, not in gender roles; still, the message is clear. Similarly, on page 57, a man and a boy play with a ball together while the girls play on a teeter totter. Page 61 shows a boy riding a bike, playing football, and using a computer while a girl cooks, sleeps, and does homework; on the following page, four boys play basketball while three girls shop. Page 69 shows an all-male football team, complete with an angry goalkeeper. On page 167 boys swim, ride bikes, and play football while a girl reads English, although here, at least, a girl also "runs fast." In Year Three, toys remain gendered (see page 78), though it should be noted that a boy cuddles a teddy bear on page 46. On page seven, a boy has a soccer jersey and shorts and a ball, while the girls again play on a teeter totter. On page 23, encouragingly, girls are shown as able to swim, run, and ride a bike, but only boys play with a ball. Highly anthropomorphized boy-mice play ball on page 57; two human boys play ball on page 100. This is offset somewhat by a girl kicking a ball on page 47, albeit while wearing a skirt. There is a bit more comparability between boys' and girls' activities in the fourth year: on page eight, both carry out similar activities, even if the girls are all wearing dresses. Although the book's cover shows a boy holding a football, and on page 103 only boys play football, on page 84, a girl writes "I played football." Both boys and girls prepare for a bike race on page 104, even if, on the next page, it is two boys who tie for first place. In the fifth year, five boys play soccer on page 91; no girl plays soccer at all. Still, girls are portrayed as being capable of a variety of sports: tennis and taekwondo (page 39), as well as swimming and biking. On page 59, a girl says "sports are fun!" Another, riding a bike, says "I want to learn a new sport." While we only see boys playing volleyball, a girl says that "volleyball is our favorite sport. We play volleyball once a week" (51). On page 44 in the ninth year, we see a girl wearing a football jersey and holding a football, and talking about how she enjoys and follows football.

Diversity: Race and Ethnicity

While there are no Black or East Asian people in the first, second, or third year's books, the figures are at least a sort of tan that varies in skin tone. In the fourth year, the lessons attempt to incorporate an international array of children: there are children from America, Brazil, China, England, Iraq, and Russia. The attempt at intercultural interaction continues in the fifth year: we see, on page six, children from eight countries, including Japan. Even if the Iraqi girl and Japanese girl are interchangeable except for a kimono, the message is good: we see international boys and girls holding hands and saying "We all live together, so let's be friends." There is some variety in ethnicity throughout the book in the ninth year, but nothing striking.

Diversity: Disability

There is no mention of disability in the first year beyond the presence of one boy wearing glasses on page 71. The marked lack of any portrayal of disability continues in Years Two and Three: the only hint of disability appears in the third year, in a teacher who wears glasses (page 21) and an old woman with a cane (page 74). As is almost always the case, the cane is more a visual indicator of "old" than a symbol of disability. In the fourth year there is also, as usual, an absence of any portrayal of children with disabilities. An old man uses a cane on page 56, and on page 156 an old lady, who is hard of hearing, tells the children who are helping her across the street to speak loudly but not to shout. In the Activity Book, an old woman uses a cane on page 11. So, in this year, too, the cane marks "old," as does deafness. Years Five through Nine have the usual unfortunate gap: there is not one depiction of a disabled child, or adult, for that matter.

Other

There is no overt animal cruelty in Year One, though we see the suggestion of an unhappy human-animal relationship on page 82, where there is a scary lion in a tiny cage (both the children and Robbie the Robot are scared), and some circus animals appear on page 82. Page 47 has a lion in a net; on the other hand, a lion drives a taxi on the same page, suggesting that this is all the stuff of fantasy. In the books for the second year, we again see animals in tiny cages at a zoo on pages 35 and 71, and a woodcutter violently binding a wolf in a tale reminiscent of "Little Red Riding Hood" on page 47. In general, animals are portrayed as friends in the third year, though we see another menacing lion in a small cage on page 107, along with elephants in a tiny pen; on the same page, however, there are monkeys in a tree, uncaged, suggesting some degree of fantasy. An unpleasant story, meant to be humorous, insinuates that a certain Mr. Brown got rid of his pet cat for eating the fish in his pond. There is no outright cruelty to animals beyond the usual zoo animals depicted in small cages (page 62 of the Activity Book) in the fourth year, although an origin myth narrates the story of a wolf who was about to eat a man and his son until a bird distracted him by flapping over a fire, burning its breast (thereby turning it red). In contrast, a lion and mouse help each other in another story.

There is no glorification of violence/war, nationalism, or religious centrism in any of the nine years.

Publication Details

English for Iraq for the first year, with 179 pages, is a combination textbook and activity book, published in 2013. The textbook consists of eight units followed by several small unit-themed stories and a picture dictionary. The activities begin on page 89 and word cards begin on page 163.

For the second year of primary school, we also have a combined Student and Activity Book, 184 pages in total, published in 2014. Eight units are followed by the Activity Book, which begins on page 81.

The Student Book for the third year of primary school, published in 2015, is 120 pages long. It consists of seven units and a picture dictionary. The illustrations are in color. The accompanying Activity Book, also from 2015, has 123 pages. All in black and white, it follows the units of the Student Book.

The Student Book for Year Four, published in 2016, consists of eight units and a ten-page dictionary. The book is illustrated in bright colors.

The Student Book for the fifth year, published in 2017, is 120 pages long and consists of eight units, followed by a dictionary. The illustrations are color photographs and drawings. The Activity Book, also published in 2017, is 110 pages long, and, except for the cover, is all in black and white.

The 2018 Student Book for Year Six has eight units and a dictionary, totaling 121 pages; the Activity Book follows the Student Book's format, and has 111 pages.

The Student Book for the seventh year was published in 2014. It is 102 pages long and consists of eight units, followed by a dictionary. The illustrations are color photographs and drawings. The Activity Book, published in 2014, is 128 pages long and also consists of eight units, followed by a dictionary.

Published in 2015, the Student Book for the eighth year has seven units and a dictionary, with 120 pages; the Activity Book follows suit.

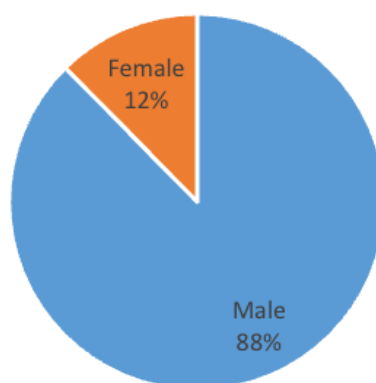
The Student Book for the ninth year, published in 2016, is 104 pages long and consists of eight units, followed by a dictionary. The illustrations are color photographs and drawings. The Activity Book, also published in 2016, is 120 pages long, and, except for the cover, all in black and white.

4. Mathematics

Proportion of Portrayals by Gender (Chart A9)

In all of the years of the books for Mathematics, the depictions of males vastly outnumber females, for a total of 404 males to 57 males, as we see in Chart A9. The series on Mathematics and Religion (Islam) tied for the least balanced proportion of illustrations of males and females.

A9-Proportion of Gender Representation in Illustrations: Math



Depictions of males significantly outnumber those of females in every year of the books for Mathematics. The Student Book contains images of 110 males and 28 females, while the Activity Book includes images of eight males and four females. The Student Book for Year Two depicts cartoon images of 25 males and 16 females while the Activity Book depicts cartoon images of 15 males and 10 females. Throughout both of the books for the second year, as in the first year, human figures are not plentiful. Objects, animals, and plants demonstrate the mathematical calculations. In Year Three, the Student Book continues to have more visual representation of males, showing cartoon images of 28 males and seven females, while the Activity Book has cartoon images of three males and no females. At least, though, the use of female and male names is almost equal in Year Three. The Student Book for Year Four of Mathematics depicts cartoon images of 100 males and 11 females while the Activity book depicts black and white cartoon images of five males and no females. The Student Book for Year Five depicts cartoon images of 89 males and 26 females, while the Activity Book depicts black and white cartoon images of five males and three females. The book for Year Six uses SpongeBob-like cartoon characters in almost every depiction rather than human beings, so in the whole book, there are only four cartoon pictures of humans, three of males and one of a female. The first part of Year Seven Mathematics includes images of 55 males and 12 females; the second part shows 34 males and 13 females. In Year Seven, we see 85 males to 16 females; Year Eight shows 81 males to 16 females in Part One and four males with zero females in Part Two; in Year Nine, the count is 77:26.

Gender Roles and Interaction

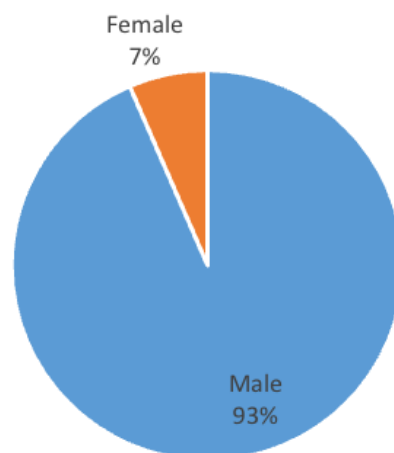
Both books for Year One use gender-neutral language for the most part, but this is overshadowed by the large number of mentions of male names and figures compared to the minimal mention or depiction of females. In Year One, boys and girls are comparable when it comes to height and body language, and the colors of their clothes are interchangeable, but we see a traditional dress code: girls wear dresses or skirts and women wear hijab and conservative clothing, while boys and men wear trousers, shirts, and T-shirts in the majority of the book's figures. There is one exception, on page 57 in the Student Book, where a woman wears "modern clothes" that are not gender-determinant, but even she stands beside another woman who is in hijab and an Islamic outfit. Interactions between the genders in Year One are rarely depicted, but whenever they are, they are respectful, such as on pages 57 and 182. In one of the activities, on page 101 in the Student Book, an equal number of boys and girls count the dishes on the table. We do see some traditional roles, such as a male engineer on page six and a housewife on page 134. On page 107 there is a reference to males having cars and houses, while on the same page there is reference to females having teddy bears. In the second year, the language in both books continues to be gender-neutral, using the first-person pronoun, but again, there are more appearances of male names than female names; overall, in both books, the ratio is about four to one. In both books, males and females remain comparable in height, body language, and skills. The clothes are mostly unisex and interchangeable between genders in terms of the type and the color, except for pages 12 and 31 in the Activity book, where we see a girl wearing a dress and another girl wearing hijab, respectively. In the second and third years, the interactions between males and females continue to be rare, but respectful when they do occur. In both books of Year Three, males and females remain comparable in height, body language, and skills, and the clothes are mostly unisex and interchangeable in terms of style and the color. The depiction of humans in both books for Year Four is minimal, as objects, animals, and plants demonstrate the mathematical calculations. The humans who are depicted have interchangeable appearances: page nine of the Student Book illustrates a boy and girl wearing a comparable outfit, though page 155 shows a doctor wearing a dress. The language in both books for Year Four is gender-neutral, using first-person pronouns. The use of male names outnumbers that of female names: the Activity Book mentions "Ahmed" many times, e.g., on pages 22 and 25, and "Mustafa" on page 29, without a corresponding mention of girls' names. Male names are more frequent than female names by a ratio of about three to one; the same ratio is seen in the Student Book. The trends continue in Year Five of Mathematics, both in terms of rare but respectable interactions between males and females, and in the lopsided use of names. The Activity Book's ratio of female names to males is about one to four; the Student Book also has an unequal ratio (in a table on page 52, for example, only male names appear). The numbers of depictions of human beings are minimal in the two books for Year Five, which also use objects, animals, and plants in demonstrating mathematical calculations. Males and females are comparable in all appearances except for page nine in the Activity Book, where a teacher wears a skirt, and on page 197 in the Student Book, where a girl wears a skirt. A few, respectful interactions between males and females appear in the book for Year Six. The language for Year Six is gender-neutral in the main text, but most of the review exercises use only male pronouns. Of the few humans depicted (four total) the only female depicted in the sixth year is shopping. In Year Seven, on page 84 in Part Two, a name is designated as

female by showing a skirt and high heels. Also, on page 22 in Part One, dolls wear traditional female dress, with their hair covered. No interactions between males and females are depicted or mentioned in Year Seven, and we see only male pronouns in the exercises, but, unlike previous years, female and male names are almost balanced: a male name on page 13 of Part One is followed by a female name on page 14. In Year Eight, the language switches between gender-neutral language and using male pronouns as the main pronouns. Males and females are comparable in height, body language and skills, but the clothes are not interchangeable in this year: the only time girls are depicted is on Part One, page 27, where a group of 16 girls wear female school uniforms. In the rest of the depictions, all the males are wearing clothes that are not interchangeable in terms of gender. Generally, there are no interactions between males and females in either book: the picture of the girls in their uniforms is the only group of people shown. In Year Eight, Part One of the Student Book (page 110), we see a group of male soldiers, and on page 38, a male teacher.

Proportion of Professions by Gender (Chart A10)

Of 338 professions in the math series, 316 are shown with males, 22 with females (see Chart A10).

A10-Proportion of Gender Representation in Professions: Math



We see one male engineer in Year One. In Year Two, there are five males and one female in professions in the Student Book, and seven males and no females in professions in the Activity Book. Year Three shows six males and no females in professions. There are 65 males and four females in professions within the Student Book for Year Four and only three professional males—no females—in the Activity Book. In Year Five, there are 46 professional males to one female in the Student Book, with one female professional—and no males—in the Activity Book. As for professions in Year Six, there are only two males (a house painter and a carpenter) and no females. Professional people—almost all male—appear in some review exercises. There are mentions of male farmers on pages 21 and 25, a male shopkeeper on page 106, a construction worker on page 135, and a teacher on page 142. Almost every time women are mentioned in the examples or exercises, they are buying clothing

products, such as on page 50, unless they are students. In Year Seven, Part One, there are 32 male professions depicted and 12 female professions: on page 15 we see a male researcher, for example, and a factory worker on page 49, and an oil engineer on page 52. In Part Two, on pages 66 and 67, we see male teachers. Part Two shows 12 male professionals and no females. In Year Eight, there are 79 males in professions in Part One and three males in professions in Part Two, while no females in professions are depicted in either book. In Year Nine, there are 17 male professions depicted and no female professions.

Sports and Gender

Participation in sports within both books for Year One is heavily restricted to males, except for the single occasion on page 98 where we can see three girls playing tennis, with their audience of seven boys and one girl. Participation in sports is mainly depicted with only male participants in the second year as well: we see male football players on pages 22, 28 and 53 of the Student Book and pages 51 and 102 of the Activity Book. Year Three also shows (on pages 12 and 16) male football players. Year Four continues the trend: there are male football players on pages 17, 40, and 90 of the Student Book. In Year Five, on pages 61, 66, 70, 91, and 95 of the Student Book, tennis and volleyball players are depicted—all male. Interestingly, on page 136 Student Book, the coach is a woman. Sports in Year Six were not depicted in the illustrations, but on pages 50 and 57 there are mentions of male runners within the review exercises. Neither males nor females are featured very much in sports in Year Seven, though on page 54 in Part One the bike rider is a male, as is the coach on page 60. In Year Eight, Part One, we see sports events on pages nine (male runners) and 27 (male footballers). In Year Nine, we see five male athletes and 11 male football players; no females participate in sports.

Diversity: Race and Ethnicity

There is no depiction or mention of people of color in any of the books in the Mathematics series, with the possible exception of page 117 of Part One for Year Seven, where we see a male with dark skin.

Diversity: Disability

There is no depiction or mention of any disabled person in any year of Mathematics.

Other

Neither book from Year One includes any depiction of animal cruelty; in fact, both books promote animal kindness and positive practices towards nature in general, with many illustrations of animals and plants. There is an absence of both animal cruelty and animal kindness in the remaining books for Years Two through Nine.

There is only the most tenuous hint of the glorification of war: we see mention of the Iraqi army on page 146 of the Student Book, but there is nothing else throughout the books of the Mathematics series.

Likewise, there is hardly anything that could be considered nationalism: on page 15 of the Student Book for Year Two, the Iraqi flag is depicted and on pages two and three of both books, within the introduction, there is mention of forming the book's content in a way that shows the "Iraqi Identity," in the absence of any other countries. In Year Eight, in Part One, page 53, there is a map of Iraq, and in Part Two, page 53 shows an Iraqi flag—but this is a textbook, after all, for Iraqi students.

There is only one thing remotely close to religious centrism: the mention and depiction of the Quran in the absence of any other religious book in Year Seven (page 77 in Part Two).

Publication Details

Mathematics for the first year consists of the Student Book, which contains nine units and is 188 pages long. This book is accompanied by the Activity Book, which also contains nine units, and is 62 pages long. This is the fifth edition of both the Student Book and Activity Book, both of which were published in 2019. Both books introduce first-year students to very basic concepts of Mathematics by using simple figures and pictures instead of long or complicated sentences, hence we notice the lack of any conversation in either book.

Mathematics for the second year consists of the Student Book, which contains 10 chapters. This book is 180 pages long and is accompanied by an Activity Book, 64 pages long, with the same number of chapters. Both the Student and Activity Books were in their fourth edition when published in 2019. These books are for the second level of primary school students to learn and develop their skills in mathematical calculations and memorize the numbers up to 999.

Mathematics for the third year consists of the Student Book, which contains nine units and is 176 pages long. This book is accompanied by the Activity Book, which also contains nine units, and is 64 pages long. This is the third edition of both the Student Book and Activity Book, both of which were published in 2019. The books introduce third year students to very basic concepts of math using simple figures, pictures, and exercises, hence there is a lack of any conversation in either book. Each chapter in both books has review exercises for the subjects in that particular chapter.

Mathematics for the fourth year consists of the Student Book, which contains 10 chapters. The book is 196 pages long and has an Activity book, 56 pages long, with the same number of chapters. Both the Main and Activity Books were in their second edition when they were published in 2019. The books target fourth-level primary school students in order to develop their skills in mathematical calculations such as division, multiplication, and counting the numbers up to 9,999,999.

Mathematics for the fifth year consists of the Student Book, which contains 10 chapters. The book is 198 pages long and it has an Activity book, 54 pages long, with the same number of chapters. Both the Student and Activity Books were in their first editions when they were published in 2019. The books target fifth-level primary school students in order to develop their skills in mathematical calculations such as division, multiplication, geometry, fractions, and counting numbers in the billions.

Mathematics for the sixth year is 160 pages long. This book consists of an introduction and eight chapters and was in its eighth edition when it was published in 2019. It reviews what students have learned for the past five years and offers them comprehension of more complicated math and geometry.

Year Seven Mathematics, Part One, was in its fourth edition when it was published in 2019, and Part Two was in its third edition in 2018. The first part covers chapters one through four, and the second part covers chapters five, six, and seven; within each book are chapter exercises. This first part is 143 pages long while the second part is 112 pages.

Mathematics for the eighth year consists of a two-part book which contains seven chapters in total. Part One is 136 pages long while Part Two is 116 pages long. Both

Parts One and Two of the book are the third editions, published in 2019. The book aims to develop the skills of eighth-year students regarding rational numbers, real numbers, polynomials, inequalities and equations, geometry and measurements, coordinate geometry, and statistics and probabilities.

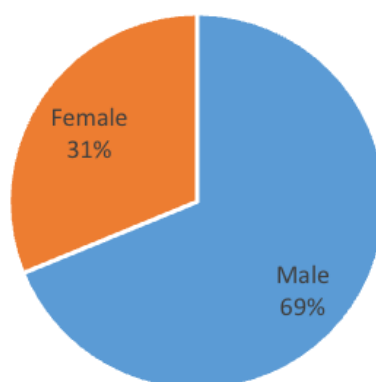
Mathematics for Year Nine has two parts, both in their second edition and both published in 2019.

5. Reading

Proportion of Portrayals by Gender (Chart A11)

Males outnumber females in the whole series, with a total of 725 males and 329 females (see Chart A11).

A11-Proportion of Gender Representation in Illustrations: Reading



Year One shows 151 boys and 87 girls. In Year Two, the book depicts cartoon images of 101 males and 95 females, very close to even. In the third year there are 86 cartoon males to 53 cartoon females; Year Four has a ratio of 138:33. The book for Year Four depicts cartoon images of 139 males and 33 females. Year Five depicts cartoon images of 155 males and 40 females. The book for Year Six shows 155 males and 40 females.

Gender Roles and Interaction

Throughout the Reading series, boys and girls are comparable when it comes to height and body language, and the colors of their clothes are interchangeable, though we usually see the traditional dress code, with girls wearing dresses or skirts, women in hijab and conservative clothing, and boys and men in trousers, shirts, and T-shirts. In Year Two, the depictions on pages 18, 19, and 20 are good examples of how the book depicts males and females: a girl is wearing a dress, and her mother is also wearing a dress, with hijab on page 20 and without it on page 19; the father and son both wear

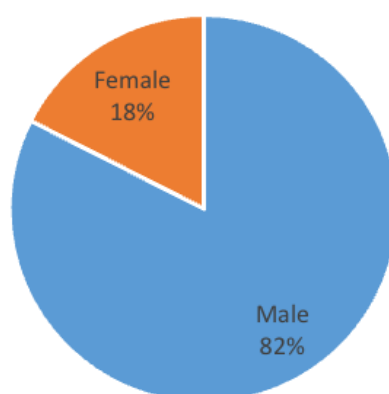
trousers and T-shirts. Similar examples appear on pages 42, 53, and 84, and the same phenomenon can be seen on pages 40, 58, 59, and 89 in Year Three. In most of the book for Year Four, we also see girls and women wearing dresses or skirts and generally conservative clothing, with and without hijab, such as on pages nine, 10, 13 and 14, while we see boys and men wearing trousers, shirts and T-shirts in the majority of the book's depictions. Occasionally, the clothes are fully interchangeable—unisex—such as on page 90 of Year Four, where we see two boys and a girl all wearing shorts and T-shirts. There are mixed messages about gender roles throughout the Reading series. In Year One on page 88, we see a boy with a toy train and a girl with a doll. In addition, on page 36, a mother and her daughter are washing the clothes while a father and his son are planting the garden. It should also be noted, though, that on page 45, both boys and girls have the same teddy bear, crafted from paper. Interactions between males and females are respectful in this year, as they are throughout the series, and the book emphasizes the fact that both parents are equally important in raising their children and building their family, hence should be equally respected. Almost all the pages of the book for Year One include notes with teachers' instructions on how they should facilitate the material within the class. The language throughout the footnotes refers to male teachers and instructors, never using female pronouns. As for gendered language in Year Two, the book starts with an introduction (on page 3) in which the speech is directed to male teachers and students. Exercises within the book mostly use male pronouns but within those exercises, there are several occasions of gender-inclusive language and expressions, such as on pages 21 and 40 among others, where there is equal mention of male and female teachers, students, and gendered names. In Year Two, on page 67, we see a father fixing a broken chair with his son helping him; the mother is making clothes; the grandmother is knitting; and the daughter is stitching a piece of cloth. On page 90, a woman is depicted in a kitchen in a section about the kitchen and food. On pages 69 and 70, we see two boys and a girl gardening together, and on pages 79 and 80, both the boy and the girl help their mother with household chores, though on page 106, only a daughter helps her mother in the kitchen. The pronouns in Year Three are mostly male, but sometimes gender-neutral. On some pages, there are facilitation footnotes for teachers that use only male pronouns. On pages 28-29, there is a dialogue between two boys and two girls in which each one takes turns in speaking in equal amounts; this is true for other dialogues as well. On page 104 of Year Three, a mother is depicted doing housework, and on page 134 a housewife is depicted doing the laundry. In Year Four, on page 42, a mother is depicted serving food to her son and on page 82, a mother sews a shirt. Multiple historical male figures are depicted or mentioned in several narratives within the book but only one female figure is mentioned, in a short story, on pages 142-144. This story praises her brave heart, and how she took a role as a soldier on the battlefield on some occasions, and helped the soldiers with food, first aid, and psychological support on other occasions. The language of the book uses male pronouns, and this includes some of the guiding notes, such as on pages 13 and 64. In Year Five, on page 144, there is a poem that points out the important role of mothers in raising a new generation of society's members, but the book continues to use mainly male pronouns, continuing to include the notes that are directed to teachers, such as on page 13. Year Five includes several housewives. On page 42, a female is visiting her ill neighbor; the two of them talk about housework and chores while drinking tea. We see, on page 51, a housewife who has made the meal for a family feast. On page 83, there is a dialogue in which a father is preventing his daughter from going out with her friends, because, we are told, he is protecting her from being with bad friends who

might spoil her. The book mentions many male historical figures, along with two remarkable females. One woman, on page 99, is a historical female singer. The other is a historical female heroine, on page 141, who supported the Islamic army during battles and had an important role in aiding the injured and even participating in battle alongside the men. Year Six includes several housewives: on page 54 a mother is doing the laundry, and on page 27 a woman sews clothes. The book for Year Six mentions many male historical or mythical figures but there is only one story about a historical female figure, on pages 110-112, who was a skilled scout, due to her powerful sight, in her city's watch to detect any possible attack from enemies.

Proportion of Professions by Gender (Chart A12)

The number of males to females holding professions throughout the series is 99: 21, as shown in Chart A12.

A12-Proportion of Gender Representation in Professions: Reading



There are 25 males and five females depicted in professions in Year One, though we can see both genders working side by side in the same profession, such as two farmers, two weavers, and two teachers taking turns in a class on pages 92, 100, and 108 respectively. Traditional gender roles are followed for other professions: we see a male construction worker, a car repairman, and a traffic police officer on pages 49, 58, and 76 respectively, and a female nurse on page 52. Year Two shows 11 males in professions, including a butcher, an engineer, farmers, a pilot, shopkeepers, a traffic policeman; there are in addition three female teachers. One additional female, a farmer, is mentioned (but not portrayed) on page 35 as working alongside a man. In Year Three, there are 10 males and four females depicted in professions. A king (page 37) and a male governor (page 118) are depicted, but there are no females in high positions of authority. In Year Four, there are 33 males and only two females depicted in professions. A king (page 123) is depicted, but no female in such a high position is depicted. On page 47 we see a female nurse. In Year Five there are 12 males and seven females depicted in professions; most of those females are teachers (six out of seven). In Year Six, there are eight professional males and no females. Among those males, there are two governors, a doctor, a farmer, and a teacher.

Sports and Gender

Participation in sports in Year One Reading is limited to boys except for a single occasion on page 87, where we see a girl playing with a ball. Year Two (page 49) includes a dialogue in which a boy practices daily morning exercises with his sister. In Year Three, on page 132, a boy is depicted with his football. Participation in sports in Year Four is never depicted, but on page 108 there is a poem about studying and sports in which an accompanying cartoon depicts three males and two females playing in a garden (climbing and swinging). Participation in sports in Year Five only depicts males: on page 35 we see four boys swimming, and on page 66, there are three boys playing football. Participation in sports in Year Six is not depicted at all.

Diversity: Race and Ethnicity

In Year Four, on page 111, a group of people wears Kurdish clothes while celebrating, suggesting the diverse nature of the Iraqi community. In Year Four, on page 38, a boy who shares his bread with his dog is Black, but in the other pictures that refer to him he is white, or at most a sort of bronze shade. In Year Five, on pages 39-40, there is a dialogue between a father and a son on the topic of the universal declaration of human rights, in which the father mentions to his son that all human beings are equal regardless of their gender, race, ethnicity, religion, or social class, and everyone has the right to live freely in dignity, and that everyone has the right to work and to have good health and education, and that all human beings are equal in their rights and duties.

Diversity: Disability

There is no overt depiction of people with disabilities at all in any of the books for the Reading series. Throughout the notes to the teacher in Year One, the instructions ignore students who might not be able to pronounce some phonemes, such as on page 22, where the footnote instructs the teacher to encourage the students to pronounce the "R" letter boldly. In Year Three, there is some consideration for difference in the introduction, i.e., on page four: the book urges teachers to have special consideration for left-handed students, and also to consider and support the various levels of intellectual abilities of the students.

Other

There is no animal cruelty in any of the books for the Reading series. In Year One, there is a short dialogue between a raven and a deer that promotes animal kindness. On pages 24-25 of Year Three, there is a historical narrative that urges people to treat animals with kindness and discourages animal cruelty. In Year Four, on page 38, there is a narrative about a boy who shared his bread with his dog as an act of kindness.

As for glorification of violence or war, in Year One, there is wording about the shield and the soldiers of the country in a psalm on page 51. The story about the brave

woman who took the role of a soldier (on pages 142-144 in Year Four) on one hand praises a woman, but on the other hand also praises a historical military victory.

Examples of nationalism are few and far between in the series, if they can be said to exist at all. Iraq is the only country depicted through the book throughout the series—but then again, this is a series for Iraqi students. In Year One, the Iraqi flag is depicted on pages 10 and 12. Iraq is depicted and mentioned as “the country” several times. There is also a narrative titled “Iraq is my country” on pages 38-40. On page 89 of Year Four, the Iraqi flag is depicted. In Year Six, on page 68, we see an Iraqi flag with an accompanying essay that praises the flag and the country.

Religious centrism is mostly absent, too, aside from the fact that Islam is the only religion mentioned. Still, these references are very few. On page 19, the book for Year One begins with a quote from the Quran. Although it is not stated that Islam is superior to other religions, no other religion is mentioned. There are many quotes from the Quran and prayers to Allah, and there is a dialogue about Eid on page 85. There is also a dialogue on pages 15-17 depicting a boy and a girl reading Quran and discussing what quotes they know from Prophet Mohammed. In Year Three, we see another dialogue, on pages 5-6, between a boy and a girl who are reading Quran and again discussing which of Prophet Mohammed's quotes they know, but on page 23 there is also a quote from Jesus. In Year Four, the book quotes the Quran many times, for example on pages 5 and 91, and some of Prophet Mohammed's sayings are on page 22.

Publication Details

The Reading textbook for the first year consists of 112 pages, is in its 13th edition, and was published in 2019. It explores the basics of the Arabic alphabet through simple words and brief dialogues.

The Reading book of the second year consists of 120 pages. This is the 11th edition, published in 2018. It is a continuation of Reading for Year One, reviewing the Arabic alphabet and introducing skills such as reading, writing, listening, and speaking through a new set of vocabulary, using simple dialogues and some follow-up exercises with discussions.

The Reading book for the third year consists of 144 pages. This is the 12th edition, published in 2019. It is a continuation of the Reading books for Years One and Two, and prepares third-year students to understand the basic structures of Arabic phrases and how to use these phrases in understanding the context of what they read in Arabic. These basic skills are offered through dialogues and some follow-up exercises as well as discussions afterward.

Reading for the fourth year consists of 148 pages. This is the 12th edition, published in 2019.

Reading for the fifth year consists of 162 pages, in its 12th edition with the publication date of 2019. The book aims to trigger creative thinking among students and further enhance their Arabic reading, speaking, writing and listening skills.

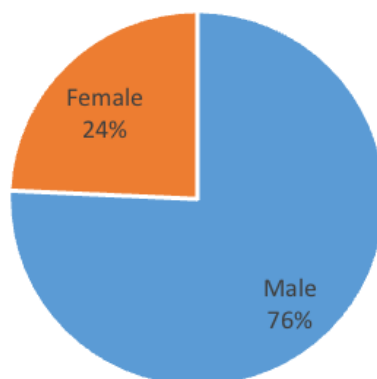
Reading for Year Six has 142 pages; its 12th edition was published in 2019.

6. Religious Education: Christian

Proportion of Portrayals by Gender (Chart A13)

In all of the years of the books for Christian Religion, males vastly outnumber females, for a total of 820:263; Chart A13 shows this proportion).

A13-Proportion of Gender Representation in Illustrations: Religious Education, Christian



Year One contains cartoon pictures and historical drawings, depicting 122 males and 42 females; in Year Two, the ratio is 221:45. Year Three has 135 males and 19 females; the count for Year Four is 62:72. In Year Five, we see a very unbalanced 174:64. Year Six continues the trend of imbalance with 106:20.

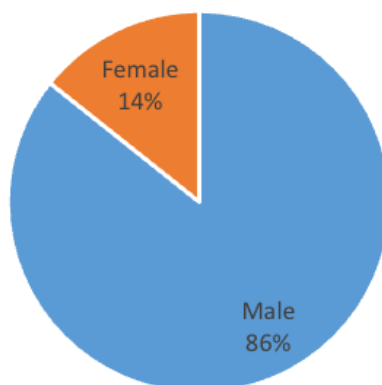
Gender Roles and Interaction

Throughout the series, males and females are comparable when it comes to height and body language, but the clothes in most of the depictions are historical costumes, not interchangeable between males and females except for the colors. On page 38 of Year One, the women are depicted wearing modern clothes, but even those clothes are gender conforming. Males in Year One are usually the center of the stories, but one of the lessons mentions that Jesus loved all children equally. There is also mention of a female prophet, Henna, on page 42. In Lessons Six and Seven, the story of Jesus's birth is narrated, with significant mention of and praise for his mother, Mary. The interactions between males and females are respectful throughout the series.

Proportion of Portrayals by Profession (Chart A14)

There are few professions at all throughout this series, for a total of six males to one female (see Chart A14). There is a fisherman in Year Four; Year Five has two male and one female professionals, all of them musicians. There are no professions depicted in Year Six.

A14-Proportion of Gender Representation in Professions: Religious Education, Christian



Sports and Gender

No sports are shown in this series.

Diversity: Race and Ethnicity

In Year One, people of color are depicted on several pages (three, 13, 51, among others).

Diversity: Disability

There are no references to disability throughout the series.

Other

There is no animal violence in the series, and Year One promotes animal kindness several times, such as on page 58, where a shepherd looks for one of his sheep in the mountains, and rescues it from danger.

There is no glorification of war; in fact, the general outline of the book promotes peace.

There is no nationalism.

While the focus is on Christianity, it is descriptive not perspective, and Judaism is mentioned on page 66.

Publication Details

Christian Education for the first year is 88 pages long and consists of 20 short units. This is the second edition of this book, published in 2019.

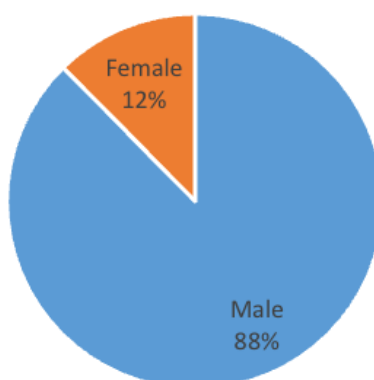
The books for the fourth, fifth, and sixth years, also in their second editions, were also published in 2019.

7. Religious Education: Islam

Proportion of Portrayals by Gender (Chart A15)

In all of the years of the books for Islam, males vastly outnumber females, for a total ratio of 404:57 (please see Chart A15). Religion (Islam) and math tie for the least balanced proportion of illustrations of males and females.

A15-Proportion of Gender Representation in Illustrations: Religious Education, Islam



The book on Islam for Year One contains cartoon pictures of 51 males and six females. In Year Two, the book shows cartoons of 120 males and four females. The book for Year Three contains depictions of 66 males and only six females. Twenty of the 66 depicted males are all in one cartoon on page 36, portraying an incident in Islamic history. Another picture with a similar context depicts seven males together, on page 27. The Year Four book contains cartoons and photographic depictions of 62 males and 19 females. In Year Five, we see cartoon depictions of 50 males and 14 females; Year Six contains cartoon depictions of 31 males and eight females. The book for Year Seven does not contain any depictions of human beings at all. It only has a couple of pictures and is otherwise literature/text-based. In Years Eight and Nine, depictions of humans are also absent.

Gender Roles and Interaction

In Year One, as in all the years in this series, whenever depicted together, females and males are comparable in height and body language, though clothing strictly follows traditional and conservative dress codes. All six depicted females in Year One (pages seven, 18, and 41) wear conservative clothing with hijab, although the colors are interchangeable between males and females in those depictions. All four females in Year Two (pages 19, 46, and 50) wear conservative clothes with hijab; only the colors of clothing are interchangeable between males and females in those depictions. In Year Three, five of the six females wear hijab, and they all wear dresses or skirts, all conservative and non-revealing. This trend continues in Year Four: females follow traditional and conservative dress codes, though some females do not wear hijab, and some of the clothes are interchangeable, such as on page 40. Year Five also follows

this pattern: almost all females wear conservative clothes with or (on pages 29, 71, 77, and 93) without hijab; Year Six shows females without hijab only on page 83.

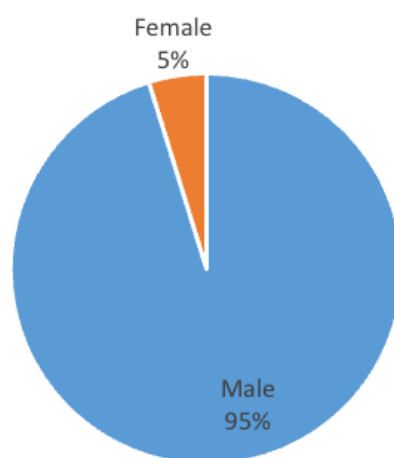
In Year One, most of the females are mothers and housewives, and the interactions between men and women are generally very respectful. The language within the book promotes respect to fathers and mothers equally (e.g., page 18), and is generally gender-neutral except for some examples (as on pages 15, 36, 40, and 55) where the language is directed to males only. On page 43 there are nine depictions of boys, some of whom are in a class. The book introduces some lessons as dialogues. On pages 23-24 and 28-29, both dialogues mention a family of a mother, two sons, and a father. The mother in these dialogues is leading the conversation and is shown respect. On pages 44-47, another dialogue shows a boy and a girl chatting with their grandfather, everyone taking an equal part in the conversation. The book mentions both the mother (page 34) and the mother figure (page 35) of Prophet Mohammed when discussing his biography. The book for Year Two, though, in terms of illustrations and language, is directed to boys. Using only male pronouns in the majority of its text. On page 44, in a description of how to pray in Islam, the instructions are for males. Interactions between males and females in Year Two are minimal. Some dialogues include "a mother" (pages 14-16) and another includes "a sister" (pages 24-25), and here, the interactions are respectful, and the length of speaking is almost equally distributed between male and female. On page 19 of Year Two we see instructions that God urges us to respect our mothers and fathers equally, as they bear the burden equally to build the family and take care of their children. On page 13 of Year Three, a mother sets the table with her daughter, but in the same picture, her son is also helping. Year Four's interactions between males and females are respectful and the turns for speaking are almost equally distributed within the dialogues, as we see on pages 53-56, where a mother, daughter, and son take equal turns in the dialogue. On page 11 there is mention of a delegation of both men and women who visited Prophet Mohammed to make an alliance with him. The language is sexist, however, with male pronouns in most of the book's narratives and texts. Interactions between males and females are respectful in Year Five, and the turns for speaking are almost equally distributed within the dialogues. Some dialogues contain only males, such as on pages 36-39, which contain a dialogue between a father and son, while others include a mother, who has a leading role in the conversation, as on pages 65-67. Mothers and housewives are generally respected. The final lesson in the book (on pages 93-95) shows us that a "good girl," one who earns the love of her family and parents, is the girl who maintains the Islamic traditions, including wearing conservative clothes and hijab after the age of nine. Year Five uses male pronouns in most of the book's narratives and texts. In Year Six, the turns for speaking continue to be almost equally distributed within the dialogues, and mothers and housewives continue to be respected. On pages 70-71, the topic is about how to behave properly as a girl: this includes being conservative, wearing hijab, and following the Islamic way. On page 11, while explaining a verse from the Quran, there is an acknowledgment of the struggle that mothers go through during pregnancy, childbirth, and breastfeeding. The book for Year Six has a lesson on pages 85-86, dedicated to Khadija, the wife of Prophet Mohammed, mentioning her leading role in Islam, through her financial support from her own trading business, in addition to other sacrifices she made for Islam. The language for Year Six, however, uses male pronouns in most of the book's narratives and texts. The language in Year Seven continues to use male pronouns in most of the book's narratives and texts except for few examples in which it is more

inclusive, such as in the introduction (pages three to four) and on page 74, where it mentions both male and female students at the beginning of the lesson. In various lessons of Year Seven, there are stories about historical Islamic figures, such as on pages 81-83 and 109, but female figures appear only rarely on page 85, we see that the first martyr in Islam was a woman.

Proportion of Professions by Gender (Chart A16)

Throughout the whole series, there are 20 male professions and one female (please see Chart A16). There are no depictions of any people with professions in Year One. There are only two people who are depicted in professions within the book for Year Two: one is a male and the other is female; both are teachers. There is only one illustrated profession within the book for Year Three that of a male postal carrier on page 31, but the book presents several lessons in the form of a story from the perspective of a teacher. Sometimes the teacher is male, such as on pages nine and 14, and sometimes it is a female teacher, such as on pages 44 and 46. Year Four shows four males and no females in professions; Year Five shows 10 males and no females in professions. Year Six shows four professional males and no professional females.

A16-Proportion of Gender Representation in Professions: Religious Education, Islam



Sports and Gender

Sports are depicted or mentioned only rarely, and girls are never part of sports in this series. On page 63 of Year Two, we see a group of boys playing football.

Diversity: Race and Ethnicity

The only suggestion of ethnic or racial variety is seen in Year Six, where Egyptian pharaohs, on page 74, have a slightly darker skin tone than the usual white color in the rest of the book.

Diversity: Disability

There is no disability depicted in any of the books.

Other

There is no animal cruelty in any of the books in this series.

Glorification of war is mostly offset with messages of peace. There is some glorification of war on pages 32-31 of Year One when discussing a passage in the Quran in which Prophet Mohammed received a command from God, after winning the final war, to go back to his homeland with his followers. But we also see, in a dialogue on pages 49-51, promotion of peace through encouraging positive actions, behaviors, and communication of individuals within their communities. On page 31 of Year Three, there is an activity in which learners have to identify the right and wrong behaviors, in which a mother is depicted yelling at her little daughter. Page 59 of Year Four also promotes peace through an activity in which students identify the right and wrong behaviors, in this case around the depiction of a mother scolding her daughter. Year Five shows ten combatants in an Islamic battle that took place during the dawn of Islam; the victory of the Islamic army is praised (page 53). A similar glorification of war is found in another narrative, on page 55. Year Six has several lessons on the Islamic battles in the times of Prophet Mohammed, as on pages 19-20 and 36, all of which praise the Islamic victory over the enemies, which can be read as nationalism as well as glorification of war. On page 43, in contrast, there is a lesson about the peace agreement that the Prophet Mohammed made with his enemies to avoid going to war in order to live together in peace. On pages 62-64 in Year Seven, there is some glorification of historical Muslim victories over atheists, among other enemies.

In this series about Islam, it is no surprise that Islam is central. Although Islam is “the religion” throughout the series, Year Three mentions, in a lesson on pages 54-55, that Islam accepts all people from all religions and ideologies, regardless of their race or ethnicity. Further, on page 22, there is mention of several prophets such as Moses and Jesus, promoting the concept that Islam respects all the prophets. Lessons in Year Four, on pages 50-15 and 65-67, also teach that Islam accepts all people from all religions. On page 34 of Year Five there is mention of Jewish people who used to live with Muslims before they betrayed the deal that they held with Prophet Mohammed.

Publication Details

The Holy Quran and Islamic Education for the first year consists of 18 lessons in 56 pages. This is the 10th edition of the book, published in 2019.

The book for the second year consists of 15 lessons and is 64 pages long. This is the ninth edition of this book, published in 2018. This book goes through the basic concepts of Islam as a religion, quotes Prophet Mohammed's speeches, and includes some historical and educational narratives that demonstrate the Islamic religion and its related vision, morals, culture and values, with review questions by the end of every lesson.

The book for the third year consists of an introduction and five units, within which are five lessons and some homework activities and discussion questions with cartoons and photographic illustrations. The book is 74 pages long. This is the fourth edition of this book, published in 2019.

The book for the fourth year consists of an introduction and five units; within each unit there are five lessons, homework activities, and discussion questions with cartoons and photographic illustrations. The book is 72 pages long. This is the fourth edition of this book, published in 2019.

The Holy Quran and Islamic Education for the fifth year consists of an introduction and five units, each containing five lessons. There are also homework activities and discussion questions with cartoons and photographic illustrations. The book is 96 pages long, in its fourth edition when it was published in 2019.

The Holy Quran and Islamic Education for the sixth year consists of an introduction and five units; within each unit there are five lessons, and there are homework activities and discussion questions with cartoons and photographic illustrations. The book is 92 pages long, in its fourth edition in 2019.

The book for Year Seven year is 92 pages long, in its fourth edition in 2019. It consists of an introduction and five units; within each unit there are six lessons; in addition, the book has homework activities and discussion questions with cartoons and photographic illustrations.

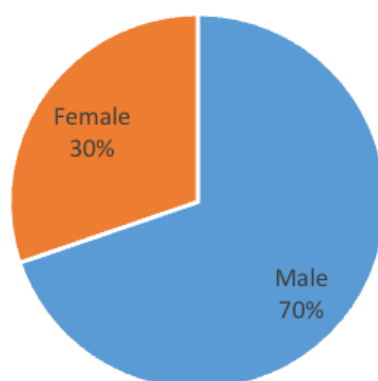
Years Eight and Nine were both in their fifth editions when published in 2019; neither has illustrations.

8. Science

Proportion of Portrayals by Gender (Chart A17)

The depictions of males in the Science series always outnumber those of females, usually vastly. Overall, we see 1,021 males and 443 females throughout the series, as we see in Chart A17.

A17-Proportion of Gender Representation in Illustrations: Science



The Student Book for Year One contains images of 166 males and 64 females. The Activity Book does not have many images of human figures at all, with images of 11 males and two females. The Student Book for Year Two depicts photographic images of 89 males, 44 females, and six unidentified people while the Activity book depicts photographic images of 36 males and 27 females. The Student Book depicts 73 males and 37 females, and the Activity Book for Year Three Science shows 28 males and 20 females. The Student Book for Year Four depicts photographic images of 88 males and 51 females; the Activity Book shows an admirable balance of images of 28 males and 26 females. The Student Book for Year Five has images of 111 males and 43 females, while the Activity Book depicts 27 males and four females. In Year Six, the Student Book has photographic images of 123 males and 50 females; the Activity Book depicts photographic images of 21 males and 19 females. The first part of Year Seven includes the depiction of 36 males and 11 females; Part Two of Year Seven Science depicts 17 males and four females. Year Eight, Part One shows 19 males and no females (Part One of Year Eight relies more on animals, figures of atoms, and depictions of nature than human figures), while Part Two depicts photographic images of 76 males and eight females. In Year Nine, the Science series consist of introductions to Biology, in which we see 54 males and 29 females; Chemistry, in which there are five males and no females; and Physics, where we see 13 males and four females.

Gender Roles and Interaction

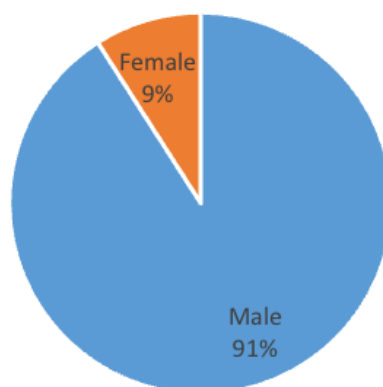
The general interactions between boys and girls are respectful and interchangeable in terms of the roles they are playing in Year One and throughout the series. Both books in Year One Science depict school-aged children performing simple scientific experiments or observing objects. Boys and girls are comparable when it comes to height and body language, and their clothes are sometimes interchangeable in terms of colors and types of clothing, such as on pages 15, 25, 41. However, the book often depicts the traditional dress code, for example, we see girls in dresses on pages 21 and 26, and women with hijab and conservative clothing on page 200, while we see boys with trousers, shirts and T-shirts in the majority of the book's figures. In both books for Year Two, males' and females' clothes are mostly unisex and interchangeable, as shown on pages 11, 19, 25, 39, 123 and 169 in the Student Book and pages 19, 31, 61 and 66 in the Activity Book. On these pages, there is always a boy and girl doing simple scientific experiments, with interchangeable roles and respectful interactions. This reflects the situation of the book generally, wherever people are depicted. There is one photograph on page 100 in which there is a female cooking in a kitchen. In both books for Year Two, the language is gender-neutral: the books use the pronouns "I" instead of "he/she." In both books for Year Three, the interactions between males and females are rarely depicted or mentioned, except for page 27 of the Student Book, which shows the interaction between a boy and a girl performing an experiment. The Student Book (page 95) shows a woman wearing a skirt and hijab, and on page 191 a teacher is also wearing hijab. This trend continues for both books for Year Four, with females wearing hijab on pages 35 and 89, though on other occasions, they are not, as on pages 43 and 55. The language is gender-neutral, as it was in Year Three, as both books for Year Four also use the pronoun "I" instead of "he/she." These trends continue in Years Five, Six, Seven, and Eight, although in Year Seven, on pages 11 and 14 of Part One, we see only male pronouns. In Year Four, boys and girls continue to do simple scientific experiments together; this continues in Years Five and Six, sometimes with the girl wearing hijab (as on page seven in Year Five and page 131 in Year Six) and other times without hijab (as on page eight in Year Five and page seven in Year Six). Gender-neutral language is predominant, except for some exercises in Year Eight (such as on page 12), where male pronouns are used.

Proportion of Professions by Gender (Chart A18)

With one exception, male professionals outnumber female professionals in enormous ratios for all books in the series, totaling 211 males and 20 females for the whole series (please see Chart A18). The Student Book for Year One shows 25 males and one female in professions. In the Student Book for Year Two, eight males and one female are depicted in professions, and in the Activity Book, there are two males and no females in professions. In the Student Book of Year Three, there are 21 male professions depicted and only one female profession mentioned—a teacher—on page 191, while the Activity Book mentions only one male profession (on page 40) and no female profession. In Year Four, there are 17 males and zero females depicted in professions in the Student Book, while in the Activity Book, there are no professional people at all. In Year Five, the Student Book depicts 14 males and no females; there are no professions in the Activity Book. Among the males in professions, there is a

male doctor (page six) and a fisherman (page 174). The books for Year Six depict 37 males and five females in professions. On several occasions, the books depict astronauts who could be either male or female, but the text confirms that they are male. In Year Seven, in Part One, there are 13 male professions depicted and only one female profession, a doctor, on page 48. Part Two of Year Seven, the exception in the series, has an equal distribution of professions among males and females, showing three of each, including two female laboratory workers on page five. In Year Eight there are two male and no female professionals in Part One; in Part Two there are 25 males and one female depicted in professions. For Year Nine's Biology, 23 male professionals are depicted along with seven females. For Chemistry (Year Nine), five professionals are depicted, all males, among which are three scientists, and no females. The Physics Book for Year Nine shows five male professionals and zero female professionals.

A18-Proportion of Gender Representation in Professions: Science



Sports and Gender

Sports are not a big component of the Science series, but in the few references, almost all of the participants are male. On page 52 of Year Two, three boys play football, and on pages 158 and 159 a boy and a girl are depicted riding a bike. In Year Four, participation in sports is depicted twice, both times with males (pages 152 and 165 show boys playing football). Sports in Year Five are only depicted twice: on page 74 a group of male and female students are shown during a school sports session, and on page 124 we see a male goalkeeper. In Year Six, sports are depicted only for males, as on pages 51, 56, and 60. In Year Seven, we see a male athlete on page 97 and a male tennis player on page 100. In Year Eight, sports are shown in Part Two, on pages six, 12, 16, 17, 22, and 24: all of the participants are male.

Diversity: Race and Ethnicity

In Year Eight, the Student Book depicts one person of color, on page 210, standing near an area damaged by an earthquake.

Diversity: Disability

There is no depiction or mention of people with disabilities in any book of the series.

Other

There is no suggestion of animal mistreatment in any books of the series.

There is no content in the series that glorifies violence/war.

In Year Three, both the Student Book (on pages three and four, in the introduction) and the Activity Book (on page three, in the introduction) mention the Iraqi identity with pride. In Year Eight, Parts One and Two both have mentions of Iraq as the homeland (in the introduction, on page three of both parts). This is as close to nationalism as the series comes, and there is no indication of religious centrism in the series.

Publication Details

Science for the first year consists of the Student Book, which has six units and is 200 pages long. This book is accompanied by the Activity Book, which also contains six units, and is 76 pages long. This is the sixth edition of both the Student Book and the Activity Book, both of which were published in 2019. This book introduces first-year students to very simple and basic concepts of science, using mostly photographic illustrations and simple evidence- and activities-based explanations.

Science for the second year consists of the Student Book, which contains an introduction and five units; within each unit there are two chapters. The units include Human Body/Health, Ecology, Materials, Energy and Movement, and Earth and the Universe. This book is 196 pages long and is accompanied by the Activity Book, 68 pages long with the same number of units and chapters. Both the Student and Activity books are the sixth editions, published in 2019.

Science for Year Three consists of the Student Book, 196 pages long, which contains five units and 10 chapters, accompanied by an Activity Book, 68 pages long, that contains all the exercises for those five units. Both are in the sixth edition, published in 2019. This book introduces third-year students to the basics of Science, explaining the nutritional system of living organisms and matter, heat, minerals, and light. The Student Book is 196 pages long and the Activity Book has 68 pages.

Science for the fourth year consists of the Student Book, which contains an introduction and six units; within each unit there are two chapters. This book is 216 pages long and is accompanied by the Activity Book, 100 pages long, with the same number of units and chapters. Both the Student and Activity Books were in their fourth edition when they were published in 2019.

Science for the fifth year consists of a 228-page Student Book, which contains six units and 12 chapters, accompanied by an Activity Book, 108 pages long, that contains the same number of units and chapters. Both books were in their fourth edition when they were published in 2019.

Science for Year Six consists of a 252-page Student Book, which contains six units (13 chapters), and is accompanied by an Activity Book, 112 pages long, with the same number of units and chapters. Both books were in their third edition when they were published in 2019.

Year Seven Science, Part One, was in its third edition when it was published in 2018; the second part, in its fourth edition, was also published in 2019. The first part is 144 pages long; the second part has 92 pages.

Science for Year Eight is also in two parts. Part One is 164 pages long and covers five units; Part Two is 88 pages long and covers three units. Both Part One and Part Two were in their third edition when they were published in 2019.

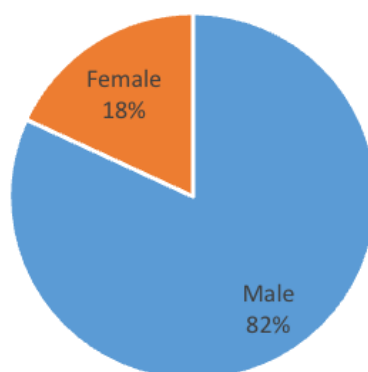
In Year Nine, the Biology book was in its eighth edition when it was published in 2018; the Chemistry Book was in its ninth edition when it was published in 2019, and the Physics Book was in its tenth edition when published in 2019.

9. Social Science

Proportion of Portrayals by Gender (Chart A19)

In all of the years of the books for Social Sciences, males vastly outnumber females, for a total of 784:173 (see Chart A19).

A19-Proportion of Gender Representation in Illustrations: Social Science



The book for Year Four contains photographic depictions of 61 males and 32 females. The book for Year Five contains photographic depictions of 142 males and 65 females. These 65 females are grouped together on eight pages, and 58 out of the 65 depicted females are gathered on pages 95, 96, and 97 as groups of students. In Year Six, the book depicts photographic images of 88 males and 17 females, but the females, all of whom are depicted on pages 83, 101, 102, and 108, are there only to display their costumes on three of the four pages. Year Seven depicts 300 males and 47 females. In general, the book for Year Seven contains a lot of sketches and photos of artwork and statues to illustrate the historical narratives about various ancient civilizations. We see a lot of depictions of historical epics in which men are predominant, such as on pages 29, 33, 58, 63 and 114. Year Eight shows 193 males to 12 females. In Year Nine, the Geography book shows three males and one female; there are no humans depicted in Year Nine History.

Gender Roles and Interaction

The males and females are comparable in height and body language throughout the series, and clothes are interchangeable in terms of color, but gender-conforming: girls are in dresses and skirts, even when they wear uniforms, with or without hijab. On page 25 of Year Four we see examples of a modern man and woman, according to the text. The man is wearing a full western-style suit, while the woman is wearing a caftan with trousers and hijab; her style covers everything except her face and hands.

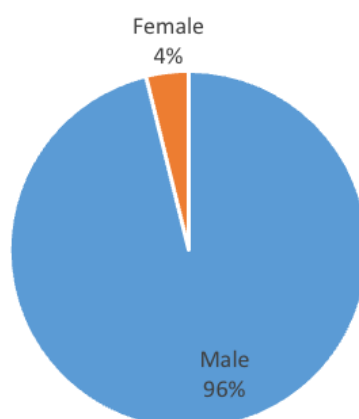
Interactions between males and females in this series are respectful. In Year Four, there is a picture of a group of female students (on page 49) and another of males (on page 54). On page 39, we see a statue of a queen, and on page 42, one of a king. In Years Five and Six, there are not many depictions of people at all. In Year Seven,

when the book mentions family roles in ancient Sumerian civilization (page 36) or ancient Egypt (page 63), the males are shown as the providers who did the heavy lifting, while females are shown doing housework and raising children. On page 63, about ancient Egypt, we learn that females and males both wore make-up and wigs in everyday life. The book for Year Seven contains some content from the Iraqi Constitution in the form of footnotes (e.g., page 82) that states that men and women are equal in terms of participating in political affairs, and that both have equal rights to vote, elect officials, and run as candidates.

Proportion of Professions by Gender (Chart A20)

We see 168 males in professions throughout the series, and 13 females (please see Chart A20). This is the largest proportion of males as compared to females in all of the subjects. The book for Year Four depicts three males and three females in professions. All three females are teachers, while the males are a doctor, a judge, and a manager. In Year Five there are 40 males and only one female depicted in professions (the female is a teacher). We see male factory workers (pages 34, 89, and 93) and male soldiers (pages 89, 91, and 97). The book lists many Iraqi men's achievements along with their images, and only those of three female figures, with two images. On page 74, we see a well-known female novelist; page 75 depicts a 20th-century Iraqi female poet, and page 76 shows Zaha Hadid, the internationally known Iraqi architect. In Year Six there are 12 males and no females in professions. The males include factory workers, kings, and teachers. The book for Year Seven depicts 55 professional males and one professional female. The males are kings, soldiers, and a teacher. The female, a queen, is the only woman in power shown in Year Seven. Year Eight has 17 sailors, four scientists, 11 soldiers, a poet, and a king, for a total of 37 male professionals, and not one female. Year Nine History mentions no professions for either sex. In Year Nine Geography, we see four factory workers, three of whom are male.

A20-Proportion of Gender Representation in Professions: Social Science



Sports and Gender

Sports are never depicted in any of the books for this series.

Diversity: Race and Ethnicity

In Year Four, on page 56, the book mentions the Iraqi population as diverse, consisting of several ethnic groups. In Year Five, the book calls for respect and equality regardless of humanity's different backgrounds and cultures. Year Six, on pages 100, 101, and 102, mentions the ethnic components of Iraqi society while depicting examples of traditional costumes, for males and females, of each of the ethnic groups (Arabs, Kurds, etc.). The book for Year Seven depicts people of color many times when presenting historical art, such as on pages 33, 36, 63, and 85. On page 103, we learn that the Iraqi people hold the values of forgiveness, being peaceful, and rejecting violence.

Diversity: Disability

There is no depiction of disability throughout the series.

Other

There is no animal cruelty throughout the series.

In Year Four, Islam was shown as "the religion"; for example, page 19 mentions that knowing directions will help us locate the Kaaba. On page 28, two photographic images of famous mosques are depicted. In Year Five, Islam is also "the religion" throughout the book, and a whole chapter is dedicated to Islamic civilization in Iraq, including pictures of mosques and Islamic figures.

In Year Six, page 103, we are reminded that the Iraqi people hold the values of forgiveness, being peaceful, and rejecting violence.

The mentions of war and violence are historically factual throughout the series, such as on page 43 in Year Seven, which shows how people invented wheels and started using them for battles and war in addition to transportation and agriculture. On page 45 of Year Seven, Hammurabi's laws and regulations are discussed, including the fourth law, which states that a man would be punished by death if he deliberately kills a woman.

As for religious centrism, the book for Year Six mentions many historical places within Iraq without focusing exclusively on Islamic figures or places: on page 30, we see a picture of a mosque and another of a church on the same page.

Publication Details

Social Sciences for Year Four is 64 pages long. This book, in its 10th edition, was published in 2019. It consists of an introduction, six chapters, and review exercises after each chapter. These chapters include basic concepts of Geography, History, and Social and National Education.

Social Sciences for Year Five is 104 pages long. This book was in its seventh edition when it was published in 2019. It consists of an introduction, three units, and review exercises after each unit. Unit One is on the geography of Iraq (two chapters), Unit Two is on the history of Iraqi civilizations (three chapters), and Unit Three is Social and National Education (two chapters).

Social Sciences for Year Six is 116 pages long. This book, in its fourth edition, was published in 2019. It consists of an introduction, two units, and review exercises after each unit. Unit One contains a brief overview of the geography and the history of each of the 18 Iraqi governorates; Unit Two is titled "The Iraqi Society."

Social Sciences for Year Seven is 132 pages long. This book, in its third edition, was published in 2019. It consists of an introduction, five chapters, and review exercises after each chapter. The book presents a brief history of the emergence of civilizations in the Arab homeland and the world.

Year Eight, in its second edition, was published in 2019.

In the ninth year, the book for History was in its 28th edition when it was published in 2019, and the Geography book was in its 37th edition when published in 2019.

APPENDIX B: NARRATIVE SUMMARY, KURDISH CURRICULUM, BY SUBJECT

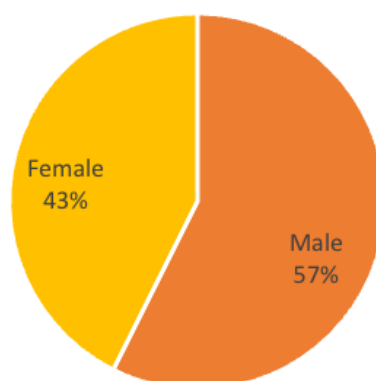
OVERVIEW

This narrative is grouped by subject: 1. English; 2. Kurdish Education;

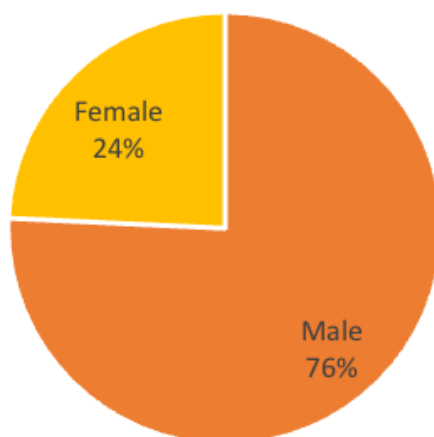
3. Mathematics; 4. Physical Education; 5. Religious Education; 6. Science; and 7. Social Science. For each subject, Years One through Nine are narrated for proportion of portrayals by gender; gender roles and interaction; proportion of professions by gender; sports and gender; race/ethnicity inclusion; disability inclusion; and “other.” “Other” includes animal welfare, glorification of violence/war, nationalism, and religious centrism. Publication details follow each subject. There is not always one textbook for each of the nine years; the Social Science series, for example, begins in Year Four.

In all the Kurdish textbooks for all the subjects, we found 5,169 males and almost 1,000 fewer females (4,173) depicted in illustrations (see Chart K1), and over three times as many males (1,421) in professions as 455 females (see Chart K2). Chart K17 shows all depictions combined for the entire series. (The count for illustrations and depictions of professional overlaps considerably).

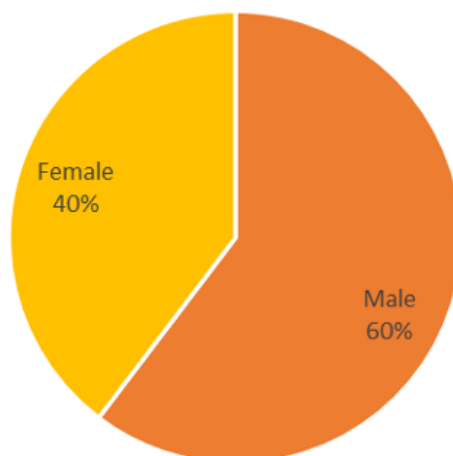
K1-Proportion of Gender Representation in Illustrations: All Subjects



K2-Proportion of Gender Representation in Professions: All Subjects



K17-Proportion of Gender Representation in Professions and Illustration: All subjects



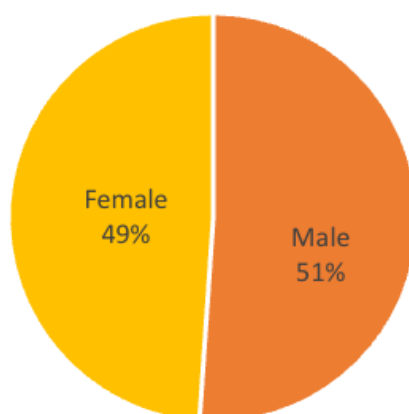
SUBJECTS

1. English

Proportion of Portrayals by Gender (Chart K3)

The total count of males in the “Sunrise” English series is a strikingly equal 2,841 to 2,421, as shown in Chart K3. This is the most balanced of all subjects in the series.

K3-Proportion of Gender Representation in Illustrations: English



In both the Student and the Activity book for Year One, visual representations of girls outnumber those of boys (124 boys and 153 girls in the Student Book, 51 boys and 76 girls in the Activity Book). In Year Two, the depiction of boys and girls is roughly equal (193 images of boys, 205 of girls; 61 and 88 respectively in the Activity Book). Year Three continues without any egregious inequities. The Student Book shows 209 images of boys and 226 of girls; the Activity Book shows 134 boys and 129 girls). Year Four shows images of 298 boys and 259 girls in the Student Book, and 162 boys and 157 girls in the Activity Book. The count of images of boys totals 277 in the Student Book and 166 in the Activity Book for Year Five, with 246 girls in the Student Book and 138 in the Activity Book. The images of boys totals 499 between the two books for Year Six; girls are shown 517 times. The Student Book for Year Seven includes images of 249 boys and 176 girls. The Activity Book for Year Seven shows 79 boys and 59 girls. In general, there is gender equity throughout the lessons for Year Eight. An equal number of males (112) and females (114) appears in the illustrations of the Student Book. The Activity Book for Year Eight, like the Student Book, is very successful in being gender-equal. There are 75 males and 66 females in the images. There are 95 males and 68 females portrayed in the images for the Student Book of Year Nine. The Activity Book from Year Nine also shows great sensitivity to gender equity. While the overall ratio of male to female depictions is unequal (57 to 44) and, as mentioned above, the ratio of professions by sex is markedly unequal, the spirit in which the text is delivered is one of gender equity, as noted below.

Gender Roles and Interaction

In Year One, boys and girls are distinguished by hair length and accessories (e.g., hair ribbons, a purse) and, to a lesser extent, by clothes. Boys, girls, men, and women are often depicted in traditional Kurdish clothes, including on the book's cover. The children are drawn in comparable heights and with similar facial expressions and amounts of activity. In Year Two, hair length and accessories, and to some extent clothing, distinguishes boys and girls from each other; as in the books from the first year, people of all ages are often depicted in traditional Kurdish clothing. Following the first year, the children in the second year have comparable heights, similar facial expressions, and they are engaged in similar amounts of activity. Year Five follows without any egregious inequities in style. Boys and girls are distinguished as they have been in previous years, by hair styles, accessories, and clothing, though depictions of traditional Kurdish clothing have given way to jeans and T-shirts for the most part. The children are drawn in comparable height, and one can also see a taller girl and shorter boy, as is typical in fifth grade. Boys and girls still have a comparable range of facial expressions and amounts of activity. The material for sixth-year English does well in portraying boys and girls working and playing together. The two main male characters are realistically portrayed as shorter than the two main female characters; in addition, one of the females is a bit stout, and Amy, introduced on page 25 of the Activity Book, has rather short hair. While these examples do not constitute a celebration of diversity, they are headed in the right direction toward acceptance of varying appearances and body shapes and sizes. Four teenage boys and four teenage girls introduce themselves in the Welcome Unit of the Student Book for Year Seven. Male and female body language is comparable here and throughout. Their clothes, skills, and speech are all interchangeable in terms of gender. In Year Seven, with the exception of some cartoon Kurdish clothes, historical clothes in cartoon form (page 86), and two cartoon girls in dresses (page 91), all of the clothing is unisex. In the Activity Book, the only instance of gendered clothing appears on page 14, where a teenage girl is wearing a skirt; this is a practice exercise in the names of clothing. A cartoon of a 1950s style detective wears more gendered clothing, such as suits and ties, but even here, the women wear trousers (pages 90-99). The boys and girls in Year Eight are shown in gender-interchangeable roles and, with the exception of one skirt, gender-neutral clothing. All of the clothing in Year Nine, with the exception of a skirt, is gender neutral. Only the hairstyles and bodies mark the sex. Photographs and sketches show boys and girls of roughly the same height, and with the exception of one skirt, dressed in unisex clothes.

Boys and girls intermingle in Year One, sitting next to one another, shaking hands, and singing together. Boys and girls both read, write, play, and work on the computer, though on page 63, we see a girl playing with a doll. Boys and girls in Year Two intermingle, sitting next to one another, talking to each other, and playing together. Only a few scenes mar the harmonious equity. On page four of the Year Two Student Book, a boy drives a (child-sized) car while a girl rides a bike. On page 14, a girl plays with a doll while a boy plays with a car; on page 24 a girl opens a food hamper while a boy opens a book. On page 34, a woman wearing an apron is in the kitchen, giving a boy some food; there is no corresponding scene with a male homemaker. This idea of the woman as the primary supervisor of children is seen again on page 60, where the mother takes the active role in putting two children to bed (telling them it is time, supervising tooth brushing, etc.). Here, though, the father tucks them in, while the Activity Book shows a woman tucking a child into bed, with no corresponding man

doing the same (page 63). In Year Three, boys and girls are again distinguished by hair length, accessories, and clothes, including traditional Kurdish clothing. The boys and girls remain comparable in height, expression, and activity, and they intermingle, sitting next to one another, talking to each other, and dancing together. On page eight of the Student Book, they even groom together in a bathroom—they wash their faces and brush their teeth and hair. Boys are impressed by girls, e.g., on page five, a boy is delighted by a girl, saying “wow” as she plays rather vigorously with a yo-yo. In Year Three, girls sing, but never play instruments. Boys and girls sit next to one another, talk to each other, and play with toys together in Year Four. On page nine, a boy makes toys out of paper, one of which is a doll. On page 14, the same boy is holding four paper dolls that he has made. In the Activity Book, on page 67, two boys each hold two stuffed animals. On page 63, a song’s lyrics emphasize boy-girl friendships: “I have friends around the world/Lots of friends, boys and girls...” In contrast to Year Three, a girl plays a guitar on several pages. The equity is marred a bit by the adult couples labeled “Mr. and Mrs.” (implying that the woman routinely surrenders her identity upon marriage) who appear on page nine. A song includes the lines “Let’s help our dads,/let’s help our mums,” innocuous on their own, but the accompanying picture shows a boy setting out with his dad, both carrying shovels, while a girl helps her mum set the table for a meal. On page 22, a boy relates that his grandfather has a farm (why not his grandparents?). Girls cry in the Activity Book; boys do not. On page 47 of the Activity Book for Year Five, “Alan’s mother was in the kitchen” while his “father was in the living room”; and when Alan’s mother was in the living room, his father was in the garage, tinkering with the car’s engine. We see two instances of couples referred to as “Mr. and Mrs.” (on page nine and page 73), with additional instances in the Activity Book. In general, though, boys and girls intermingle, sitting next to one another, talking to each other, and playing music together. On page 57 in the Student Book for Year Six, two girls decide to go to a shopping mall, while two boys discuss going to the sports center. In general, though, boys and girls work together to pick up trash, promote recycling, help injured animals, and contribute to community charity events. They even dance together at a party (Activity Book, page 36). In the Activity Book, men and women also work together, for example picking up trash and recycling (page 48). While boys and girls are shown enjoying a wide array of comparable, healthy activities, gender roles are a bit more restricted for the adults in Year Six. On page 14 of the Student Book, a mother makes salad and rice for a picnic with no father in sight, and on page 46, a child says that “my mother cooked the food” for a birthday party. On page 53 Mother is preparing lunch again. On page 23 of the Activity Book, a woman offers food and drink with no counterpart of a man doing the same. Joe’s mother cooked lunch, then dinner, on page 35 with no presence of his father; on the same page Karen’s mother, not her father, also cooked lunch, and this female lunch preparation is reinforced on page 36. On page 61, Danny’s mother has an accident while cooking (while wearing a skirt and high heels, no less). On page 62, we read a small dialogue: “Did your father make lunch?” “No, he didn’t.” “Did your mother make lunch?” “Yes, she did”; on page 86, a practice question is “did your mother make lunch?” but there is no corresponding question about the father. The sole exception to this female lunch-making role is seen on page 40 of the Activity Book, where a man and woman prepare sandwiches together for a picnic. The Activity Book continues from previous years the convention of titular identification based on female marital status. We see Mr. and Mrs. Watson on page seven, Mr. and Mrs. Aziz on page 10, Mr. and Mrs. Jones and Mr. and Mrs. Tompson on page 31, and Mrs. Jackson on pages 38 and 43. Page 67 has Mr. Jones and Miss Edison, Mr. Adams, and Miss

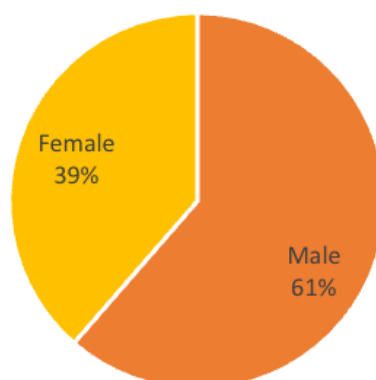
Robins. Mr. Watson is on page 74; Mrs. Watson is on page 81. In addition, 21 professions are shown for boys; only eight for girls. Throughout the books for Year Seven, a cartoon male and female teacher take turns demonstrating aspects of the lesson and giving tips. Boys and girls are depicted in interactions in casual, respectful ways. Traditional gender roles are not always followed: for example, Martin can't play tennis and Sue can't cook (page 79). Including "Carnival in Rio" in Year Eight allows for some (very mild) implications of playful gender-switching, described as "the most amazing costumes," with gender ambivalent photos on pages 20 and 21. We also see a gender-ambivalent character from the play "Cats" on page 72, though this ambivalence is not mentioned specifically. The recurring characters in Year Nine, introduced in the first unit of the book and appearing throughout all units, consist of three girls and four boys, portrayed as an international group of teenage musicians. The roles are not gendered at all; any boy's role could just as easily be a girl's, and vice versa. The language, too, is gender neutral: any character could speak the parts. The Welcome Unit, to Year Eight, "Welcome to Music Now," introduces the characters in terms of their home countries, what physical features they have, and what they are wearing. Except for one skirt, all features are gender-interchangeable. A cartoon male teacher in Kurdish clothes concludes this unit with a reminder to keep a notebook. Unit One opens with a photo of a group of the seven young people, four of which are female, two male, and one indeterminate (the written context shows that he is male). The photos from the subsequent four lessons and review also feature a roughly even number of males and females, all interacting freely and appearing similar in dress and demeanor. In Lesson Four, Dave reports that he laughs at jokes and cries at sad movies. One male and one female teacher (in cartoon form) give advice at the end of the unit. Unit Three, "How Things Work," shows photos of pairs and groups of people, all gender balanced and none heavily gendered. The male cartoon teacher concludes the final lesson with a tip. Unit Four, "Superstition and Mystery," begins with a dialogue about making apologies, featuring a photograph of a male and female in conversation. Their appearance, demeanor, and dialogue is gender-interchangeable. Lesson Two in this unit begins with two photographs of males; "Superstitions of the World" includes male, female, and indeterminate cartoon characters depicting various superstitions such as "don't walk under a ladder." But then the unit begins to be a bit male-dominated. A summary of the story of Jekyll and Hyde on pages 50-51 is exclusively male; even the teacher giving the tip is male. The featured inventors are the Brothers Biro, inventors of the ballpoint pen. Unit Five, "Danger," continues the gender skew with a dialogue between Mike and Dave, a segment about Rob's childhood, and another dialogue between Mike and Dave about hang-gliding. Only in Lesson Three do Jade and Annie join the conversation, when they make an appearance in a photo along with another female and two males. Lesson Four, about the environment, also contains equal gender representation, and the cartoon female teacher gives a tip. "Discoveries and Adventures" in Unit Five is about flight, and shows exclusively male innovators. Unit Six, "Communication," again opens with Mike and Dave, including a photo of Mike. Unit Seven, "People and Places," opens with a photo of five females and four males, in comparable positions and in almost interchangeable dress. Their interactions appear comfortable and they are in respectful proximity to each other. The subsequent photos and activities follow suit, and the female cartoon teacher gives the tip at the end of the lessons. The recurring characters for Year Nine, introduced in the Student Book and again in the first unit of the Activity Book, consist of three girls and four boys, an international group of teenage musicians. In the first unit, they attend a music festival in Edinburgh. Whether playing instruments, checking into a hotel,

making friends, or performing any of the numerous other activities here and in all of the units, the boys' and girls' roles are interchangeable. The characters show respect for each other in all of the dialogues, and the boys and girls interact freely. On page 12, a boy talks about crying when he fell off his bicycle, albeit three years before. Unit Two in the Activity Book, "Sightseeing," continues in the same vein. Boys and girls alternate, as the focus in vignettes about vacation-related matters, and all activities are gender-neutral. Unit Three, "How Things Work," shows sketched people; the gender is balanced and not important. The character of Sherlock Holmes is introduced in Unit Two; in Unit Three we learn about James Cameron's production of "Titanic." Unit Four, "Superstition and Mystery," shows cartoon-drawings of people whose gender is interchangeable. Here and throughout, adults are referred to as men and women, youth as boys and girls. Mary Shelley is introduced as the author of *Frankenstein*. Unit Five, "Danger," shows cartoon renderings of eight household tasks (ironing, washing, etc.) performed by hands of unidentified gender. The people in sketches and photos, while identifiable as male or female, are not heavily coded as either. Unit Six, "Communication," begins with a sketch of eight people—five girls and three boys—only loosely gendered (by hairstyle, breasts). They are shown having equal, interchangeable roles throughout the unit. "Romeo and Juliet" is summarized for use as a grammatical exercise. Unit Seven, "People and Places," continues in a gender-balanced, gender-neutral manner, concluding with Exercise Four, "Girl Power," a simulated report on "girl bands" in which the author laments male control of record companies and concludes: "We need more girl power!" Drawings of a male and female teacher alternate giving advice at the conclusion of each unit—the male at the end of Units One, Two, Five, and Six; the female at the end of Units Three, Four, and Seven.

Proportion of Professions by Gender (Chart K4)

The professions are not as wildly out of balance in the English Language series as in some of the others, but there are notable gaps. Overall, we see 410 male to 226 female professions, as seen in Chart K4. English and Mathematics tie for the highest proportion of female representations in professions.

K4-Proportion of Gender Representation in Professions: English



In Year One, the professions are roughly even, if fanciful, with three for boys (ice cream vendor, artist, and magician) and three for girls (magician, artist's model, and queen). The only profession suggested in the Activity Book is "queen." In Year Two, we see that both boys and girls can be artists, fishers, grocers, and royalty, and an equal number of boys and girls (22 boys and 22 girls between the two books) are shown in "professions" (in their second school year, they are only play-acting these roles, of course). The Student Book for Year Three shows boys in seven professions and girls in three; the Activity Book shows boys in six professions and girls in five. Both boys and girls can be artists, doctors, royalty, and teachers, and a roughly equal number of boys and girls are shown in the professions they are role-playing. Nurses are exclusively women, though female doctors are portrayed. The firefighters, first appearing on page 10, despite the gender neutral label, are usually male. There is a female firefighter on page 13 of the Activity Book, but, oddly, she has a pronounced mustache. (This is part of a pronoun exercise, and must be an editorial oversight.) Another female firefighter also appears on page 13, with no mustache. The policeman, also debuting on page 10, is called just that, with no corresponding policewoman. This is repeated on page 47. And on page 11, we see a little girl "nurse," complete with cap and apron, with a little boy "doctor," complete with a stethoscope. To add insult to injury, they interact with male firefighters and a male chef. The exclusively male chefs and police are reinforced on page 19 of the Student Book and throughout the Activity Book. Only men are goatherds (page 27); only boys are musicians (e.g., pages 41-42 and throughout). In Year Four, boys are in six professions in the Student Book and four in the Activity Book; girls are shown in five professions in the Student Book and four in the Activity Book. Both boys and girls can be athletes, musicians, and singers, and a roughly equal number of boys and girls are shown in "professions" (in their fourth school year, they are still only play-acting these roles). As in Year Three, there are no male nurses, only female. In addition, women and girls cook for the family (pages seven, 23, 34, and page 30 in the Activity Book; a grandmother "cooks a lot of food" on Sundays on page 54), but only men are chefs, and in the Activity Book, the policemen [sic] and predominantly male firefighters return. Between the two books of Year Five, boys are shown in 13 professions, while girls are shown in eight. Both males and females are doctors, famous musicians, teachers, and workers at charity stalls. The one nurse who appears is female (she appears again in the Activity Book); the one chef is male while a woman cooks at home on page seven. Firefighters are exclusively male, and it is a boy who says, on page 88 of the Activity Book, "I want to be a firefighter." Between the two books for Year Seven, boys are shown in 19 professions, girls in 11. In a cartoon story about the 1950s, all the police are male, in keeping with the era. In a section on outer space, only male astronauts appear (pages 62, 63, and 64); even the visitor from outer space, Arnie, is male. One wonders why Arnie did not alternate with a female visitor from outer space—or, better yet, why a visitor from outer space couldn't have been a gender-indeterminate character with a unisex name. The gender sensitivity that runs through most of Year Eight is marred by a marked ratio of men (52) to women (21) in professions, along with two sexist terms ("cameraman" and "waiter," though it should be mentioned that a "policewoman" is featured for the first time in the series). Year Eight's Activity Book is also unsuccessful in depicting a gender balance of professions, with 25 males to 11 females shown or mentioned in professions. The main culprit in this imbalance, as in the imbalance in the Student Book, is a preponderance of famous historical male inventors. This imbalance could be rectified easily enough by substituting some of the male inventors for females (Margaret Knight, Melitta Bentz, and Caresse Crosby come to mind).

Despite the promise of gender neutrality, Unit One of Year Nine ends on a note that continues throughout the Student Book and persists in the Activity Book; the ratio of male to female professions depicted is heavily in favor of males. Both books show double the amount of professional males in ratio to females (97:46 in the Student Book, with 37:16 unique professions and 70:34 in the Activity Book, with 30:11 unique professions). With the exception of a “policeman” on page 37 of the Activity Book, the professions are mostly gender-interchangeable, but still, no other year has such a disproportion. This unit ends with a section called “Discoveries and Inventions,” in which the invention of the wheel is depicted in cartoon form. All of the cartoon characters are men. The total of 11 cartoon men is one factor that results in the overall disproportionate ratio of male to female depictions. If agriculture, for example, were substituted as a human invention, women could be depicted easily. The second unit, however, “Sightseeing,” goes back to the spirit of gender balance and lack of sexist depiction. Sean Connery is featured in an exercise on prepositions of direction, balanced (in terms of gender) by Mary Queen of Scots in the following lesson. The male and female cartoon teachers each give a tip at the end of the unit. Ibn al-Haytham is featured as the inventor of photography in “Discoveries and Inventions,” which also features Alexander Graham Bell and the invention of the telephone. In the later lessons of Unit Four, at last, a woman—Marie Curie—is featured in “Discoveries and Inventions.” The topic of “Discoveries and Inventions” in Unit Seven is money, which although a gender-neutral enough subject is illustrated with cartoon characters of two men making a deal. This is perhaps appropriate since the accompanying description of money’s origins has to do with bartering livestock in Medieval Europe, which was indeed a male activity. But this heavy male depiction (totaling a count of seven males) is the second factor that skews the total proportion. If balance were sought, the topic could remain the same but women could be depicted as the barterers. The Farewell Unit, which includes the activity of making a magazine, alternates between the male and female cartoon teachers giving tips, and depicts a proportionate gender representation throughout.

Sports and Gender

The lack of gender stereotyping in Year One is marred on page nine of the Activity Book, where a boy plays with a ball while the corresponding girl does not. By Year Four, both boys and girls participate in vigorous sports (football, basketball), though only boys are shown in the football clubs (51). Both boys and girls participate in sports in Year Five, though the trend continues that only males are shown or mentioned playing football. Both boys and girls are depicted enjoying sports in Year Six. We learn, on page 15 of the Activity Book, that Lucy “likes doing sport.” Lana, on page 19, tells us that she likes Physical Education “because it’s fun and it’s good for you.” On page 20 of the Student Book, we see girls in tracksuits, playing ball. On page 76, boys and girls play sports together, and page 16 of the Activity Book shows both boys and girls in PE class. In the Student Book and in the Activity Book for Year Seven, both girls and boys are actively involved in sports, though only male sports stars are shown. Females in Year Eight are shown participating in sports: there is female horse riding, dancing, swimming, and boating on page nine, for example. Among other positive images in Year Eight’s Activity Book is the recurring cartoon figure of the female teacher in a tracksuit, exercising (page 20) and in starting position in a foot race (page 61).

Diversity: Race and Ethnicity

The illustrations in both books of Year One are sketches and cartoons; there are no photos. While there is some skin tone variation, most of the skin is very light, and all facial features are European. As in the first year, the illustrations in Year Two are all sketches and cartoons, not photos. We see a variety of skin tones of the children and adults from white to quite dark, although the facial features appear to be quite European. In the Activity Book, the sketches are black and white, and all of the characters appear to be European. In Year Three, there is no racism, and there is a nod to diversity. Even though there continue to be no photos, only sketches and cartoons, we see a variety of skin tones of both children and adults from light to quite dark, and a variety of hair textures, although the facial features appear European. The illustrations in Year Four, as they have been all along, consist of sketches and cartoons, not photos; in these, we see a variety of skin tones of the children and adults from light to quite dark, and a variety of hair textures—even, on page 63, a hairstyle that could be seen as dreadlocks. The facial features are mostly European, however. On page 14 of the Student Book, a poem celebrates differences in people. The poem ends “We’re all different and it’s fun!” and a small sign reads “Everyone is special!” A sketch of six people shows differences in gender, age, hair and eye color, and (small) differences in skin tone. There is no racism in Year Five, and there is some presence of diversity. The illustrations include sketches and cartoons, and with Year Five, we also see photos. In the drawings (but not in the photos) we see a variety of skin tones of the children and adults from light to quite dark, including a Black man, and a variety of hair textures, including dreadlocks, although the facial features remain mostly European. In the Activity Book, the sketches are black and white, but a few of the characters are shaded so as not to be completely white. Some ethnic diversity is portrayed in Year Six. Page 17 of the Activity Book shows girls who could be South Asian; in any case, they are not European-white, and nonwhite children appear from time to time (e.g., on pages 16, 32, and 56 of the Activity Book). A sketched Black female nurse, working with a white female nurse, is portrayed on page 34 of the Student Book (and she shows up again on page 28 of the Activity Book); a Black male doctor also makes an appearance in a photo in the Student Book. On page 56 of the Student Book, a Black girl—or at least, definitely nonwhite—appears in a photo of a group of children picking up trash in a park. The main characters in Year Seven are international but very white. This is offset to some extent by facts about New Year celebrations around the world (on page 26) including Brazil, China, Thailand, and Japan. These themes of international celebration are continued throughout the book. We see a photo and mention of Aboriginal Australians on page 43, and “Multi-racial USA” introduces African-Americans and East Asian immigrants; page 67 features pictures of children of various skin tones sitting in a tree. The recurring teenage characters are from several countries (Australia, Brazil, Britain, Italy, Kurdistan, Spain, and the USA). Still, they all appear to be very white and European. In fact, all depictions of people are of white people, whether sports stars, shopkeepers, or astronauts. The Activity Book, too, depicts people with white or very light skin and with European features, though there is an exception on page 22, where we see a black and white sketch of a boy with dark skin shaded in. As in the Student Book for Year Eight, there is at least some depiction of ethnic diversity and diversity in skin color: page 20 shows Chinese New Year and page 64 shows East Asian people in cartoon form. An African-American boy visits a museum in a photograph on page 50. In both the Student Book and the Activity Book for Year Nine, the overall gender balance and

almost complete lack of sexist terms, illustrations, and suggestions is admirable. But the characters are all quite white and European. The boy and girl on the cover of both books (a photograph) could be seen as Middle Eastern, though very light-skinned. There are no dark-skinned people in any of the photos—certainly no Black people. The cartoons show white skin. The portrait sketches are ethnically indeterminate. The sketched people are not aggressively European and white, though by the same token, none could be read as Asian or black.

Diversity: Disability

There is somatic homogeneity in Year One: no disability of any sort depicted or suggested. The only suggestion of disability in Year Two is the glasses worn by one of the recurring characters. The only suggestion of disability in Year Three is the pair of glasses worn by a teacher on page 12, and they are more of a “dress up” prop. An old woman and an old man use canes on page 13 to signify the word “old.” “Grandfather” also has a cane on page 50. No other person, child or adult, uses a cane or any mobility aid, just as no one uses a hearing aid or crutches. In the Activity Book for Year Four, two boys and one girl are pictured without hair, though it is for the purposes of vocabulary, not to normalize baldness (from alopecia or cancer treatments, for example). The only other suggestion of disability in the Activity Book is the pair of glasses worn by a recurring child character, and by a teacher on page 56. A boy walks with a walking stick on page 17 but it signifies “hiking,” not “disability.” In the Activity Book, the old woman with a cane returns from Year Three, and the cane again signifies “old.” Worse, page 38 introduces the word “crazy” in a poem about “Lazy Larry,” who sits on the sofa and sleeps all day. The only suggestion of disability in Year Five, aside from a teacher wearing glasses (page 34) is on page 22, where an old man is using a walking stick on a “fun run.” (This image is repeated in the Activity Book.) There is nothing explicit about differing abilities in Year Six. An admonishment to walk a lot, in the Student Book, while surely meant to promote health, could be read as ableist as well: “Walking is what your legs are for!” There is not one depiction in either book for Year Seven of a disabled person. Both the Student Book and Activity Book for Year Eight are successful, in general, in portraying gender equity, and both eschew religious centrism and glorification of violence. Neither book portrays cruelty to animals, and both even promote animal welfare. Both books have at least a nod to ethnic pluralism and both show at least a small variety of skin tone. Both books, however, completely lack any reference whatsoever to a range of abilities, with no depiction of a disabled person, explicitly or implicitly. Even if the main characters are nondisabled (though it would be easy to add an element of disability to any of the existing characters), there are any number of ways to include a range of abilities. Thomas Edison or Temple Grandin could be included in the section about inventors, for example. In Year Nine, all the characters are nondisabled. This does not reflect the general population, and it bolsters the idea that one must be “normal” to fit in, and that “normal” means nondisabled. There is a small reference on page 30 of the Activity Book, which tells us that the invention of the telephone results from helping deaf people hear. There are references to “madness” as slang vocabulary (on page 70, “you’re driving me mad” a “crazy person” on page 71, and a phone call “from a madman” on page 72; “Madman” is also on the vocabulary list, translated as “piyawishet”). Indeed, these are common expressions, just as “retard” and “cripple” used to

be, but there seems to be an unreflective and mistaken assumption that the words do not hurt anyone.

Other

Human interaction with animals shows compassion and empathy with some small exceptions, though little could be categorized as actual cruelty. In the Student Book, on page 20, a fox chases a cat and the two boys watching appear distressed rather than amused, though on page 22 the chase continues and the children are amused, but then again, the cat also looks amused. On page 27 a fox has bungled juggling duck eggs, breaking them, and both the fox and the boy look sad and angry, respectively. On page 34, a fox chases a frightened chicken; the children look on laughing, amused. On page 37 a fox steals ice cream, about which the boy is angry. On page 50 a boy pulls a scared rabbit out of a hat, observed approvingly by a fox. The Activity Book includes only friendly and companionable animals. There is no overt animal violence in Year Two, with the possible exception on one hand of the depiction of a zoo with some animals in very small cages (page 17, and again on pages 16 and 18 in the Activity Book); on the other hand, animals who would ordinarily be caged in zoos are depicted as roaming about and mingling with the children. A friendly house cat wearing a collar participates in many activities; when a dog chases the cat on page 14, the children appear concerned, not amused. The book for Year Three is explicitly free of animal cruelty. Children play with a friendly pet rabbit, and the affectionate, collared cat is still a frequent companion. A little sign on page 24 says "Be nice to animals!" Year Four is free of animal cruelty. An affectionate, collared cat, as well as a kitten, frequently appear with the children. Year Five is free of animal cruelty. In fact, the RSPCA is described on page 38 of the Student Book. There is no animal cruelty in Year Six, or even a suggestion of animals as enemies with the possible exception of a sketched snarling, dangerous dog on page 26 of the Activity Book. In fact, an injured hedgehog features in an ongoing story, introduced in the Student Book on page 78, with appearances in the Activity Book not only of sick hedgehogs but also a sick otter and a sick deer, all treated and released by veterinarians (pages 60 and 63). On page 61 of the Activity Book, a hungry dog feels better after being tended and fed. Animals are featured in Year Seven as beloved pets (pages 50-51); wildlife is also presented respectfully (pages 52-53; 56-57). On page 86, though, in "Life in Ancient Times," there is a description accompanied with a cartoon glorifying lion-hunting and killing, repeated in the Activity Book on page 85. There is no animal cruelty in Year Eight. Lesson Four, in fact, is a piece about "Animals in Danger," which promotes respect for wild animals. The books for Year Nine are free of animal cruelty (in fact, a dog saves a human life on page 59 of the Activity Book). There is no glorification of violence, nationalism, or religious centrism whatsoever in any book of any year.

Publication Details

English for the Kurdish Curriculum is delivered in the Sunrise Books. Sixty four pages long, the Sunrise Student Book for Year One, published in 2006, consists of 18 units. The Activity Book, 65 pages long, was also published in 2006.

The Sunrise Student Book for Year Two is 63 pages long, with 18 units; the Year Two Activity Book consists of 73 pages. Both books were published in 2007.

The Sunrise Student's Book for Year Three, published in 2008, has 64 pages and 18 units; the Year Three Activity Book, also published in 2008, is 73 pages long.

The Sunrise Student Book for Year Four is 63 pages long, with 18 units; the Year Four Activity Book is 88 pages long. Both were published in 2009.

The Sunrise Student's Book for Year Five, published in 2010, is 113 pages long, with 18 units; the Year Five Activity Book, also published in 2010, is 93 pages long.

The books for Year Six were both published in 2011. The Student Book has 93 pages; the Activity Book has 91.

Year Seven English consists of the Student Book, which contains a welcome unit, seven main units, and a farewell unit. This book is 116 pages long. It is accompanied by an Activity Book, 90 pages long, with the same number of units. Both the Student Book and Activity Book were first published in 1999; this edition is from 2006.

The Year Eight Student Book consists of 110 pages, beginning with a Welcome Unit, followed by seven full units and a farewell unit. The Activity Book, 75 pages long, parallels the student workbook. No date of publication is given, but an accompanying worksheet on the website is dated 2011.

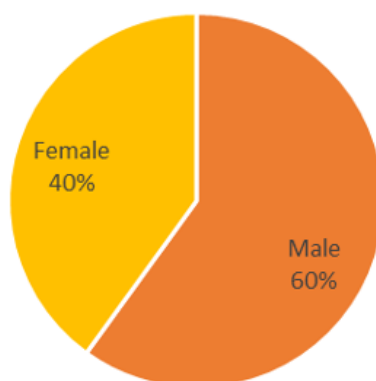
The Sunrise Student book for Year Nine, published in 2008, and 113 pages long, consists of a welcome unit, seven units, and a farewell unit. The Activity Book for Year Nine, 79 pages long, is from 2008.

2. Kurdish Education Series: Kurdish Education (to Year Four); Kurdish Grammar and Reading (from Year Five); Kurdish Literature (Year Seven)

Proportion of Portrayals by Gender (Chart K5)

The visual representations of boys outnumber the girls consistently in these series 346:231, as Chart K5 shows.

K5- Proportion of Gender Representation in Illustrations: Kurdish Education



The ratio is only a bit unbalanced in the first part of Year One, with 104 males and 91 females. In the second part of Year One, though, the book includes 41 sketches and cartoons of males and 27 of females, and no females are in any sort of authority. In Year Two, the visual representations of males also outnumber those of females, with 72 of males and 49 of females. In Year Three, 43 males are depicted while 26 females are depicted. In Year Four, the visual representation of males is almost twice the visual representation of females, with 23 of males and 12 of females. Year Five of Kurdish Grammar and Reading includes 16 depictions of males and 12 depictions of females, and in Year Six we see a rare instance of an equal number, at 14:14. In Year Seven, though, 11 men are depicted, clustered among pages 130 to 170, where 10 Kurdish male poets and scholars are portrayed. The trend continues in Year Eight, which includes the sketches and depictions of 13 male poets and scholars; in Year Nine, we see sketches and images of eight male poets and authors.

Gender Roles and Interaction

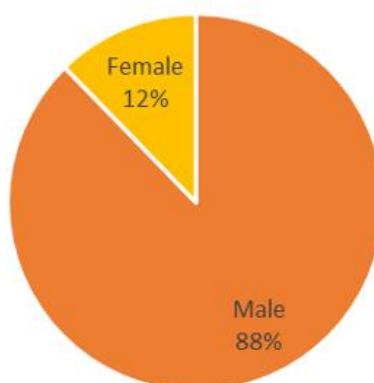
The body language of males and females is comparable throughout the series. In Year One, despite the overall disparity in numbers, there are almost always even numbers of girls and boys when they are depicted in any cartoon or sketch. The girls and boys are distinguished by their hair length, clothing, and accessories. The children interact respectfully in Year One, studying, drawing, playing, and dancing together. On page 133, though, a boy plays with a plane while a girl plays with a doll. Mothers and fathers are evenly depicted with their children, and we see a father with his daughter and a mother with her son. In Year Two under the title "A Wise Child," there is an image of a boy (page 21) with no corresponding girl. Interaction takes place between girls and

boys: they go to school, eat, and dance together, as they do in Year Three, although in this year, traditional roles are highlighted. On page 65, two mothers are with their children without any corresponding fathers, and on page 86, a woman makes bread (no man cooks or bakes). In Year Three, a very muscular boy is wearing shorts, or possibly just underwear (to show anatomy). Year Four improves in its balance of gender roles: on page 34, a girl and boy use a computer together, and there are two depictions of a father with his child and a mother with her child (pages 12 and 32). But in Year Five, the interaction stops, and girls and boys are depicted separately; this continues in Year Six, with no interaction. It should be noted, though, that two famous Kurdish women appear in Year Five: on page 87 Princess Xanzad is depicted, and on page 113, Hapsa Khani Naqib.

Proportion of Professions by Gender (Chart K6)

The 122 professionals are not depicted equitably in the Kurdish Education series, as can be seen in Chart K6.

K6- Proportion of Gender Representation in Professions: Kurdish Education



The series in total shows 107 and 15 females. In Year One, we see 15 males to nine females in professions. On pages 96 and 97, we see male peshmerga soldiers with one female traffic police officer. In Part Two of Year One, twelve men have a profession, including farmers, football players, and military officers. In Year Two, among the 25 people holding a profession, there are only two women, one a hairdresser and the other a teacher. It may be an editing mistake that a caption for the sketch of a female hairdresser does not suit the sketch. The hairdresser is female, but the caption is “Karzan uses a scissors and comb” (page 19). In Year Three, 12 men have professions, but only one woman has a profession: teaching. In Year Four, only three people—all males—have a profession. In Year Five, the most balanced, three of the males and two of the females have professions. In Year Six, there are six professional males to one professional female.

Sports and Gender

Sports is not a major theme of this series, but when it is depicted, it is with some equity. Girls and boys actively participate in sports, and we see a female sports teacher in Year One. Boys and girls play games and cooperate with each other, although on page 43 of Year One's Part Two, only boys are playing volleyball and football, and in Year Two, only boys participate in football and swimming (on pages 69 and 76). In Year Four, on page 26, four boys and one girl practice jumping rope.

Diversity: Race and Ethnicity

From Years One to Five, there is cultural homogeneity, and no skin tone variation. In Year Six, on page 40, six children who appear to be from East Asia are depicted. From page 65 to 114, six other figures are portrayed, and one of them is from Sweden. But from Years Seven to Nine, the homogeneity returns.

Diversity: Disability

In Year Two, where we see a man with a black cane being assisted across the street by a child on page 29, and an old, grandfatherly man with a cane on page 37. In Year Three, we also see an old man with a cane.

Other

In general, nature is portrayed respectfully throughout the series of Kurdish Education. Throughout the book for Year One, various animals and insects are depicted, and the animals interact peacefully together, even helping each other (e.g., page 44). Humans and animals interact harmoniously except for a boy who chases a butterfly with a net. In Part Two of Year One, cartoons and sketches show various animals and birds, sometimes helping each other (e.g., page 6). In Year Two, the harmony is disrupted on page 51, where a cat tries to catch a butterfly, and on pages 65-66, a fox tries to deceive a rabbit to catch it; neither of these instances fit the category of animal cruelty very well. In Year Three, this continues: while there is no human-on-animal cruelty, animals harm each other, but appropriately to the natural order. On page 10, a bird is in the mouth of a fox. On page 21, a wolf attacks a flock of sheep. On the other hand, a pigeon helps an ant, and in return, the ant stings a hunter who wants to shoot the pigeon (page 37). On page 52, a mouse helps a lion who is trapped by a net. In Year Four, humans are not portrayed interacting with animals. On page 38, a fox tries to catch a chicken. On page 56, a wolf attempts to eat a rabbit. In Years Five and Six, nature continues to be featured respectfully (pages 69 and 107 in Year Five; pages 83, 91, and 121 in Year Six).

There is no glorification of violence in any of the books, nor is there any religious centrism.

There are instances that could be read as nationalism, but this is after all a series on Kurdish education. The Kurdish flag is shown in Year One, and both males and

females are depicted in traditional Kurdish clothes. In Part Two of Year One, Kurdish traditional clothing continues to be shown and there is a poem about the Kurdish language (on pages 30 and 31). In Year Two, boys and girls continue to be depicted in Kurdish traditional clothes (pages 32 and 77), and a man is depicted with a traditional head dress on page 13. In Year Three we see more traditional clothes, and in one instance a girl in traditional Kurdish clothes holds a flag of Kurdistan. On page 36 and 58, there are depictions of Sheikh Saeed Peran and Qazi Muhammad, who are well-known Kurdish nationalist figures. In Years Five (pages 66, 73, 87, 97, and 113) and Year Six (pages 9, 55, 75, 77, and 107), people in traditional Kurdish clothes populate the pages.

Publication Details

The first part of Kurdish Education for Year One has 152 pages. This is the fifth edition of the book, published in 2018. The second part of the Year One Kurdish Education book is 104 pages long; its third edition was published in 2015.

The Kurdish Education book for Year Two is 80 pages long, and its eighth edition was published in 2015.

The Kurdish Education book for Year Three is 104 pages, and its ninth edition was published in 2016.

The Kurdish Education book for Year Four is 92 pages long, and its ninth edition was published in 2016.

The Kurdish Grammar and Reading book, Year Five, is 120 pages long, and its ninth edition was published in 2016.

The Kurdish Reading and Grammar book, Year Six, is 132 pages long, and its ninth edition was published in 2016.

The Kurdish Language and Literature book for Year Seven is 216 pages long, and its eleventh edition was published in 2018.

The Kurdish Language and Literature for Year Eight is 248 pages long, and its eighth edition was published in 2015.

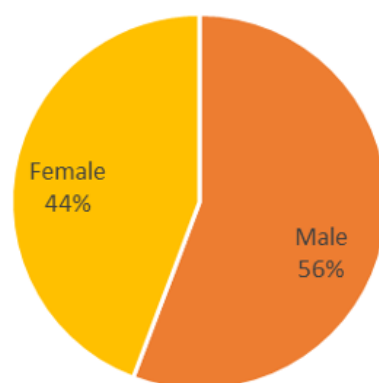
The Kurdish Language and Literature book, Year Nine, is 256 pages long, and its eleventh edition was published in 2017.

3. Mathematics

Proportion of Portrayals by Gender (Chart K7)

In the first nine years of Mathematics for Everyone, the depictions of males outnumber those of females in every case (in total, the Mathematics series shows 448 males to 353 females), as shown in Chart K7, but not in startling proportions for five of the nine years. (Year One, 43:37; Year Two, 44:36; Year Three, 47:35; Year Six, 65:63; Year Eight, 34:28. In four of the years, however, male depictions are almost double those of females in Year Four (27:15), Year Five, (26:15); Year Seven (72:49), and well over double in Year Nine (63:24).

K7-Proportion of Gender Representation in Illustrations: Math



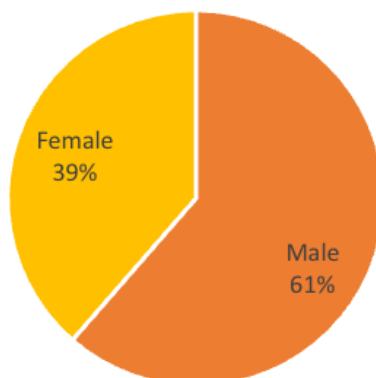
Gender Roles and Interaction

In the style of portrayal, we see a bit more equity than we do in the sheer numbers. Boys and girls have similar body language and facial expressions throughout all nine years, and are distinguished only by clothing and hair style. While the books do not celebrate cultural diversity vigorously, there are sketches that show children in traditional Kurdish and Arab clothes (on the cover and page 53 respectively in Year One; Year Seven, on page 39, shows a group of males and females in traditional Kurdish clothes). Overall, there is very little interaction shown between boys and girls in the Mathematics books. In Years One and Two, they do not interact with each other at all. They are either shown separately on the page, or far away from each other. By Year Three, we see some limited interaction between the boys and girls, but usually the boys and girls are depicted alone or as pairs of boys and pairs of girls. In Year Four, on pages 38, 46, 222, and 224, we see a girl and a boy together, and when they are together, they treat each other politely. On page 165 of the book for the first part of the fourth year, a group of boys and girls play various musical instruments. There are quite a few instances of respectful interaction between boys and girls in Year Six (on pages 36, 40, 75, 80, 99, 134, and 140). In Year Seven, on page 25, a large group of both boys and girls play music. In Years Eight and Nine, though, boys and girls are portrayed separately: there is no interaction.

Proportion of Professions by Gender (Chart K8)

In total, the numbers for male to female professions are 132:83 in the Mathematics series, as Chart K8 illustrates. The math series ties with English for the most representations of females in professions.

K8-Proportion of Gender Representation in Professions: Math



Except for the fourth and ninth years, males and females are shown having professions in a more or less equal, or at least not wildly disparate, ratio (Year One, 12:12; Year Three, two to zero; Year Six, 10:11; Year Seven, 12:11; Year Eight, 17:11). Year Four has almost a triple number of professional men, at 18 to seven; in Year Nine, the number is almost seven times larger, with 41 male professionals to six females.

Sports and Gender

Boys are depicted in sports more often than girls throughout the nine years of Mathematics. But girls are not absent. In the first year, a sketch shows boys playing basketball while no females play sports, and in the second year, only males are depicted as sports players (on pages 40 and 105). Girls participate in sports in the third year: two boys are depicted in sports clothes, and on page 146, two boys and one girl exercise. In the fourth year, we see, on pages 52 and 104, males playing basketball, football, and skateboarding, and in Part Two of the fourth year, on page 198, three girls swim while, on page 220, four boys play soccer. In the sixth year, both boys and girls participate in sports (on pages four, eight, nine, 13, 85, 105, 214, and 215).

Diversity: Race and Ethnicity

While there are many images of people of color, the features appear to be western (Year One, pages 12, 153, 155, and 165; Year Two, pages 13, 14, 105, and 167; Year Three, pages 36, 88, 116, 153, and 177). In Year Four, on pages 81, 94, 104, two Black

females and five Black males are portrayed, and in Part Two of Year Four, Black people appear frequently (pages 118, 129, 132, 142, 222, 224, 226, 230, and 231). In Year Six, on page 94, a woman is introduced as an Indian woman, and people of color are depicted (on the cover, and on pages four, seven, 13, 15, 76, 94, and 109). In Part Two of Year Six, people of color are also depicted frequently (pages 134, 140, 214, 222, 226, 240, 250, and 254). In Year Seven, especially, there is deliberate variation of skin tone (pages 25, 36, 184, and 261), and people of color also appear in Years Eight and Nine.

Diversity: Disability

There is no depiction of disability in Years One, Two, Five, Eight, or Nine. In Year Three, a boy on the cover wears glasses, and on page 22, we see a smiling boy with a mobility impairment using a walker and accompanied by a helping dog. The task on this page is to calculate how many helping dogs have been trained. (There are no helping dogs in Kurdistan, however.) In Year Four On page 112, a boy in a wheelchair is depicted drawing a poster for his school. Both are very nice depictions of inclusivity: an ordinary student with a disability is doing ordinary activities, thus normalizing disability. We see the same sort of thing in Part One of Year Six, where, on page 54, a girl sitting in a wheelchair is portrayed without any fanfare. In Year Seven on page 34, we see a photo of Stephen Hawking. In Year Nine of the Mathematics book, on page 29, we see a photograph of two disabled male athletes racing adapted bikes—again, an excellent example of respectful inclusivity.

Other

There is no animal cruelty in any of the nine books for Mathematics, or glorification of violence of any type. Especially for the earlier years, the books have many sketches and cartoons of animals for the purpose of counting. There is no animal-human interaction in any of the books. Wildlife is represented respectfully and harmoniously. None of the books in the series for Mathematics contains religious centrism—one image of the Kaaba, in Year Three, is the only religious reference in the series. There is no suggestion of nationalism in the series.

Publication Details

Consisting of 13 units, Mathematics for Everyone for the first year is 200 pages long, and its ninth edition was published 2016.

Consisting of six parts, the Mathematics for Everyone book for Year Two is 180 pages long, and its ninth edition was published in 2016.

The Mathematics for Everyone book for Year Three is 180 pages long, and its ninth edition was published in 2016.

The Mathematics for Everyone for Year Four, Part One, consisting of six units, is 115 pages long, and its ninth edition was published in 2016. The second part of Mathematics for Everyone for Year Four, consisting of six units, is 121 pages long; its ninth edition was published in 2016.

Mathematics for Everyone for Year Five, in its first edition, was published in 2009.

Mathematics for Everyone for Year Six, Part One, consisting of five units, is 115 pages long, and its seventh edition was published in 2016/2017. The second part, also consisting of five units, is 142 pages long, and its seventh edition was published in 2016.

The Mathematics for Everyone, Year Seven, consisting of six parts, is 283 pages, and its eighth edition was published in 2016.

The Mathematics for Everyone book for Year Eight is 259 pages long, and its tenth edition was published in 2018.

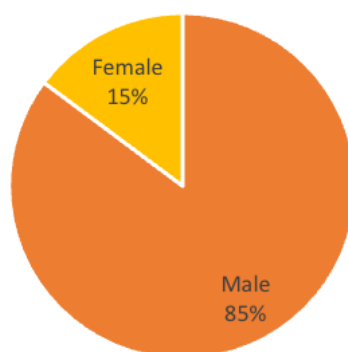
The Mathematics for Everyone, Year Nine, consisting of six parts, is 284 pages long, and its eighth edition was published in 2017.

4. Physical Education

Proportion of Portrayals by Gender (Chart K9)

The opportunity was lost to suggest that girls can be as active as boys in sports, thus building a lifetime of confidence and skills at teamwork. Chart K9 shows the disparate ratio.

K9-Proportion of Gender Representation in Illustrations: Physical Education

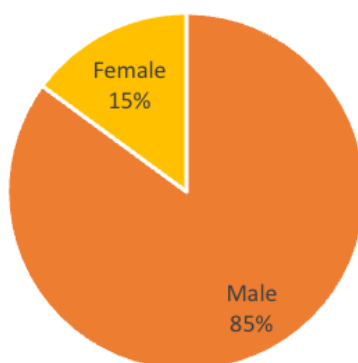


In Year Seven, the visual representations of males is over triple the visual representations of females, with 231 depictions of males and 45 depictions of females. Year Nine sees no improvement; the visual representations of male athletes outnumbers those of females by seven to one, at 163: 23. This is the subject with the least balanced representation in the illustrations, but it should be noted that there are only two years of Physical Education.

Proportion of Professions by Gender (Chart K10)

In Year Seven, 204 men have professions while 41 women have professions; Chart K10 illustrates this proportion. Year Nine sees no improvement; the visual representations of male athletes outnumbers those of females 163 to 23.

K10-Proportion of Gender Representation in Professions: Physical Education



Sports and Gender

There are 14 males and eight females in Year Seven playing sports. In Year Nine, 55 boys and five girls are featured participating in a sport or exercising.

Diversity: Race and Ethnicity

In Year Seven, 20 Black people appear. In Year Nine, the total number of depictions of people of color is 17.

Diversity: Disability

There is not one depiction of disability in either of the years.

Other

There is no animal cruelty, glorification of violence, religious centrism, or nationalism.

Publication Details

The Physical Education book for Year Seven is 60 pages long, and its third edition was published in 2014.

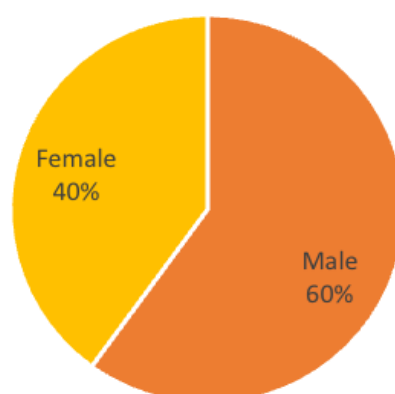
The Physical Education book for Year Nine is 48 pages long, and its fourth edition was published in 2015.

5. Religious Education

Proportion of Portrayals by Gender (Chart K11)

This series on Islamic Education, with a total of 171 males to 114 females, as seen in Chart K11, has an admirable ratio of males to females except in the second and ninth year.

K11-Proportion of Gender Representation in Illustrations: Religion



In Year One, the visual representation of females outnumbers that of males, with 43 females and 28 males. In Year Two, there are depictions of 45 males and 18 females. Year Three shows 10 images of females and seven images of males, and in Year Four, there is an even visual representation with nine depictions of males and nine depictions of females. Year Five includes 28 images of males and 21 images of females, and Year Six includes 18 depictions of males and 12 depictions of females. In Year Nine, however, 25 males are depicted, and not one female.

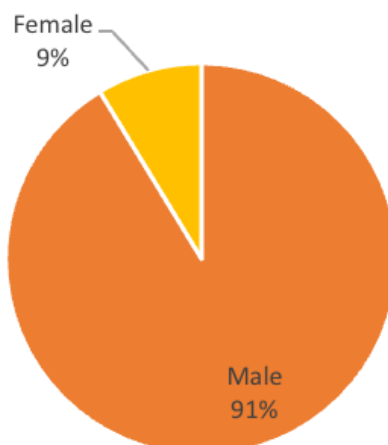
Gender Roles and Interaction

Throughout the books, the girls and boys are distinguished by their clothing and hair lengths, and their body language is comparable. In Year One, a little girl wears hijab (page 38); others, both males and females, are depicted in Kurdish traditional clothes (e.g., pages 20 and 21), and there is a little boy in traditional Arab clothes on page 43. In Year Five, on pages four and 15, females' bodies are fully covered. In Year One of Islamic Education, girls and boys interact respectfully with each other, eating and going on picnics together. In Year Two, on page five, three boys gather and shake each other's hands. On page seven, a large group of boys and girls play together, and on page 39, a boy and girl clean a garden together. In Year Three boys and girls do not interact with each other, though boys do: on page nine, two boys shake each other's hands; this is repeated in Year Four, on page seven. In Year Five, on pages 30 and 31, girls and boys interact with each other, and this book also shows fathers interacting with their children (pages 13, 19, 21, 29, and 42). In Year Six, interaction between boys and girls is limited, but when it appears, it is respectful (pages 18, 23).

Proportion of Professions by Gender (Chart K12)

In the few professions depicted in the Islamic education series, little attention is paid to gender balance, as seen in Chart K12, with a total of 21 males and ten times fewer females (two). In fact, after the Social Science series, this is the most unbalanced proportion in all the series.

K12-Proportion of Gender Representation in Professions: Religion



In Year One, only two men—and no women—are depicted in professions: a worker and teacher. In Year Two, three men have professions, while only one woman is a professional. In Year Three, one man and one woman have the same profession, farming. Only one person, a male, has a profession—teaching—in Year Four, and only two people, both men, have professions in Year Five. In Year Six, nine people have professions, all of them men. Eleven male professionals are portrayed, and one female, in Year Seven. In Year Nine, we see one professional, a male.

Diversity: Race and Ethnicity

While there is some skin tone variation, the children look quite western in facial features throughout the series.

Diversity: Disability

There is an interesting if random mix of four portrayals of disability in this series, none of it seems to be there intentionally to demonstrate inclusivity. In Year Two, on page 32, we see an old man with a cane, and on page 39, a blind man is helped by a boy to cross the street. In Year Six, on pages 79-80, there is a small story of Ibn Sina and his cure (both psychological and pharmaceutical) of a mentally ill boy who thought he was a cow. In Year Seven, an illustration shows Helen Keller as a child, sitting by the water pump, with her hand on her teacher's vocal cords. A short narration explains the story.

Other

There is emphasis on respecting nature and being kind to animals in Year One, but in Year Two nothing having to do with animals is featured, and this trend holds throughout the series.

There is no glorification of violence or war. In fact, in Year Nine, on page 36, a rather frightening photo shows a menacing man with a belt in his hand who stands before a seated, cowering child; the message is that this is not the way to solve problems.

Throughout the series, there is no nationalism, and while only Islam is featured, this is after all the subject of the series.

Publication Details

The book for Islamic Education for Year One, 48 pages long, was in its first edition when it was published in 2015.

The Islamic Education book for Year Two is 44 pages long, and its third edition was published in 2017.

The Islamic Education book for Year Three is 32 pages long, and its first edition was published in 2015.

The Islamic Education book for Year Four is 36 pages long, and its sixth edition was published in 2015.

The Islamic Education book for Year Five is 48 pages long, and its first edition was published in 2015.

The Islamic Education book for Year Six is 56 pages long, and its first edition was published in 2015.

The Islamic Education book for Year Eight is 92 pages long, and its fourth edition was published in 2018.

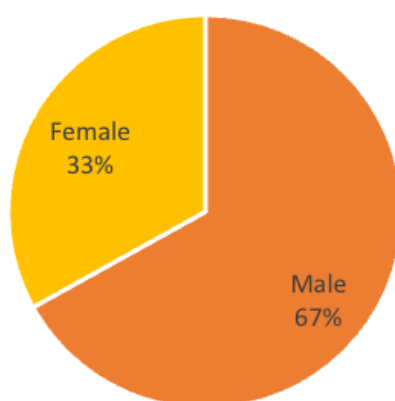
The Islamic Education book for Year Nine is 96 pages long, and its first edition was published in 2015.

6. Science

Proportion of Portrayals by Gender (Chart K13)

Science for Everyone, despite its title's suggestion, does not do very well for gender inclusivity, as Chart K13 suggests, at least in its depictions of males to females, with a total of 823 males and less than half the amount —379 — of females overall throughout the series.

K13-Proportion of Gender Representation in Illustrations: Science



Year One has a total of 92 males to 67 females; Years Two and Three are almost double in depictions of male to female, at 103:57 and 58:30. Year Four is at 89:52; Year Five, 71:50. Year Six is at a staggering 100:38; Years Seven and Eight at a dismal 54:21 and 60:25. Year Nine, at 140:39, is the most unbalanced of all.

Gender Roles and Interaction

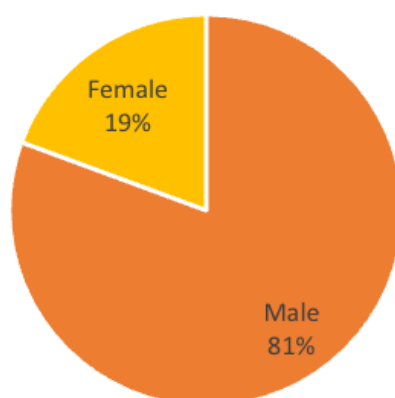
When females are portrayed in the series, the differentiation between boys and girls is reasonable. They are distinguished by accessories, hair length, and to some extent clothing. They have similar facial expressions, heights, and body language. When they interact, boys and girls do so respectfully in the Science series, but the instances of interaction decrease with each year. In Year One, boys and girls play, draw, exercise, do experiments, and study together. In Year Two, this interaction is limited to conducting experiments, as it is in Year Three. In Year Four (on pages 61, 68, 85, 89, 115, and 131), a boy and a girl do the activities or experiments together, but on other pages (17, 25, 31, 41, 47, 109, 125, and 137), a boy does the experiments alone, and on pages 78, 81, 103, and 121, a girl does the experiments alone. In Part Two of Year Four, only on page 65 do two boys and a girl interact with each other. On many other pages (151, 163, 169, 197, 203, 211, 212, 218, 241, 247, 258, 260, 261, 269, and 270) one boy, or two, or a group of boys are busy with the activities and experiments while on other pages (159, 191, 221, 233, 235, 237, 259), a girl is depicted doing an activity. In Year Five, girls and boys do not interact with each other in Part One, and rarely (pages 177, 237, and 257) in Part Two. In Year Six, girls and boys are depicted

individually more than together, and in Years Seven, Eight, and Nine, they do not interact at all.

Proportion of Professions by Gender (Chart K14)

In keeping with the imbalance of sheer numbers, over four times the amount of males (200) than females (47) have professions. We see this in Chart K14.

K14-Proportion of Gender Representation in Professions: Science



In Year One, only males—14 of them—have professions; in Year Two, 16 males and no females have a profession, and in Year Three, the count rises to 18 males. In Year Four, 10 female professionals finally appear, but they are still outnumbered, almost two to one, by 18 males. In Year Five, the ratio is 16:12; in Year Six, it is a dismal 17 to one, without much improvement in Year Seven, with 25:7. In Year Eight, one woman has a profession. Year Nine ends with a discouraging ratio of 34:11.

Sports and Gender

The Science series does very poorly in normalizing girls' participation in sports. Depictions of boys in sports heavily outnumber those of girls throughout this series. In the first year, only boys are depicted playing tennis and football (pages 108, 125, and 124), and in the second year, only boys exercise and run (pages 22-23). No females participate in sports in Year Three; boys participate in sports in Year Four (on pages 40 and 46), while girls do not. On page 43 of Year Four the muscle system of a boy is portrayed, and on page 48 a boy's respiratory system is explained while he swims, while on page 44, arm movement is explained through a girl's arm. In Part Two of Year Four, we do see some girls participating in sports (on pages 262, 266, and 268), but boys are depicted more frequently (pages 211, 212, 258, 260, and 261). In Year Eight, on page 221, two boys play football; girls are nowhere to be seen.

Diversity: Race and Ethnicity

Variation of skin color and facial features is apparent in most of the books of this series. Year One shows Black children (on page 92, for example). In Year Two, the depictions of people of color appear to be westerners. On page 87, we see a woman who is explicitly Argentinian. In Year Two we also see people of color, albeit with western features (pages 10, 32, 34, 35, 37, 42, and 108); similarly, Year Three includes images with variations of skin tone (pages 21, 147, 152, 157, 172, 175, and 185). Year Four continues in this vein (pages 25, 69, and 85), and Year Five includes depictions of Black people (on pages 31, 91, and 145). Year Six (pages 54, 67, 91, and 125) shows variation of skin tone, and Years Seven through Nine are consistent with this trend, including the Black disabled wheelchair athlete on page 29.

Diversity: Disability

In Year One, on page 92, we see an excellent example of inclusivity: a Black child in a wheelchair happily performs a science experiment; there is nothing mentioned about his disability. Similarly, on page 115, three children are blowing bubbles. The child in the front uses a wheelchair, and there is no comment about her wheelchair; she is simply participating in the exercise. This healthy trend continues with Year Two: on page 46, a nondisabled girl and a girl using a wheelchair happily work side by side on an experiment, with no commentary on the disability, and on page 120, we see the same scenario, with boys. Unfortunately, these examples end with Year Two.

Other

While gender is out of balance in the Science series, there is at least no animal cruelty. Wildlife is featured with respect. The scenes that might be considered violent are from nature: a cheetah chases a rabbit on page 26 of Year One; in Year Eight (on page 78) a snake wraps itself around a crocodile and (on page 107) a bird catches a fish. In human-animal interaction, in Year Four (on pages 78-79), a man releases a black-footed ferret.

There is no glorification of violence or religious centrism.

The closest the books come to nationalism—which is not very close at all—is in Year Two, where we see traditional Kurdish clothes (on pages 26, 47, 78, 84, 101, and 103). On page 122 of Year Six, two men are shown in traditional Kurdish clothes.

Publication Details

Consisting of three units, Science for Everyone for the first year is 153 pages long, and its ninth edition was published in 2015.

The Science for Everyone book for Year Two, consisting of three units, is 157 pages long, and its ninth edition was published in 2015.

The Science for Everyone book for Year Three, consisting of three units, is 212 pages long, and its eighth edition was published in 2014.

Science for Everyone, Year Four, Part One, consisting of three units, is 138 pages long, and its eighth edition was published in 2015. The second part, consisting of three units, is 139 pages long, and its eighth edition was also published in 2015.

The first part of the Science for Everyone book for Year Five, consisting of three units, is 156 pages long, and its ninth edition was published in 2017. The second part of the book is 132 pages long, and its seventh edition was published in 2015.

Science for Everyone, Year Six, has two parts: the first part, consisting of three units, is 150 pages long, and its sixth edition was published in 2015. The second part of the book, also consisting of three units, is 136 pages long, and its sixth edition was published in 2015.

The seventh year of Science for Everyone, consisting of seven units, is 315 pages long, and its seventh edition was published in 2015.

The Science for Everyone book for Year Eight is 330 pages long, and its eighth edition was published in 2016.

Consisting of seven units, the Science for Everyone for Year Nine is 324 pages long, and its tenth edition was published in 2019.

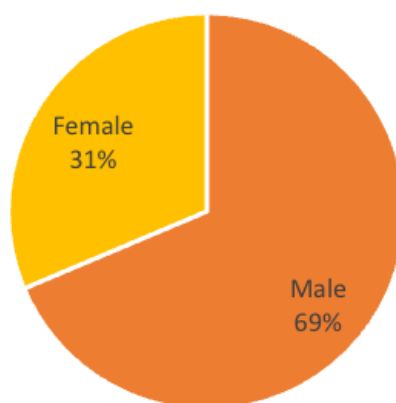
7. Social Science

Social Science begins in year Four, and continues in Years Five, Seven, and Eight. Civic Education is provided in Years Five and Six. Social Subjects are in Years Four, Six, and Nine. Human Rights is for Years Five and Seven.

Proportion of Portrayals by Gender (Chart K15)

Overall, the Social Science series shows 529 males and 245 females, which is illustrated in Chart K15. After the Physical Education books, the Social Science series is the least balanced in terms of gendered illustrations.

K15-Proportion of Gender Representation in Illustrations: Social Science



Given the subject matter, it is surprising that the ratio of depictions of males to females is wildly disparate except for Year Four of Social Subjects. In Year Four of Social Sciences, 99 males and 62 females are portrayed, hardly balanced, but better than the other books. Year Five, 28 males are depicted while only 12 females are shown. In Year Seven, the book includes 22 depictions of males and three depictions of females. In Year Eight, we see the same ratio. In Year Four of Social Subjects, the visual representations of females outnumber the visual representations of males, with 71 depictions of females and 55 depictions of males. But in Year Six, the ratio flips back, with 108 males and 36 females. There is no improvement in In Year Nine, with 34 males to five females. In Year Five of Civic Education, 78 males and eight females are portrayed; 83 males and 45 females are depicted in Year Six. One might expect that at least the Human Rights series would have more attention to gender equity, but in Year Five, 48 males are portrayed to 23 females. In Year Seven, there are 60 males and 23 females in the images and sketches.

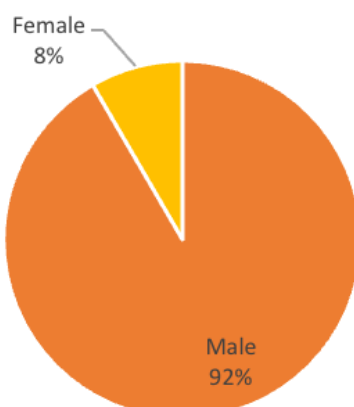
Gender Roles and Interaction

In all the years, and for all the subjects, boys and girls have similar body language, and are distinguished by their clothes, hair length, and accessories. On pages 30 and 32 of Year Five of Human Rights, women are depicted wearing abaya. The interaction between girls and boys is limited in Year Four of Social Subjects. In Year Six, there are not many depictions of girls and boys in the book in general. When we do see them, their interaction is respectful (pages 139, 143, 167, and 171). From page 69 to 126, male leaders, kings, emperors, and revolutionary leaders of the Ottoman and Safavid Empires, Iraq, and the Kurdistan region are depicted. In Year Five of Civic Education, only on page 28 are boys and girls featured together in a classroom. On page 13, a little girl plays with a doll. On page 13 and 28, a mother is depicted with her child. In Year Six, boys and girls interact respectfully with each other (on pages 39, 42, 44, and 45), as they do in Human Rights for Year Five. On page 30, a group of women and men are depicted, but the women sit in one row and the men sit in another. In Year Seven, on page 14, in the book's only image, boys and girls interact with each other.

Proportion of Professions by Gender (Chart K16)

Just as these series show an unequal gender ratio in the illustrations, so do they reveal a jarring imbalance in professionals, with a total of 108 males to 16 females throughout the series, as we see in Chart K16. This series is the most disproportionate of all the subjects, with only the Mathematics series also in the single-digit percentage of females in professions.

K16-Proportion of Gender Representation in Professions: Social Science



In Year Four of Social Sciences, 13 men and seven women have professions. Year Five has 15 men with professions to two women. In Year Seven, 20 males are kings, warriors, and leaders, while two females are queens. In Year Eight, of the 22 males and three females depicted, 15 of the men have professions, and the three females are primary school students. In Year Four of Social Subjects, among seven professional people, four men have professions, and three women have professions.

In Year Six, 35 men have professions, yet only one woman has a profession. In Year Nine, six men have professions, all Arab and Kurdish presidents and leaders. In Year Five of Civic Education, 33 men have professions, and no women. On pages nine, 10, and 11, a male ruler or judge is depicted. In Year Six of Civic Education, 23 men have professions, and one woman has a profession. In Year Five of Human Rights, seven men have professions, and none of the women does. In Year Seven, 15 men have professions, and one woman has a profession. ‘

Sports and Gender

There is not much depiction of sports overall, but when there is, girls are excluded. In Year Four of Social Subjects, on page 14, four boys play football (as noted below, the emphasis in this depiction is that they break a window). On page 17 and 19 of Year Five Civic Education, boys—not girls— participate in sports. Year Five of Human Rights shows, on page 34, a boy practicing with a ball.

Diversity: Race and Ethnicity

On page 15 in Year Five of Social Sciences there are depictions of men and women wearing traditional clothes on a corresponding map, titled with a statement about equality in every way. Unfortunately, the depictions are exoticized stereotypes: a cowboy represents all of the Americas; worse, a Black man is hardly visible against the black continent of Africa, and even worse, he wears only a loincloth and holds a spear.

Diversity: Disability

In Year Five of Civics Education, on page 32, a police officer helps a very old man to cross the street. In Year Five of Human Rights, on page 11, a boy is depicted in a wheelchair. The wheelchair is clumsy, not stylish, but otherwise the message is good, as he is just one boy in a group of three friends.

Other

In the Social Sciences series, nature is portrayed respectfully. In Year Four, the book emphasizes helping animals and being kind to animals (e.g., page 32), and any violence is in the context of the natural world: on page 12 in Year Four, a tiger attacks a group of deer. Year Five of Civic Education shows, on page 22, a wolf attacking a sheep, a goat, and three birds. On the same page, a man has a rifle. On pages 23 and 24, a man catches the same wolf in a bag. In Human Rights, Year Five, on page 37, a boy helps a pigeon.

Far from glorifying violence or war, violent conflict is presented as an unfortunate situation throughout the series. In Year Four of Social Subjects, on page nine, we see a sketch of a boy throwing a rock while other people watch. On page 14, four boys play football, and one of them hits and breaks a window. On page 31, two girls have

disputes over touching a school bag. On page 25, a mother plays the role of a mediator between her daughter and son, and page 35, a sister plays the role of a mediator between her younger brother and sister. In Year Four of Social Sciences, on page 60, a girl who carries a child on her back is depicted as fleeing a war situation. In Civic Education, Year Five, on page 17, a worker falls and hits a man, who dies. In Year Seven of Human Rights, on page 37, two boys play with toy weapons; the caption teaches that playing with a ball is better than playing with weapons. In the Human Rights book for Year Five, on page 27, we see a frightening picture of a very angry man standing over his kneeling son, who is crying. The man holds the boy's face with his right hand; in his left hand he holds a raised lash with which he is about to strike the boy. The accompanying message is that violence is not a solution; still, the picture, even though it is a cartoon, is disturbing. On the same page, two boys argue violently, the larger one pointing accusingly at the smaller one; the message is that this does not resolve problems. In Year Seven, on page 21, three police officers arrest someone: the topic is about protecting human rights and not using violence.

The only possible indication of nationalism is seen when people are depicted in traditional Kurdish clothing, such as in Year Four Social Subjects (pages 32, 33, 48, 49, and 50).

Regarding religious centrism, on page 52 of Year Four for Social Sciences, a group of Muslims circles the Kaaba.

Publication Details

The Social Science book for Year Four is 56 pages long, and its third edition was published in 2014.

The Social Science book for Year Five is 94 pages long, and its sixth edition was published in 2015.

The Social Science book for Year Seven is 200 pages long, and its fourteenth edition was published in 2018.

The Social Science book for Year Eight is 209 pages long, and its eighth edition was published in 2012.

The Social Subject book for Year Four is 88 pages long, and its twelfth edition was published in 2016.

The Social Subjects book for Year Six is 172 pages long, and its twelfth edition was published in 2016.

The Civic Education book for Year Six is 49 pages long, and its third edition was published in 2014.

The Social Subjects book for Year Nine is 292 pages long, and its eleventh edition was published in 2015.

The Civic Education book for Year Five is 42 pages, and its first edition was published in 2012.

The Human Rights book for Year Five is 52 pages long, and its ninth edition was published in 2015.

The Human Rights book for Year Seven is 40 pages long, and its tenth edition was published in 2016.

APPENDIX C: CHART SUMMARY, IRAQ CURRICULUM, PROPORTION OF PORTRAYALS BY GENDER

Book	Year 1			Year 2			Year 3			Year 4			Year 5			Year 6			Year 7			Year 8			Year 9		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
English	562	262	824	684	340	1024	563	195	758	276	282	558	441	325	766	348	267	615	259	76	335	224	69	293	84	51	135
Mathematics	110	28	138	40	26	66	31	7	38	105	11	116	94	29	123	3	1	4	89	25	114	85	16	101	77	26	103
Reading	151	87	238	101	95	196	86	53	139	139	33	172	155	40	195	93	21	114	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Religion: Christian	122	42	164	221	45	266	135	19	154	62	72	134	174	65	239	106	20	126	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Religion: Islam	51	6	57	144	4	148	66	6	72	62	19	81	50	14	64	31	8	39	0	0	0	0	0	0	0	0	0
Science	177	66	243	125	71	196	101	57	158	116	77	193	138	47	185	144	69	213	53	15	68	95	8	103	72	33	105
Social Science	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	61	32	93	142	65	207	116	55	171	300	47	347	193	12	205	34	2	36
Arabic Grammar-Language	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	56	33	89	56	35	91	88	17	105	23	10	33	54	29	83	3	1	4
Computers	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	11	5	16	14	1	15	N/A	N/A	N/A
Total	1173	491	1664	1315	581	1896	982	337	1319	877	559	1436	1250	620	1870	929	458	1387	735	178	913	665	135	800	270	113	383

(M = Male, F = Female, T = Total)

APPENDIX D: CHART SUMMARY, KURDISH CURRICULUM, PROPORTION OF PORTRAYALS BY GENDER

Book	Year 1			Year 2			Year 3			Year 4			Year 5			Year 6			Year 7			Year 8			Year 9		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
English	175	229	404	254	293	547	343	355	698	460	416	876	443	384	827	499	517	1016	328	235	563	187	180	367	152	112	264
Kurdish Education	145	118	263	72	49	121	43	26	69	23	12	35	16	12	28	14	14	28	11	0	11	13	0	13	9	0	9
Mathematics	43	37	80	44	36	80	47	35	82	44	34	78	53	63	116	65	63	128	72	49	121	34	28	62	63	24	87
Religion	28	43	71	45	18	63	7	10	17	9	9	18	28	21	49	18	12	30	N/A	N/A	N/A	11	1	12	25	0	25
Science	92	67	159	103	57	160	58	30	88	89	52	141	71	50	121	100	38	138	54	21	75	60	25	85	140	39	179
Social Science	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	154	133	287	154	43	197	191	81	272	82	26	108	22	3	25	34	5	39
Physical Education	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	231	45	276	N/A	N/A	N/A	161	23	184
Total	483	494	977	518	453	971	498	456	954	779	656	1435	765	573	1338	887	725	1612	547	331	1154	327	237	564	34	5	787

(M = Male, F = Female, T = Total)

APPENDIX E: CHART SUMMARY, IRAQ CURRICULUM, PROPORTION OF PROFESSIONS BY GENDER

Book	Year 1			Year 2			Year 3			Year 4			Year 5			Year 6			Year 7			Year 8			Year 9		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
English	8	15	23	13	2	15	21	4	25	8	3	11	16	3	19	50	38	88	13	1	14	104	16	120	15	6	21
Mathematics	22	3	25	12	1	13	6	0	6	68	4	72	46	2	48	2	0	2	44	12	56	82	0	82	34	0	34
Reading	25	5	30	11	3	14	10	4	14	33	2	35	12	7	19	8	0	8	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Religion: Christian	0	0	0	3	0	3	0	0	0	1	0	1	2	1	3	0	0	0	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Religion: Islam	0	0	0	1	1	2	1	0	1	4	0	4	10	0	10	4	0	4	0	0	0	0	0	0	0	0	0
Science	25	1	26	10	1	11	22	1	23	17	0	17	14	0	14	37	5	42	16	4	20	27	1	28	33	7	40
Social Science	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	3	3	6	40	1	41	12	0	12	55	1	56	37	0	37	3	1	4
Arabic Grammar-Language	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	5	5	10	7	13	20	35	3	38	16	4	20	9	10	19	18	1	19
Computers	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	3	2	5	0	0	0	N/A	N/A	N/A
Total	80	24	104	50	8	58	60	9	69	139	17	156	147	27	174	148	46	194	147	24	171	259	27	286	103	15	118

(M = Male, F = Female, T = Total)

APPENDIX F: CHART SUMMARY, KURDISH CURRICULUM, PROPORTION OF PROFESSIONS BY GENDER

Book	Year 1			Year 2			Year 3			Year 4			Year 5			Year 6			Year 7			Year 8			Year 9		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
English	3	13	16	22	23	45	36	20	56	11	14	25	16	10	26	30	11	41	48	23	71	77	32	109	167	80	247
Kurdish Education	27	9	36	23	2	25	11	1	12	3	0	3	3	2	5	6	1	7	11	0	11	14	0	14	9	0	9
Mathematics	12	10	22	0	0	0	5	2	7	18	7	25	11	17	28	16	18	34	12	11	23	17	12	29	41	6	47
Religion	2	0	2	3	1	4	1	1	2	1	0	1	2	0	2	9	0	9	N/A	N/A	N/A	2	0	2	1	0	1
Science	14	0	14	16	0	16	18	0	18	18	10	28	16	12	28	22	2	24	25	7	32	37	6	43	34	11	45
Social Science	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	17	10	27	55	2	57	58	2	60	35	3	38	15	0	15	6	0	6
Physical Education	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	204	41	245	N/A	N/A	N/A	161	23	184
Total	58	32	90	64	26	90	71	24	95	68	41	109	103	43	146	141	34	175	335	85	420	162	50	212	419	120	539

(M = Male, F = Female, T = Total)

APPENDIX G: CHART SUMMARY, IRAQ CURRICULUM, TOTAL

	Male	Female	Total
<i>Depictions by Profession</i>	1133	197	1330
<i>Depictions without profession</i>	7063	3275	10338
Total	8196	3472	11668

APPENDIX H: CHART SUMMARY, KURDISH CURRICULUM, TOTAL

	Male	Female	Total
<i>Depictions by Profession</i>	1421	455	1876
<i>Depictions without profession</i>	4198	3718	7916
Total	5619	4173	9792

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