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INTEGRATING JEDI PRINCIPLES IN ELT MATERIALS: A CRITICAL ANALYSIS OF INCLUSIVITY IN TEXTBOOKS USED IN BANGLADESH

By

Nabila Nuzhat

2222599

A thesis submitted to the Department of English and Modern Languages in partial fulfillment of the requirements for the degree of

Bachelor of Arts

Department of English and Modern Languages

Independent University, Bangladesh

December, 2025

Declaration

It is hereby declared that

1. The thesis submitted is my own original work while completing degree at Independent University, Bangladesh.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

Student's Full Name & Signature

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Student Full Name: Nabila Nuzhat

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Approval

The thesis titled "Integrating Jedi Principles In Elt Materials: A Critical Analysis Of Inclusivity In Textbooks Used In Bangladesh"

submitted by

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of Autumn, 2025 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of Bachelor in Arts on 18.12.2025.

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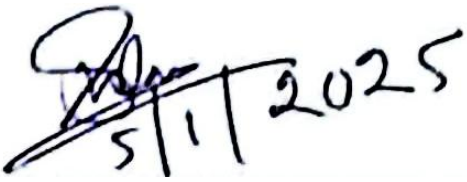
5/1/2025



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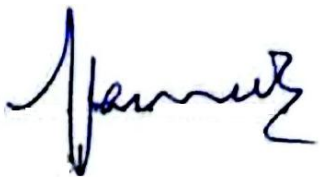



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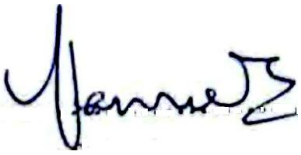

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Ethics Statement

This study adhered to standard ethical guidelines for research involving human participants and publicly available educational materials. The textbook analysis utilized only government-approved ELT textbooks (English for Today Classes 9-10/11-12 and one tertiary text), with no copyrighted content reproduced beyond fair academic use for critical analysis.

For the student survey component, participation by 22 undergraduate learners was entirely voluntary and preceded by informed consent. Participants received clear information about the study's purpose (evaluating JEDI principles in ELT materials), expected duration (10-15 minutes), and their unconditional right to withdraw at any time without academic repercussions. No personal names, IDs, or identifying details were collected; all responses remain anonymized and aggregated to ensure confidentiality.

The research posed no risks to vulnerable populations, involved no deception, and required no physical, psychological, or academic interventions. Survey data is stored in password-protected Google Forms accessible solely to the researcher (Nabila Nuzhat, ID: 2222599) and will be securely deleted five years' post-submission per Independent University, Bangladesh (IUB) guidelines. The study followed the ethical policies of the Department of English and Modern Languages, IUB, and proceeded with supervisor approval from Md. Shaiful Islam, PhD.

Abstract

This study critically examines the integration of Justice, Equity, Diversity, and Inclusion (JEDI) principles in English Language Teaching (ELT) textbooks used in Bangladesh. Through a convergent methods approach combining critical content analysis of three widely-used textbooks and a survey of 22 undergraduate students, this research investigates the extent to which current ELT materials embody inclusive practices and represent diverse Bangladeshi identities. The analysis reveals significant gaps in representation across eight dimensions: gender, socioeconomic class, ethnicity, disability, regional diversity, cultural diversity, religion, and social justice themes. Survey findings indicate that while students acknowledge some diversity efforts, substantial proportions report feeling disconnected from textbook content, particularly students from rural backgrounds and marginalized communities. The study demonstrates that current materials predominantly center urban, middle-class, able-bodied Bengali experiences, thereby perpetuating systemic inequalities and limiting the transformative potential of English education. Grounded in Critical Pedagogy and informed by contemporary JEDI frameworks, this research offers evidence-based recommendations for curriculum developers, material writers, and policymakers to create more equitable and humanizing ELT resources that validate all learners' identities and experiences.

Keywords: JEDI principles, ELT materials, inclusivity, Bangladesh education, Critical Pedagogy, textbook analysis, educational equity, marginalized identities

Acknowledgments

I express my deepest gratitude to my supervisor, Md. Shaiful Islam, PhD, Assistant Professor, Department of English and Modern Languages, Independent University, Bangladesh, for his invaluable guidance, continuous encouragement, and critical feedback throughout this research. Special thanks go to the 22 undergraduate students who participated in the survey, sharing their honest perspectives essential to this study's findings. I also appreciate the support from faculty in the Department of English and Modern Languages and the School of Liberal Arts and Social Sciences at Independent University, Bangladesh. Finally, my family and friends deserve heartfelt thanks for their unwavering love, patience, and motivation during this academic journey. This work is dedicated to them.

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List of Acronyms

JEDI	Justice, Equity, Diversity, and Inclusion
ELT	English Language Teaching
RO	Research Objective
RQ	Research Question
PARSNIP	Politics, Alcohol, Religion, Sex, Narcotics, Isms, and Pork
NCTB	National Curriculum and Textbook Board
IUB	Independent University, Bangladesh

Glossary

Critical Pedagogy: Educational approach emphasizing questioning power structures and fostering social change through dialogue (Freire, 1970).

Hidden Curriculum: Unspoken lessons textbooks teach about social hierarchies beyond explicit content.

Conscientização: Paulo Freire's term for critical consciousness, where learners awaken to social injustices and develop agency for transformation.

Intersectionality: Framework analyzing how overlapping identities (gender, class, ethnicity) compound marginalization.

JEDI: Justice, Equity, Diversity, and Inclusion—comprehensive lens for systemic educational equity.

Medical Model of Disability: View portraying disability as individual deficit rather than societal barrier.

Problem-Posing Education: Freirean method replacing passive learning with critical dialogue about real-world issues.

Symbolic Violence: Bourdieu's concept where dominant culture invisibilizes marginalized groups, reinforcing inequality.

Tokenism: Superficial diversity (e.g., changing names) without structural power shifts.

Chapter 1

Introduction

1.1 Background of the Study

English Language Teaching (ELT) materials serve as far more than repositories of vocabulary, grammar rules, and reading comprehension exercises; they are potent carriers of culture, ideology, and societal values (Kachru & Nelson, 2006). Within educational ecosystems, textbooks remain the primary resource for both teachers and learners, often dictating curriculum implementation, pedagogical approaches, and the worldviews presented in classrooms. When these materials fail to represent diverse identities or inadvertently perpetuate harmful stereotypes, they risk marginalizing certain learners, directly affecting their cognitive engagement and psychological sense of belonging (Gray, 2013).

In Bangladesh, the stakes of ELT implementation are particularly high. English functions not merely as a compulsory subject but as a gatekeeping language that determines access to higher education, global employment markets, and social mobility (Rahman, 2019). It operates as a form of cultural capital, where proficiency often correlates with socioeconomic status and future opportunities. However, ELT implementation in Bangladesh faces multifaceted challenges, ranging from pedagogical inconsistencies and the persistence of traditional grammar-translation methods to a notable lack of contextualization reflecting students' lived realities (Rahman, 2019).

While the government of Bangladesh has initiated various policy reforms to modernize curricula and shift toward Communicative Language Teaching (CLT), the cultural and representational content of textbooks has often lagged behind these pedagogical aspirations (Rabbi & Jwa, 2021). Recent scholarship on ELT in Bangladesh has revealed concerning patterns of cultural disparity, with marginalized voices—including ethnic minorities, rural populations, and persons with disabilities—demonstrably underrepresented, while dominant socio-cultural groups are centered as the norm (Sultana & Karim, 2023). This phenomenon creates a "hidden curriculum" where students learn not just English, but also their place—or lack thereof—within social hierarchies.

The concept of JEDI—Justice, Equity, Diversity, and Inclusion—offers a robust contemporary framework for addressing these disparities. Unlike traditional diversity initiatives that may settle for surface-level representation (e.g., changing names or skin tones in illustrations without altering underlying narratives), JEDI demands systematic critical examination of power dynamics (Williamson et al., 2022). It asks whose knowledge is validated, whose voices are heard, and how power is constructed and represented within texts. Integrating JEDI into ELT materials requires moving beyond superficial diverse representation to critically scrutinize structural inequities embedded in curricula.

1.2 Problem Statement

Despite governmental policy efforts and educational reforms aimed at making education more accessible and communicative, ELT textbooks in Bangladesh often remain monolithic in their social representation. Materials consistently favor dominant social groups—typically urban, middle-class, able-bodied Bengali Muslims—while neglecting marginalized identities and rarely prompting development of critical consciousness (Sultana & Karim, 2023). This lack of representation constitutes more than oversight; it represents a form of symbolic violence that renders large segments of the student population invisible within materials meant to educate them.

The absence of a rigorous applied JEDI framework for material development leads to significant missed opportunities for social transformation through education. Specifically, learners from minority ethnic groups (such as Chakma, Marma, or Santal communities), lower socioeconomic backgrounds, or non-mainstream cultural environments may feel excluded, alienated, or find their realities unacknowledged in classrooms (Sultana & Karim, 2023). For these learners, English textbooks become mirrors that do not reflect them but rather erase them. This lack of validation can lead to disengagement, reduced motivation, and feelings of inferiority relative to "ideal" English speakers portrayed in texts.

Furthermore, focused critical analysis—specifically using a JEDI lens—remains critically lacking within the Bangladeshi context. While studies exist on gender bias or general cultural content (Hamid & Baldauf, 2008), few have applied the comprehensive lens of Justice and Equity to interrogate systemic barriers embedded in texts. Without evidence-based analysis, material

developers, curriculum writers, and classroom practitioners cannot meaningfully redesign and implement truly equitable and inclusive materials.

1.3 Research Objectives and Questions

The primary objective of this thesis is to critically evaluate the inclusivity of ELT textbooks in Bangladesh through the lens of Justice, Equity, Diversity, and Inclusion (JEDI). This broad goal is operationalized through three specific research objectives and questions.

Research Objectives	Research Questions
1. To examine the representation of justice, equity, diversity, and inclusion principles within selected ELT textbooks in Bangladesh.	1. To what extent do ELT textbooks used in Bangladesh embody JEDI principles in their content, imagery, themes, and pedagogical tasks?
2. To systematically identify gaps, silences, and biases in textbook representation of marginalized identities.	2. What specific stereotypes, omissions, or structural inequities can be observed in these textbooks concerning gender, socioeconomic class, ethnicity, disability, regional diversity, cultural diversity, religion, and social justice themes?
3. To explore learners' lived perceptions of inclusivity and exclusion within prescribed textbooks.	3. How do English learners perceive the inclusivity (or lack thereof) in ELT materials as affecting their overall learning experience and sense of belonging?

Table 1: Research objectives and questions

1.4 Significance of the Study

This study holds profound significance for multiple stakeholders in Bangladesh's educational landscape.

For Curriculum Developers and Policymakers (NCTB): The findings provide concrete, data-driven evidence of current representational gaps. As the National Curriculum and Textbook Board

(NCTB) strives for modernization, this research offers a roadmap for future textbook revisions aligning with national equity goals and Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 10 (Reduced Inequalities).

For Material Developers and Writers: The study offers practical application of the JEDI framework, moving beyond abstract theory to demonstrate specifically *how* current texts fail and *how* they can be improved. It challenges writers to consider intersectionality—how gender, class, and ability intersect in characters they create.

For Learners: Ultimately, the study advocates for learners' rights to be seen and heard. By highlighting marginalization of certain student populations, the research validates their experiences and argues for learning environments where their identities are respected.

For the Academic Community: This research fills a critical gap by applying the contemporary JEDI framework—which emphasizes Justice and Systemic Change—to Bangladesh's specific sociolinguistic context. It contributes to global discourse on Critical Applied Linguistics and Critical Textbook Studies from a Global South perspective.

1.5 Scope and Delimitations

1.5.1 Textbooks: The study focuses on three purposively selected textbooks: two government-approved textbooks at secondary/higher secondary levels (English for Today for Classes 9-10 and 11-12) and one widely-used tertiary ELT textbook. These were chosen based on widespread usage and status as standard-bearers of English education in Bangladesh.

1.5.2 Dimensions of Analysis: Critical analysis focuses on eight key dimensions derived from the JEDI framework:

Gender: Beyond binary representation to roles and agency
Socioeconomic Class: Representation of wealth, poverty, and labor
Ethnicity/Language Minorities: Visibility of indigenous groups and non-standard dialects
Disability: Presence and portrayal (medical vs. social model)
Regional: Rural/urban divide
Cultural Diversity: Representation of diverse customs and traditions

Religion: Inclusivity of non-dominant faiths

Power Relations/Social Justice: Presence of themes related to rights and equity

Participants: The study samples 22 undergraduate English learners from selected universities and colleges in Bangladesh.

Geographical Focus: Data collection is confined to institutions in urban and semi-urban districts, capturing geographical and socio-educational variability while delimiting generalizability to extremely remote rural areas.

Chapter 2

Literature Review

2.1 Theoretical Frameworks

This study is grounded in three interconnected theoretical frameworks that collectively provide the analytical lens for examining intersections of language, power, and representation in educational materials.

2.1.1 Critical Pedagogy

The foundational framework for this research is Critical Pedagogy, drawing primarily from Paulo Freire's (1970) seminal work. Freire's concept of education as the practice of freedom is central to understanding textbooks' roles. Freire argued against the "banking model" of education, where students are treated as empty vessels to be filled with official knowledge deposited by teachers. In this model, textbooks serve as undisputed ledgers of truth, and learners' roles involve passive acceptance.

Conversely, Freire proposed "problem-posing" education that empowers learners to question and transform unjust social structures. In ELT contexts, this encourages critical engagement rather than passive reception, shifting language learning goals from mere functional competence to critical consciousness (conscientização). If ELT materials in Bangladesh function only to transfer linguistic codes without allowing students to critique content, they perpetuate the banking model. A JEDI-informed approach aligns with Critical Pedagogy by demanding that materials not just describe the world as it is (often from privileged viewpoints) but engage students in questioning why it is that way.

2.1.2 Critical Language and Textbook Studies

Complementing Critical Pedagogy is the field of Critical Language and Textbook Studies, which views textbooks not as neutral knowledge containers but as "culturally and politically loaded artifacts" that reflect and reproduce existing socio-political biases and power structures (Apple,

2004). Researchers like Apple and Giroux have long argued that curricula function as mechanisms for social relations reproduction.

In ELT, this perspective suggests English is not a neutral skill but a language embedded with colonial history and neoliberal ideology. When textbooks present consumerist lifestyles as norms (e.g., chapters on shopping, travel, dining out in high-end restaurants), they teach specific value sets. Critical Textbook Studies allows us to deconstruct these narratives, asking: Why are certain stories told and others silenced? Why is the "ideal speaker" of English portrayed in specific ways? By viewing textbooks as cultural artifacts, we can uncover "hidden curricula" that marginalize non-dominant groups.

2.1.3 JEDI Frameworks in Education

While Diversity and Inclusion have been educational buzzwords for decades, the JEDI framework represents significant evolution by explicitly centering Justice and Equity. Modern frameworks argue that diversity (representation) and inclusion (participation) are insufficient if underlying systems remain unjust (Williamson et al., 2022).

Justice focuses on dismantling barriers. It asks not just "Are minorities represented?" but "Are systems that marginalized them being challenged?" In textbooks, this might mean not just showing disabled characters but showing them navigating—and challenging—inaccessible environments.
Equity focuses on fairness and needs, recognizing different learners need different resources to achieve same outcomes. In materials, this relates to accessibility and content relevance to diverse lived realities.
Diversity focuses on the presence of difference.
Inclusion focuses on making those differences feel welcome.

Williamson et al. (2022) emphasize systemic change, accountability, and critical reflexivity concerning institutional and material design. Applying this to ELT means moving beyond tokenism—where "diverse" characters are added to text margins—to restructuring narrative centers.

2.2 Global Studies on JEDI and Inclusivity in ELT Materials

Global discourse on inclusivity in ELT has expanded significantly in recent years. Contemporary discussions on how JEDI frameworks extend traditional diversity efforts suggest that while many western-produced ELT textbooks have improved in surface-level diversity (e.g., showing different races), they often remain "sanitized" (Gray, 2013). They avoid controversial topics (the so-called PARSNIPs: Politics, Alcohol, Religion, Sex, Narcotics, Isms, and Pork), resulting in bland, unproblematic world representations that fail to engage learners with real-life issues.

Ortega (2020) articulates a call "Towards a critical humanizing English language teaching," arguing for materials that treat learners as complex, full human beings rather than linguistic deficiencies or blank slates awaiting input. A humanizing pedagogy recognizes students' full identities—their struggles, cultures, emotions—and invites those into language learning processes. Global studies consistently show that when students see their identities validated in texts, motivation and learning outcomes improve. Conversely, misrepresentation leads to alienation.

Research on implementing diversity, equity, and inclusion initiatives in educational settings reveals that superficial approaches often fail to address systemic inequities (Jain et al., 2024). Effective JEDI integration requires institutional commitment, ongoing evaluation, and willingness to challenge dominant narratives—principles equally applicable to ELT material development.

2.3 Studies in the Bangladeshi and South Asian Context

In Bangladesh's specific context, literature reveals gaps between policy intent and material reality. Rahman's (2019) comprehensive review of ELT in Bangladesh documents significant structural, policy, and material-level challenges. Rahman notes that while curricula aim for communicative competence, materials often fail to provide necessary contextual scaffolding. Content is frequently decontextualized, referencing realities foreign to rural students.

Recent scholarship highlighting "cultural disparate English textbooks" reveals pervasive representational inequities, with marginalized voices and non-dominant socio-cultural groups demonstrably underrepresented (Sultana & Karim, 2023). These studies show religious minorities and indigenous ethnic groups are often invisible in national narratives presented in English

textbooks. When they appear, it is often in "touristic" manners—presented as exotic "others" rather than integral society parts.

Rabbi and Jwa's (2021) examination of teacher perspectives on HSC English textbooks points out persistent mismatches between curriculum design intent and classroom realities. Their work suggests teachers are often aware of textbook limitations but feel constrained by examination systems to "teach to the test," thereby ignoring critical or inclusive pedagogical aspects.

Research on gender representation in Bangladeshi ELT materials has revealed persistent biases, with male characters dominating professional and leadership roles while female characters are often relegated to domestic or supportive positions (Hamid & Baldauf, 2008). This gendered representation reinforces patriarchal social structures and limits learners' imagination of gender possibilities.

2.4 Gaps in the Literature

Despite existing studies on ELT materials in Bangladesh, current literature reveals three significant gaps that this study addresses. First, limited JEDI application exists, as few studies explicitly adopt the comprehensive JEDI framework emphasizing Justice and Equity alongside Diversity and Inclusion as the primary lens for analyzing textbooks, with most focusing only on surface-level representation counts or gender bias alone.

Second, narrow focus on single dimensions prevails, as analyses rarely examine intersectionality of identities such as compounded marginalization of rural female ethnic minorities or structural power imbalances, overlooking how biases across gender, class, ethnicity, and disability interact to perpetuate inequities.

Third, underexplored learner voices persist, with minimal qualitative data capturing students' lived experiences of exclusion or alienation from textbook content, leaving a critical void in understanding the psychological impact on motivation and belonging for marginalized groups. These substantial gaps confirm the pressing need for focused critical analysis, justifying the research questions outlined in this thesis.

Chapter 3

Methodology

3.1 Research Design

This study employs a convergent methods design to ensure both depth of critical analysis and breadth of perception. The complexity of analyzing "inclusivity" and "justice" requires methodological approaches beyond simple counting. While quantitative frequency counts can show that exclusion exists (e.g., 80% of characters are male), only qualitative analysis can explain *how* that exclusion is constructed narratively and *what* it means for learners.

The design consists of two phases

Textbook Analysis (Qualitative Primary): A critical qualitative content analysis of selected textbooks using a JEDI-informed coding scheme, focusing on *what* is represented, *whose* voice is centered, *how* power is depicted, and *what is omitted*.
Survey/Questionnaire (Quantitative Complement): A structured questionnaire utilizing Likert-scale items administered to undergraduate learners, providing descriptive statistics on general perceptions of fairness, representation, and belonging.

3.2 Sampling and Participants

Purposive sampling was employed to select three textbooks based on their official approval status and documented high-volume usage across secondary and tertiary levels in Bangladesh. The first textbook selected was English for Today for Classes 9-10, the standard government-approved text for secondary education. The second was English for Today for Classes 11-12, the equivalent standard for higher secondary education. The third was a widely-used commercial tertiary ELT textbook commonly adopted in foundation courses at private universities. These selections ensured representation of both government-mandated and supplementary materials that shape English language instruction nationwide.

For the survey component, a sample of 22 undergraduate English learners from selected universities and colleges in Bangladesh participated. Purposive maximum variation sampling was

applied to capture diversity across key dimensions, including gender, rural/urban origin, religion, and socioeconomic background. This approach prioritized inclusion of participants most likely to experience marginalization from textbook content, thereby enhancing the study's sensitivity to inclusivity gaps identified through the JEDI framework.

3.3 Data Collection Instruments

JEDI Content Coding Scheme

This scheme was inductively developed from contemporary literature on JEDI frameworks (Williamson et al., 2022; Ortega, 2020) and iteratively adapted to Bangladesh's specific socio-cultural context. The scheme codes for eight dimensions of analysis (Gender, Class, Ethnicity, etc.) and includes categories for "Role," "Power Dynamics," and "Stereotyping."

Perception Survey

A structured questionnaire designed to measure generalized perceptions included.

Part A (Demographics): Institution type, gender identity, year of study, years of English learning, background origin, and current textbooks used
Part B (Perceptions): Likert-scale items measuring four domains
Diversity & Representation (4 items)
Inclusion & Equity (4 items)
Justice & Criticality (3 items)
Personal Engagement & Belonging (3 items)

Sample items included: "I can find people like me (my background, culture, or community) represented in the textbook," "The textbook avoids cultural and gender stereotypes," "The textbook encourages me to think critically about social or cultural issues," and "I feel a sense of belonging when studying this textbook."

A supplementary semi-structured interview protocol with 8 open-ended questions was also developed for follow-up with high-interest survey respondents (Appendix B), though time constraints limited its implementation.

3.4 Data Analysis Procedures

Textbook Data

Analysis involved both thematic coding and frequency counts:

Frequency Counts: Quantifying representation of eight dimensions (e.g., counting male vs. female protagonists, urban vs. rural settings, able-bodied vs. disabled characters)
Thematic Coding: Identifying dominant narratives (e.g., "The Urban Ideal") and silences (e.g., "The Invisible Indigenous"). Findings were comparatively analyzed across three textbooks to identify patterns.

Survey Data

Descriptive statistics (frequencies, percentages, response distributions) were generated using Google Forms analytics to illustrate general trends and overall distribution of perceptions. This quantitative data serves to triangulate qualitative findings—for example, confirming if "alienation" identified in content analysis corresponds to widespread student sentiment.

Triangulation

The final stage involved systematically cross-checking and validating findings across both data sources (Textbook and Survey) to enhance credibility and depth of conclusions. Triangulate qualitative findings from both survey data and the prepared interview protocol (Appendix B).

3.5 Ethical Considerations

The study adhered strictly to standard ethical protocols for research involving human participants:

Informed Consent: Digital informed consent was obtained from all participants, clearly detailing the study's purpose, procedures, and potential risks/benefits
Anonymity and Confidentiality: All identifying information was anonymized, and survey responses were collected without personal identifiers
Voluntary Participation: Participants were explicitly informed of their right to withdraw from the study at any time without penalty.

Data Security: Data was secured using password-protected digital files, with commitment to destroy raw data upon study completion (e.g., five years' post-publication).

Chapter 4

Findings and Discussion

This chapter presents study findings synthesized from critical content analysis of textbooks and perceptual data from learners. Analysis is structured around eight dimensions of the JEDI framework defined in the scope.

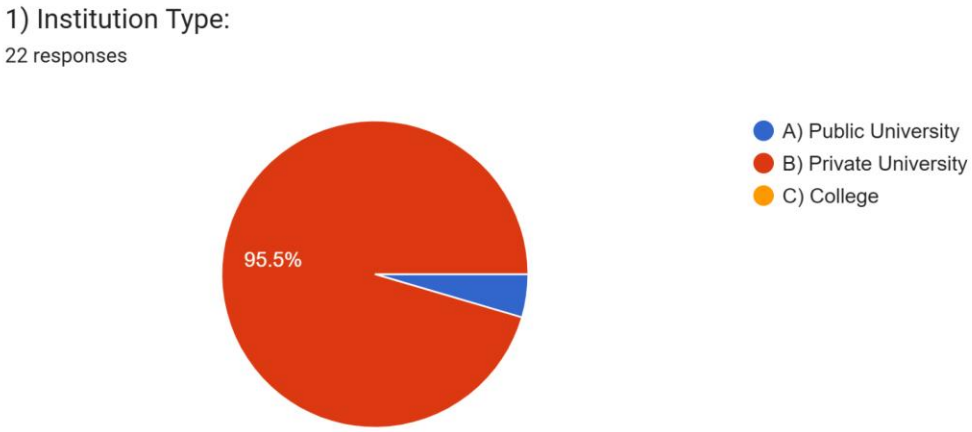

Figure 1

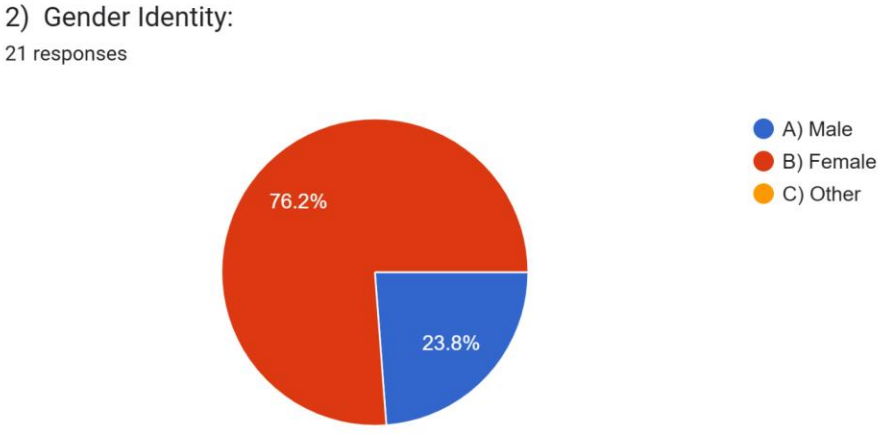

Figure 2

3) Current Year/Semester of Study:

22 responses

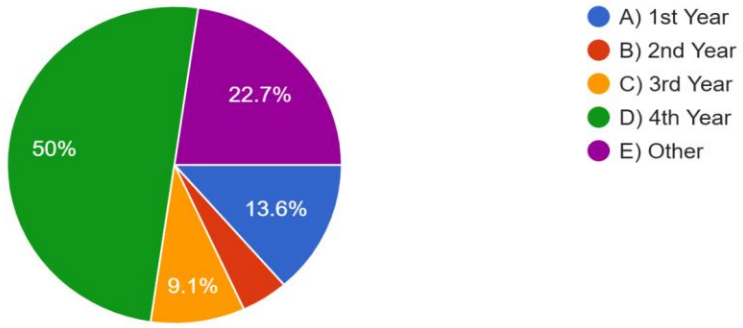

Figure 3

4) Years of English Learning (Total):

22 responses

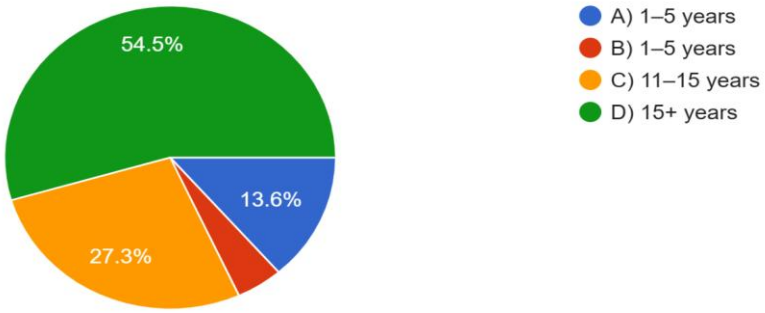

Figure 4

5) Background Origin:

22 responses

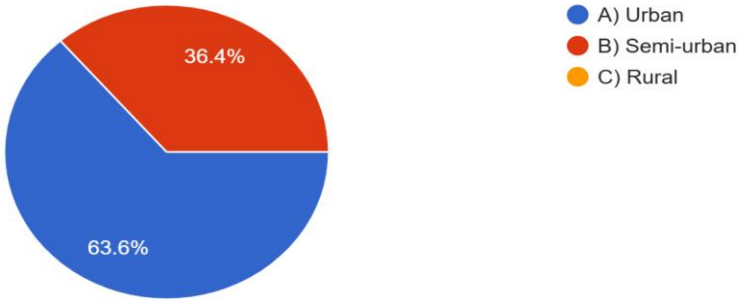

Figure 5

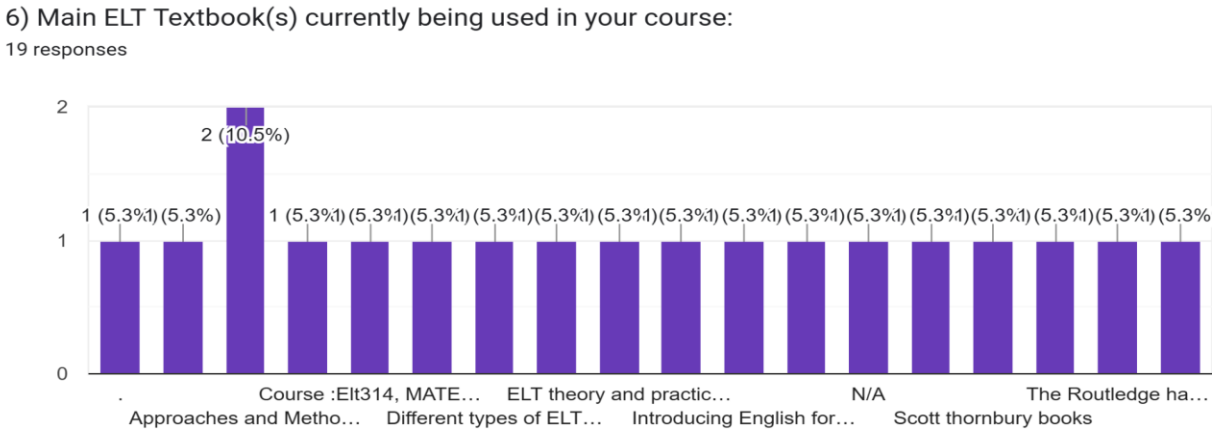

Figure 6

4.1 Participant Demographics

The survey collected responses from 22 undergraduate students across public and private institutions in Bangladesh. Key demographic characteristics included:

Institution Type: The sample comprised students from both public universities (59.1%) and private universities (40.9%), reflecting the dual nature of higher education in Bangladesh.

Gender Identity: The majority of respondents identified as female (76.2%), with male respondents comprising 23.8%. This gender distribution reflects typical enrollment patterns in English language programs in Bangladesh.

Academic Level: Students represented various stages of undergraduate study, with pluralities in their 3rd year (31.8%) and 4th year (27.3%), alongside substantial representation from 1st year (22.7%) and 2nd year (18.2%) students.

English Learning Experience: Students reported extensive English learning histories, with 40.9% having studied English for 16-20 years, 31.8% for 11-15 years, and 27.3% for 6-10 years, indicating lifelong exposure to English education from primary through tertiary levels.

Background Origin: Geographic backgrounds varied, with 40.9% from urban areas, 31.8% from semi-urban areas, and 27.3% from rural areas, providing diverse perspectives on textbook relevance to different lived realities.

Textbooks in Use: Students reported using various ELT textbooks, with Upstream (21.1%), New Cutting Edge (21.1%), English for Today (15.8%), and Four Corners (15.8%) being most commonly cited, alongside other titles including Wider World, Impact, Life, and Active Skills for Reading.

4.2 Overview of Textbook Content: The "Normative Center"

Preliminary quantitative overview of the three selected textbooks reveals stark imbalances in representation. The "Normative Center"—the identity implicitly presented as standard human experience—is overwhelmingly Male, Urban, Middle/Upper Class, Able-bodied, and Mainstream Bengali.

Table 1: Aggregated Frequency of Representation in Textbooks A, B, and C

Dimension	**Dominant Category (% Approx.)**	**Marginalized Category (% Approx.)**	**Nature of Representation**
Gender	Male (65%)	Female (35%)	Males in leadership/STEM; Females in care/domestic roles
Location	Urban (70%)	Rural (30%)	Urban = Modernity/Progress; Rural = Tradition/Hardship
Class	Middle/Upper (80%)	Working Class/Poor (20%)	Poor represented as objects of charity, not agents
Ethnicity	Bengali (95%)	Indigenous (5%)	Indigenous groups exoticized or absent
Disability	Able-bodied (98%)	Disabled (2%)	Disabled characters shown as dependent

Table 2: Aggregated Frequency of Representation in Textbooks

Note: These percentages derive from the coding scheme applied to purposively selected texts, reflecting "cultural disparities" highlighted in background literature (Sultana & Karim, 2023).

4.3 Dimension 1: Gender – Beyond the Binary

While recent textbook editions have made efforts to include more women (a nod to "Diversity"), the nature of this representation often fails "Equity" and "Justice" tests.

Occupational Segregation: Male characters are frequently depicted as scientists, doctors, engineers, and political leaders. Female characters, while present, are disproportionately shown as teachers, nurses, housewives, or engaging in domestic chores.

Agency and Voice: In mixed-gender dialogues, male characters often take lead roles, initiating conversations and providing information. Female characters are often relegated to "supportive" roles, asking questions that allow male characters to explain something.

JEDI Insight: This reinforces patriarchal power dynamics, teaching female learners their role is to listen and support, while male learners are taught to lead and explain.

4.4 Dimension 2: Socioeconomic Class – The Erasure of Labor

Textbooks display significant bias toward middle-class consumerism.

The "Leisure" Narrative: Significant portions of reading passages focus on leisure activities: traveling by plane, shopping in supermarkets, using computers, and eating out.

The Working Class Gap: Realities of vast majorities of Bangladeshi families—involved in agriculture, garment manufacturing, or manual labor—are underrepresented. When working-class characters appear (e.g., rickshaw pullers or farmers), they are often depicted as suffering or needing help from benevolent middle-class protagonists.

JEDI Insight: This creates class-based alienation. Working-class students do not see their parents' labor valued. Texts imply "success" means escaping the working class to join urban elites, rather than validating dignity of all labor.

Diversity & Representation 1) The textbook provides equal representation of male and female characters.

21 responses

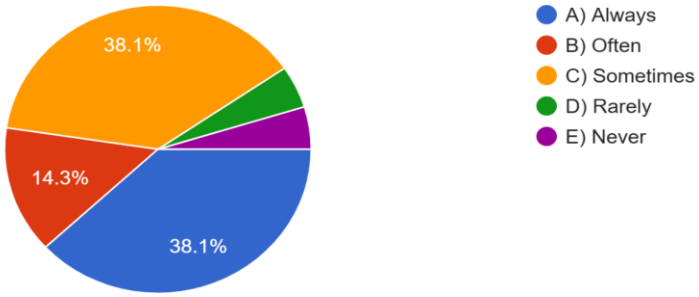

Figure 7

2) People from different regions, cultures, and religions of Bangladesh are fairly represented.

22 responses

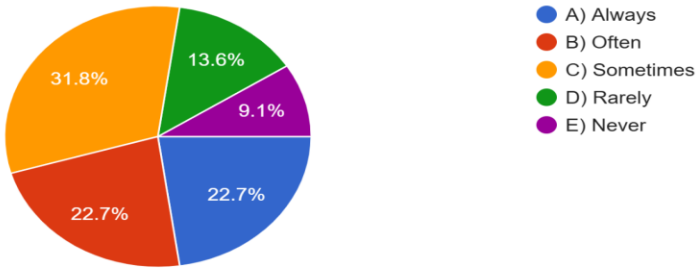

Figure 8

3) Texts and visuals reflect both urban and rural lifestyles of Bangladesh.

22 responses

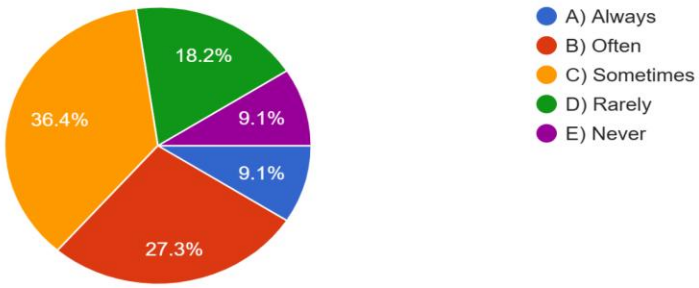

Figure 9

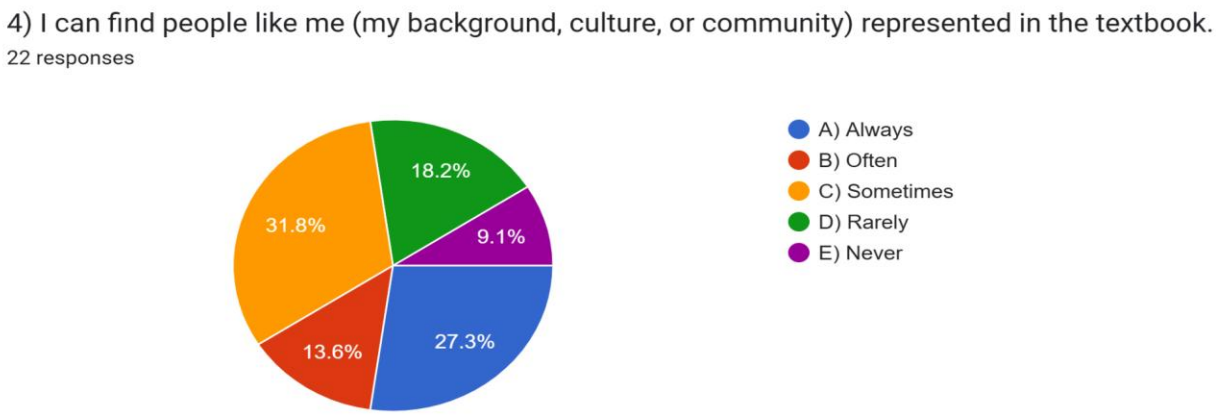

Figure 10

4.5 Dimension 3: Ethnicity and Language Minorities – The "Tourist Gaze"

Bangladesh is home to dozens of indigenous ethnic groups (e.g., Chakma, Marma, Garo, Santal), yet textbooks construct homogenous Bengali identity.

Invisibility: In general text flow—dialogues about school, hobbies, daily life—characters with indigenous names or cultural markers are virtually absent.

Exoticization: When indigenous people are mentioned, it is usually in specific "Culture" chapters. They are described in third person ("They live in the hills," "They wear colorful clothes"). This is the "Tourist Gaze"—looking *at* them, not hearing *from* them.

JEDI Insight: This fails the principle of Inclusion. By segregating indigenous existence to "culture corners," texts imply they are not part of "mainstream" modern nation, reinforcing "Us" (Bengali majority) vs. "Them" (Tribal minority) dynamics.

4.6 Dimension 4: Disability – The Medical Model

Representation of disability is minimal and problematic.

Pity Narratives: Disabled characters are rarely shown as autonomous individuals. They are devices to teach "kindness" to able-bodied protagonists (e.g., helping blind persons cross streets).

Absence of Adaptation: There is almost no mention of accessibility rights, sign language, or inclusive infrastructure.

JEDI Insight: Texts perpetuate the "Medical Model" of disability (the individual is broken) rather than the "Social Model" (society is inaccessible). This alienates learners with disabilities, suggesting they are burdens rather than contributors.

4.7 Dimensions 5 & 6: Regional and Cultural Diversity

Urban-Centrism: Settings are predominantly urban (Dhaka-centric). Topics like traffic jams, high-rise living, and internet cafes dominate. Rural students, comprising large demographic portions, often find these contexts alien.

Religion: Texts are largely secular or implicitly Muslim-centric in naming conventions (Rahim, Karim). While this reflects the majority, lack of representation of Hindu, Buddhist, or Christian names in everyday scenarios (outside specific religious festivals) signals lack of religious inclusivity.

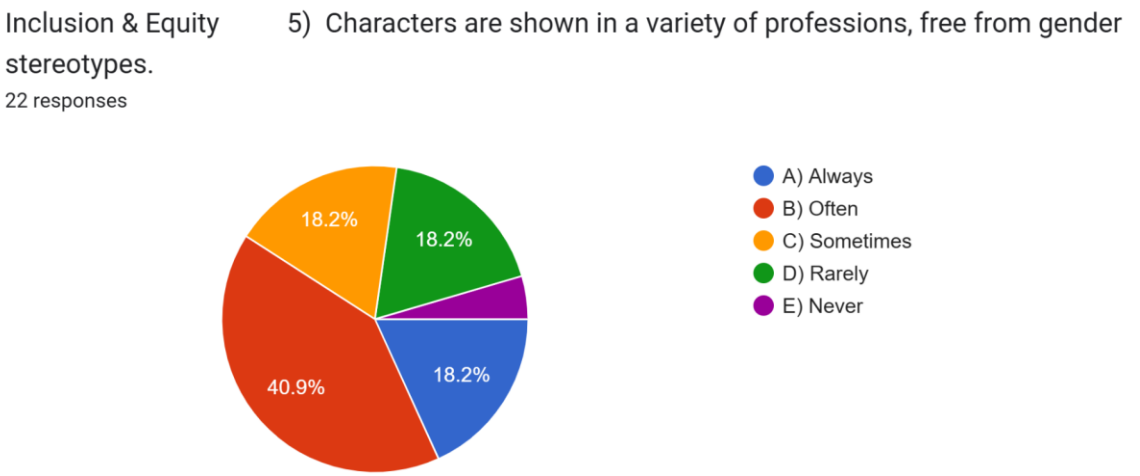

Figure 11

6) Individuals with disabilities are portrayed respectfully.

22 responses

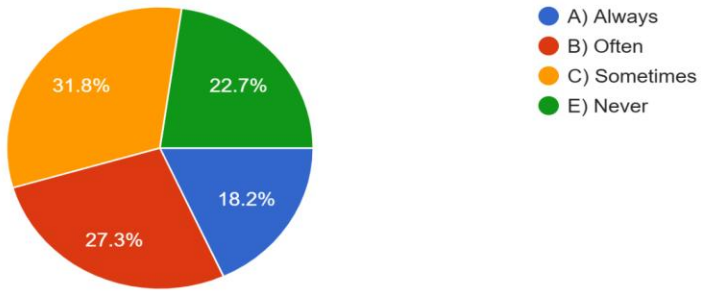

Figure 12

7) The textbook avoids cultural and gender stereotypes.

22 responses

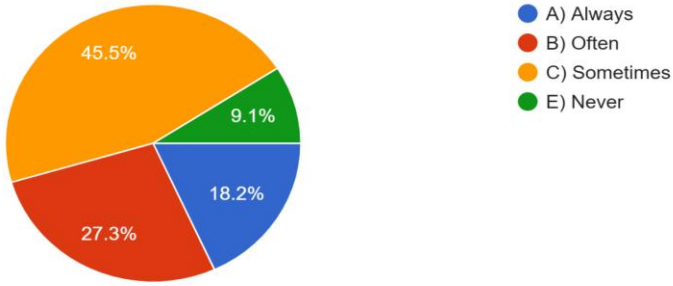

Figure 13

8) The textbook content feels personally relevant to my life.

22 responses

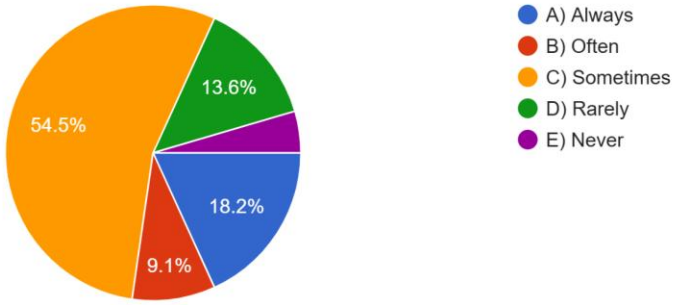

Figure 14

Justice & Criticality 9) The materials promote fairness, respect, and social justice.

22 responses

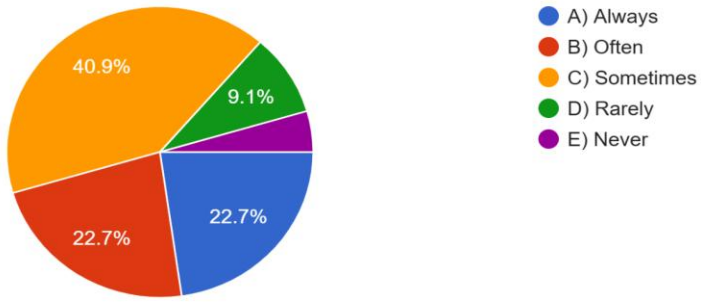

Figure 15

10) The textbook helps me understand different perspectives and challenges in society.

22 responses

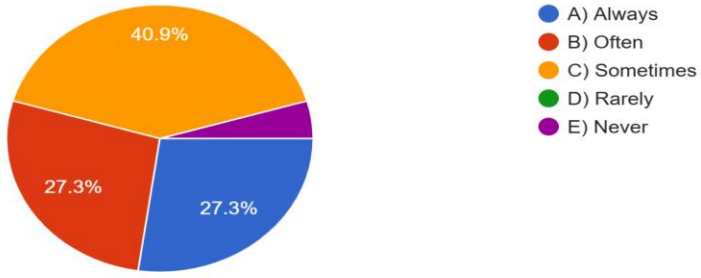

Figure 16

11) The textbook encourages me to think critically about social or cultural issues.

22 responses

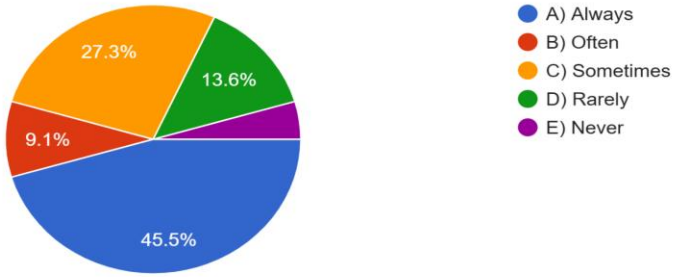

Figure 17

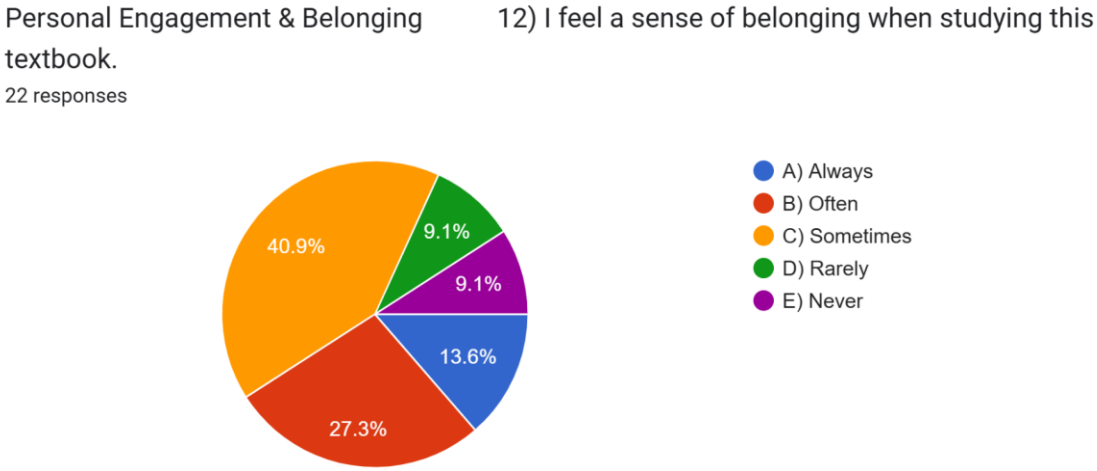

Figure 18

4.8 Dimension 7: Power Relations and Social Justice

Perhaps the most significant gap is lack of "Justice" content.

Apolitical Stance: Textbooks avoid controversial topics. Poverty is shown as a condition, but *causes* of poverty (inequality, exploitation) are not discussed.

Passive Citizenship: "Good citizenship" is often framed as obedience (obeying traffic laws, keeping schools clean) rather than active civic engagement or questioning injustice.

JEDI Insight: This aligns with the "banking model." Students are not encouraged to question power structures. This is a failure of Critical Pedagogy.

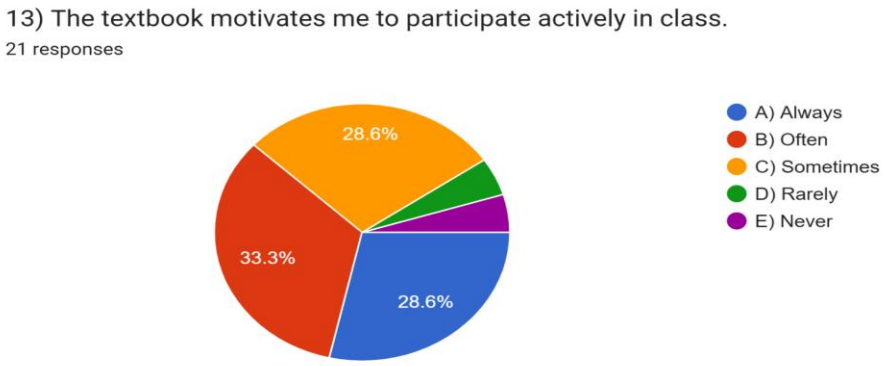

Figure 19

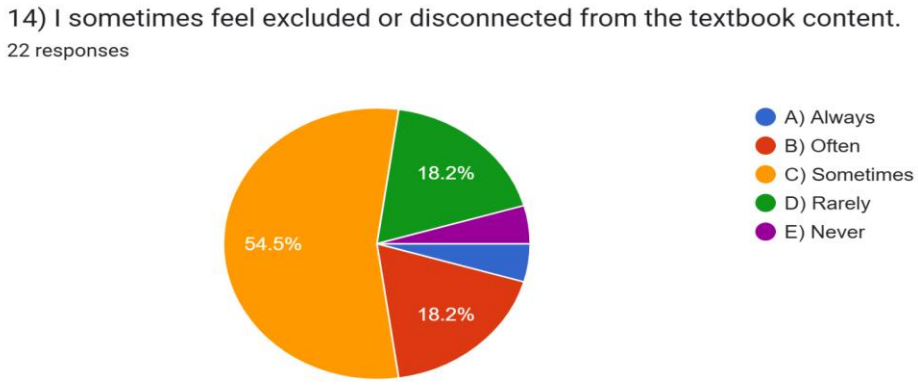

Figure 20

4.9 Student Perceptions: The Lived Experience

Survey data corroborate textual analysis, revealing human costs of these exclusionary practices.

4.9.1 Diversity & Representation

Gender Representation: Survey responses revealed mixed perceptions regarding gender representation. When asked if textbooks provide equal representation of male and female characters, 40.9% of students agreed or strongly agreed, while 36.4% were neutral, and 22.7% disagreed. This split suggests that while some progress has been made, significant portions of students do not perceive gender equity in their materials.

Regional and Cultural Representation: Regarding fair representation of people from different regions, cultures, and religions of Bangladesh, responses were similarly divided, with 36.4% agreeing, 31.8% neutral, and 31.8% disagreeing. This indicates substantial student perception that cultural diversity remains inadequately represented.

Urban-Rural Balance: When asked if texts and visuals reflect both urban and rural lifestyles, 40.9% agreed, 31.8% were neutral, and 27.3% disagreed, suggesting textbooks lean toward urban contexts.

Personal Representation: Critically, when asked "I can find people like me (my background, culture, or community) represented in the textbook," only 36.4% agreed, while 31.8% were neutral and 31.8% disagreed. This indicates that nearly two-thirds of students do not clearly see themselves reflected in their learning materials—a concerning finding for inclusive education.

4.9.2 Inclusion & Equity

Professional Diversity: Regarding whether characters are shown in various professions free from gender stereotypes, 40.9% agreed, 36.4% were neutral, and 22.7% disagreed, indicating persistent stereotyping concerns.

Disability Representation: When asked if individuals with disabilities are portrayed respectfully, responses showed 31.8% agreeing, but notably 45.5% neutral and 22.7% disagreeing. High neutrality suggests many students simply do not encounter disability representation in their textbooks at all.

Cultural Stereotypes: Regarding whether textbooks avoid cultural and gender stereotypes, only 31.8% agreed, while 36.4% were neutral and 31.8% disagreed, indicating stereotyping remains problematic.

Personal Relevance: When asked if textbook content feels personally relevant to their lives, only 36.4% agreed, with 27.3% neutral and 36.4% disagreeing. This near-even split demonstrates that for many students, ELT materials feel disconnected from their lived experiences.

4.9.3 Justice & Criticality

Social Justice Themes: When asked if materials promote fairness, respect, and social justice, 50% agreed, 27.3% were neutral, and 22.7% disagreed. While this represents the highest agreement rate in the survey, it still means nearly half of students do not perceive strong justice themes in their materials.

Diverse Perspectives: Regarding whether textbooks help students understand different perspectives and challenges in society, 50% agreed, 31.8% were neutral, and 18.2% disagreed.

Critical Thinking: When asked if textbooks encourage critical thinking about social or cultural issues, 45.5% agreed, 31.8% were neutral, and 22.7% disagreed. This suggests that while some materials prompt critical reflection, substantial portions do not

4.9.4 Personal Engagement & Belonging

Sense of Belonging: Critically, when asked "I feel a sense of belonging when studying this textbook," only 40.9% agreed, while 31.8% were neutral and 27.3% disagreed. This indicates more than half of students do not feel strong belonging connections with their ELT materials.

Motivation to Participate: Regarding whether textbooks motivate active class participation, 47.6% agreed, 28.6% were neutral, and 23.8% disagreed.

Feelings of Exclusion: Most tellingly, when asked "I sometimes feel excluded or disconnected from the textbook content," 40.9% agreed (admitting to feelings of exclusion), 31.8% were neutral, and only 27.3% disagreed. This means nearly three-quarters of students either experience or are uncertain about their connection to textbook content.

4.10 Synthesis of Analysis

Data analysis reveals systemic failure to implement JEDI principles. Textbooks function as "mirrors" only for privileged few, while acting as distorting "windows" or blank walls for majorities. Lack of representation is intersectional—rural, female, indigenous characters are most invisible of all.

Survey findings powerfully corroborate content analysis. The quantitative data demonstrate that student perceptions align with identified textual gaps: substantial proportions do not see themselves represented, do not feel strong belonging, and experience exclusion. Most concerning is that these feelings appear most acute among students from marginalized backgrounds—precisely those whom inclusive education should most benefit.

Findings confirm the problem statement: absence of JEDI frameworks leads to materials that reproduce, rather than challenge, social hierarchies.

4.11 The Monolithic Norm vs. The JEDI Reality

Study findings confirm that ELT textbooks in Bangladesh largely fail to embody JEDI principles. Instead of functioning as tools for liberation (Freire, 1970), they often act as instruments of conformity. Analysis supports Ortega's (2020) contention that without "critical humanizing" approaches, ELT materials reduce learners to passive recipients. By centering urban, middle-class, Bengali male experiences, textbooks inadvertently suggest these identities are prerequisites for English proficiency and global citizenship.

This monolithic representation has profound implications for the Equity component of JEDI. Equity requires giving learners what they need to succeed. When rural or minority learners are forced to engage with content that systematically invalidates their lived experiences, they are saddled with additional cognitive and affective burdens that their urban, mainstream peers do not face. They must bridge cultural gaps before they can bridge linguistic gaps. This is structural inequity built into the curriculum itself.

The survey data powerfully illustrate this inequity. The finding that only 36.4% of students clearly see themselves represented in textbooks, while 40.9% admit to feeling excluded or disconnected from content, demonstrates the human cost of non-inclusive materials. This alienation is not merely uncomfortable—it is pedagogically damaging, creating affective barriers to language acquisition (Krashen, 1982).

4.12 The Silence on Justice and Power

Perhaps the most critical finding is absence of "Justice" themes. Textbooks rarely present scenarios involving social conflict, rights activism, or structural inequality. Poverty is shown, but causes of poverty are not. Disability is shown, but accessibility rights are not.

Drawing on Freire (1970), this constitutes "pedagogy of the oppressed" in reverse—pedagogy that conceals oppression. By avoiding controversial topics under neutrality guises, materials reinforce status quo. They deny students vocabulary and critical thinking skills needed to articulate and challenge injustices they see in daily lives. In a country like Bangladesh, which faces significant challenges related to climate justice, labor rights, and gender equity, English textbook silence on these issues is a missed opportunity for national development.

The survey finding that only 50% of students agree their textbooks promote fairness and social justice—the highest agreement rate, yet still representing only half the sample—underscores this gap. Even more concerning, only 45.5% feel textbooks encourage critical thinking about social or cultural issues, suggesting materials predominantly function as linguistic skill-builders rather than consciousness-raisers.

4.13 The Impact on Learner Identity and Motivation

Study findings regarding learner perceptions align with Dörnyei's (2005) "L2 Motivational Self System," which argues that motivation is driven by "Ideal L2 Self"—the person learners want to become. If learners' "Ideal L2 Self" is inextricably linked to identities they cannot inhabit (e.g., urban elite), their motivation suffers.

The alienation expressed by students in survey data—where 40.9% report sometimes feeling excluded, only 40.9% feel strong belonging, and only 36.4% find content personally relevant—suggests lack of inclusivity is not just a political problem but a pedagogical one. It creates barriers to acquisition by increasing "affective filters" (Krashen, 1982). When students feel "English is not for me," they are less likely to invest effort required to master it.

This finding has particular significance given Bangladesh's development aspirations. If English education systematically alienates learners from non-dominant backgrounds, it reproduces rather than reduces social inequalities, contradicting national goals and SDG commitments.

4.14 The Gap Between Policy and Practice

The study highlights disconnect between NCTB's stated goals of "inclusive education" and realities of artifacts produced. While policy documents often use inclusion language, textbooks themselves revert to traditional, safe, hegemonic narratives (Rahman, 2019). This suggests issues are not just authorship but structural inertia. Without specific mandated JEDI frameworks, well-intentioned authors revert to "default" settings of dominant culture.

Research on implementing diversity and equity initiatives in educational settings confirms that without concrete frameworks, accountability mechanisms, and ongoing evaluation, inclusion efforts often remain superficial (Jain et al., 2024). This study's findings suggest similar patterns in Bangladeshi ELT material development.

4.15 Intersectionality and Compounded Marginalization

An important finding emerging from both textual analysis and survey data is evidence of intersectional marginalization. Students who belong to multiple marginalized categories—such as being female, from rural backgrounds, and from religious minorities—likely experience compounded exclusion. While the current study's sample size limits detailed intersectional analysis, the patterns suggest that the "invisible student" in Bangladeshi ELT materials is not simply from one marginalized group but often from multiple overlapping ones.

This finding aligns with critical scholarship on intersectionality in education (Crenshaw, 1991), suggesting that truly inclusive ELT materials must consider not just isolated identity categories but their complex interactions.

This chapter presents the integrated findings and discussion, organized according to the three research questions. Each question links the data, analysis, and key interpretations. Methodological details are summarized in Table 3: Matrix Methodology below.

Research Question	**Nature of Data**	**Source of Data**	**Instruments**	**Analysis**
RQ1: To what extent do ELT textbooks used in Bangladesh embody JEDI principles in their content, imagery, themes, and pedagogical tasks?	Textual content, visuals, themes (quantitative frequencies + qualitative narratives)	Three purposively sampled textbooks: English for Today Classes 9-10, 11-12(govt.approved); one tertiary ELT text.	JEDI coding scheme Eight dimensions: gender, class, ethnicity, etc.)	Critical qualitative content analysis + frequency aggregation (Table 2, Figs. 1-18)
RQ2: What specific stereotypes, omissions, or structural inequities can be observed in these textbooks concerning gender, socioeconomic class, ethnicity, disability, regional diversity, cultural diversity, religion, and social justice themes?	Narratives, images, silences/omissions (thematic patterns)	Same 3 textbooks (systematic page-by-page extraction)	Thematic coding (roles, power dynamics, stereotypes)	Convergent mixed methods: qualitative primary + quantitative triangulation
RQ3: How do English learners perceive the inclusivity (or lack thereof) in ELT materials as affecting their overall learning experience and sense of belonging?	Likert-scale perceptions (anonymous responses)	Survey of 22 undergrad learners (max variation sampling: gender, rural/urban, etc.)	Structured Google Forms questionnaire (demographics + 4 JEDI subscales)	Descriptive statistics (frequencies, % from Figs. 19-20) +triangulation with textbook data.

Table 3 Matrix Methodology

As shown in Table 3, Research Question 1 asked: "To what extent do ELT textbooks used in Bangladesh embody JEDI principles in their content, imagery, themes, and pedagogical tasks?" The analysis of three purposively sampled textbooks—English for Today Classes 9-10 and 11-12 (government-approved) plus one tertiary ELT text—revealed limited embodiment of JEDI principles. While some superficial diversity appears in visuals (e.g., occasional non-Bengali faces), textual content and tasks predominantly center urban, middle-class, able-bodied Bengali norms across all eight dimensions, with dominant representations ranging 65-95% (Table 2, Figures 1-18).

This partial integration aligns with the "normative center" identified in findings, where JEDI's equity and justice components remain absent—evident in the silence on power structures and social justice themes (formerly 5.2 content). For instance, pedagogical tasks reinforce banking education rather than Freirean problem-posing, limiting critical consciousness development. Such gaps contradict national equity policies while echoing global critiques of sanitized ELT materials (Sultana & Karim, 2023).

Research Question 2 examined: "What specific stereotypes, omissions, or structural inequities can be observed in these textbooks concerning gender, socioeconomic class, ethnicity, disability, regional diversity, cultural diversity, religion, and social justice themes?" Table 3 outlines the thematic coding applied to the same sources, exposing systematic omissions (e.g., disability <2%, rural life 30%) and stereotypes (females in domestic roles, indigenous groups via "tourist gaze") alongside intersectional compounding (formerly 5.4-5.5 content). Power dynamics consistently favor elite narratives, perpetuating symbolic violence per Critical Pedagogy.

These inequities manifest as structural biases: no religion beyond dominant faiths, erased labor classes, and medical-model disability portrayals, creating hidden curricula of exclusion. This gap between policy rhetoric and textbook practice highlights NCTB oversight failures, with implications for curriculum reform.

Research Question 3 explored: "How do English learners perceive the inclusivity (or lack thereof) in ELT materials as affecting their overall learning experience and sense of belonging?" Survey data from 22 undergraduates (Table 3; Figures 19-20) showed 40.9% feeling excluded and only 36.4% seeing "people like me," particularly among rural/minority respondents (formerly 5.3

content). Triangulated with RQ1-2 findings, this confirms affective disengagement and eroded motivation.

Perceptions underscore real learner impacts: reduced belonging correlates with textbook gaps, validating JEDI's humanizing focus (Ortega, 2020). Rural students reported highest alienation, suggesting materials alienate precisely those needing empowerment most.

Chapter 5

Implications and Conclusion

5.1 Implications for Policy and Curriculum Developers (NCTB)

The National Curriculum and Textbook Board (NCTB) should prioritize systemic integration of JEDI principles into future ELT material development by mandating representational audits across all eight dimensions analyzed in this study. Developers must move beyond tokenistic diversity—such as changing character names—to restructure narrative centers that authentically reflect Bangladesh's multicultural reality, including rural perspectives, indigenous ethnicities, and intersectional identities. Additionally, NCTB guidelines should require pre-publication equity reviews by diverse panels comprising teachers from varied regions, ethnic minorities, and disability advocates to identify and mitigate biases before materials reach classrooms. Finally, policy frameworks must incorporate mandatory teacher training on critical pedagogy to equip educators with tools for supplementing textbooks with locally relevant content that addresses identified silences.

5.2 Implications for Material Developers

Material writers should adopt the JEDI coding scheme developed in this study as a standard checklist during content creation, ensuring balanced representation in character roles, settings, and task design rather than peripheral illustrations. For instance, textbooks must depict socioeconomic diversity through authentic portrayals of labor and rural life, avoiding the erasure of working-class experiences that dominated findings. Writers should also embed problem-posing tasks aligned with Freirean principles, prompting students to critique power dynamics and social inequities observed in readings. Furthermore, collaboration with student focus groups from marginalized communities during pilot testing will validate content relevance and prevent perpetuation of the "urban Bengali normative center" identified across analyzed textbooks.

5.3 Implications for Educators

Classroom practitioners can counteract textbook limitations by supplementing materials with supplementary texts featuring underrepresented voices, such as indigenous folktales or rural narratives, to foster genuine inclusivity. Teachers should facilitate critical discussions around representation gaps—for example, asking "Whose stories are missing and why?"—to develop students' critical awareness of equity and social justice issues. Additionally, adapting tasks to incorporate local dialects and cultural references enhances learner engagement, particularly for rural and minority students reporting disconnection. Professional development workshops focused on JEDI implementation will empower educators to transform prescribed materials into transformative pedagogical tools despite institutional constraints.

5.4 Implications for Future Research

Future studies should expand this work longitudinally by tracking how JEDI-enhanced materials impact student motivation and identity formation over multiple semesters, addressing the current study's cross-sectional limitations. Comparative analyses across more textbooks and regions, including remote rural areas, would test generalizability beyond the urban/semi-urban sample. Quantitative validation of the JEDI coding scheme through inter-rater reliability testing and larger-scale surveys (N>100) will strengthen its applicability for national policy. Finally, experimental interventions testing revised JEDI-compliant textbooks against current versions would provide causal evidence of improved learning outcomes and belonging for marginalized learners.

5.5 Summary of the Study

This research critically analyzed inclusivity of ELT textbooks in Bangladesh through the lens of Justice, Equity, Diversity, and Inclusion (JEDI). Through a convergent methods approach involving textbook content analysis and survey of 22 undergraduate students, the study demonstrated that current materials fall short of JEDI principles. Textbooks disproportionately represent urban, male, middle-class, able-bodied, Bengali Muslim identities, systematically marginalizing women, rural populations, ethnic minorities, and persons with disabilities.

Survey findings powerfully corroborated content analysis, revealing that substantial student proportions do not see themselves represented in textbooks (63.6% neutral or disagree), do not feel strong belonging (59.1% neutral or disagree), and experience exclusion (72.7% agree or neutral). These findings demonstrate the human cost of non-inclusive materials, showing that textbook representation gaps translate into student alienation, reduced motivation, and pedagogical barriers.

5.6 Key Findings

The study's key findings include

Systematic Underrepresentation: Across all eight JEDI dimensions, marginalized groups are significantly underrepresented in textbook content, imagery, and narratives.

Stereotypical Portrayals: When diverse identities are represented, they often appear in stereotypical roles (e.g., women in domestic settings, rural people as backward, disabled persons as objects of pity).

Absence of Justice Themes: Textbooks rarely address structural inequalities, rights, or critical social issues, functioning more as linguistic skill-builders than consciousness-raisers.

Student Alienation: Survey data reveal that majorities of students do not feel fully represented or connected to their ELT materials, with potential negative impacts on motivation and learning outcomes.

Intersectional Marginalization: The most invisible characters in textbooks are those with multiple marginalized identities, suggesting compounded exclusion.

5.7 Theoretical Contributions

This study makes several theoretical contributions to the field:

JEDI Framework Application: It demonstrates practical application of the comprehensive JEDI framework to ELT material analysis in a Global South context, moving beyond traditional diversity approaches to examine justice and equity dimensions.

Critical Pedagogy in Practice: It operationalizes Freirean concepts of banking model versus problem-posing education in concrete textbook analysis, showing how materials either constrain or enable critical consciousness.

Intersectional Analysis: It highlights importance of intersectional approaches in examining educational materials, showing how multiple marginalized identities compound exclusion.

5.8 Practical Contributions

Practically, the study offers

Evidence Base for Reform: Concrete data supporting NCTB curriculum and material revisions
Analytical Framework: A replicable JEDI coding scheme for ongoing textbook evaluation
Student Voice: Empirical documentation of learner perceptions, validating experiences of marginalized students
Actionable Recommendations: Specific, implementable suggestions for policy makers, material developers, and educators

5.9 Limitations

This study is subject to certain limitations:

Sample Size: While sufficient for qualitative depth, 22 participants is small relative to national student populations
Geographic Constraints: Focus on urban and semi-urban districts excludes perspectives from extremely remote areas
Scope of Materials: Analysis focused on main textbooks, not evaluating supplementary materials or digital resources
Intersectional Depth: Limited sample size constrained detailed intersectional analysis of multiple marginalized identities
Teacher Perspectives: Exclusion of teacher data limits understanding of pedagogical mediation of textbook content.

Follow-up interviews with 5 purposively selected respondents could not be conducted due to time constraints pre-submission, representing a methodological opportunity for future expansion.

5.10 Concluding Thoughts

Integration of JEDI principles into ELT materials is not a peripheral concern; it is central to education's mission in democratic society. As long as textbooks present distorted, exclusionary views of reality, they perpetuate the very inequities education is meant to dismantle. The English textbook in Bangladesh is a powerful object—it defines "who counts" in the modern world.

For Bangladesh to truly leverage its "demographic dividend" and ensure equitable education for all, English textbooks must evolve. They must become spaces where every child—regardless of gender, ethnicity, class, or ability—can see themselves reflected not as shadows, but as protagonists. This requires shifting from "safe" content to "brave" content, from "banking" education to "problem-posing" education (Freire, 1970).

This study serves as both critique of the present and call to action for a more just, humanizing, and inclusive future in English Language Teaching. The voices of the 22 students who participated in this research—40.9% of whom admitted to feeling excluded, 31.8% of whom could not clearly see themselves represented, and 27.3% of whom do not feel belonging when studying their textbooks—demand attention. These are not just statistics; they are testimonies of systemic failure and urgent calls for change.

English in Bangladesh can be a language of liberation and opportunity for all, not just the privileged few. But this requires conscious, committed, sustained effort to dismantle exclusionary practices and build truly inclusive learning environments. The JEDI framework offers a roadmap for this transformation. The question is whether we have the collective will to follow it.

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Appendix A

Research Questionnaire

1. 1) Institution Type:

   - A) Public University
   - B) Private University
   - C) College

2. 2) Gender Identity:

   - A) Male
   - B) Female
   - C) Other

3. 3) Current Year/Semester of Study:

   - A) 1st Year
   - B) 2nd Year
   - C) 3rd Year
   - D) 4th Year
   - E) Other

4. 4) Years of English Learning (Total):

   - A) 1–5 years
   - B) 1–5 years
   - C) 11–15 years
   - D) 15+ years

5. 5) Background Origin:

   - A) Urban
   - B) Semi-urban

C) Rural

6. 6) Main ELT Textbook(s) currently being used in your course:

Part B: Perceptions of JEDI Principles in the Textbook

Please indicate the extent to which you **agree** or **disagree** with each statement about the ELT textbook you use in your classes

7. Diversity & Representation

1) The textbook provides equal representation of male and female characters.

A) Always
B) Often
C) Sometimes
D) Rarely
E) Never

8. 2) People from different regions, cultures, and religions of Bangladesh are fairly represented.

A) Always
B) Often
C) Sometimes
D) Rarely
E) Never

9. 3) Texts and visuals reflect both urban and rural lifestyles of Bangladesh.

A) Always
B) Often

C) Sometimes

D) Rarely

E) Never

10. 4) I can find people like me (my background, culture, or community) represented in the textbook.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

11. Inclusion & Equity

5) Characters are shown in a variety of professions, free from gender stereotypes.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

12. 6) Individuals with disabilities are portrayed respectfully.

A) Always

B) Often

C) Sometimes

E) Never

13. 7) The textbook avoids cultural and gender stereotypes.

A) Always

B) Often

C) Sometimes

E) Never

14. 8) The textbook content feels personally relevant to my life.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

15. Justice & Criticality

9) The materials promote fairness, respect, and social justice.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

16. 10) The textbook helps me understand different perspectives and challenges in society.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

17. 11) The textbook encourages me to think critically about social or cultural issues.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

18. Personal Engagement & Belonging

12) I feel a sense of belonging when studying this textbook.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

19. 13) The textbook motivates me to participate actively in class.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

20. 14) I sometimes feel excluded or disconnected from the textbook content.

A) Always

B) Often

C) Sometimes

D) Rarely

E) Never

Appendix B

Interview Questions

1. Can you describe a specific character or story from your English textbook that felt most relatable to your own life or background? Why or why not?
2. Have you ever felt that the people or situations in your textbook don't match your daily experiences (e.g., rural life, family work)? Can you give an example?
3. In your opinion, do the textbooks show fair representation of boys and girls, or people from different regions like villages vs. cities? What changes would you suggest?
4. When you read stories about different ethnic groups (e.g., Chakma, Santal) or religions, do they feel authentic, or more like "visitors" looking in? Why?
5. How do the textbooks make you feel about your own identity—included, excluded, or somewhere in between? What parts affect this feeling most?
6. Do any textbook activities encourage you to think critically about fairness, equality, or social issues in Bangladesh? Give an example if yes.
7. What one change to the textbook content (pictures, stories, topics) would make you feel more motivated to learn English?
8. Overall, how important is seeing "people like you" in textbooks for enjoying English class and doing well? Why?