CHAPTER II

REVIEW OF RELATED LITERATURE

This second section belongs to the review of related studies in finding gender construction in dialogues presented in "interlanguage" English Textbook for senior high school by national education department. This section contains gender issues in Indonesia, and previous studies about gender in the textbook.

A. Gender Issues in Indonesia

The term of gender is description of roles and responsibility between male and female in social context. The concept of gender explains from Pastika (2009: 329) that state the term of gender is referred to classification of the social identity base on behaviour and social-psychological factors of the person or group which related with feminine and masculine roles.

There are related between language, power, and gender. Budiwati (2009: 415) state "Language brings many ideas, ideology, others: it is not born from facumm." Another, language has a massive contribution to achieve power. Then, power and gender can be represented trough language.

Wardhaugh (1986: 310) on Budiwaty (2009: 415) that says " Men and women use language to achieve a certain purpose and so long as sexual differences is equated with differences in access to power and influence in society, we may expect such differences to result in linguistic differences. For both and women, power and influence are also associated with education, social class,

regional, origin, and so on, and there is no question in these cases that there are related linguistics differences."

In addition, another the perspective of gender state from McConnell-Ginet (1988: 78) in Pastika (2009: 329) which gender not only involve relation of race, social stratification, and institution of education, but also influence religion, social interaction, progressing of social and cognitive, roles in family and career, life style, concept about oneself, resource distribution, aesthetics, moral value, and many more. So that, according to the statement, gender is very complex.

According to Budiman (1981) on Pastika (2009: 330), there are some theories of gender. These are: 1) Nature Theory, which believes that the differences of psychologist between male and female are caused by biological factors. This mean is nature (in Indonesian called *kodrat*) that female as weak creatures because the structure of physics of their bodies. 2) Nurture Theory believes that the differences psychologist of female and male happened because of the study process and form by their environment. 3) Nature and nurture interaction theory believe that the differences psychologist of female and male happened because of there are interactions between biologic factors and socio-cultural factors. This theory created by nature and nurture theory. 4) Psychoanalyst Theory believes that the female is weaker than males because of structure of the anatomy. 5) Functional Theory believes that job description of sexuality is society need and created for advantages of all of the people. This theory believes that a female must be staying in a household environment (housewife) because this is the best rules and useful to the whole of society. 6)

Marxist Theory believes that job description of sexuality, basically is mutual. It means that both of female and male is having gained from the job description. As long as the job description of sexuality is mutual, it cannot be explorative relation and there is no community group which being powerful.

Gender perspective from Adriany and Kurniati (2009: 237) on Yulindasari (2006) describe that the gender ideology discourse in Indonesia is very much related to the notion of *kodrat.* Kodrat itself is believed to the innate characteristics of both woman and man that cannot be changed or challenged.

Kuswanti (2009: 283) says that something that referred *kodrat* is all of something that cannot change, cannot exchanged, evermore happens and wherever happens. The example is a male and female organ.

Moreover, Natsir (1998a) on Kuswanti (2009: 283) state that gender is not *kodrat* or God's will. The belief that male is strong, crude, and rational, while the female is weak, gentle, and emotional is the result of socialization through long history.

And also, the term of gender usually associated with gender stereotypes. According to Guimond et al (2006: 222) states that gender stereotypes are beliefs about the characteristics of women and men as a group, rather than characteristics that are seen to apply to the self. So that, the distinctions of gender characteristics between male and female are not related to biological factors to them. Lewandowski suggests (2014: 85) "Women feature much more prominently in domestic situations: they are involved primarily in childcare and household chores, such as cleaning, cooking or shopping. Men, by contrast, are stereotyped

as more active and sporty, especially in outdoor settings. As regards the sex-trait stereotypes, females are shown as overly emotional, sentimental, timid, intellectually inferior to men, passive, and generally weak. They are also often described by physical attributes, such as appearance and clothing. A stereotypical male is a matter of fact, assertive and determined person, who is endowed with intellectual prowess and inclined to face challenges". It can be seen that all of the differences of gender roles are formed of culture and not permanently. The gender stereotypes of male and female in society, especially in Indonesia such as male are rigid, active, rational, independent, aggressive, superior, and stronger. Then, the female are spoiled, passive, emotional, dependent, defensive, inferior, and weak.

In linguistics aspect, there are such gender issues. One of them find Budiwati (2009: 415-416) which state as follows:

> "Some phenomena also occur in Indonesian in the case of morpheme/suffix '-wan' as in the sentence 'Kebanyakan ilmuwan sosial hanya vokalis' (Jawa Pos, October 17th, 2000). In indonesian, morpheme '-wan' (derived from Sanskrit) means men, but in word and sentence context, it is commonly used to refer to both men and women. It is different from morpheme '-wati' which means women and only refers to women."

Moreover, from of the state above, Budiwati (2009: 420) have opined that the generic use of '-wan', '-man','-a', illustrate that language use routines power or male dominance. Then, the male's dominant role is also presented in mentioning the female's name. The female is not quite free to mention her own name and standing herself.

The linguistics issue is also finding by Pastika (2009: 336) which state as follows:

> *"Bahasa Indonesia/Melayu justru bebas dari deskriminasi seksual dengan tidak dibedakannya pronominal subjek atau pronominal posesif atas dasar perbedaan jenis kelamin. Misalnya, penggunaan ia/dia dan –nya yang dapat mengacu jenis kelamin perempuan atau lelaki. Jelas, ketiga pronomina bahasa Melayu/Indonesia ini tidak deskriminatif dalam hal jender."*
> (Indonesian/Malay language exactly free of discrimination of sexuality with no differentiated of subject pronominal or possessive pronominal base of sex distinction. Such as *ia/dia* and *–nya* used which can be refered to sex of male and female. Of course, this three pronominal of Malay/Indonesian language, there is no discrimination on gender)

From the state above, there are some opinions about gender on the linguistics issue in Indonesian/Malay language. Moreover, Pastika (2009: 337-338) agree that roles missing of derived word from Sanskrit of suffix –a as marked by male and suffix –I as a marked female is caused by there is endurance of culture which flexible and easily absorb element of foreign rules. But, Prastika (2009: 339) said again that in Indonesian culture, choosing of active of passive form which has sexuality between male and female related to participant which become controller or an actor and participant which become controlling or patient.

Of course, gender is always become controversial issues. Because every person have an opinion about what gender is. According to Fakih (2006: 8-19) on Wiyatmi (2009: 463) said that *" Dalam masyarakat, perbedaan gender telah menimbulkan berbagai masalah yang berhubungan dengan isu gender. Beberapa isu gender tersebut antara lain berhubungan dengan relasi gender, peran gender, juga ketidakadilan gender yang dialami perempuan maupun dialami oleh*

laki-laki" (To society, the differences of gender become contribute some problems which related to gender issues. Some gender issues such as related to gender relation, gender roles, and gender inequality that happened by both of female and male).

In education, the gender ideology is also existed. Restate of Collins (2000) on Adriany and Kurniati (2009: 238) said " Education always consist of hidden curriculum. One of the hidden curriculums may contain the idea of how man and particularly woman should act in a society."

Indonesia as one of the members of UNESCO, signed a Dakar Agreement about Education For All policy, which would be formulated some important things about gender equality in primary and secondary education near of 2005 and attain education equality near of 2015.

In fact, Indonesian government creates policy to develop gender awareness in education. Wiyatmi (2009: 461) state as follows:

> *"Perhatian pemerintah terhadap peningkatan kualitas pendidikan berspektif gender, sebenarnya telah lama dilakukan. Dalam Undang-Undang Dasar 1945, pasal 31 ayat 1, dinyatakan bahwa setiap warga negara, baik perempuan maupun laki-laki mendapat kesempatan setara untuk mengecap pendidikan. Disamping itu, pada tahun 2000, Pemerintah telah mengeluarkan Inpres No. 9 ahun 2000, berupa keputusan untuk melakukan* Gender Mainstreaming.*"*
>
> (Indonesian government interest in increasing quality of education based on gender perspective was conducted in a long time ago. On Indonesian basic constitution 1945, chapter 31 verse 1, state that all of citizen, male or female gives an equal chance to get educated. Therefore, in the year of 2000, the government published decision of president No. 9 Year 2000, which is decisive to implement Gender Mainstreaming)

Another statement of Wiyatmi (2009: 461) says that National Education Department is conducted *Lokakarya Penelaahan Makalah Kebijakan Pendidikan Nasional Badan Penelitian dan Pengembangan Pendidikan* (Workshop on studying paper of a policy of the national education department, research and development, education committee) that supported by the World Bank and Dutch Trust Fund in 10-11 April 2002 in Jakarta. The result of the workshop is decreed that gender is an important issue in Indonesian education development.

B. English Textbook in Indonesia

Textbook is a book that contains detailed information about a subject for people who are studying that subject, which are arranged by an expert in that subject. In Indonesia, the histories of textbook begin in New-Order era; the policy about textbook is the only agreement between government education department and publisher. In other words, it is as the project of them. Then, in the reformation era until now, there are transformations on the policy about the textbook. To publish textbooks, there are some standard which is established by the education department. It is important, because of textbook is used by students. So that, textbook has a large impact in their knowledge, mindset, and behaviour of the students.

English as the foreign language in Indonesia, of course, requires a standardized textbook to support teaching and learning process.. According to Zimet et al (1976) in Damayanti (2014) states that as part of discourse of EFL materials, school textbooks are intentionally designed to be read by school

students. When reading these texts, they are automatically exposed to gendered discourse contained in the textbooks which in effect may contribute to shaping their ideas about gender.

Then, from Logsdon's (1985) in Kurniati (2009: 238), show that several educational textbooks in the primary school revealed that the books prepared Indonesian children to live in a male dominated society where the woman's primary function is reproduction.

In addition, Wiyatmi (2009: 461) explain that some research have already conducted from some researcher and institution of women's studies which have related to gender issues (such as research that conduct from PSW UNS and Unes in Central Java, 2004; PSW UGM in DIY, 2007; Balitbang Religion Department and Education Department in 2004) explain that textbook which used in primary school up to secondary school, indicate there are bias gender in that textbook.

According to Damayanti (2014), I approve with her state. The State as follows:

> "The school textbook reflect how social practices treat gender matters. The choices of language and pictures in the textbooks are socially determined by how people construe social roles between women and men. On the other hand, the school textbooks can also be described as texts which are part of a wider discourse i.e. the discourse of EFL materials in Indonesia. Within this discourse, the school textbooks are produced and interpreted in a framework shaped by the EFL discourse community in Indonesia."

Gender value which is represented in the textbook is representative of how the general social view about female and male. In Indonesia, it can be found some

gender sender stereotyped in the textbook. Such as in gender roles; father works in the office and mother cooks in the kitchen, boys or men wash a car and girls arrange the flowers in the vase, woman embroiders and men reads newspaper. Then, related to the job; the pilot is represented as men and teacher is represented as a teacher. These are only some examples that related to represented gender in the textbook.

C. Transitivity

Systemic functional grammar (SFG) its can be used to analyse the text's structure. This theory is coming from M.A.K Hallyday in 1985. Hallyday is concerned to illustrate how the analysis of transitivity might contribute to an understanding of the particular mind-style which is projected in a text. The explanation of SFG is stated by Gallardo (2006:738) which is put by Halliday's theory. The explanation is as follows:

> "SFG is called systemic because it is established that individual have alternative choices available to produce linguistic utterances and texts. The system is what integrates the notion of choice in language, and the system network is grammar, which offers a variety of option that, once chosen, involves other particular structured and lexical choices. It is called functional because the variety of purpose language is used for."

Clauses are representing meaning of ideational, interpersonal, and textual functions. The ideational itself is about uses language to encode our experience of the world and convey a picture reality. Another, Butt et al (1995:13) state "In fact, ideational meaning are split into experiential meaning encoding experience, and logical meanings connecting those experience."

The term of transitivity is point out how speakers encode language in their mental picture of reality and how they account the experience of the world around. According to Simpson (2005:82) which state that transitivity is concerned with the transmission of ideas as part of ideational function of language. The way in which transitivity carries out this ideational function is by expressing processes. Processes can be classified according to whether they represent action, speech, a state of mind or simply a state of being.

Transitivity is can be used as the way to analyse texts on critical linguistics. The reason of that, can be explained from Simpson (2005: 96-97) which states "It has been employed to uncover how certain meanings are foregrounded while others are suppressed or obfuscated. In this way, the transitivity model provides one means of investigating how a reader's or listener's perception of the meaning of a text is pushed in a particular direction and how the linguistic structure of a text effectively encodes a particular 'world-view'. This world-view will, of course, be that of the producer(s) of the text."

There are three components which expressed by clauses in semantic processes. The first is process which is expressed by verb phrase in a clause. The second is participants involved in the process (realized by noun phrase). The third is circumstances associated with process (expressed by adverbial and prepositional phrase).

Processes are expressions of doing, being, saying, and sensing. From of that, it can be fall into some basic groups. These are material processes, verbalization processes, mental processes, and relational processes.

1. Material Processes

Material processes are about process of doing. The elements in material processes are Actor and Goal. Actor is represents the doer of the process. Goal is represents the person or entity that be affected by the process. There is one more element. That is Circumstances, elements which provide extra information about 'how', 'when', 'where' and 'why' of the process. But this element is can be deleted. Simpson (2005:82) state "Material processes can be subdivided on the basis of finer distinctions in meaning. If the process is performed by an animate actor, it is referred to as an action process. The term event process is reserved for those processes which, by contrast, are performed by an inanimate actor. Action processes may themselves be further subdivided into intention processes (where the actor performs the act voluntarily) and supervention processes (where the process just happens)." To make clearly, it can be shown in figure as follows:
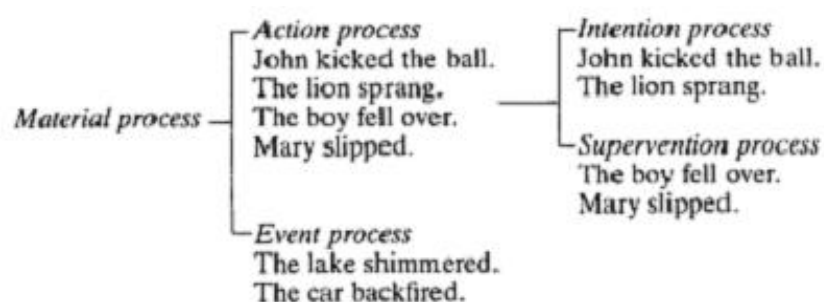

Figure 2.1: schema of material processes
Adopted from Simpson (2005:83)

Here is the example illustrating the configuration:

Actor	Process	Goal
Jhon	kicked	the ball

Figure 2.2: example of material processes

2. Verbalization Processes

Verbalization processes are about saying. The elements of verbalization processes are Sayer, Target, and Verbiage. Sayer is an individual who speaks. Target is addressee to whom the process is directed. And then Verbiage is about that which is said. The example as follows:

Sayer	Process	Verbiage	Target
They	announced	the decision	to me

Figure 2.3: example of verbalization processes

3. Mental Processes

Mental processes are about processes of sensing. Simpson (2005:84) state "Mental processes may be more delicately defined as perception processes ('seeing', 'hearing'), reaction processes ('liking', 'hating') and processes of cognition ('thinking', 'understanding')". The elements in mental processes are Senser and Phenomenon. Senser is the conscious being that is perceiving, reacting or thinking. Phenomenon is about which is perceived, reacted to or thought about. Shimpson (2005:85) divide Mental Processes more delicately on Perception Process (seeing, hearing); Reaction Processes (liking, hating); and Cognition

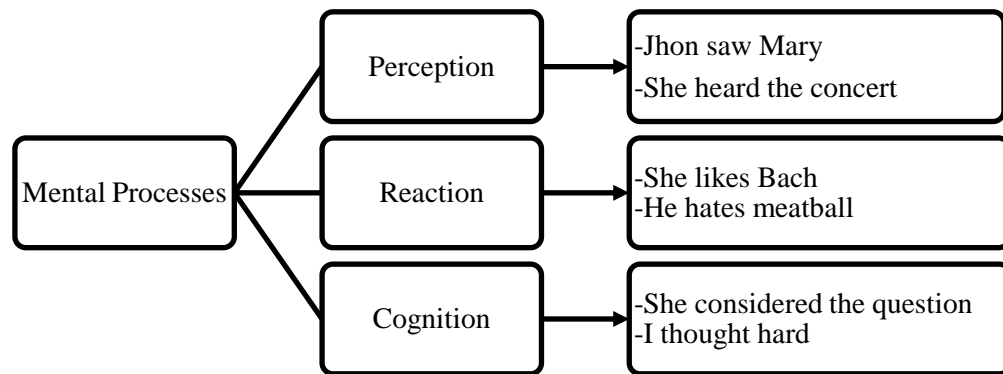Processes (thinking, understanding). From of that, can be drawn in the figure as follows:

Figure 2.4: schema of mental processes
Adapted from Simpson (2005:85)

Below is a set of example broken down into their constituent parts. The example as follows:

Senser	Process	Phenomenon
Jhon	saw	Mary

Figure 2.5: example of mental processes

4. Relational Processes

Relational processes are about being. From Simpson (2005:85) state, relational processes is can be signal that a relationship exists between two participants, but without suggesting that one participant affects the other in any way. Relational processes are divided by three relationships. These are Intensive (X is a), Possessive (X has a), and Circumstantial (X is at/on a). The elements of relational processes are Carrier which is the topic of the clause and Attribute which is a description or comment about topic.
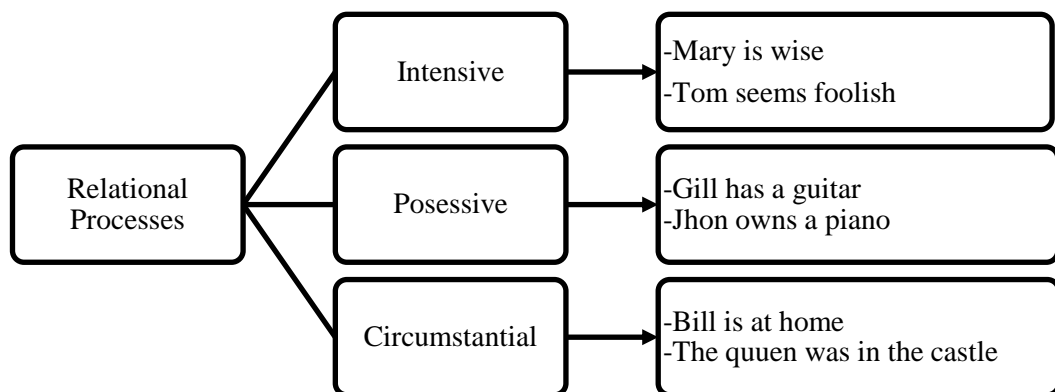
Figure 2.6: schema of relational processes
Adapted from Simpson (2005:85)

Below is a set of example broken down into their constituent parts. The example as follows:

Carrier	Process	Attribute
Mary	Is	Wise

Figure 2.7: example of relational processes

From of the explanation, it can be summarize the list of categories or features of transitivity. The table as follows:

Process name	Process type	Participant role (s)
Material	Doing	Actor (obligatory) Goal (optional)
Verbalization	saying	Sayer (obligatory) Target (optional) Verbiage (optional)
Mental	sensing	Senser (obligatory) Phenomenon (optional)

| Relational | Being | Carrier (obligatory) |
| | | Attribute (obligatory) |

Figure 2.8: list of categories or feature of transitivity
Adopted from Simpson (2005: 88)

D. Previous Studies

The previous studies about gender in textbook are conducted by Damayanti (2014) in her journal under the title "Gender Construction in Visual Images in Textbooks for Primary School Students."

The study is for attempt to fill the gap of gender in textbooks. The research is conducted a textual analysis on four English language textbooks which used by students in Indonesian primary schools. The focus of the study is on the pictorial texts accompanying the linguistic ones. The framework of the analysis is using Visual Grammar which developed by Kress and van Leeuwen in 2006.

The result shows that the illustrations accompanying linguistic texts fortified the representations of gender asymmetry. Females were depicted more dependent than males and were also construed to be admirers of an action carried out by the males. The study recommended conscious efforts to value both genders equally in visualization as meaning construction is multimodal.

There are some differences between Damayanti's study and this study. In her study, she was used Visual Grammar. While, in this study, the researcher using Critical Discourse Study as the framework of the analysis. And then, in the previous study, the focus is on the pictorial and text. Although in this study the focus is on the dialogue in the textbook.

Another study also conducted by Utomo et al in their paper on 2008. The study entitled Gender Depiction in Indonesian School Text Books: Progress or Deterioration. The researcher of this study is on a team which consists of Australian and Indonesian researchers. The team is conducting on a two-day workshop in Jakarta (March 2008) to reach agreement on the procedure of choosing and evaluating the primary and secondary school textbooks. Four major subject areas where the depiction of gender roles is commonly portrayed were chosen. These were Bahasa Indonesia and English, Islamic Religion, Science-including Biology, Social Sciences, and Sport and Healthy Living *(Pendidikan Kesegaran Jasmani, Olahraga dan Kesehatan*) in Years 1, 6, 9 and 12 of education level.

The team documenting the list of school textbooks approved for use by the Department of National Education and Culture *(Departemen Pendidikan dan Kebudayaan Nasional)* and interviewing school principals and teachers from various schools in area of Jakarta, West Java, West Nusa Tenggara and South Sulawesi. This team also listing the most popular publishers, more than 85 textbooks were selected by the research team. In that study, schools with low, medium and high social economic status were approached by the Indonesian research team as well as the most popular and better schools *(Sekolah Unggulan).*

The conclusion of this study shows that preliminary findings from the text books' analysis has demonstrated that text books from Year 1 to Year 12 are heavily gender biased, even though, starting at Year 6, simple messages on sexual harassment and gender violence have been incorporated. In elementary school

books specifically portrayed stereotypical gender roles where women and girls are responsible for domestic duties while men and boys are depicted as responsible for chores outside the home. Men and boys are strongly portrayed doing voluntary public work (cleaning the neighborhood, building village bridges and cleaning the gutter), while women are portrayed as preparing food and drink for the neighborhood activity *(kerja bakti)* but no credit is given to women for performing these tasks. Men are the income earners while the emphasis for women is upon their caring roles, looking after the children, taking the children to the doctor/dentist (for immunization and when they are sick) as well as caring for the sick regardless of their age (children, aged parents).

Again, national heroes included in social science text books are all men except one found in the English textbook. Children's activities are also strongly segregated by gender, where boys tend to be illustrated as being active in sports and playing with mechanical toys. Girls in contrast, are illustrated as playing with dolls and teddy bears, celebrating birthday parties, liking art and active in musical exercises *(senam irama)*. Intellectually, it is rare that girls are illustrated as leading in the field of science and technology. It is hypothesized that stereotypical gender roles can be unlearned and girls as well as women can be taught to be more autonomous if social institutions, especially family environment, schools, religious institutions, the state and political environment are socializing gender progressive norms.