CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the findings, discussions of the findings, and the implication of the research. The findings and the discussions are presented simultaneously to avoid redundancy, while the research implications are presented in the second half of the chapter.

4.1 Finding and Discussion

This subchapter presents the findings and the discussions of the present study. In line with the research questions, the finding and discussion were presented in two parts. The first part presents the findings and discussion in relation to the first research question, namely the representation towards the stereotyped concepts of gender in Indonesian EFL textbook entitled "When English Rings A Bell" for seventh grade of junior high schools. The second part presents the findings and discussion in relation to the deconstruction towards the concept of gender in Indonesian EFL textbook entitled "When English Rings A Bell" for seventh grade of junior high schools.

4.1.1 The representation towards the stereotyped concepts of gender in Indonesian EFL textbook

The result of the analysis identified several findings that maintain the stereotyped concept of gender in Indonesian EFL textbook both from language and visual images aspects. The data were acquired from the dialogues, narrations and illustrations. The considerable number of categories acquired from the

dialogues, narrations and illustrations that confirmed the stereotyped concepts of gender were identified and counted in the form of frequency. The identified categories can be seen in the table 4.1.

Table 4.1: The stereotyped concept of gender represented in the textbook

No.	Aspect	f
1	Language	66
2	Visual Images	432
Total		**498**

Table 4.1 represents the frequency of the stereotyped concepts of gender identified in this textbook from language and visual images aspects. The total number of frequency in which the stereotyped appeared is 498 times with the stereotyped concept of language appeared 66 times while visual images appeared 432 times. The representation of the confirmed gender stereotypes were mostly appeared in visual images aspects since images and illustrations dominate this textbook instead of the dialogue, as seen in appendix 1. It was by consideration that in this level, the students need more illustrations to help them comprehend the material. The representation of the stereotyped concept of gender from language and visual images aspect were described as follow.

A. The language aspects

In language aspects, several categories are said to be stereotyped to certain gender based on deficit, dominance, and difference approach. In deficit approach, women's language are said to be weak and unassertive. It proposed several features of women's language that belong to women's tentative language (Lakoff, 1975). Dominance approach view the dominance of men within society as the manifestations of a patriarchal social order. This approach

constructed two categories of stereotype namely masculine's dominance construction and masculine generic construction (Fishman, 1980; Talbot, 1998). Different approach believed that gender differences is the consequence of diverse socialization of boys and girls. This approach proposed two categories of stereotype namely different styles in communication and the choice of topics (Herbert, 1998; Tannen, 1990). From those categorization, the textbook confirmed the stereotyped concept of gender from deficit, dominance, and difference approach. The identification of the categories can be seen in table 4.2

Table 4.2: The identification of stereotyped concept of gender from language aspects

Category	Identification	f
Deficit language of Women	The use of lexical hedges and fillers	4
	The use of empty adjectives	7
	The use of intensifiers	21
Male Domination	The male domination in the conversation	6
	The 'male firstness' pattern of mentioning names	9
Different communication style	The choice of topic in conversation	12
	The different focus of conversation	7
Total		**66**

Table 4.2 presents the identification of stereotyped concept of gender from language aspects. In deficit language of women, three out of seven classifications by Lakoff (1975) toward women's tentative language were identified that is; the use of lexical hedges and fillers which appeared four times, the use of empty adjectives which appeared seven times, and the use of intensifiers which appeared 21 times. In male domination category, two findings were identified, namely male domination in the conversation and 'male firstness' pattern of mentioning names. The first type is the male domination in the conversation which appeared six

times. The second type is the 'male firstness' pattern of mentioning names which appeared nine times. The total number where masculine dominance constructions were shown in the textbook is 15 times. In different communication style, two findings were identified, namely: the choice of topic in conversation and the different focus of conversation. The first identification is the choice of topic in conversation which appeared 12 times. The second identification is the different focus of conversation which appeared seven times. The total number where different styles in communication between male and female shown in the textbook is 19 times. Among these identifications, the use of intensifier become the most frequently appeared in the textbook meanwhile the use of lexical hedges become the least appeared in the textbook. Each of this finding can be explained as follow.

1) Deficit language of women

Deficit language of women appeared as the result of deficit approach which view women's language as deficient compared to the norm of men's language. The deficit language of women is characterized by the presence of linguistic forms such as the use of hedges, empty adjectives and intensifier to exaggerate the effect of the utterance (Lakoff, 1975). It placed men's language as more favourable than women thus the way women's talk are said to be weak and less assertive. Based on the result of the analysis, the present study found that there are three language features appeared in this category as follow:

a) The use of lexical hedges and fillers

The first women's language features identified in the textbook is the use of lexical hedges and fillers. Hedges are functioned to express an inability to completely commit to the value of a statement (Hyland, 1998). The hedges

that is usually produced are 'you know', 'sort of', 'kind of', 'I think' and 'perhaps'. Lexical hedges and fillers can be in the initial, medial, and final position. Seen from the dialogue and monologue performed in each chapter, the female characters in the textbook uttered these features where the functions of each type aimed to present the tentativeness of women in a subordinate position as identified in table 4.3 as follow.

Table 4.3: The identification of lexical hedges and fillers produced by female characters

No.	Types	Functions	f	Page
1	I think,	to soften the orders; as a mark of hesitation	2	16, 151
2	Ah,	as a filler in the conversation	1	151
3	Oh ya,	to give the speakers sequence time to think what they will say next	1	160

Table 4.3 describes the use of lexical hedges and fillers uttered by female characters in the textbook. Three types of lexical hedges and fillers were identified namely 'I think', 'ah,', and 'oh ya'. It was found that the female characters in the textbook frequently produced 'I think' which appeared twice in page 16 and 151 in their speech. The function of this hedge is to soften the orders and as a mark of hesitation. The female characters also produce fillers 'ah' as a filler in the conversation which appeared once in page 151. Another filler 'oh ya' were also appeared to give the speakers sequence time to think what they will say next which appeared once in page 160. The hedge 'I think' is the most frequently appeared in this category.

1. Lexical hedge 'I think'

This feature is stereotyped as women's language that signals tentativeness and uncertainty (see Engström, 2018; Kaatari, 2018; Hooper,

1975). Hedges and fillers are also said as "meaningless particle" in speech which is functioned to fill the breath gap, show lack of self-confidence, uncertainty, doubt and confusion (Oktapiani et al., 2017). 'I think' belongs to lexical hedges which appeared in the initial position. Other lexical hedges that usually appear in initial positions are; 'You know', 'You see', 'Some people assume that', 'All I know', 'It will probably', and 'I believe that'. The use of lexical hedges occurred in the beginning of the sentence as initial position of hedges. One of its functions is to soften the orders as expressed by a mom to her daughter in example (1):

(1)   Mom   : "How are you, Siti?"
       Siti   : "I'm not feeling well, mom. I have a headache"
       Mom   : "I think you need to take a rest".

Example (1) happened in a conversation between mom and her daughter, Siti. This conversation was found in chapter 1 where students learned to greet someone. In this conversation, Siti was greeted by her mom. She said that she was not feeling well due to the headache. Her mom then suggested her to take a rest. From this single-sex conversation between Siti and her mom, it revealed that women tend to use tentative language when speak to other. Moreover, this is highly stereotype because they talked with the same gender as an oppressed group who are not supposed to be too assertive (Leaper & Robnet, 2011). Women are expected to speak in polite manner and tentatively due to their subordinate position in the social hierarchy (Lakoff, 1973). It was shown in this conversation where even with the same gender and have higher status as mom, women tend to speak politely to her daughter. This finding shows that hedges belong to pragmatics

which functioned to lower the intensity of something being said by a speaker (Sommerlund, 2017). Lexical hedges and fillers can be in the initial, medial, and final position where in this finding, the lexical hedges were found in the initial position which reveals that lexical hedges often indicate as initial marker of an utterance, self-expansion, and utterance signal (Rosanti & Jaelani, 2016).

Another function of hedges identified in this textbook is to mark hesitation, for example as shown by the dialogue between Lina and Siti in example (2):

(2)   Siti   : "Is it easy to find your house?"
        Lina   : "I think it is. I live in a new housing complex, so all of the houses look the same"

Example (2) was happened in single sex-conversation between Siti and Lina. It was found in chapter 7 where students learn to describe people, animal and things. In this conversation, Lina described her house to Siti. Siti asked questions to her related to her house. When Lina was asked about how easy her house to be found, she was unsure because her house looks the same with others. This conversation shows that Lina was lack of certainty when Siti asked for information about her house by saying "I think it is". It revealed that women are less confident in conversation and stating their idea. When they unsure about something, they produced hedges to show hesitancy. Due to their powerless and inferior position in society, women tend to use these tentative and unassertive hedges.

2. Filler 'ah'

The second finding is the use of filler 'ah' which was identified appears in page 151 as seen in example (3).

> (3) Dayu : "… I don't know where she is now. She's in batik and black pants
> Lina : "But all the ladies here are wearing batik and black pants".
> Dayu : "You are right. Ah, there she is. She is big lady with glasses."

Example (3) shows a conversation between Dayu and Lina. It was found in chapter 7 when students learned to describe people. In this example, Dayu was describing about Mrs. Herlina to Lina. When Dayu finally saw Mrs. Herlina, she produced empty article 'ah' followed by the main utterance. This filler was functioned as an empty particle in conversation, for example when Dayu pointed out a new teacher to Lina by saying "ah, there she is" in example (3). This finding shows that fillers are sounds or phrases that could appear anywhere in the sentences which functioned as a break in the flow of speech (Baleen, 2001; Yule, 2006). This filler as by Rose (1998) was categorized as unlexicalized fillers which contains of lexical empty. Other examples of this type is 'ee, erm, err, ehm, and eh'. Another type of fillers is lexicalized fillers which in contain of phrase such as 'I mean, You know, actually, kind of, sort of', etc.

3. Filler 'oh ya'

Fillers can be also found in medial position. It is often used as a means of stalling the time span as speakers are searching for the next upcoming words to utter and elaboration signals as shown in this textbook. The use of these fillers can be seen in example (4) as follow.

(4) I love my mum very much. She is an Elementary School teacher. She is very patient. She is never angry…Oh ya, she can sing! She has a beautiful voice.

Example (4) shows a monologue of female student about describing her favourite person. She described her mom as her favourite person in terms of her occupation and her personality. She produced filler in the middle of the speaking. The use of filler is 'oh ya' was functioned to give the speakers sequence time to think what they will say next. She said "I can talk to her about anything. Oh ya, she can sing" to pause and allow her to prepare for the other things she could describe as in (4). Besides in initial and medial position, hedges and fillers are also can be found in the final position which reveals that lexical hedges often indicate as confirmation seeker and turn-handling signal. However, this position was not identified in this textbook.

Women are lacking status in society thus during speaking, the expression of uncertainty is favoured. They more concern on the way they talk through hedging and boosting their utterance to attract the addressee's attention. It was caused by the cultures shaped where women's culture is indirect, elaborate, and person-focused while men's culture is direct, status-

oriented, and object-focused (Mulac et al., 2001). This confirmed the stereotyped that gender deals with the process of how should men and women play a role and act in accordance with the values of structured, social and cultural provision where they are (Eckert, 2003). This subservient status could not easily solved just by imitating the way men speak. When women are not able to perform accordingly, they will be ridiculed and judged as unfeminine. However, when they speak ladylike, they will deny their access to power which said as 'double bind' (Lakoff, 1975; Hapsari, 2014). This is the way for society to maintain the power where men's language is privileged (Lakoff, 1975; Coates, 2003) as the result of patriarchal system that positioned men to have the main roles in public sphere (Whitehead, 2006). This is also associated with deficit approach where women are lack in some characteristics of men. Deficit approach implies that women are powerless and men dominated in all areas thus leads into subordinate position (Cameron, 2003). It implies that men's language is considered as more favorable than women known as Androcentricm (Bem, 1996). It is a tendency to view men and men's experiences and behaviors as central, as normative, and valued. It appears to consider the perceptions and actions of men as essential, normative, and highly regarded. Coates explained that women tend to use hedges in their speech to avoid "the appearance of playing the expert". Women belief themselves as having lower social status thus they have to use softer language as the politeness marker which highlight men as having a greater extent than women (Holmes, 1987). The use of hedging also has much consideration in conversation which allows to encourage turn-

taking, respectfulness, and avoid face threatening act. This, along with the classifications by Lakoff was considered as women's language as the result of avoiding strong expression of feeling and being too assertive or direct (Lakoff, 1973:45).

Hedged and fillers actually could be avoided from the sentence without a change in content (Namasaraev, 1997; Yule, 2006) considering that this is an empty particle in the speech. For example, avoiding subjectivisation of 'I think' followed by other verbs of thinking with the purpose of signalling the subjectivity of what is said (Namasaraev, 1997). Instead, it could be reduced by stating the absolute truth. However, the textbook remained this feature as the women's language and effect on the subordinate position of women in social hierarchy. The presence of element of doubt in female speech implies that women are not able to think clearly and be involved in a serious discussion. This inferior traits associated with women caused career and social roles limitation (Siy & Cheryan, 2016; Voci, 2014). Moreover, representing gender disparity in textbooks influenced on the low performance of students in subjects being learned (Setyono, 2018).

The previous researchers proved that hedges and fillers were mostly produced by women (Engström, 2018; Mulac, 2001). Engström (2018) provided examples of two tokens 'I think' and 'I'm sure' were mostly produced by women. The use of hedges 'I think' as the weak assertive predicates is to lessen the statement (Hooper, 1975; Kaatari, 2018). Therefore, the result of the analysis revealed that the textbook remains

confirmed the stereotyped concept of gender identified from the linguistics aspects.

b)   The use of empty adjectives

The second feature is the use of empty adjectives as produced by both male and female characters in the textbook. The use of adjectives in conversation is to indicate the support or appreciation of the speaker. In common, these adjectives are neutral as to sex of speakers however, in its figurative use, they are associated with women's language. This is called as empty adjectives means that it expresses only an emotional response instead of precise information. Lakoff (1975) define empty adjectives as a category that represents the appreciation or praise of the speaker for something. He listed 'women only' adjectives like 'adorable', 'charming', 'sweet', 'lovely', and 'divine'. It conveys only an emotional reaction instead of specific information since women are stereotypes as being affectionate, emotional and sensitive (Busby, 1974; Crawford, 1995; Streicher, 1974). The certain adjectives used only for females were patient, beautiful, and sad. The adjective 'sad' portrays that females are emotionally expressive.

The present study identified that the use of empty adjectives was mostly produced by female characters. The identification can be seen in table 4.4.

Table 4.4: The use of empty adjectives by the characters in the textbook

Chapter	Female	Page	Male	Page
Chapter V	6	111, 112, 115, 120, 121, 124	-	-
Chapter VI	1	128	1	147
Total	**7**		**1**	

Table 4.4 represents the use of empty adjectives produced by female and male characters in the textbook. It was found that female characters frequently used the empty adjectives which appeared 7 times in chapter V and VI. Compared to male characters, it was found that male characters only used this feature 1 time in chapter VI.

The result of the analysis found that the female characters in the textbook frequently produced empty adjectives such as 'pretty', 'shady', 'wonderful', 'adorable', and 'shiny' to describe things. The use of empty adjectives in the textbook were identified when the characters tried to adjective were found to describe physical appearance for example, a conversation between Lisa and Mira in example (5) as follow

> (5)   Lisa : Mira, you cut your beautiful hair. Why did you do that? You had beautiful shiny long hair.
> Mira : Because it's more practical. I don't have to spend much time for hair care.

In example (5), Lisa and Mira had a conversation about hairstyle. Mira cut her hair which made Lisa complained it because Mira has healthy long hair. Lisa exaggerated her speech by saying that Mira's hair is beautiful shiny long hair. It means that since her hair is healthy, it could shine. The female characters also tend to use empty adjectives to describe the quality of things such as the expression of 'pretty butterflies', 'shady park' and 'wonderful park'.

Regarding to the use of empty adjectives, the study revealed that females are more likely to be characterized as affectionate, emotionally expressive, and passive (Evans & Davies, 2001). This is in accordance with Porecca (1984) who described that women produce empty adjectives when

speaking about the description of emotionality, physical appearance, environment and physical state or condition. Eagly (1987) argued that gender acquired through social mediation to regulate behavior cause different expectation towards men and women. Women are expected to be to use non-assertive language which was indicated as socially warm, sensitive, friendly, and sincere as the association of feminity instead of assertive language that is more masculine (Quina, Wingard, & Bates, 1987). Lakoff (cited in Cameron, 1990:226-227) argued that if a man uses the women's adjectives, it will damage his reputation. However, a woman may freely use the neutral words. There is a belief that "a boy does not cry" In Indonesian society, there is an expression said to a young boy when he is about to cry; "a boy does not cry". Eckert & Ginet (2003) assert that we think of emotion and desire as natural, but in fact both are highly structured and learned. It is generally said. Thus, the present study confirms the stereotype that women tend to use empty adjectives in their speaking than men.

c)   The use of intensifier

The third feature is the use of intensifier produced in the textbook. Intensifiers indicate that the speaker seeks to dampen a statement, as a way of not sounding too assertive (Pertejo & Martínez, 2014: 212). It is usually used to strengthen an assertion. The production of intensifier by women aimed to emphasize certain effects and as boost the effect of the utterance. The usage of intensifiers is also thought to be associated with a positively polite style, which in turn is said to be characteristic of the language of women (Holmes

1995: 6, 2005: 49). The identification towards the use of intensifier can be seen in table 4.5.

Table 4.5: The use of intensifier by the characters in the textbook

Chapter	Female	Page	Male	Page
Chapter I	2	14	1	7
Chapter III	1	53	-	-
Chapter V	15	104, 106, 107, 111, 112, 117, 120, 122	9	107,120, 121, 122
Chapter VI	1	128	1	147
Chapter VII	2	147, 160	2	147, 161
Total	**21**		**13**	

Table 4.5 shows that female characters were found to frequently use intensifier in this present study. The use of intensifier produced by female characters were found in the five chapters out of eight chapters in the textbook. There are 21 intensifier produced by female characters meanwhile there are 13 intensifiers produced by male characters. It shows that the use of intensifier was mostly produced by female characters.

The use of intensifiers produced by female characters can be seen in example (6) as follow.

> (6) Beni : "Do you know Rani Maharani?"
> Siti : "Yes, I do"
> Beni : "What is she like?"
> Siti : "She is very kind and polite. She's clever too. She's very impressive".

Example (6) shows a conversation between Beni and Siti. Beni was asking for information about Rani Maharani. He asked Siti to describe what she looks like. Siti described the personality of Rani Maharani. She produced

intensifier twice in 'very kind and polite' and 'very impressive' to describe someone's personalities. From this finding, intensifiers can be defined as linguistic term for adverbs that modify the degree or strength of another word such as very and so (Quirk et al. 1985). The use of intensifier 'very' do not have contribution to the propositional meaning of a clause but serves to enhance and give additional emotional context to the word it modifies (Sardabi & Afghari, 2015). Intensifiers increase the effect of a verb by using an adverb that strengthens the emotional content of the word. In example (6), Siti produced intensifiers to delicately suggest to Beni how he should feel. Adverbs could also be used to reduce the emotional content of a verb. Hornby (1989) defines intensifiers are used to strengthen the meanings of the utterance such as 'so', 'very', 'totally', and 'awful'. This is in line with example (6) by the use of basic intensifier 'very' which can be used with many verbs. Other intensifiers often have the quite the same meaning as 'very' but have other forms. Intensifiers usually imply to the audience how they should feel. When the audience hears the emotion named in the adverb, he/she automatically begins to feel that way. Since adverbs are not the part of a sentence which would require too much noticing, the audience does not realize the suggestions consciously (Stock, 2010).

The concept of gender is closely related on how the gender affect the use of language in daily communication. Some theories were proposed such as deficit, dominance, and subcultural approaches proposed by researchers in the field of language and gender towards gender and power differences (Lakoff, 1975; Coates, 1986; Tannen, 1990). Lakoff sees the difference in

speech as socially dysfunctional and deficient (Jan, 2017). Lakoff (1975) argued that women's less powerful speech would be manifested in their tendency to swear less, speak more politely, and use more tag questions, intensifiers, and hedges. Intensifier are used to provide emphasis but are considered by some researchers to be less powerful than more absolute superlatives. (Key, 1972; Lakoff, 1975). Women generally have lower status than men was evidenced by the findings that stereotypical feminine traits are evaluated less favorably than stereotypical masculine traits and that women are considered to be less competent than men (Carli, 1990; Lakoff, 1975). Thus, getting the attention of their listeners through using more intensifiers might be a linguistic strategy for women to help establish and maintain personal relationships. Lakoff viewed men's speech in an assertive way because they enjoy the superior position in the social ranking. Women, on the other hand, speak in a more tentative and polite manner since the subordinate role is theirs. She claimed that the tentativeness and powerless nature of female language is demonstrated in heavy use of intensifying adverbs. Also, since women are more emotionally-oriented in their behavior and in their speech and do not try to hide their feelings and emotions, using intensifiers might be an attempt on their part to express their strong feelings and attitudes toward different topics. A number of researchers have noted that, in general, women tend to exhibit a social-emotional or relational orientation in interactions with others, whereas men tend to exhibit a more independent and unemotional orientation (Chodorow, 1978; Dinnerstein, 1977; Eagly, 1987; Gilligan, 1982; Miller, 1976). This might also show their greater sensitivity

to linguistic forms. It implies that in mixed-sex groups, women would be given fewer opportunities to make task contributions, would receive less support for their contributions, and would be less influential than men (Carli, 1990). It was believed that women who speak tentatively are considered less intelligent and knowledgeable than men who speak tentatively (Bradley, 1981), so the use of tentative speech would appear to interfere with a woman's ability to influence others more than a man's. For example, the higher position in a company may be hold by men and women may be ignored to be a leader of a project affected by the notions of emotional women's language (Mahmud, 2009). In addition, high status or high dominance men and women display a greater amount of verbal and nonverbal power.

This finding was in line with the previous studies which found that adjective intensification is the most common form of intensification produced by women (Bäcklund 1973:279; Biber et al. 1999:544). This also enrich the finding regarding male and female differences in vocabulary which appealed that women highly produced intensifiers than men (Fuchs, 2017; Jeon & Choe, 2009; Sardabi & Afghari, 2015; Sharp, 2012; Subon, 2013; Turner et al., 1995).

2) Male domination

Dominance refers to aggressive behavior in which a person uses assertive, restraining, or forceful means of authority (Ridgeway, 1987; Carli, 2001). It is the impact of patriarchy where masculine is placed as the central of one's worldview. Male domination marginalized women in terms of the

chance to hold conversation (Liddell, Scott, Jones & Barber, 1968). It was found that the present study identified two kinds of male domination as follow:

a) The male domination in conversation

Male dominance can be attributed to the fact that in mixed-sex conversations, men are more likely to interrupt than women. Along with Tannen, Coates (2004) defined this pattern of communication as 'cooperative-competitive' ways of talking where men pursue a style of interaction based on power, while women pursue a style based on solidarity and support. Fishman (1980) found that men interrupt their partners, delay or omit back channel support, reject topics offered by women, and hold the floor for far longer periods than women. However, by asking questions, introducing topics, and making active listening signals, women do the conversational support work that enables the conversation to happen and continue (Fishman, 1980).

The present study found that male characters tend to dominate the conversation meanwhile the female characters remained to be passive and supportive. The identification can be seen in table 4.6.

Table 4.6: The male domination in conversation

Chapter	Situation	Page	f
Chapter V	Mixed-sex conversation at the zoo where male students stir the conversation through changing the topic several times	115	3
	Mixed-sex conversation at the park where male students keep changing the topic of conversation	101	3
Total			6

Table 4.6 shows male domination in conversation, which appeared six times in the textbook. Two situations were identified where they dominate the conversation through stirring and keep changing the topic of conversation. It was found that in the mixed-sex conversation, male maintained their power and see the conversation as a contest. It was shown through the dialogue (7) between six students in a zoo as seen below.

(7)

At the zoo

Siti : Look at the giraffes. They have curly eyelashes.
Lina : Yes, they do. Their eyelashes are adorable.
Beni : And look at the zebras. They have black and white stripes on their bodies.
Udin : Guys, do you know that each zebra has different pattern?
Edo : They do? That's very interesting!
Dayu : Look at the elephants. They are huge!
Udin : Yes, they are. And look at the tigers. They have sharp teeth.
Siti : And they have powerful legs.

Example (7) shows a mixed-sex conversation between Siti, Lina, Beni, Udin, Edo, and Dayu. It happened in a zoo, where they were looking around the animals there such as giraffes, zebra, and tiger. They described the physical appearance of the animals and were involved in a conversation. In this conversation, Lina was being supportive by responding to Siti's talk about giraffes. However, Beni changed the topic of the conversation into talking about zebra followed by Udin who changed the topic into tiger. It shows that female students tend to be supportive through giving respond toward the topic being talked in a conversation while male students tend to be competitive through steering the conversation into different topic in order to dominance the conversation. It implies that the textbook shows imbalance representation

of gender towards gender dominance in communication. This conversation represents male characters who being dominant during mixed-sex conversation toward female characters. Men see the world in hierarchical way as proposed by Tannen (1992) that they have belief that there must be one person in a superior position and another in an inferior position during a conversation. This finding was in line with the previous works towards the gendered aspect in the textbooks who found that the representation in the textbooks were dominated by male (see Barton & Sakwa, 2012; Curaming & Curaming, 2020; Lee, 2014; Lee & Mahmoudi-Gahrouei, 2020).

This way of breaking the underlying rules of turn-taking model can be caused by three reasons (Coates, 2004). First, the rule of 'one speaker speaks at a time' may be violated by interrupting the new speaker and taking the floor. Secondly, by taking a very long turn and ignoring other speakers' bids on the floor, a speaker break the rule of 'speaker change recurs'. Thirdly, a speaker could talk very little, actually leaving a dialog withdrawal. These uncooperative behavior also results in a conversation breakdown. It is also due to the egocentric possessed by men (Ariyanto, 2018; Parviz & Gorjian, 2014). It was shown by the male student who do not respond to female's comment. Rather, he change their focus to other topics and reinforced by other male students. Male dominance in conversation corroborates their status in society as more powerful than women. Women are concerned not to violate the man's turn (West & Zimmerman, 1998). They do the conversational support that enables the conversation to happen and continue (Fishman, 1980).

As Coates (2004) claims, women's speech in single-sex groups contains high occurrence of linguistic characters that are respectful to other speakers and mitigate conflict. This effort to be supportive can be said as socially oriented where the intention of the conversation is to maintain a good relationship among the speakers. Tannen (1990) identified male approach conversation as a 'contest' where they steer into different direction to lead the conversation. Meanwhile, women tend to be more cooperative or collaborative within a conversation. It means that women's speech styles try to achieve solidarity instead of compete for the floor. Meanwhile, men's speech contains high characteristics of competitiveness in order to maintain their hierarchies within the group. It is information-oriented instead of socially oriented. This finding was supported by Asriyama, Saleh, & Fitriati (2019) that with respect to gender conversational roles, men are the dominant speakers and women are the deferential speakers. Yonata & Mujianto (2017) also added that in conversation, male characters controlled the conversation and mostly became initiators while women only gave feedback. Moreover, male speakers had more turn in conversation than female. Thus, the male dominance in conversation remained to maintain the stereotype concept of gender found in this textbook.

b)   The 'male firstness' pattern of mentioning names

The present study identified the 'male firstness' pattern of mentioning names in the textbook. It is language variances where men were mentioned first as the result of male dominance within society. Male firstness can be said as one of the manifestations of a patriarchal social order (Talbot, 1998).

The findings revealed that the textbook presented the use of male firstness produced by the characters. The identification can be seen in table 4.7.

Table 4.7: The pattern of mentioning names in the textbook

Chapter	Male	Page	Female	Page
Chapter I	Mr. and Mrs. Ahmad;	8	Mom and Dad	11
	Mr. and Mrs. Adnan	8	Siti, Beni	18
	Mr. and Mrs Smith	8	-	-
Chapter II	Mr.Henry and Mrs. Yulia	33	-	-
	Mr.Rajali and Mrs.Kurnia	33	-	-
	My father, my mother	33		
Chapter VI	Beni, Dayu, Lisa	128	-	-
	Father, Mother	130, 131	-	-
Total		**9**		**2**

Table 4.7 shows the number of male and female mentioned first in the textbook. It was found that the male names were mentioned first followed by female names as seen in the table which appeared eight times. Meanwhile, the pattern of mentioning female names in initial position was appeared only twice.

The following example (8) highlights some of the recurring patterns of firstness of male names in the textbooks:

(8) There are five people in my family: *my father or my dad, my mother or my mom*, my younger sister, my little brother, and myself. *My father is Mr. Henry*. He is a farmer. *My mother is Mrs. Yulia*. She is a housewife (p.33).

The example (8) above shows a monologue of a male student who described his family. He described that his family consists of five members, his dad, mom, younger sister, little brother and him. Seen from the pattern of mentioning people, this example shows that males were automatically

appeared in the first order. This confirmed the stereotyped concept of 'male firstness' as the result of androcentrism (Ahmad & Shah, 2019). Androcentricm seen masculine view point at the center of one's worldview and marginalizing femininity culturally (Liddell, Scott, Jones & Barber, 1968). Firstness has also to do with male and female pairings of words. Generally, when two nouns are mentioned, the male will be placed first. The findings of the present study found that male names were mentioned first such as Mr. and Mrs. Ahmad, Mr. and Mrs. Adnan, Father and Mother, Beni and Dayu. The names appeared in the initial position or mentioned first can be interpreted as having a higher status (Stockdale, 2006). It places men as the priority then women in society as explained by Mills (1995) and Maistry & Pillay (2018) that men are more important than women in almost every society, suggesting that it is necessary to place them first everywhere. By giving one sex more opportunities in initiating conversations could ignite the issues toward gender inequality (Jones et al., 2014). This automatic ordering is likely to reinforce the second-place status of women which is in line with the previous study who found that some textbooks having the likely effect of endorsing the principle of the 'firstness' and superiority of the masculine (see. Ahmad & Shah, 2019; Amini & Birjandi, 2012; Maistry & Pillay, 2018)

3)   Different communication style

Coates argued that the different styles in communication between men and women were caused by the differences both from their biological factors and their socialization. These differences were due to the result of their

belonging in different cultures which regarded gender differences as the consequence of diverse socialization of boys and girls. This approach is also defined as two cultures theory, as it represents differences which could also be applied to different cultures (Cameron, 2003; Jan, 2017; Tannen, 1990). The present study identified two findings which represented the different communication style between men and women. The findings can be categorized as follow:

a) The choice of topic

The first identification is the choice of topic in conversation between male and female in the textbook. The different styles in communication between men and women by researchers were found as the result of different ways of socializes between the genders (Coates, 1986; Tannen, 1991). This textbook shows different choice of topic in conversation between men and women. The identification can be seen in table 4.8 as follow.

Table 4.8: The identification of the choice of topic in the textbook

	Female	Page	Male	Page
The choice of topic	Gift	14	public places	59, 67, 153
	Market	44, 121, 152	Sport	121, 135
	hairstyle	121	Music	104
	tame animal	100, 120	wild animal	111, 121, 149
	House	76, 106, 107, 120	Technology	122, 150
	Family	44		
	Kartini Day	52		
Total	**7**		**5**	

Table 4.8 shows different kinds of topic being discussed during conversation both in single and mixed-sex conversation. There are 12 different topics which appeared to be discussed between male and female. Seven topics frequently discussed by female characters and five topics which were frequently discussed by male characters. Female tend to choose topic which involve their personal relationship such as family as well feminine topic such as hairstyle, Kartini Day, shopping at the market, talking about pet, and gift. However, male tend to choose topic which involved public places, sport, music, wild animal and technology.

This finding shows that men and women have different topic in selection (Ning & Dai, 2010). It was in line with the experts who found that sport, politics, business, and leisure time are major topics selected by male. On the other hand, clothes, interior decoration, education and family are the major topics selected by women (Meunier, 1996; Moore, 1922). In other words, cultures and society have shaped men to be masculine and women to be feminine. This is why girls play with dolls and boys play with cars. This gendering of social practices according to Beasly (2005) strongly associate men with public life and women with domestic life. Men should be masculine through their action and speech. Thus, they taught to be brave, strong, colder and more hostile. It was shown through the monologue where male student describing a snake that is wild animal while female describing butterfly that is beautiful and has pretty color (p.141). It indicates that society has transferred the traditional stereotype concepts of gender where men are

supposed to deal with something fierce while women deal with something beauty.

b)   The focus of conversation

The second identification towards the style in communication identified in the textbook is the focus of conversation. Tannen (1990) argued that men and women do speak differently, and they just don't understand each other. Women engaged in a communication style to maintain social affiliation and emotional connection known as 'rapport-talk' while men engage in a style that is more focused on exchanging information with little emotional involvement known as 'report-talk'. It was found that this textbook remained to show different focus of conversation between men and women. The identification can be seen in table 4.9.

Table 4.9: The identification of the focus of conversation in the textbook

Female	Page	Male	Page
to maintain the relationship	100, 107,112, 121, 141	to report factual information	100, 135
Total	5		2

Table 4.9 shows that the present study found seven different focus of conversation between male and female in the textbook. Female tend to maintain the relationship with their interlocutor meanwhile male tend to report the factual information.

To provide clearer explanation, the followings are the comparison between male and female focus of conversation:

(9) Beni   : "Good morning, Siti. How are you today?"
     Siti   : "I'm doing very well."
     Beni   : "You arrive very early. Do you arrive early every day?"

Siti   : "Yes, I do. I always come to school early. I always leave at 6. I don't want to be late.

(10) Edo   : "Lisa, let's jog tomorrow morning."
     Lisa   : "What time?"
     Edo   : "at 6 a.m."
     Lisa   : "Okay. Do you always jog every weekend?"
     Edo   : "Not only weekend. I usually jog 3 times a week"

Example (9) shows a conversation between Beni and Siti in the classroom. Beni greeted Siti who arrive early this morning. Siti said that she always come to school early because she doesn't want to be late. Example (10) shows a conversation between Edo and Lisa. They planned to jog tomorrow morning. Edo told Lisa that they will jog at 6 a.m. tomorrow morning. From this comparison, example (9) shows that women maintain their relationship with the interlocutor through elaborating their conversation. When Siti was asked about her habitual activity, she provided more than what was being asked such as telling that she leave at six because she don't want to be late. Compared to the (10) where Lisa asked Edo about the time they will jog tomorrow, it shows how man just provide the required information without trying to elaborate or being involved in emotional relationship with the interlocutor. Edo just told about the time they will start jogging and the how often he jog in a week.

This finding corroborates the assumption that men have a tendency towards objects and impersonal topics while women involve in psychological and social processes (Newman et al., 2008). This is along with Biber & Burges (2000) who found that men and women have different focus of conversation. Women focus on personal and interactional aspects of conversation, whereas men focus more on transferring information. Women

also tend to complement each other on appearance, seen from the dialogue where Dayu compliment Siti for her red car (p.107) or when Lisa praise Mira for her hair cut (p.121) meanwhile, men compliment each other on possessions or skill (Herbert, 1998). This is in line with Tannen (1990) who stated that men tend to be self-centered by telling stories about himself as a way to maintain their status. In other hand, women are less concerned with their own power. They prefer self-disclosure to offer sympathy by sharing their problems and experiences. They place themselves on the same level as the people around them thus, the social relations between the speakers can be sustained. Beside that, in a mixed-sex conversation, female students such as Siti and Dayu described the quality of things by using adjectives such as 'pretty butterflies', 'shady park', 'wonderful park' (p.100) which by Ariyanto (2018) is called as 'evaluative remark'. In contrast, the male students such as Edo, Beni, and Udin stated the factual information by describing the quantity of things such as "there are garbage cans, there are butterflies" (p.100) which maintained the gender stereotype in the textbook. This situation was due to the different style of communication between men and women that sometimes may cause miscommunication.

This finding emphasized that men and women are different both essentially and by socialization (Coates, 1986). Cameron argued the language differences between males and females are merely a result of their belonging in different cultures (Cameron, 2003) which regarded gender differences as the consequence of diverse socialization of boys and girls.

Therefore, it was found that the textbook confirmed the stereotyped concepts of gender seen from the different focus of communication.

B. Visual image aspects

Peirce argued that signs are not just carried out through language but, the constructions of meaning were also delivered through the use of icons, index, and symbol. The signs carried meaning which can be complex and hidden that should be interpreted to find the message delivered by the authors. The message can be carried out through several forms of signs such as images, sounds, colors, shapes, etc. Peirce proposed tricothomy concept which consists of representamen, object, and interpretant. Representamen is something representing something else in some capacity or respect. Object is something represented by a loading representative by reference or something translated on the sign. While interpretant is the understanding comes to mind of recipient of the sign about the object being referred to a sign. Interpretant will appear when a sign is captured and understood as a 'meaning' (Peirce, 1994). Peirce (1994) further categorized three types of sign namely icon, index, and symbol. First, icons have a physical similarity with what is depicted, for example, images. An icon is intended to represent an object or idea explicitly. Second, the relationship between signifier and signified is defined as an index. An index is influenced explicitly by its objects. An index does not cause the signifier to remain without the meaning's existence (Johansen 2002). Skull, for instance, is an index of danger. Red tomato is an index of fresh vegetable. Third, symbols are arbitrary and unmotivated which are constructed to describe their meaning

based on traditional usage and culturally learned for example, alphanumeric symbols.

Based on the result of the analysis, it was found that the textbook also tried to maintain the stereotyped concepts of gender through the use of signs in the illustrations, which can be seen from the physical appearance of the characters, the attribute associated with the characters, and the actions. The result of the analysis found that the textbook maintained stereotyped concept of gender seen from visual image aspect. The identification can be seen in table 4.10

Table 4.10: The identification of stereotyped concept of gender from visual image aspects

Aspects	Identification	f
Visual Images	The physical appearance of the characters	345
	The attribute associated to certain gender of the characters	79
	The illustration of action and activities	8
Total		**432**

Table 4.10 shows that there are three categories identified as stereotypically construct the concept of gender in the textbook. The total number of the stereotyped from visual image appeared in the textbook is 431 times. The first category is the most frequently appeared in the textbook, namely physical appearance of the characters deals with the depiction of feminine and masculine characters with 345 times. The second category is the attribute associated to certain gender of the characters deals with the religion attribute and things around the characters which appeared 79 times in the textbook. The third category is least appeared in the textbook, namely the illustration of

action and activities deals with depiction of domestic roles by female and public sphere by male which only appeared eight times. Each of these categories can be described as follow.

a) The physical appearance of the characters

The first category found to be stereotype from visual image aspect is the physical appearance of the characters. Physical appearance can be defined as an obvious personal characteristic which is immediately accessible to others during social interactions and which contributes to expectations regarding other persons (Mahoney, 1978). This stereotype assumed that individuals with high in appearance are seen to receive an overall positive image in terms of how other people treat them. This repeated traditional belief then reproduced performances of gender traditional categories of sex and/or gender (Butler, 1990; deBeauvoir,1956). Appearance of certain gender is expected to be related to social attractiveness ratings, means that different society has different social standard of attractiveness. Thus, this study used social attractiveness ratings applied in Indonesia.

The present study identified several depictions that represent stereotyped concept of gender from visual image aspects. The identification of this category can be seen in table 4.11.

Table 4.11: The identification of physical appearance of the characters

Male	F	Female	f
short hair	57	long hair	46
dark skin	10	bright skin	63
curly hair	17	straight hair	78
facial hair	15	not present	0

Table 4.11 shows the identification of physical appearance of the characters which confirmed the stereotyped concepts of gender seen from visual images aspects. Male characters were depicted as having several features such as short hair which appeared 57 times, dark skin which appeared 10 times, curly hair which appeared 17 times and facial hair which appeared 15 times. However, female characters were depicted as having long hair which appeared 46 times, bright skin which appeared 63 times, and straight hair which appeared 78 times.. Among these features, female characters were mostly depicted as having straight hair meanwhile male characters were mostly depicted as having short hair. Further features were described as follow.

1.   Long vs. short

Hair becomes the representation of one's personality, thoughts and even sexuality. The length of hair has been long stereotyped with gender (Pancer & Meindl, 1978; Peterson & Curran, 1976). The textbook shows how this binary opposition were maintained through the depiction of the characters introduced in the first chapter. It was found that the characters which appeared at the same page showed this binary opposition. The comparison can be seen in figure 4.1.
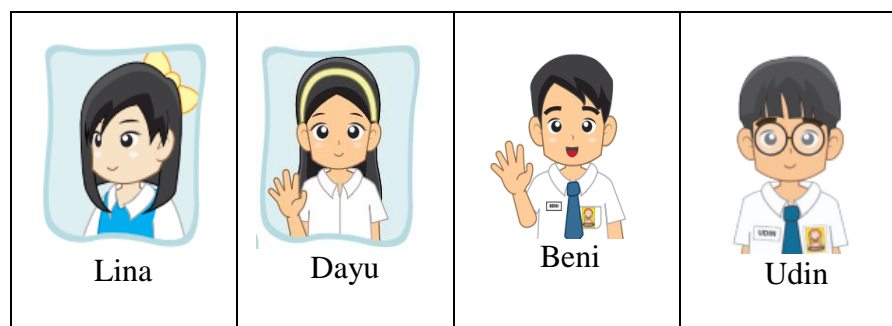
Figure 4.1: The stereotyped length of hair of the characters in the textbook

The textbook presented six main characters that are illustrated as students. They are Beni, Udin, Edo, Lina, Dayu and Siti. Beni, Udin, and Edo are designated to male students, while Lina, Dayu, and Siti are designated to female students. It was found that two out of three female characters were depicted as having long hair, they are Lina and Dayu. Meanwhile, three out of three male students were depicted as having short hair, they are Beni, Udin and Edo. This depiction appeared 57 times in male and 46 times in female characters.

This finding corroborate with Terry & Krantz (1993) that gender stereotypes associate women with long hair and men with short hair. Women are highly appreciated for having long hair which is considered as a sign of femininity. The length of hair is stereotypically state women's morality, sexual orientation, heath, and social status as by Pergament that it can sometimes be surmised by seeing a particular hairstyle. In order to have long hair, women have to be healthy. It can be maintained through eating well, having no diseases, having good rest and exercise. It implies women's health and social status considering that for being health, it requires a good nutrition and doing activities that

are not too strenuous. Besides, long hair is also a status symbol, especially when it comes to complex hairstyles that require someone else to do them which imply that women have the wealth to do it.

This construction of stereotype limits people to express themselves through their hairstyle. They should follow the standard of attractiveness expected by society as by Hodo et al. (1973) described as gaining positive traits which only attributed to beautiful individuals. This effects on women with short hair that are associated with certain negative traits such as tomboy, rebellious, boyish, and unladylike. Society constructs this belief that short hair represents women dealing with something painful such as heartbreak and depression. Since they were marginalized, the only reason for women to have short hair is to get attention. One of the implications for this stereotyping was that most female characters were depicted as having long straight hair such as the princess in Disney movie. However, men with long hair have been judged more feminine, non-conforming, and youthful, and less potent, educated, and intelligent than men with regular hair length (Pancer & Meindl, 1978; Peterson & Curran, 1976). This finding support the previous works that females are described with curly or long hair, while males were shown with straight or curly short hair in the textbook (Miranda & Nurbatra, 2019; Syela, 2018).

2.   Bright vs. dark skin

Skin color or colorism stratified light-skinned women to be more privileged over the darker which by Hunter (2007) affect on their income, education, and marriage. The index of different skin tone sets the standard that women are supposed to have brighter skin than men to be said as beautiful and attractive (Badruddoja, 2005; Jha & Adelman, 2009; Li, 2014). As the result of this stereotype, the textbook depicted female characters as having brighter skin than male characters. One of the comparisons can be found in chapter two page twenty-two as seen in figure 4.2 below.

Figure 4.2: The stereotyped skin color of male and female characters in the textbook

Figure 4.2 shows the comparison of male and female skin color depicted in the textbook. It was revealed that female characters were associated with brighter skin than male characters. The bright-skinned female characters were found to be appeared 63 times while dark-skinned male characters were found to be appeared 10 times.

This depiction of female characters was influenced by the cultural standard. In Indonesian culture, the ideal feminine look has

stereotypically included bright skin tone, straight hair, tall, and slim. This proved that Asian countries still prefer fair over dark-skin which is called as "whiteness" as the construction of female beauty in Asian culture (Baumann, 2008; Krishen et al., 2014; Li et al., 2008). They were rated to be more healthy and fertile (Swami et al., 2008) thus, bright skinned-women have better prospect of finding mate in marriage context (Badruddoja, 2005; Jha & Adelman, 2009). This implies that women should be beautiful based on the standard set in their society to have a better life, by consideration proposed by Rondilla & Spickard (2007) that brighter-skinned women have bigger chance to marry higher status people than darker-skinned women thus, women can improve their social status. The stereotype "Beauty is Good" has caused how individuals were perceived and judged based on their physical attractiveness (Li, 2014).

The preference of bright over dark-skinned lead into corroboration of binary opposition bright associated with white over dark associated with black as by Speight (2007) caused the internalization of superiority and power of the bright skin and inferiority and powerlessness of the dark skin. As the result, dark skinned women are likely to received more rejections than men in the context of work setting (Berdahl & Moore, 2006; Harrison & Thomas, 2009).

The present study shows similar result with Li (2014) who found that being physically attractive is beneficial in legal industry for

applicants since it makes them seem more sociable and successful. It also confirmed the stereotyped of cultural influence as proposed by Krishen et al. (2014) that one of standard of Asian culture' beauty is fair skin. It assumed bright-skinned women are more attractive, socially qualified, smart, and have more socially appealing characteristics than the unattractive ones.

3. Straight vs. curly hair

The beauty standard of women has construct stereotyped that beautiful women are those who have straight hair. The exclusion of other hair types such as curly corroborates the binary opposition of straight over curly. Lester (2000) found that women were marginalized because of their appearance where women should adopt Eurocentric standards of straight hair. Curly hair becomes largely masculinized because of its close association with the largely male, militant leadership of the Black Panthers (Kelley, 1997). As the implication, women face biases that hinder their workplace advancement (Eagly and Carli, 2007). These biases may result from a perceived lack of fit between women's stereotypical attributes and the attributes necessary to perform effectively in the workplace (Heilman, 1983, 2001). Underlying these biases are expectations that women should behave in a way that is congruent with these prescriptive stereotypes (Heilman, 2001; Eagly and Karau, 2002). When women do not behave in a stereotype-congruent manner, they are penalized and workplace advancement is inhibited (Heilman, 2012).

4.   Facial hair vs. clean face

In this textbook, the icons of men were associated with masculinity such as developed beard and moustache with short hair and darker skin while the icons of women were associated with feminity. Men with beards tend to be judged as more masculine, extroverted, courageous, independent, and aggressive (e.g., Addison, 1989; Kenny & Fletcher, 1973; Pancer & Meindl, 1978; Wogalter & Hosie, 1991). In several illustrations, the icons of men were found to have wider smile with opened mouth than women. It implies that men are allowed to be more expressive while women should mind their behavior. This is related to personal traits of certain gender where women should be tender and evaluative while men should be self-confident and aggressive (Burke & Stets, 2009; Kite, 2009).

Berscheid et al. (1973) claimed that body image was strongly and positively related to self-esteem and that women were less satisfied in general with their bodies than were men. This affected the stereotype that men were associated with more well-paid jobs, while women were more likely valued by their physical beauty (Damayanti, 2014). This is in line with Dion et al. (1972) that good looking people were reflected into higher level professional careers and seen as being more competent spouses and as having happier marriages. The association of beautiful with good has expanded to include the belief that a person who is beautiful in appearance also possesses other positive and highly valued personality characteristics and behaviors.

b)   The attribute associated with certain gender

The second category is the attribute associated with certain gender. The identification of this category can be seen in table 4.12 as follow.

Table 4.12: The identification of attributes associated with certain gender

Male	f	Female	f
male-appropriate names	11	female-appropriate names	17
motorcycle	1	ribbon	8
ball	2	veil	7
books	5	hairband	5
computer	2	sling bag	2
tent	3	mirror	2
cars	3	pink color	6
		domestic attributes	5
	27		52

Table 4.12 shows the attribute associated with certain gender. The first attribute is the selection of name for the characters. It was found that the textbook used male and female-appropriate names for their characters which appeared 11 times for male and 17 times for female.

The selection of name for the characters in the textbook represented their gender such as the names 'Siti', 'Lina', and 'Dayu' represent female however, the names 'Beni', 'Udin', and 'Edo' represent male students. Most people following normative naming for their children where children whose sex group is female are only assigned into female-appropriate names and vice versa (see Alford, 1988; Herbert & Aylene, 2014; Lieberson et al., 2000; Pilcher, 2017). This normative naming re-enforce the binary sex position and the valuing of masculinities over femininities. Infants are usually given a name at birth that is generally appropriate with the sex classification assigned to their body. Individual's sex is determined

by applying anatomical criteria that are socially accepted, which typically based on the appearance of genitalia, to identify individuals as women and men (Butler, 1990; Pilcher, 2017; Ryan, 2010). Once the identified sex is determined, the parents named their children that also include kin and ethnic affiliations. Finch (2008) found that personal naming over countries are patterned and structured because of the replication of the previous usage of individual's names and following cultural traditions and conventions.

The use of female-appropriate name was also followed by the religion attribute as found in the textbook, where the name of Siti was depicted as a female student who wears veil/hijab. The name Siti refers to Muslim women's name as the result of religion influence considering that Indonesian majority are Muslim. This depiction of the character cannot be separated with the influence of culture where the concepts of gender were socialized in the family and community (Sheets, 2005:43). This is in line with the idea that The representation of meaning is also influenced by culture where a group of people in a society represent things with words, stories, images, emotions, values, etc. (Hall, 2013). Indonesian women have come a long way in their majority Islamic and male dominated society. Indonesia as multicultural country has many ethnics and custom along with the religion. Indonesia is the largest Islamic country in the world, with over 87% of the population identifying as Muslim though the government officially recognizes six distinct faiths: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism (McDivitt, 2020).

The major religions of Indonesia were all introduced on the coast and, except in such open areas as Java and southern Sumatra. As the result, some female characters were depicted as dressing up in *shari'* and associated with religion attribute such as hijab (veil) along with Arabic name. This conveyed conservative belief where how women are supposed to dress is outlined. Women are required to cover the entire body when out in public, with the exception of the hands and face. Thus, the symbol of the name 'Siti' is framed as religious women and illustrated with religion attribute such as wearing hijab which implies that women are supposed to be religious and behave.

The inferiority of women was also presented from the presence of things around the female characters compared to male characters as shown in figure 4.2.
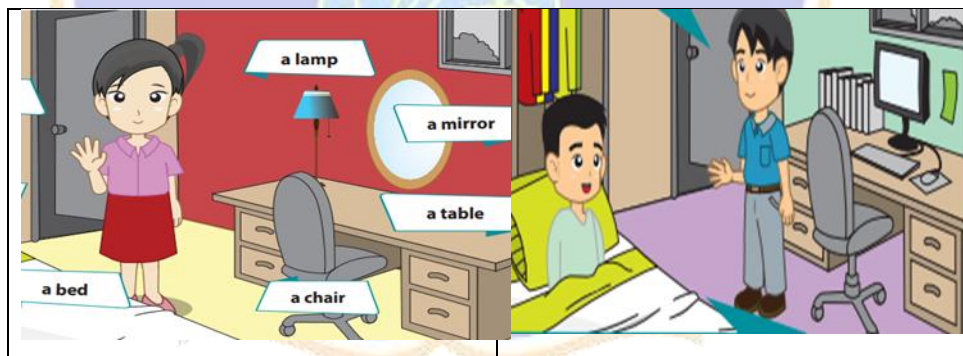

Figure 4.2: Things around the characters

Figure 4.2 shows comparison towards the things around male and female characters in the bedroom. The things associated with female's bedroom found in the textbook are mirror and lamp along with the harmonious colour of red and pink on the wall and the clothes. This data were appeared several times in female's bedroom (p.77, 104, 106). The

feminine attributes were also found in the textbook such as purse where a female teacher was described as carrying a pink purse (p.158). Meanwhile, male's bedroom consists of books, computer, and sticky notes (p.11, 41, 42). The symbol of mirror and lamp can be interpreted that women very concerned with their appearance. It shows inferiority of women where they become vanity since they realized that they are in the subordinate position. This is along with Namatende-Sakwa, (2018) who found that female characters were stereotypes as preoccupied with physical beauty. They perceived themselves as the more feminine, the more beautiful they are (Li, 2014). Through their attractive appearance, women tried to reach the same position as men. Besides appearance, the accessories such as ribbon and headband were also appeared to be associated with women. The ribbon and headband are the index of graceful, beautiful, and neat of women. Women should groom stereotypically to their gender such as men wear short pants with short hairstyles while women wear skirt and make up. Furthermore, Indonesia is basically a patriarchal society, where women are expected to play traditional subordinate roles and responsible for motherhood, marriage, and homemaking (Damayanti, 2014). Patriarchy positioned to play the central in public sphere such as leader and fathers exert control over his families, children, and properties (Whitehead, 2006). The presence of computer in male's bedroom also corroborates the inferiority issues of women. Women are more inclined to do with private or domestic jobs and have passive roles in terms of social leadership and technology. Meanwhile, men are perceived to have power and access to

education by the symbol of book and computer. The presence of those things were also could be interpreted that men are stereotyped as more educated than women. This is supported with the data that boys outnumbered girls in enrolment in elementary schools and only 12.8% of girls finish high school. The literacy rate of women from all age groups shows low in 42% (*Biro Pusat Statistik*, 2010). This implied that men should be firm, strong and oriented on material success, while women should be humble, tender and concerned with quality of life.

c)   The illustration of action and activities

The third category is the social roles associated with certain gender. The identification of this category can be seen in table 4.13.

Table 4.13: The identification of social roles associated with certain gender

	Male		Female
1	teacher	1	housewife
2	farmer	2	teacher
3	police officer		
4	scout leader		
5	public speaker		
6	janitor		

Table 4.13 shows that male characters have more various roles in society such as a teacher, farmer, police officer, scout leader, public speaker, and janitor compared to female characters who only have two kinds of roles such as housewife and teacher. Male domination in the textbook was not only found in the pattern of communication but also from the visual representations in the textbook (see Abdelhay & Benhaddouche, 2015; Ariyanto, 2018; Barton & Sakwa, 2012; Curaming & Curaming, 2020;

Kholy, 2017; Lee & Mahmoudi-Gahrouei, 2020; Setyono, 2018). Male characters appeared more frequently than female characters. They also exposed with more various types of occupations than females (Abdelhay & Benhaddouche, 2015). Besides, male majority stories were found to dominate the textbooks (Curaming & Curaming, 2020). It shows the tendency to maintain the hierarchy and binary position of men against women through exposing the presence of men and excluding the roles of women in the textbooks. However, female characters were stereotyped as the care givers in the family and responsible for household chores. The submissive position of women was also shown through the dialogue where Lisa describes her mom as a housewife that takes a good care of her family while male students describes their father as a farmer and a teacher. This finding was supported by the illustration found in the textbook where female characters appear in the kitchen or doing domestic roles while men play as the head of the family as shown in figure 4.3.
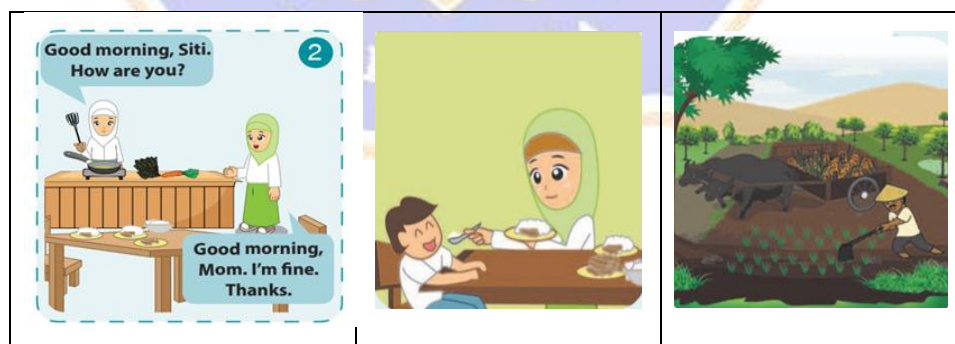

Figure 4.3: The depiction of gender roles in the family

Figure 4.3 shows that the female characters in the textbook were presented doing passive indoor activities such as cooking and washing

dishes that correspond to the society's stereotypical and traditional division of labor (Abdelhay & Benhaddouche, 2015). Mom, helped by her daughter, are responsible to prepare the dish in the morning. It corroborated the inferiority of women through their roles on domestic sphere. In Indonesian cultures, the binary position of women is below men (Sudamanto, 1996; Sugihastuti, 2003). Some people still have a traditional perspective of three *ur; sumur, dapur, and kasur* (wash clothes, work in the kitchen, and bed) as the *kodrat* or nature tasks of women (Sugihastuti, 2003). Women have been taught to do chores such as cooking, cleaning, and raising children. Furthermore, they are taught to be obedient which result on passive roles in society. Women did not have the right to do as they wished, such as to determine their spouse (Sudamanto, 1996:82). They must follow their family's choice of the men to be their husband. Education is not valued since they will be a housewife after marriage. Mikkola & Miles (2007) state that women have little opportunities and rights, in terms of education, economic, and social, to develop their life whether at the level of family or society. The condition is shown by how women who live with children have lower work hours rather than men who live with children (Beaujot et al., 2017). Moreover, Patridge explains how the traditional point of view sees education should not be given to men and women equally because women should be trained and taught how to be a good wife and mother (as cited in Sahin, 2013).

Savic (1995) found this issues as the reason why occupations were presented only in male gender as mentioned by the male students that is

farmer and teacher. In terms of professional aspects, men's activity, roles, and occupation are more diverse than women. It shows that men has more chance to work in various field than women. Men are represented working and doing activity related to education, business, and other public professions such as police, teacher, and farmer (Abdelhay & Benhaddouche, 2015; Ahmad & Shah, 2019; Ariyanto, 2018). Mchugh & Hambaugh (2010) further argued that a person's behavior in a submissive position is often correlated with women. Stereotypes maintain both sexes in typical professions and become incoherent with the different kinds of chance available (Mills & Mills, 1996). This following the hierarchical position of men associated with masculinity as the higher place than feminity (de Beauvoir, 1956) known as the system of patriarchy. Patriarchy positioned to play the central in public sphere such as leader and fathers exert control over his families, children, and properties (Whitehead, 2006). Men are projected to be superior and to hold leadership roles meanwhile women are stereotyped to have responsibility in the domestic roles such as doing household chores and childcare (Lewandowski, 2014; Pilcher & Whelehan, 2004). This is in line with the previous studies who revealed that the textbooks are highly stereotyped and limit women into passive household and indoor activities (see Ariyanto, 2018; Barton & Sakwa, 2012; Curaming & Curaming, 2020; Damayanti, 2014; Lee, 2014; Namatende-Sakwa, 2018; Setyono, 2018; Suhartono & Kristina, 2018).

4.1.2. The deconstruction towards the concepts of gender in Indonesian EFL textbook

The attempt to provide new perspective towards the stereotyped concept of gender were identified in the textbook. It was found that this textbook tried to deconstruct the stereotypes in terms of the language and visual image aspects as shown in table 4.14.

Table 4.14: The deconstruction towards the stereotyped concepts of gender in the textbook

Aspects	Identification	f
Language	The deconstruction of conflict vs. compromise	4
	The deconstruction towards the use of tag question	1
Visual Images	The deconstruction of female profession	1
	The deconstruction of male and female activities	9
Total		**15**

The sub-categories in table 4.14 deconstruct the belief towards the roles assigned to the certain genders based on the expectation by the society. This textbook supported previous research who tried to offer opportunities on what men and women can actually do instead of the construction based on the characteristics of women and men as a group (Alters & Schiff, 2009; Basow, 1992; Gochman, 2013; Guimond, 2006). The description towards each identification can be explained   as   follow.

a) The deconstruction of conflict vs. compromise

The first identification found to deconstruct the stereotype concept of gender is the difference on how male and female face a conflict which by Tannen is known as conflict vs. compromise (1991). The identification can be seen in table 4.15 as follow.

Table 4.15: The identification of deconstruction towards conflict vs. compromise

Situation	Male Avoiding conflict	page	Situation	Female Starting conflict	page
Mixed-sex conversation by Udin when Beni forgot to bring the shirt he borrowed from Udin	"That's okay, Beni. You can bring it tomorrow"	14			
Mixed-sex conversation by a male teacher when Siti asking for permission for being late	"Okay, don't be late next time. Okay?"	15	Mixed-sex conversation by a female teacher when Edo asking for permission for being late	"Why are you late?"	15
Single-sex conversation by Beni when Udin who feel dizzy cannot attend the study group	"Just go home and have a rest"	17			
Total	**3**				**1**

Table 4.15 shows that male characters tend to avoid conflict meanwhile female character tend to start the conflict in conversation. There are three situations when male characters avoid starting the conflict both in mixed- and single-sex conversation. However, female character

was found starting the conflict in mixed-sex conversation which appeared once.

The first situation where male characters avoid starting a conflict was shown by Udin when Beni forgot to bring the shirt that he borrowed from Udin as seen in example (11).

(11)   Beni   : "Udin, I'm sorry. I forgot to bring your sport shirt."
         Udin   : "That's okay, Beni. You can bring it tomorrow. I have another one."

Example (11) shows a conversation between male students, Udin and Beni. In this conversation, Beni asked for apologize from Udin because he forgot to bring his sport shirt. Udin apologized him and asked him to bring the sport shirt tomorrow. Instead of complaining which caused conflict between them, Udin preferred to compromise Beni by saying that he can bring it tomorrow. Similar finding was also found in single sex-conversation as seen in example (12) below.

(12)   Beni   : "Udin, I'm sorry I cannot come to the study group. I feel dizzy."
         Udin   : "No worry, Beni. Just go home and have a rest."

Example (12) was happened in single-sex conversation between Beni and Udin. In this conversation, Beni asked for apologize to Udin because he cannot attend the study group due to his headache. Udin accept his apology and asked him to go home and take a rest.

Example (11) and (12) was in contrast with the belief that men tend to start conflict. The different assumptions towards conflict was due to men and women are raised in different culture which saw gender

differences as a product of the diverse socialization of boys and girls thus, they perceive information differently (Cameron, 2003; Tannen, 1998). Tannen asserts that men and women have different ways in facing conflict where women tend to avoid conflict while men tent to do direct confrontation instead of negotiation (1998). In reverse, the result of the present study shows that men tend to maintain their positive relationship with the speakers through avoiding conflict. Thus, the first situation shows deconstruction that men were more tolerate and negotiable toward the problem they faced than women.

The second situation shows a strong deconstruction towards the difference on how male and female face a conflict as seen in example (13).

(13)   Siti   : "Good afternoon, Mr.Gunawan. I'm sorry I'm late."
        Mr. Gunawan : "Good afternoon. Okay. Don't be late again next time. Ok?"

Example (13) was done in mixed-sex conversation between a male teacher, Mr. Gunawan, and a female student, Siti. Mr. Gunawan compromised Siti when she asked for permission for being late by saying "don't be late next time". Example (13) was in contrast with the stereotype that negotiation are said to be done by women (Tannen, 1998). Women hold their positive connection with their interlocutor through avoiding conflict in language at all costs considering their status as the oppressed group. However, the present study attempted to deconstruct this stereotype through showing that men also avoid conflict to maintain their

relationship. This is also the same as the third situation when Beni compromised Udin who feel dizzy thus cannot attend the study group.

Example (11), (12) and (13) was in contrast to the way of a female teacher starting the conflict shown in example (14).

(14)   Edo   : "Good morning, Mrs.Vina. I'm sorry I'm late."
        Mrs. Vina : "Good morning, Edo. Why are you late?"

Example (14) was done in a mixed-sex conversation between Edo and Mrs. Vina. Edo asked for apologize because he came late to school to Mrs. Vina. . Meanwhile, Mrs. Vina asked his reason for being late. From (14), it can be said that the female teacher was openly opposed her interlocutor by asking the reason of Edo for coming late instead of being negotiable. This deconstructed the approach of conversational style where men are said to be vocally protest on what they dislike (Tannen, 1998). It was believed that men tend to openly declare their dislike of something to show their status and their value on others which may invite conflicts (Juniana, 2011). However, this style was shown by women which indicates that this textbook attempt to recreate borderless assumption that men and women have equal chance to express their disagreement or dislike of something.

This textbook reconstruct the assumption that for men, being in conflict with others means being involved with them thus, as stated by Juniana (2011), they see conflict as something that they can enjoy and establish close relationship. Meanwhile, women see conflict as a threat to a relationship thus, they avoid conflict and prefer to compromise (Bailey, 2009; Tannen, 1990). Men are more likely to voice their opposition to a

suggestion in the workplace or home while women are less likely to object and assert themselves. They might delay their opposition to the suggestions and complain later. Tobalase et al., (2017) define compromising mode as moderate assertiveness and moderate cooperation which means that it can be seen as a giving up or win-win solution depend on the situation which is closely related to the roles of gender. For example, men, because they are men, were taught to always stand up to something however, women, were taught to be obedient thus they are likely to use persuasive mode than men.

This finding was in line with Urlikayanti (2012) who found that although women tend to avoid conflict, but they can also directly identified the point of the problem which by Bailey (2009) was explained as due to women concern with the emotional aspect, so they really know in which point the problem occur. It means that women can actually do confrontation but they prefer to be compromise with the concerns which cannot be separated with the system of viewing men as the higher position in society. Because of this trait, women have been excluded from political life and decision making processes. Through this finding, the textbook attempted to reconstruct men act in certain manner because they occupy the dominant position in the social hierarchy. This is along with first-wave feminism that seeks to reach equality between men and women economically and politically following a humanist principle where women also have right to speak their self (Beasley, 2005). As the result, during the 19th century, the right to vote was gradually extended in many countries,

and women started to campaign for their right to vote. It is also in line with the Universal Declaration of Human Rights which stated that everyone has the right to take part in the government of his or her country. Through this reconstruction, women may have a new perception towards their right to express their thought. The compromise shown by teacher to student also deconstruct the assumption of status and power in language which stated that communication style is the matter of either men or women are in a subordinate position (Henley, 2001; LaFrance, 2001). It means that men and women can actually perform this style both for them in superior and subordinate position. Therefore, this textbook attempted to reconstruct the 'men-centered' in society and elevate the binary position of women.

b)   The deconstruction towards the use of tag question

The second identification is the deconstruction towards the use of tag question. Lakoff listed tag question as one of women's tentativeness in speaking by the fact that women are less confident towards their views or opinion than men thus, to respond to a conversation, they tend to use this syntactic device to get confirmation of their answer by raising intonation (Holmes, 1992:318; Lakoff, 1975). Women are expected to be polite where they should behave accordingly, avoid showing temper, and complaining in range (Holmes, 2001; Lakoff, 1975). Thus, in expressing their opinion, they produced tag question as a midway between a straightforward statement and a yes-no question (Lakoff, 1973:53). For example, instead of saying 'will you come?' women probably say 'you

will come, won't you?' to state a claim, but lack full confidence in the truth of the claim.

Holmes further identified four types of tag questions based on its function (Holmes, 2008). The first type is epistemic modal tags to express speaker's uncertainty towards a statement, and are referential rather than affective, since they focus on the accuracy of the statement made and not on the addressee's feelings. For example, 'today is Sunday, isn't it?'. The second type is challenging tags to reply or aggressively boost the force of a negative speech act such as 'you don't understand that, don't you?'. The third type is facilitative tags usually to hedge a statement, and are used as positive politeness devices since they invite the addressee to participate in a conversation, for example, 'you have a new car, haven't you?'. The present study identified the deconstruction towards this feature as seen in table 4.16 as follow.

Table 4.16: The deconstruction towards the use of tag question in the textbook

Chapter	Male	page	Female	Page
Chapter VII	-	-	1	147
Chapter VII	1	156	2	151, 168
Total	**1**		**3**	

Table 4.16 shows that both male and female produced tag question as the one of tentative languages proposed by Lakoff (1975). The present study identified that both male and female characters in the textbook

produced the use of tag question which result on ambivalence toward the concept of gender.

The use of tag question is associated with women's language (Lakoff, 1975) in contrast, this textbook shows that this feature was performed this feature by both male and female characters. Siti used question tag 'can we?' when speak to Lina (15) as in the dialogue:

(15)   Lina   : My house has a handicraft from *Tana Toraja* hanging on the front door. It is a triangle with beautiful carving.
Siti   : <u>But when the door is opens we can't see it from the street, can we?</u>
Lina   : You are right.

Example (15) was happened in a single sex-conversation between Siti and Lina. It was found in chapter 7 where students learn to describe people, animal and things. In this conversation, Lina described her house to Siti. He described that her house has a handicraft from *Tana Toraja* hanging on the front door. It is a triangle with beautiful carving. Siti then with hesitate commented that they can't see the handicraft from the street when the door is open. Lina then confirmed her by saying "you are right"

The single-sex conversation also shows the use of tag question between the male characters (16) as in the dialogue:

(16)   Edo   : Hallo. I'm in the bus terminal now, but I still can't find Simon. What is he like?
Beni   : He's a bit fat and chubby. He's wearing a black hat.
Edo   : Oh ya. I see him now. He's walking toward me. <u>He's carrying a backpack, isn't he?</u>
Beni   : I think so. Okay, see you later.

In example (16), Edo was asking for information about Simon to Beni. Beni described his characteristics such as fat and chubby, with a black hat.

When Edo saw someone who matched with the characteristics mentioned by Beni but he still unsure about it, he emphasized his statement by saying "he's carrying a backpack, isn't he?".

Examples (15) and (16) show the balanced use of tag question between male and female. The use of tag questions in those conversations is a type of tentative language, since the addition of a tag to the declarative means that the speakers intend their argument validated (Lakoff, 1975). It is used to lessen the statement when the speaker has less than total confidence in the validity of the statement. With respect to 'dominance' ideology, women must adjust their interactive behaviors in order to reach parity with men (Coates, 1986). However, this textbook attempted to deconstruct the stereotype by presenting male character that produced this features. It implies that the use of powerless language is not gender-related but with two other factors: first, with the speaker's social status; and secondly, with the speaker's previous experience (O'Barr and Atkins, 1980). Since they are both students, this finding was related to the second factor. The example of the dialogue above where a male student produced question tag while talking to a male student he met in the bus terminal (12) deconstruct the belief towards the use of tag question that is functioned to show politeness, since these two male students are stranger to each other. As a mean of communication, language cannot be separated with its social function in society (Holmes, 2008; Talbot, 1995). Certain situational factors such as the member who is talking and who are they addressing, the circumstance where he or she is speaking, the subject, and so on

should be considered (Holmes, 2008). The use of language features such as hedges and tag questions is to reduce the threat to the hearer's positive face by stressing agreement, reassurance and admiration of the listener's statement and thereby referring to his or her self-esteem (Talbot, 1995). This is the way of respecting the speakers and avoiding offending them. Politeness creates positive concerns of speakers that deliberately not imposing the distance between speakers and interlocutors (Holmes, 1995:4-5).

Through showing balance use of tag question in the dialogue between men and women, the textbook allows readers to have a new perspective towards how men and women perceived their style in communication. In line with the concept from Derrida, by stressing what is excluded in the textbooks, deconstruction tried to provide a new viewpoint on what is already perceived as a negative stereotype in society toward binary position of men toward women (Derrida, 1976). Deconstruction does not explicitly attempt to counter binary opposition but rather generates new ideas or concepts that mark the differences and uncertainties (Güney, 2008). Some experts agreed that women's language features are not always associated with a sign of uncertainty and their social insecurity (Coates, 1986; Holmes, 1995; Talbot, 1995). The deconstruction towards this concept of gender by Coates bring insight that both men and women should have access to the broadest possible variety of styles. She highlighted that the ideal androgynous speaker may shift from affirmative to tentative, as appropriate, to listening as well as talking.

It implies that the different ways of speaking between men and women just merely a matter of style. The discrepancies in the style of communication between all women and all men represents subcultural differences, such as appreciation, which are a precursor required for recognition that women's conversation merits the sociolinguistic aspects as men's speaker (Coates, 1986: 161). In line with this, the language features and pattern of communication associated with certain gender need to be critically examined (O'Barr & Atkins, 2008; Thorne et al., 1983). Regarding the social status and gender hierarchy position, Henley and Kramarae (1991) stressed the importance of viewing the women's and men's language that should not be considered as normative or deviant. Furthermore, Aries (1996) argued that the differences in communication toward men and women are inconsistent and small. Therefore, this textbook attempted to deconstruct the stereotype towards the use and interpretation of the tag question formation which depended on the context, not gender.

B. Visual image aspects

1) The deconstruction on the illustration of action and activities

Although the textbook remains the confirmed stereotyped concepts of gender, some aspects in the textbook reflect the deconstruction toward the stereotyped gender in society as shown in table 4.17.

Table 4.17: The identification on the illustration of action and activities

Category	Identification	f
The illustration of action and activities	The deconstruction of female profession	1
	The deconstruction of male and female activities	9

Table 4.17 shows two findings that break the stereotypes from the depiction of professions and activities. The followings are the description of each identification.

a) Profession

The textbook tried to reconstruct the professions associated with women through the icon of a mother who works as a surgeon as can be seen in figure 4.5
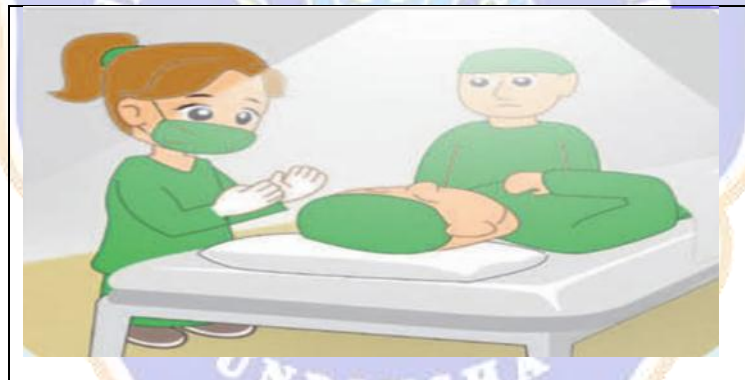

Figure 4.5: The depiction of female character as a surgeon

Figure 4.5 illustrated a women as a surgeon. It was also emphasized in the conversation between students and teacher where Udin described her mom as a surgeon who performs operations on her patients (p.128). The icon of a woman with gloves and mask who leads a surgery in operating room tried to convey that women have the opportunity to take education and have a prospective career as men. It shows that there is no

segmentation of work that suitable only for certain gender. Both men and women are equal and can show their good performance in occupation field. The description of job as surgeon implies that women are also intelligent considering that to get this job, it requires access to education and money to follow medical studies. This is the one step forward to women empowerment because it could influence the mind-set of students toward job opportunities they can get. Derrida mentioned that there are two steps to do deconstruction in the text. First is locating the opposition, the second is determine which side is privileged (Am, 2017; Derrida, 1981). The attempt to deconstruct the stereotype was by locating the opposition where in this case is men and women. After determining the opposition, the next step was determining which side is privileged. In Indonesia, men are privileged in terms of career access, political leadership, moral authority, social privilege and control of property. The textbook revealed that males are dominantly portrayed in illustration which might cause reader to interpret that male is more important and female is less important. The undervaluing of women potentially adds to the female language learner's sense of alienation and worthlessness, making adjustments more problematic and perhaps slower than for her male counterpart (Al-Asadi, 2013: 3). This privileged binary then were deconstructed through exposing the excluded opposition, women. It portrays a tendency toward certain gender to be exposed in such way that conveys meaning more effectively, that is image.

The depiction of the women character was also shown as a leader seen by her position who stand near the patient with a complete medical equipment while a male doctor is standing there waiting for her instruction. This break the stereotype of patriarchy where the access of power and leadership is only possessed by men. This is in line with the purpose of feminist movement that is to fight sexism, marginalization, and oppression (Hooks, 2000). In patriarchal societies, special privileges and status are granted to males (Phillips & Phillips, 2009; Keith, 2017). These are societies that are defined by male supremacy, in which males hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. With systemic subordination of women, males gain economic, political, social, educational, and practical advantages that are more or less unavailable to women. Furthermore, due to the emotional language possessed by women, they may be ignored for higher position in terms of leadership (Brass, 1985).

However, the break of the stereotype provides chance for women that they also have the same right as men in society. Women oppression and patriarchy system ignite the movement of feminism. Feminism in Indonesia has been started around 1879-1904 with R.A Kartini as the pioneer for the movement against forced marriage and women oppression where male points of view are the predominant focus in society (Djoeffan, 2001: 286). It was due to various historical conditions in the history of the nation's struggle, national development programs, globalization and

reformations and the religious life of society. Kartini then pioneered the opening of a school to educate women where they have the same right to get education. It was the turning point of women to fight for their rights in society. This development of this movement then ignite the emergence of other feminist movement in the form of organization such as Dharma Wanita, Dharma Pertiwi, and PKK. Nowadays, women contribute not only to such tasks. They often do tasks as men normally do (Damayanti, 2014).

Female student's motivation including their choice of careers, self-esteem and competency in today's world is influenced by how society shapes the concept of gender (Ullah & Skelton, 2013; Setyono, 2018). Through presenting a successful women as a surgeon, it may convince students that women have the same access toward successfulness in career as men have. This deconstructs women's occupational roles that restricted mainly to the domestic sphere into being able to stand for themselves which is a manifestation of one of the principles of feminism, independent (Morrison,2014; Gamble, 2006).

Women have become more economically independent over the last few years. They gained the right to vote at the same time as Indonesia's independence in 1945. Women can legally engage in any social and economic activities. Indonesian law mandates that political parties should include at least 20% women as their candidates for the House of Representatives and the local senate (World Trade Press, 2010). Fair access to the same opportunities should be also provided to both men and women as stated in the Indonesian 1945 Constitution that fair rights are

deserved by men and women. It means that Indonesia's government explicitly supports the equal rights for citizens and has implemented family support systems for working mothers (Reeves, 1987).

b) Activities

The second deconstruction was found in the activities illustrated by male and female characters in the textbook as shown in table 4.18.

Table 4.18: The deconstruction of activities performed by the characters in the textbook

Male	page	Female	page
Waking up his kids	7, 11	Doing outdoor activity	59
Taking kids to school	66		
Taking kids to bed	11, 17, 42		
cooking	42		
Total	**7**		**1**

The break of the stereotypes were also found in the depiction of activities performed by male and female characters in the textbook as shown in table 4.18. The first finding shows that the character of father was illustrated as doing household activities such as cooking (p.42), waking up his kids (p.7), taking kids to school (p.66), and taking kids to the bed (p.11). This activity contradicts the stereotyped roles of father as a person who is in charge as the leader and family finance that reconstruct a new perspective that they are also can perform as the caregiver in the family. This textbook has deconstructed the image of men as superior than women. It is traditionally believed that the patriarchal system where men are perceived as having a power monopoly and women are required to subordinate them. However, through these findings, the textbook

attempted to reconstruct the traditional belief towards roles and activities associated with certain gender in society. This binary position holds important factors that define all men-women relationship.

Second, the deconstruction was also shown through the depiction of female character, Siti, who is in the outdoor setting associated with masculine things as seen in figure 4.6.
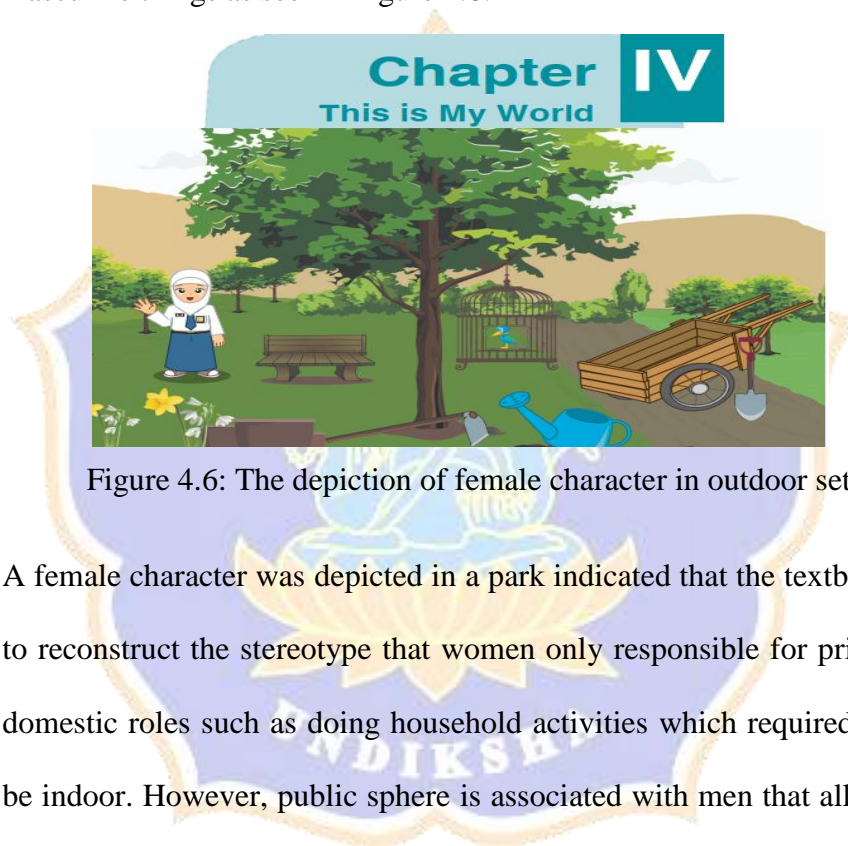

Figure 4.6: The depiction of female character in outdoor setting

A female character was depicted in a park indicated that the textbook tried to reconstruct the stereotype that women only responsible for private and domestic roles such as doing household activities which required them to be indoor. However, public sphere is associated with men that allow them to be in outdoor setting such as park, office, rice field, etc. Furthermore, this is highly reconstruct the stereotype with its caption "this is my world" which indicate that this is what she commonly do in her daily activities. The things around the female characters are also highly masculine such as watering can, hoe, wheel barrow, and spade. This implies that gender is

not related to their sex and personal trait but the roles they can actually do (West & Zimmerman, 1987).

4.2 Implication of the Study

This section explains the positive implications of the study for students, teachers, other researchers, and society. The positive implications of this study are explained in further below.

4.2.1 The implication for students

The result of the present study gives beneficial implication for students in the aspect of language and visual images. Since students learn the language through textbook which influences how they understand and interpret the world around them, they should be more selective in processing information provided in the learning materials because they could run as text users and analysts instead of consumers (Widodo, 2018). As the example, the result of the present study listed several features of women's tentative language which maintained negative gender stereotypes thus, students should be able to avoid linguistic sexism which by Lee (2014) explained that student's awareness of the gender prejudice contained in the words and phrases can be penetrated through the use of gender neutral language. The result of the present study also implies that female students could avoid the use of tentative language such as hedges and fillers during discussion and presentation to show that they can be involved in a serious discussion. The avoidance of this tentative language also constructs a new perspective that women can be also assertive which

affect on their roles in the classroom such as being a class captain or leader that is usually associated with male student. The portrayal of learning materials often manifests the norms of gender of the expected behaviors. Through this present study, the expected behaviors by society can be reconstructed in the learning materials such as the deconstruction of female's domestic roles by presenting a women as a nurse and doing outdoor activity, meanwhile male was presenting taking care of family such as cooking, waking up children, and taking them to school. This deconstruction may initiate students to have new and broader perception on job opportunities and career choices that they can actually have because the concept of gender represented in the textbook already reconstruct the roles of men and women. Therefore, women marginalization in the form of behavioural and linguistic restriction can be avoided.

4.2.2 The implication for teacher

It is highly recommended that teachers need to be more critical in selecting appropriate learning materials. The teachers should be able to deal with deficits and agendas behind gender representation in the EFL materials in order to reassure the gender position on students' learning skills. Teachers as the learning facilitator in the class frequently interact with students thus; teachers subconsciously transfer the gender stereotype during teaching and learning process. For example, teachers usually pointed out male students first, followed by female students. Teachers subconsciously confirmed the binary opposition of men over women. Besides, the result of the present study also can be used as a way to avoid

gender bias where teachers can be role models for students. It can be started by using deconstruction of women's role in society when giving examples of certain topic. For example is when students learn to describe a person. The teacher may describe a woman as a fire-fighter with short hair and dark skin. The depiction of woman as the mentioned example is aimed to promote awareness of the role and portrayal of women. The present study also contributes on teacher's awareness toward various approaches in performing task between male and female students. The selection of learning materials which contained gender bias also should be given attention. One of the examples is the selection of reading text which highly exposes the subordinate position of women to men in a story. It will make students adjust themselves as by Kuo (2005) explained as passively accustomed to the characters in the story. It will be useful for teachers to adopt resistant or oppositional reading practices instead of conventional reading practices. The exposure of non-sexist language in language materials to students contributes in creating the equality between men and women. Through this strategy, sexist attitudes and gender inequality can be positively decreased. Therefore, teachers should be able to be role model and transfer the gender awareness to students so that it can help students uncover gender inequalities that exist in the language learning materials.

4.2.3 The implication for other researchers

The results of the present study provide a reference for other researchers who are interested in developing similar study. The present

study focused on language aspect based on deficit, dominance and difference approach which only few researches explored this area. For researcher who interested on research and design (R&D), the result of this study can be used as the consideration to design learning materials that represent equality of gender. For materials developers, this study can be used as consideration to redesign the EFL textbooks that consider equal gender portrayed as suggested by Ahmad & Shah (2019) that both genders should be represented in an equalized proportion. The result of this study implies that it is important that the textbook have to reflect balanced images and information about males and females and support broad choices and roles for both sexes because the students are influenced by attitudes and values around them, including the values of the textbook which they learn in school.

4.2.4 The implication for society

The result of this study gives positive implication towards feminist movement to fight for gender equality in every aspect of life for example, men which as the leaders in the family can also do domestic roles while women that responsible for parenting and household have chance to be career women. This equality will construct positive stereotype toward the concept of gender as found by Siy & Cheryan (2016) to be beneficial for social community. Language has a central part of culture along these lines, and it is often influenced by sexual orientation thus, the existing stereotypes are the reflection of social differences where hierarchical position of men is seen higher than women (Coates, 1986; Holmes, 2008).

The influence of social norm and culture implies that family and community should aware of gender equality since the concepts of gender roles could be develop through a socialization process in the family and community (Sheet, 2005). The result of this present study also contributed to a mature social competence of men and women through increasing hyper-feminine and –masculine folks maintained by society for a long time. These exaggerated gender stereotypes can make relationships between people difficult. Hyper-feminine folks are more likely to endure physical and emotional abuse from their partners. While hyper-masculine folks are more likely to be physically and emotionally abusive to their partners. This extreme gender stereotypes are harmful because they don't allow people to fully express themselves and their emotions. By breaking down gender stereotypes, it allows everyone to be their best selves where they can promote their self-worth and contribute to his or her personal identity.