



**GENDER STEREOTYPES PORTRAYED IN A SENIOR HIGH SCHOOL
ENGLISH TEXTBOOK PUBLISHED BY INDONESIAN MINISTRY OF
EDUCATION AND CULTURE**

THESIS

Composed to Fulfill One of the Requirements to Obtain the Degree of S1 at the
English Education Program, Language and Arts Department, the Faculty of
Teacher Training and Education, Jember University

By:

FAZL AHMAD HABIB

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**ENGLISH EDUCATION STUDY PROGRAM
LANGUAGE AND ARTS EDUCATION DEPARTMENT
THE FACULTY OF TEACHER TRAINING AND EDUCATION
JEMBER UNIVERSITY**

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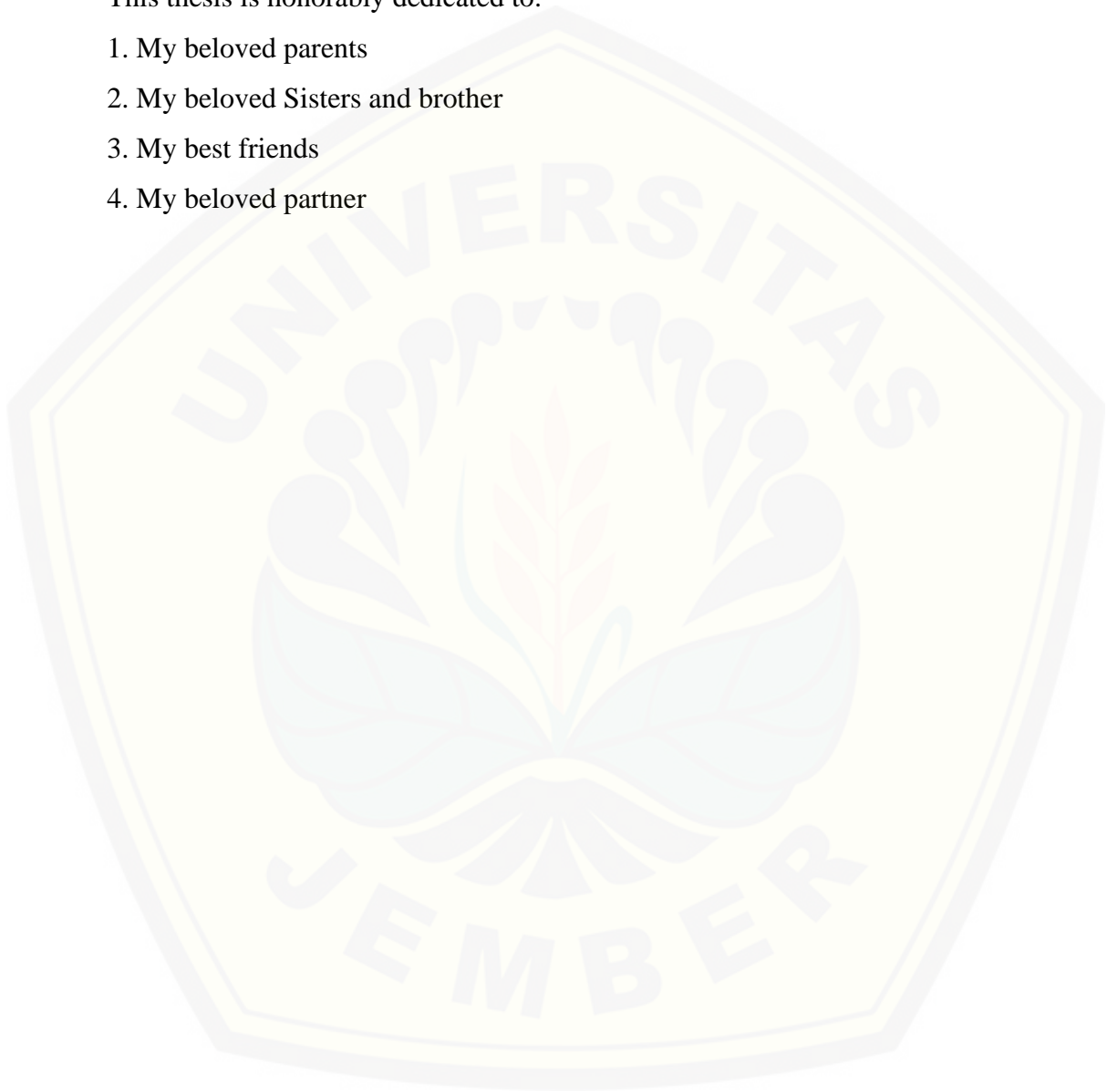
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JEMBER UNIVERSITY**

2019

DEDICATION

This thesis is honorably dedicated to:

1. My beloved parents
2. My beloved Sisters and brother
3. My best friends
4. My beloved partner



MOTTO

“Whenever you find yourself on the side of the majority, it is time to reform (or pause and reflect).” — Mark Twain



STATEMENT OF AUTHENTICITY

I certify that this thesis is an original and authentic piece of work made by the author myself. All materials incorporated from secondary source have been fully acknowledge and referenced.

I certify that the content of this thesis is the result of work which has been carried out since the official commencement date of the approved thesis title. This thesis has not been submitted previously, in a whole or in a part, to quality for any other academic award, ethic procedures, and guidelines of the thesis writing from the university and the faculty have been followed.

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The Writer,

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CONSULTANTS' APPROVAL

**GENDER STEREOTYPES PORTRAYED IN A SENIOR HIGH SCHOOL
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THESIS

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2. The Chairperson of the Language & Arts Department.
3. The Chairperson of English Language Education Program.
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6. My academic supervisor, Dr. Budi Setyono, M.A.

I hope this thesis would be useful and beneficial for the readers. Moreover, any constructive criticism and suggestions are highly appreciated.

Jember, November 2019

The Writer

SUMMARY

Gender Stereotypes Portrayed in A Senior High School English Textbook Published by Indonesia Ministry of Education and Culture; Fazl Ahmad Habib, 120210401065; 2019: 69 pages; English Language Study Program, Language and Arts Education Department, the Faculty of Teacher Training and Education, Jember University.

Gender stereotypes have been an issue worthy of discussion. Some studies provide the representation of both female and male gender along with the issues. Textbook as the platform to deliver language materials, has been consider as prior tool in the teaching learning process (Lau, 2017). The fact that, gender bias and stereotype are forms of treating people unfairly and unequally. Therefore, language learning materials must be designed to refect a fair representation of males and females, ofering a glimmer of hope for new-generation EFL textbooks (Setyono, 2018).

As Indonesia Ministry of Education and Culture regulate the publishing of national textbooks, it is worthy to establish this study to portray the gender stereotypes that are contained in the textbook. CDA is selected as methodology and tool of analyzing. Researchers using CDA can describe, interpret, and explain the relationships among language and important educational issues (Rogers et. al, 2016). The adapted tool analysis is based on Fairclough's (2001) model and Mullet's (20018) model.

In fact, the selected textbook provides textual and visual material. Hence, researcher tend to elaborate the existence of subtle and clear gender stereotypes varied into gender bias, role, dominance, firstness, and equality. Moreover, overarching themes are provided to ease the categorization of the stereotypes (e.g. occupational area, social relation, family, interest, friendship and digital activities).

The finding divulged various stereotypes of female and male (gender) in textual and visual materials. Many physical traits are found to be more suitable to men, and limitation in occupation is still found. Besides, the example of gender dominance in leadership is provided. At the final, this research provides some

suggestions in educational area, typically in language teaching learning process and for future researchers. Teacher should consider how to deliver the materials which contain gender stereotypes. Teacher also needs to acknowledge students to be more aware on gender stereotypes. at last, the further researches are open to establish in the same area with wider and deeper elaboration of gender stereotypes or more in the more textbooks.

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CHAPTER I

INTRODUCTION

This chapter discusses the importance of researching gender stereotypes in English textbook for senior high school. In a more detail, this chapter will introduce the research background, research questions, research objectives and research contributions.

1.1 Research Background

The educational system in any country is shaped and affected by the prejudices, values, and traditions held by society (Jannati, 2015). Obviously, schools are included in educational system. Moreover, classrooms as the part of schools are microcosms of society, mirroring its strengths and ills alike, following the socialization patterns (Marshall, 1997; Gorgadze, 2017). For this reason, textbooks are considered the next important factor in the second/foreign language classroom after the teacher (Riazi, 2003; Baghdadi, 2015). In fact, teaching and learning relies very much on using a textbook as a vehicle for delivery of course content (Lau, 2017). This means that textbooks, by nature, tend to control knowledge as well as transmit it and to reinforce selected cultural values. Textbooks are therefore not only powerful, but also embedded in ideological discourses. It is this ideological discourse that becomes the official, state-sanctioned narrative from which learners are to learn certain values and beliefs (Engelbrecht, 2007; Pillay, 2018). Therefore, textbooks are much possible to carry prejudice, cultural values, tradition and belief of society.

In Indonesia, textbooks are published by Ministry of Education and Culture. According to Pillay (2018) the textbooks that are endorsed by the state need to present knowledge selections in accordance with the content listed in the prescribed curriculum of the country. On the one hand, Indonesia Government maintains the publication of the textbooks that is based on its regulation, which stated “ideologically, school textbooks in Indonesia are required to avoid pornographic content, extreme ideology, radicalism, violence, ethnic-religious-racial sentiments,

and gender bias” (Direktorat Jenderal Peraturan Perundangan-undangan, 2016; Setyono, 2018). On the other hand, many studies divulge gender issues that are carried by the existence of the textbooks. Setyono (2018) stated that between 2003 and 2018, previous studies on gender issues (e.g., gender biases, gender stereotypes, gender construction, gender roles, gender equality) in language textbooks have been situated in inner, outer, and expanded circle countries (Australia, Hongkong, Japan, Uganda, Pakistan, Ethiopia, USA, and Indonesia). Therefore, it is a matter of fact that gender issues found in language textbooks, is reasonably discussed.

In general, WHO (World Health Organization) defines that gender refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of men and women. Rationally, the constructed characteristics of women and men is either undesirably accepted or considerably agreed. It can be concluded that gender issues are raised from the socially constructed characteristics of women and men. As a result, in relation to society, it is important to examine textbooks in the wider context of gender issues.

Arabmofrad (2015) stated that textbooks in developing countries play their part in contributing to gender and social class stereotypes. Dominguez (2003) emphasized that consequently, EFL/ESL textbooks can be one of the great influences in contributing to cultural prejudices and personal biases that learners can, unfortunately, absorb in their learning. In line with Jannati (2015) that gender bias in textbooks as an “important, near-universal, remarkably uniform, quite persistent, and but virtually invisible obstacle on the road to gender equality in education” (Blumberg p.345, 2008). It is clear that textbooks are an important element in students’ gender role education because students use them both in school and at home (Hartman & Judd, 1978; Powell & Garcia, 1985; Bazler & Simonis, 1990; Ferree & Hal, 1 1990; Moore, 2007; Baghdadi, 2015). Significantly, textbooks are role models for our children who can form stereotypes by the age of five (Sovic, 2015). As a result, this proves that gender issues found in the textbook causes misconception about gender within teaching and learning process.

As quietly appear in textbooks, gender issues (stereotypes, construction, role/discrimination, inequality/dominance) should be seen critically by learners and

teachers. In line with Pillay (2013) that the skills of a critical linguist (using critical discourse analysis [CDA]) are essential if individuals (teachers and learners) wish to unearth the subtext of school textbooks. Many studies reveal the gender issues found in the textbook as discourses in the forms of both textual and visual contents. According to Jannati (2015), that conducted study focused on visual image analysis to signify the personal trait about gender role. And the semiotic analysis is used as the approach to complete the qualitative study. The results showed the existence of gender bias and stereotypes based on the total number of adjectives used in textbooks. Moreover, the trend also represented in Indonesian textbooks for senior high school in which male characters were depicted as higher education, social and outdoor-based activities whereas females were engaged with the domestic activities (Yonata and Mujiyanto, 2017). In conclusion, CDA is eligible to critically elaborate the gender issues in textual and visual contents of textbooks.

Functionally, Vaara (2016) stated: CDA underscores the linkage between discursive and other social practices, thus not reducing everything to discourse. The social practices consist of dialectics of (social) structure and discourse. These dialectics are especially salient in Fairclough's work, where discourse is seen to have effects on social structures, as well as being determined by them, and so contributes to social continuity and social change (e.g. 1989, 1997, 2003; Vaara, 2016). In a sense, CDA attempts to make visible social phenomena that often pass unnoticed (Vaara, 2016).

Instead of using the terms "gender issues", this research focuses on "gender stereotypes". Gender stereotypes are the thought of first and foremost for research's critical examination and interpretation of the visual and textual contents on the selected textbook. The researcher elaborates the gender stereotypes fundamentally. As it is stated previously that gender stereotypes, issues, cultural values of certain groups in the society are related to each other.

Specifically, the researcher analyzed textbook visual and textual materials based on some categorization. The categories provided from the generalized stereotypes which is applicable to measure the society patterns into daily activities.

For instance, gender stereotypes categories can be found in occupational area, social relation, personal interests, cultural activities, digital activities, folktales, and news.

As it is mentioned earlier that Indonesia Ministry of Education and Culture is responsible to regulate the publication of the national textbook. This research is responsible to regulate the publication of the national textbook. This research selected the national textbook with regard to the implementation of latest curriculum in Indonesia – well-known as curriculum 2013 (K13). To examine the extent to which the ideological content in the textbook, the present study analyzes the existence of gender stereotypes portrayed. The analysis covers the visual materials (images, pictures, photographs, illustrations) and textual materials (reading texts, dialogue texts). CDA is applied as a tool to analyze the existence of gender stereotypes in the contents of the selected textbook.

1.2 Research Question

Based on the research background, the present study is focused on answering a single research question, how are gender stereotypes portrayed in Senior High school English textbook published by the Indonesian Ministry of Education and Culture?

1.3 Research Objectives

As gender stereotypes to be the prior issue, the research was conducted by focusing on female and male character portrayed from materials provided in the textbooks. Specifically, the materials are in form of written texts such as, passages (reading texts), dialogues, and also the visual images that contains photographs, illustration and cartoon. Furthermore, it is to present the portrait of gender stereotype in detail into qualitative study.

1.4 Research Contribution

The researcher hopes that the government consider more on the impact of gender stereotypes. Mainly, the researcher brought a brief interpretation of the gender stereotypes portrayed that at least direct teachers to be more careful to use the material in such an appropriate teaching process. Therefore, it can be an empirical contribution to future researchers.

CHAPTER II

LITERATURE REVIEW

This chapter contains the stereotypes, gender stereotypes, gender study in education area, and also critical discourse analysis on gender study.

2.1 Stereotypes

Essentially, stereotypes are category-based traits or attributes that are often applied to a group of people as a result of accepted beliefs about the members of the group (Agars, 2004; Welle & Heilman, 2007; Koch, D'Mello & Sacket, 2015). The accepted beliefs are recognized as two stereotypes components. Those are, descriptive components, or beliefs about how a person (female or male) typically act, and prescriptive components, or beliefs about how he/she should act (Fiske and Stevens, 1993; Cialdini and Trost, 1998; Koenig, 2018). Interchangeably, Coffman (2014) and Bordale et al (2018) stated that stereotypes also have important predictive power for individuals' beliefs about their own ability. Moreover, Ramiah (2010) emphasized that beliefs about the personal attributes of a group of people, and can be over-generalised, inaccurate, and resistant to change in the presence of new information. Toci & Aiu (2013) exemplified that people act in a particular way because of the views they often stick to, thus, if we believe that a woman will clean the house and a man cut the grass, this is how we will expect to perform one woman or man everywhere.

According to Goffman (1987), stereotypes are defined as a person's acts (female/male) of habitual activities and events in society which lean under culture. He elaborated the habitual activities and events into graduation exercises, marriage ceremonies, funerals, greetings and farewells, reunions, dinners and parties are given. These habitual activities are based on social fuss which are made over the unformulated experience of their participants. Goffman (1987) added that the individual is given an opportunity to face directly a representation, a somewhat iconic expression, a mock-up of what he is supposed to hold dear, a presentation of the supposed ordering of his existence.

In general, Goffman's (1987) elaboration on stereotypes can be a result of circumstances of society which remain individual to have perspective undesirably somehow the social activities are considerably agreed.

This reciprocal relation between stereotypes and belief determine a person act whether it is considerably agreed or undesirably accepted. In conclusion, stereotypes are about beliefs of groups' typical or suggestible activities that are interchangeably based on female/male's attributes.

2.1.1 Gender Stereotypes and Issues

Gender stereotypes grow out of our historical and cultural understanding of the roles of men and women in society—many, or even most, of which are outmoded but continue to be powerful (Godsil, 2016). Aryangga (2017) and Brewer (2015) Simply put, gender stereotypes are generalizations about the roles of each gender. The roles are often acknowledged as inaccurate generalizations of the male and female attributes. As beliefs of own ability are strongly influenced by gender stereotypes (Coffman 2014, Bordalo et al 2018).

As the roles of women are supposed to be nurturing and avoid dominance, and men are supposed to be agentic and avoid weakness (Koenig, 2018). Men typically appear as possessing greater agentic and leadership qualities than women, and higher aspirations and commitment at work (Gonzalez, 2018).

Aryangga (2017) exemplified the women and men roles; women seem having a lot of weak spots in living their roles as women assigned by their sex. It seems like they were born only to marry and breed. Their jobs are limited for they do not belong in Math, Physics, Chemistry or engineering kind of jobs. A woman is also forced by these roles to put her family's welfare before her own. She should be lovely, caring, compassionate, and nurturing as well as sympathetic. Unlike women, men are the ones to be competitive, courageous, independent, assertive, and areerfocused. What women know is only about how to find a responsible man play a role as breadwinner.

As a result, descriptive gender stereotypes can lead to prejudice and discrimination based on a perceived incongruency between gender stereotypes and

role requirements, and prescriptive stereotypes can also produce prejudice if individuals violate gender norms (e.g., Burgess and Borgida, 1999; Heilman, 2001; Eagly and Karau, 2002; Koenig, 2018).

Furthermore, beliefs are most biased by stereotypes (Coffman, 2019). Gender bias can arise when people judge men and women differently as a result of the use of gender stereotypes (Koch et. al, 2015). Gender bias shows us how gender stereotypes affect our responses and assumptions even when we consciously disagree with them (Godsil, 2016). “*gender bias*” refers to the unfair treatment to one gender by under-representation comparing the opposite gender (Mineshima, 2008; Beiki, 2017). People hold stereotypes about men’s and women’s physical traits (muscular, soft, hairy), social roles (provides, does house work), and occupations (engineer, librarian) (Lippa, 2005; Aryangga, 2017). For this reason, gender bias mislead women to play domestic or traditional social roles (e.g. cooking, knitting and babysitting), to participate in limited social roles (e.g. fashion designers), and to suffer from unequal treatment in doing business and in achieving managerial and political positions (Lee 2014; Ndura 2004; Ullah and Skelton 2013; Yang 2016; Setyono 2018).

It can be concluded that stereotypes limit women roles. In contrast, men have no boundaries in doing lots of activities. As over-generalized, inaccurate or resistant belief (as previous state) undesirably affects a person measures her/his own attribute or ability. Hence, for this reason, over-generalized, inaccurate or resistant possibly causes misconception of stereotypes’ components. The misconception maintains the appearance of bias, dominance, and inequality.

2.1.2 Previous Study on Gender Stereotypes

Arta and Toci (2013) conducted research to magnitude the gender roles on the books on promoting and measuring how much of gender stereotypical images the authors present. They analyzed two children’s books. The first book “Welcome 1”, The second “Messages 1”, the third “Dream Team 2”. They investigated the books based on the category: professions, appearance, sports/hobbies, personality traits, family roles/housework. The result showed that females were mostly seen in

traditional professional roles such as ballerinas, nurses, teachers, hairdressers, flight attendants, and others that could not be found in males. On the other hand, males were represented as soccer players, waiters, pilots, securities, guitarists and astronauts. The result revealed the distinction between female and male profession is still contrastive. The physical activity is applied more on male than female. Thus, most occupational opportunities, sport, personalities are more available for males.

Beiki (2017) provided her study to analyze unequal position between female and male gender by using CDA as analysis approach (Fairclough's 2001) model of CDA). This position is seen through the role and profession. The findings revealed that females are illustrated as doctors, teachers, nurses and dentists on few occasions and housewives, babysitting, doing household tasks in family context. On the other hand, males were portrayed more in physically demanding jobs.

Shahroki (2015) compared two textbooks entitled *Top Notch* and *Summit* by using CDA as the approach that focus on the gender dominance based on the frequency of the gender appearance. The finding showed that in *Summit* series males usually have supremacy over females in conversations and pictorial parts. *Summit* series address the male character more than female character, so male and female characters are not equally distributed in *Summit* series. Regarding the male and female characters in *Top Notch* series, the difference is not significant and characters are equally distributed, though.

Tajeddin (2010) evaluated roles of both gender by using a quantitative and qualitative analyses of the images in terms of the active role, gaze direction, visual techniques, body display, and spaces. The result indicated that women are frequently shown as the reactive participants of the image. In contrast, men were portrayed as the active participants of the images holding more social power and prominence. Additionally, Barton and Sakwa (2012) proved that, the gender inequality in the secondary textbook in Uganda was embodied by the differences of occupational roles in which man was getting better paying and high-status jobs such as doctor, judge, and manager while the women's occupational roles were not only limited but also restricted mainly to the domestic sphere.

Ariyanto (2018) examined a portrait of gender bias in the prescribed Indonesian ELT textbook which was provided for Junior High School Students endorsed by the Ministry of National Education. He assumed that textbooks as social practice represent the teaching materials that help students to do social actions in the target language (TL). Moreover, his units of analysis were focusing on both visual and verbal texts. His examination found that the depiction both male and female students in the visual texts showed a gender treatment entailing with gender differences whereas the verbal texts did not show gender differences when using the TL.

Setyono (2018) investigated the portrayal of women in a series of EFL textbooks for Senior High School X, XI, and XII which were published by the MONED (Ministry of Education and Culture). To obtain the data, he used the visual and textual data comprising a dialogue text, a dialogue text with pictures, a job application, and a reading text with pictures. The findings revealed that the female characters in gendered discourses indicated the continuation of gender stereotypes. However, the positive images of female characters were also portrayed as well like female-leader role in public. As a result, it encourages students to understand the gender issues, diminish the gender misconceptions, and promote the gender equality through the female and male views.

Stockdale (2006) study gender balance in characters appearance frequency, appearance in photographs, gender firstness, gender mixed dialogues, point of view opinions, common noun pairs and pronoun pairs, amount of talk and type of talk of female/male characters in the textbook. He provided broad range of current topics, and grouped under 5 theme areas: Values of People, Values in Relationships, Values in the Workplace, Values in the Family, and Values in Society. Each theme area consists of 6 two-page units exploring a specific issue (ex. Cosmetic surgery, gender roles in marriage, domestic violence, animal rights, etc). The result revealed that there still exists a significant gender bias toward males.

Considering the previous studies, this research further portrayed the gender stereotypes on National EFL Textbook in Indonesia published by Ministry of Education and Culture. As it is mentioned that gender stereotypes covers the gender

roles, identity, firstness, equality, bias and dominance, this study provided categorization in occupational area, social relation, personal interests, cultural activities, digital activities, folktales, and news as those can be found in visual materials (images, pictures, photographs, illustrations) and textual materials (reading texts, dialogue texts) of the textbook.

2.2 CDA and Framework Analysis

Critical Discourse Analysis (CDA) holds much promise for educational research. Researchers using CDA can describe, interpret, and explain the relationships among language and important educational issues (Rogers et. al, 2016). For this study, Fairclough's (2001) three-dimensional CDA framework was used as fundamental framework of analysis. This framework covers the linguistics description, interpretation of the reciprocal relation between social reality and social product (text), and the explanation of linguistics description, social/cultural reality and social product.

Although, Fairclough's (2001) CDA framework only mention text as the content of analysis, on the other hand Fairclough (1992) stated the important values of images, "Constructing images in the other sense – ways of publicly presenting persons, organizations, and commodities, and the construction identities or personalities for them." Principally, language (and more broadly 'semiosis', including for instance signification and communication through visual images) is an element of the social at all levels (Fairclough, 2004).

Therefore, the researcher selected CDA an appropriate analysis tool for textual and visual images of the textbook. Moreover, the analysis framework was adapted and developed based on the Fairclough's (2001) three-dimensional stages of CDA and Mullet (2018) CDA generic framework of analysis.

CHAPTER III

METHODOLOGY

This chapter provides research design, data collection method, data analysis method and procedure of analysis.

3.1 Research Design

The present study aimed to analyze gender stereotypes portrayed in an EFL textbook for senior high school students in Indonesia. The gender stereotypes that was analyzed include visual and textual materials in the textbook. CDA relies on a collection of techniques for the study of language use as a social and cultural practice (Fairclough, 2001). CDA focuses on social problems and not on scholarly paradigms (Van Dijk, 2007); as a result, CDA can be used to understand and solve problems with any theory or method that may be relevant. Procedures, techniques, and processes are all selected based on their relevance to the research purpose (Van Dijk, 1993). Moreover, CDA scholars seek to expose these imbalances by looking behind words to uncover the ideological assumptions in written texts or oral speech (Fairclough, 1989) in order to provoke people to corrective action (Fairclough, 1992). CDA is analysis of the dialectical relationships between discourse (including language but also other forms of semiosis, e.g. body language or visual images) and other elements of social practices (Fairclough, 2004).

The qualitative design is applied to this research. The interpretation of the data was narrated descriptively to provide clear elaboration of the portrayed gender stereotypes. As previously stated, the analysis was adapted and developed based on the Fairclough's (2001) three-dimensional stages of CDA and Mullet (2018) CDA generic framework of analysis.

3.2 Data Collection Method

Data of the present study were gender stereotypes in an EFL textbook for Grade X of senior high school published by the Ministry of Education and Culture which portrayed in textual and visual materials/contents. The English textbook for grade X was selected because: (1) it was written based on English Curriculum 2013,

(2) it contained gender stereotypes both in textual and visual materials, (3) it was written by Indonesian authors who understood the Indonesian ELT context, and (4) it was used in many senior high schools in Indonesia.

This textbook is entitled “Bahasa Inggris” published by *Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud* in 2017. It is from Utami Widiati, Zuliati Rohmah, dan Furaidah as the writers. It consists of 15 chapters in 220 pages. Becoming a part of the 2013 Curriculum, this textbook highlights the importance of balancing student attitudes, knowledge and skills.

By selecting the materials that contain gender stereotypes, the documentation was applied to provide samples or whole materials. The textual materials/contents were gathered from passages; letters, complimenting/dialogues, descriptive texts, recount texts, biographical text, narrative texts). The visual materials/contents were obtained from each chapter of the textbooks which provided images, photograph and illustration/cartoon. There were 12 textual contents and 12 visual contents selected for analysis which contained gender stereotypes.

3.3 Data Analysis Method

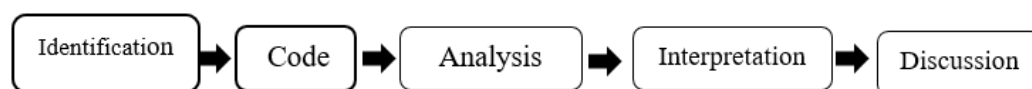
The researcher provided a table of categorization in occupational area, social relation, cultural activities, digital activities, folktales, and news as those can be found in visual materials (images, pictures, photographs, illustrations) and textual materials (reading texts, dialogue texts) of the textbook. By highlighting or spotting textual and visual materials which contained gender stereotypes; gender roles, identity, firstness, equality, bias and dominance. This table of categorization was provided after the analysis and the interpretation was done.

As the researcher also needs to have the interpretation of both textual and visual materials, the analysis was adapted and developed based on the Fairclough's (2001) three-dimensional stages of CDA and Mullet (2018) CDA generic framework of analysis. As it is mentioned that, Fairclough's (2001) CDA model was to elaborate textual contents, Mullet (2018) generic framework of analysis is considered to provide specific interpretation of the data. Mullet (2018) developed 7

stages of analysis from 3 stages analysis of Fairclough's (2001) model; *Select the discourse, locate and prepare data sources, explore the background of each text, code texts and identify overarching themes, analyze the external relations in texts (interdiscursivity), analyze the internal relations in the texts, and interpret the data.* These stages are only developed to analyze textual contents. Therefore, the researcher adapted those Fairclough's (2001) framework and Mullet's (2018) framework into a flowchart of analysis.

3.4 Procedures of Analysis

To analyze the textual and visual materials/content that contained the gender stereotypes in English textbook, some steps are developed as the following flowchart,



Flowchart 1. Procedures How to Analyze Images and Texts

The first step was to identify the textual and visual materials that contain gender stereotypes throughout the chapters in the textbook (decide whether the materials contain gender stereotypes or not). The second was to code the identified textual and visual materials (highlighting or spotting the materials as samples or complete materials). Third, the textual and visual materials were analyzed to show what gender representation implicitly and/or explicitly stated in the pictures (The materials are divided based on gender stereotypes variation and the themes/categorization). The fourth step was to interpret the results of the analysis to reveal the hidden meanings in textual and visual materials (Interpret the reciprocal relations on how society affects the production of materials, and how the materials affect students/society). The final step was to discuss the results of analysis by comparing and contrasting them to the related theories and findings of previous studies.

CHAPTER V

CONCLUSION AND SUGGESTION

This study was conducted to portray gender stereotype in English Textbook for senior high school entitled 'Bahasa Inggris', a national and published by Ministry of Culture and Education of Indonesia. As the focus of the study to provide the portrayal of gender stereotypes in the textual and visual contents, in which the gender stereotypes are elaborated and varied into gender bias, role, dominance, equality, and firstness. Overarching themes also considered as to ease the categorization. For examples, occupational area, social relation, family, interest, friendship and digital activities. CDA is used as the tool of analysis. Hence, the researcher developed the framework and steps of analysis from Fairclough's (2001) model and Mullet's (2018) model. The results portrayed the gender stereotypes both fairly and unfairly which varied from gender bias, dominance, role, firstness, and equality. For examples, the researcher found 'Cut Nyak Dhien' as a national was portrayed fairly in textual material. The writer mentioned her 'leadership' strongly that indirectly inform or implicitly show female is able to close with dominance. Besides, the researcher also portrayed unfair stereotypes about physical trait in visual materials. Some illustrations show that men's sport interests are varied, such as sport, climb and fishing which mislead to gender bias. Finally, the textual and visual materials from the textbook, for sure, contain gender stereotypes variously.

As an empirical contribution to further researches in educational area, there are some suggestion provided. Regards the textbooks are nationally used for senior high school students, the contents/materials which contain gender stereotypes should be considerably fostered. Both fair and unfair portrayal of gender stereotypes are matter to students and teachers for the conduction the teaching learning process. Besides, teachers are also required to more critical to provide the materials from the textbooks to students in which to avoid the misconception of the gender. At the final, further research are open to have similar focus of the research with different approach for wider and deeper elaboration of gender stereotypes.

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APPENDICES

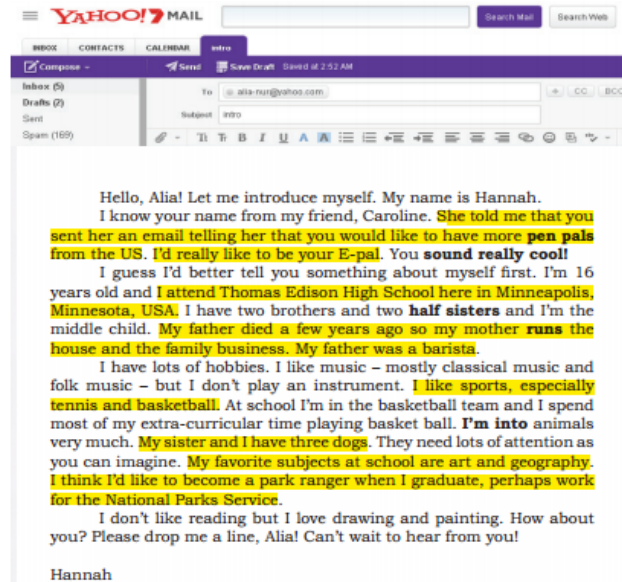
APPENDIX 1. MATRIX

Title	Research Problem	Variables	Indicators (Objectives to find the Variables)	Data Sources	Research Methodology
Gender Stereotypes Portrayed in Senior High School English Textbook Published by Indonesian Ministry of Education and Culture	How is gender stereotypes portrayed in senior high school English textbook published by Indonesian ministry of education and culture	1. Gender Stereotypes	<ol style="list-style-type: none"> To identify the gender stereotypes in textual contents To identify the gender stereotypes in visual images 	Senior High School English Textbook published by Indonesian Ministry of Education and Culture	Critical Discourse Analysis

APPENDIX 2. TEXTUAL MATERIALS

Chapter 1 – Talking About Self

Text 1, A letter from Hannah



Text 2, A letter from Saidah

Assalamu'alaikum Alia,

It was very interesting to read your letter about yourself and your hometown. **I would really like to be your pen friend.**

I'm a sixteen-year-old school student from Johor Bahru in Malaysia. **Actually I attend an Islamic boarding school just outside the city but my family live in Kuala Lumpur. My eldest sister is a medical doctor.** My younger brother is an elementary school student.

My favorite subjects are social sciences. I like history very much; it helps me know more how different countries existed in the past. At school we are supposed to use English at all times, so we have become quite fluent although sometimes we slip back into Malay, which is our **mother tongue.**

As for hobbies, **I'm really into** songs and music. **My favorite boy band is One Direction.** My favorite Malay singer is, of course, Siti Nurhaliza. **I also like watching movies, especially comedies. The actor I like best is Tom Cruise.**

I'm really into books. I like **reading novels and short stories. I like some writers in English, like JK Rowling, and Indonesian writers too, like Andrea Hirata and Ahmad Fuadi.** My dream, when **I'm older, is to be a writer of science fiction books.**

I'd really love to come to Indonesia some day, especially to the magnificent Raja Ampat in Papua. What about you, do you want to visit my country?

Wassalam.

Cheers,
Saidah

Chapter 4 – Which On is Your Best Getaway?

Text 3, Tanjung Puting National Park

Tanjung Puting National Park is an internationally famous ecotourism destination, which is located in the southwest of Central Kalimantan peninsula. Visitors from foreign countries come to this park because of its amazing nature. This is called a park, but unlike any park that you have seen in your city, this is a jungle! It is a real jungle, which is home to the most interesting animal in the world: orangutans.

Though the park is home to many animals, seeing orangutans is usually the visitors' main reason to visit the park. [Orangutans, which literally mean the man of the forest, are the largest arboreal animal on the planet.] Most of their lives are spent in trees where orangutan travel from branch to branch by climbing or swinging with their long arms.

To see orangutans, we should go to Camp Leakey, which is located in the heart of Tanjung Puting National Park. Camp Leakey is a rehabilitation place for ex-captive orangutans and also a preservation site. [It is also a famous center for research about orangutans which has been conducted by the famous primatologist Dr. Birute Galdikas since 1971]. Here, visitors can see daily feedings to orangutans at jungle platforms as part of the rehabilitation process to their natural habitat. This event gives them opportunity to see orangutans up close.

To reach the place, we should take a boat down Sekonyer river. The boat is popularly called perahu klotok which is a boathouse that can accommodate four people. The trip by the boat to Camp Leakey takes three days and two nights. You sleep, cook, and eat in that klotok, night and day during your journey into the jungle.

The traveling in the boat offers an unforgettable experience. In daylight, on your way to Camp Leakey, you can see trees filed with proboscis monkeys, monkeys that have enormous snout which can only be found in Kalimantan. The monkeys anxiously await klotok arrivals. A troop of 30 light-brown monkeys may plunge from branches 10 meters or higher into the river and cross directly in front of the boat. These monkeys know that the boat's engine noise and the threat of its propeller scare crocodiles, which find these chubby monkeys delicious. At night, you can enjoy the clear sky and the amazingly bright stars as the only lights for the night.

With such exotic nature, no wonder many tourists from foreign countries who love ecotourism frequently visit Tanjung Puting National Park. What about you?

Chapter 5 – Let's Visit Niagara Falls

Text 4, Let's Visit Niagara Falls

Niagara Falls is the collective name for three waterfalls that cross the international border between the Canadian province of Ontario and the USA's state of New York. They form the southern end of the Niagara Gorge. From largest to smallest, the three waterfalls are the Horseshoe Falls, the American Falls and the Bridal Veil Falls. The Horseshoe Falls lie on the Canadian side and the American Falls on the American side. They are separated by Goat Island. [The smaller Bridal Veil Falls are also located on the American side, separated from the other waterfalls by Luna Island]. There are various attractions that people can enjoy in Niagara Falls, six of them are described here.

The first to enjoy in Niagara Falls is *Cave of the Winds*. This attraction helps people get closer to the falls and go face-to-face with the pounding waters of the Falls. People can get soaked on the Hurricane Deck where they are just feet from the thundering waters. Waterproof clothing and sandals are provided. A trip at night when the Falls are illuminated in a rainbow of color is really amazing.

[The second charm is *Maid of the Mist Boat Tour*]. It is a world-famous scenic boat tour of the American and Canadian Falls for about a half-hour ride. People may access the tour via the Observation Tower elevator at Prospect Point in the state park. The boat operates mid-May until late October.

The next to visit in Niagara Falls is *Niagara Adventure Theater*. Here tourists may enjoy the most powerful and involving film experience that brings reality to life on a 45 foot screen. Audience members are given the privilege to discover the thundering Falls from a completely new and exhilarating perspective, and plunge over them. The theater shows hourly and free multi-language headsets are made available. *Niagara Science Museum* is another place to visit. It is a sanctuary for the preservation and appreciation of old science instruments and philosophical apparatus.

The fifth point of interest is *Niagara's Wax Museum of History*. Here, life-size wax figures portraying dramatic history of Niagara Falls are presented to guests. They can see Fort Niagara Scene, Indian Village, old store, blacksmith and barber shop scenes and how electricity is made. [Wax figures of Julia Roberts, Princess Diana and many more are displayed here, too]. Finally, people can also enjoy *Rainbow Air Helicopter Tours* above and around the American and Canadian Falls. The tours start from downtown, next to the entrance to the Rainbow Bridge, and open from 9am to dusk when weather permits. The tours operate every day from second weekend in May until October 31st. [The Niagara Falls are renowned both for their beauty and as a valuable source of hydroelectric power]. Managing the balance between recreational, commercial, and industrial uses has been a challenge for the stewards of the falls since the 19th century.

Chapter 7 – The Wright Brothers

Text 5, Interview with The Wright Brothers

Host : Hello and welcome to our talkshow tonight, Great Inventors! Today we have very special guests, Orville and Wilbur Wright. We are going to ask them about their revolutionary inventions. What do you call your invention?

Orville : We invented airplane.

Host : Airplane? What is the tool for?

Wilbur : It's a tool that will help human being to fly!

Host : Oohhh, is it like a flying car? How did you get the inspiration?

Orville : [Our dad gave us a toy helicopter that flow with the help of rubber bands. We've been interested in the idea since then.]

Wilbur : Orville has always liked to build kites, so, we have experimented with making our own helicopters for a while now.

Host : But that was only a toy, what about the actual plane?

Wilbur : Orville made the first flight with our first plane at Kitty Hawk on December 14, 1903.

Host : Why did you choose Kitty Hawk?

Orville : Kitty Hawk had a hill, good breezes, and was sandy. The condition would help soften the landings in case of a crash. The first flight lasted 12 seconds and they flew for 120 feet.

Wilbur : We have worked and experimented with gliders to perfect the wing design and controls since then.

Host : I see. So you've had the newest version of your airplane?

Wilbur : Yes. Recently, I took a newly designed airplane that we called the Flyer II for the first flight lasting over 5 minutes.

Host : How amazing! I think this invention will be a big thing soon.

Wilbur : [Our father has asked us not to fly together. He said it's for the safety reason.]

Orville : [Yes, we will continue making more experiment so that airplane will be available for everyone soon.]

Host : Okay, we wish you good luck with the next experiments.

Chapter 10 – B.J. Habibie

Text 6, B. J. Habibie

Bacharuddin Jusuf Habibie known as B.J. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999). Habibie was born in Parepare, South Sulawesi Province to [Alwi Abdul Jalil Habibie and R.A. Tuti Marini Puspowardojo. His father was an agriculturist from Gorontalo of Bugis descent and his mother was a Javanese noblewoman from Yogyakarta. His parents met while studying in Bogor. When he was 14 years old, Habibie's father died.]

[Following his father's death, Habibie continued his studies in Jakarta and then in 1955 moved to Germany]. In 1960, Habibie received a degree in engineering in Germany, giving him the title *Diplom-Ingenieur*. He remained in Germany as a research assistant under Hans Ebner at the Lehrstuhl und Institut für Leichtbau, RWTH Aachen to conduct research for his doctoral degree.

In 1962, Habibie returned to Indonesia for three months on sick leave. During this time, [he was reacquainted with Hasri Ainun, the daughter of R. Mohamad Besari]. The two married on 12 May 1962, returning to Germany shortly afterwards. Habibie and his wife settled in Aachen for a short period before moving to Oberforstbach. In May 1963 they had their first son, Ilham Akbar Habibie, and later another son, Thoreq Kemal Habibie.

When Habibie's minimum wage salary forced him into part-time work, he found employment with the Automotive Marke Talbot, where he became an advisor. Habibie worked on two projects which received funding from Deutsche Bundesbahn. Due to his work with Makosh, the head of train constructions offered his position to Habibie upon his retirement three years later, but Habibie refused.

Habibie did accept a position with Messerschmitt-Bölkow-Blohm in Hamburg. There, he developed theories on thermodynamics, construction, and aerodynamics known as the Habibie Factor, Habibie Theorem, and Habibie Method, respectively. He worked for Messerschmitt on the development of the Airbus A-300B aircraft. In 1974, he was promoted to vice president of the company.

In 1974, [Suharto requested Habibie to return to Indonesia as part of Suharto's drive to develop the country. Habibie initially served as a special assistant to Ibnu Sutowo, the CEO of the state oil company Pertamina. Two years later, in 1976, Habibie was made Chief Executive Officer of the new state-owned enterprise Industri Pesawat Terbang Nusantara (IPTN)]. In 1978, he was appointed as Minister of Research and Technology. Habibie was elected vice president in March 1998. On 21 May 1998, Suharto publicly announced his resignation and Habibie was immediately sworn in as president. Habibie's government stabilized the economy in the face of the Asian financial crisis and the chaos of the last few months of Suharto's presidency.

Since relinquishing the presidency, [Habibie has spent more time in Germany than in Indonesia. However, he has also been active as a presidential adviser during Susilo Bambang Yudoyono's presidency]. In September 2006, he released a book called *Detik-Detik Yang Menentukan: Jalan Panjang Indonesia Menuju Demokrasi* (Decisive Moments: Indonesia's Long Road Towards Democracy). The book recalled the events of May 1998.

Chapter 11 – Cut Nyak Dhien

Text 7, Cut Nyak Dhien

[Cut Nyak Dhien was a leader of the Acehnese guerrilla forces during the Aceh War]. She was born in Lampadang in 1848. [Following the death of her husband Teuku Umar, she led guerrilla actions against the Dutch for 25 years]. She was awarded the title of Indonesian National Hero on 2 May 1964 by the Indonesian government.

[Cut Nyak Dhien was born into an Islamic aristocratic family in Aceh Besar]. [Her father, Teuku Nanta Setia, was a member of the ruling Ulèë Balang aristocratic class in VI *mukim*, and her mother was also from an aristocratic family]. [She was educated in religion and household matters. She was renowned for her beauty, and many men proposed to marry her]. [Finally, she married Teuku Cik Ibrahim Lamnga], the son of an aristocratic family, when she was twelve.

On 26 March 1873, the Dutch declared war on Aceh. In November 1873, during the Second Aceh Expedition, the Dutch successfully captured VI *mukim* in 1873, followed by the Sultan's Palace in 1874. In 1875, [Cut Nyak Dhien and her baby, along with other mothers, were evacuated to a safer location while her husband Ibrahim Lamnga fought to reclaim VI *mukim*]. Lamnga died in action on June 29, 1878. Hearing this, Cut Nyak Dhien was enraged and swore to destroy the Dutch.

Some time later, Teuku Umar proposed to marry her. [Learning that Teuku Umar would allow her to fight, she accepted his proposal]. They were married in 1880. [This greatly boosted the morale of Aceh armies in their fight against Dutch. Teuku Umar and Cut Nyak Dhien had a daughter, Cut Gambang].

The war continued, and the Acehnese declared Holy War against the Dutch, and were engaged in guerrilla warfare. Undersupplied, [Teuku Umar surrendered to the Dutch forces on September 30, 1893 along with 250 of his men]. [The Dutch army welcomed him and appointed him as a commander, giving him the title of Teuku Umar Johan Pahlawan. However, Teuku Umar secretly planned to betray the Dutch]. Two years later Teuku Umar set out to assault Aceh, but [he instead deserted with his troops taking with them heavy equipment, weapons, and ammunition, using these supplies to help the Acehnese]. This is recorded in Dutch history as "Het verraad van Teukoe Oemar" (the treason of Teuku Umar).

The Dutch general Johannes Benedictus van Heutsz sent a spy to Aceh. Teuku Umar was killed during a battle when the Dutch launched a surprise attack on him in Meulaboh. [When Cut Gambang cried over his death, Cut Nyak Dhien slapped her and then she hugged her and said: "As Acehnese women, we may not shed tears for those who have been martyred."]

[Aftir her husband died, Cut Nyak Dhien continued to resist the Dutch with her small army until its destruction in 1901], as the Dutch adapted their tactics to the situation in Aceh. Furthermore, Cut Nyak Dhien suffered from nearsightedness and arthritis as she got older. The number of her troops was also decreasing and they suffered from lack of supplies.

One of her troops, Pang Laot, told the Dutch the location of her headquarters in Beutong Le Sageu. The Dutch attacked, catching Dhien and her troops by surprise. Despite desperately fighting back, Dhien was captured. Her daughter, Cut Gambang, escaped and continued the resistance. Dhien was brought to Banda Aceh and her myopia and arthritis slowly healed, [but in the end she was exiled to Sumedang, West Java because the Dutch were afraid she would mobilize the resistance of Aceh people]. She died on 6 November 1908

Chapter 12 – Issumboshi

Text 8, Issumboshi

Once upon a time there was an old couple who didn't have a child. They lived in a small house near the village forest. "Please give us a child," they asked God everyday.

One day, from the household Shinto altar, they heard a cute cry, "Waa! Waa!" They looked and saw a crying baby who looked just like a little finger. "This child must be a gift from God. Thanks to God!" "We will call this child 'Issumboshi'," they said.

They raised Issumboshi with much care, but Issumboshi never grew bigger.

"Hey, Issumboshi, do you want to be eaten by a frog?" Issumboshi was always being bullied by the children of the village and often went home feeling unhappy.

[Grandmother would make some big rice balls and encourage him.] "Eat a lot, and grow up quickly," Grandmother said.

[One day, Issumboshi said, "I will go to the capital to study and become a respectable person. Then I will come back."] Grandfather and Grandmother were worried about him, but Issumboshi's mind would not be changed. At once they began to prepare for his trip. Issumboshi sheathed a needle sword in a straw case, put on a cup for a sedge hat, and started out with a chopstick staff in high spirits.

"I'm going now," Issumboshi said.

"Is he safe? With such a small body?" Grandfather and Grandmother asked as they saw him off. Issumboshi went on the trip with a big wish in a small body.

... ..

At last Issumboshi reached the capital city and anchored under the bridge. Then he climbed up to the railing and viewed the town.

"There is a fine palace over there. I shall ask them at once." At long last Issumboshi arrived at the palace.

"Excuse me, but I want to meet the feudal lord." The lord came to the door,

"What? Who's there?"

"Here I am, at your feet."

"Oh. How small! Why do you want to meet me?"

"Please let me be your retainer."

"I wonder if your very small body can do anything."

"I'll stay in your pocket and guard you from all harm." When Issumboshi said so, a bee came buzzing by.

"Yhaa!" Issumboshi yelled, stabbing the bee.

"Bravo! I employ you. It would be good if you became the Princess's man."

"Oh! What a cute fellow he is!" said the Princess, putting Issumboshi on her palm.

"I will defend you upon my life," said Issumboshi.

The Princess liked Issumboshi, and she taught him reading, writing, and various studies. Further, Issumboshi practiced fencing very hard in order to be strong.

One day the Princess went out to worship at the Kiyomizu Temple. Suddenly there was a strong wind, and some demons appeared. The leader of the demons tried to grab the Princess. "Help me!" she screamed. Issumboshi tried to help her, but the demon caught him and threw him into his mouth. Issumboshi, who was swallowed, jabbed and jabbed the demon's stomach. The demon rolled over and spat out Issumboshi. Issumboshi jumped at the demon and stabbed his eyes. The remaining demons were frightened. They ran away in great haste, but one demon, who was left behind, trembled while holding the magic hammer.

"Do you want me to stab your eyes, too?" Issumboshi asked.

"Please, don't. This is the magic hammer that will grant you a wish. I give it to you, so please spare me." And saying this, he ran off in a hurry.

"Thank you, Issumboshi. You have saved my life," the Princess said.

"Princess, please wave this magic hammer and make a wish that I may become big," said Issumboshi. The Princess waved it and asked,

"May Issumboshi become big!"

And then, strangely, before her eyes, Issumboshi began to grow. He grew into a nice young man. They went back to the palace, and the Princess asked the King to let her marry Issumboshi. The Princess and Issumboshi then got married, and they invited Grandfather and Grandmother to live with them in the palace. They lived happily ever after.

Text 9, Kanchil

Kanchil, the small and clever mousedear, had many enemies in the forest. Fortunately, [he was quick-witted, so that every time his life was threatened, he managed to escape]. One of his greatest enemies was Crocodile, who lived in the river that bordered the forest. Many times Crocodile had tried to capture Kanchil. Crocodile was big, but he was not very clever. Kanchil was able to trick him every time.

One day it was very hot. There was no wind at all to refresh the thirsty plants and trees of the forest. It was in the middle of the dry season. For many weeks no rain had fallen, so the little creeks where the small animals used to drink had dried up. Kanchil was walking alone in the forest. He was very thirsty. He had walked a long way, looking for a brook where he could quench his thirst.

Chapter 13 – Malin Kundang

Text 10, Malin Kundang

A long time ago, in a small village near the beach in West Sumatra [lived a woman and her son, Malin Kundang]. [Malin Kundang and his mother had to live hard because his father had passed away when he was a baby]. [Malin Kundang was a healthy, diligent, and strong boy]. [He usually went to sea to catch fish. After getting fish he would bring it to his mother, or sell the caught fish in the town.]

One day, when Malin Kundang was sailing, he saw a merchant's ship being raided by a band of pirates. With his bravery, Malin Kundang helped the merchant defeat the pirates. To thank him, the merchant allowed Malin Kundang to sail with him. Malin Kundang agreed in the hope to get a better life. [He left his mother alone.]

Many years later, Malin Kundang became wealthy. He had a huge ship and a lot of crews who worked loading trading goods. [He was also married to a beautiful woman]. When he was sailing on his trading journey, his ship landed on a coast near a small village. The local people recognized that it was Malin Kundang, a boy from the area. The news ran fast in the town; "Malin Kundang has become rich and now he is here".

An old woman, who was Malin Kundang's mother, ran to the beach to meet the new rich merchant. She wanted to hug him to release her sadness of being lonely after a long time. When his mother came near him, Malin Kundang who was with his beautiful wife and his ship crews denied that she was his mother. She had pleaded Malin Kundang to look at her and admit that she was her mother. But he kept refusing to do it and yelling at her. At last Malin Kundang said to her "Enough, old woman! I have never had a mother like you, a dirty and ugly woman!" After that he ordered his crews to set sail to leave the [old woman who was then full of sadness and anger]. Finally, [feeling enraged, she cursed Malin Kundang that he would turn into a stone if he didn't apologize to her]. Malin Kundang just laughed and set sail. Suddenly a thunderstorm came in the quiet sea, wrecking his huge ship. He was thrown out to a small island. It was really too late for him to avoid his curse; he had turned into a stone.

Chapter 14 – Strong Wind

Text 11, Strong Wind

Once there was a great warrior named Strong Wind. [He lived with his sister in a tent by the sea]. Strong Wind was able to make himself invisible. [His sister could see him, but no one else could. He had said he would marry the first woman who could see him as he came at the end of the day].

[Many women came up to his tent to watch for him. When his sister saw him coming, she would ask],

"Do you see him?" Each girl would answer,

"Oh, yes! I see him!" Then Strong Wind's sister would ask,

"What is he pulling his sled with?" And then the girls would answer,

"with a rope or "with a wooden pole."

Then Strong Wind's sister would know that they were lying, because their guesses were wrong.

A chief lived in a village. His wife had died, and he had three daughters. One was much younger than the other two. She was gentle, kind and beautiful, but her sisters were jealous of her and treated her badly. They cut off her long black hair and they made her wear rags. They also burned her face with coals so that she would be ugly. They lied to their father that she did these things to herself. But she remained calm and fine.

The two older sisters also went to try and see Strong Wind. When he was coming, Strong Wind's sister asked them, "Do you see him?" "Oh, yes! I see him!" Each of them answered. ["What is his bow made out of?" asked Strong Wind's sister.] "Out of iron," answered one. "Out of wood," answered the other. "You have not see him," said Strong Wind's sister. Strong Wind himself heard them and knew that they had lied. They went into the tent, but still they could not see him. They went home very sad.

One day the youngest daughter went to try and see Strong Wind. [She was wearing rags, and burn covered her face. People laughed at her, but she kept going]. When she got to Strong Wind's tent she waited. When Strong Wind was coming, his sister asked the girl, "Do you see him?" "No," the girl answered. "I don't see him." Strong Wind's sister was surprised because the girl had told the truth. "Now do you see him?" asked Strong Wind's sister. "Yes," answered the girl. "Now, I do see him. He is very wonderful." "What is his bow made of?" asked Strong Wind's sister. "The rainbow," answered the girl. "And what is the bowstring made of?" asked Strong Wind's sister. "Of Stars," answered the girl.

Then Strong Wind's sister knew that the girl could really see him. He had let her see him because she had told the truth. "You really have seen him," said Strong Wind's sister. [Then the sister washed the girl, and all the burns went away. Her hair grew long and black again. The sister dressed the girl in fine clothes. Strong Wind came and the girl became his wife.] [The girl's two older sisters were very angry, but Strong Wind turned them into aspen trees]. Ever since that day, the leaves of the aspen tree always tremble with fear wherever he comes near, because they know he remembers their lying and meanness.