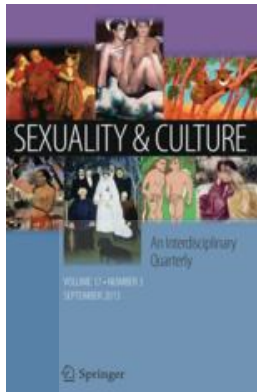


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An Interdisciplinary Quarterly

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ISSN: 1095-5143 (print version)

ISSN: 1936-4822 (electronic version)

Journal no. 12119



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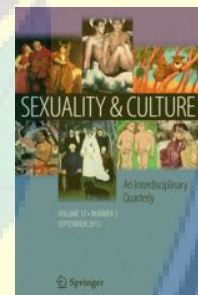
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The Portrayal of Women in Nationally-Endorsed English as a Foreign Language (EFL) Textbooks for Senior High School Students in Indonesia

Budi Setyono¹ 

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Abstract From a critical feminist perspective, women are not fairly represented in English as a foreign language (EFL) textbooks. The unequal representation of women in EFL textbooks potentially affects students' negative perceptions and misconceptions about gender identity (re)construction. The findings of previous studies on gender issues in language textbooks mostly indicate that they depict gender biases and stereotypes, but some studies reported positive images of women. To continue a critical discourse analysis (CDA) of EFL textbooks from a feminist perspective, the present study looks at visual and textual discourses representing images of women in EFL textbooks in the Indonesian secondary school context. The findings reveal that some gendered discourses expressed by female characters and social actors in the analyzed textbooks support the continuation of gender biases and stereotypes, but some emerging discourses represent constructive images of women. This textual study suggests that as English plays an increasingly important role in a transcultural and post-feminist world, authors of English textbooks must pay attention to the issue of gender in language education.

Keywords Critical discourse analysis (CDA) · English as a foreign language (EFL) textbooks · English teachers · Female images · Secondary education · Indonesia · Textbook writers

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Introduction

Modern liberal feminist theorists of gender equality (GE) assume that “in order for women to achieve equal status, all stereotyped social roles for men and women have to be abolished” (Agassi 1989, p. 164). Although GE has been internationally promoted, the practices of gender inequality (e.g. discriminative access to education and health care for women) as reported by the United States Department of State Bureau of International Information Programs (2012) are still prevalent in many different countries (e.g. Niger, Guatemala, Pakistan, Honduras). In response to this, studies on GE in language education (Barton and Sakwa 2012; Lazar 2007; Lee and Collins 2009) have been burgeoning. Textbook analysts (see Ariyanto 2018; Gebregeorgis 2016; Ghajarieh and Salami 2016; Lee 2014; Namatende-Sakwa 2018; Ndura 2004; Ullah and Skelton 2013; Yang 2016), for examples, are interested in researching GE issues in language textbooks because textbooks play a pivotal role in reconstructing what means to become men and women in the post-feminist era.

For more than a decade (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). The methods of analyses used range from content analysis (quantitative and qualitative), multimodal analysis, to CDA. Most researchers (Ariyanto 2018; Lee 2014; Namatende-Sakwa 2018; Ndura 2004; Ullah and Skelton 2013; Yang 2016) reported that language textbooks portray gender biases and stereotypes, while some studies (Gebregeorgis 2016; Ghajarieh and Salami 2016) reported on the constructive images of women who participate in non-domestic roles (e.g. English teacher and hairstylist) as part of the findings.

In terms of employment opportunities, women are portrayed 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). In line with the aforementioned findings, more recent studies also reported the stereotyped representations of female gender in EFL textbooks. For instance, Namatende-Sakwa (2018) revealed stereotyped Ugandan women to be weak, emotional, irrational, passive, dependent, and jealous. In the same vein, Ariyanto (2018) finds that Indonesian EFL textbooks for secondary school students contain gender biases and stereotypes. This representation does not reflect social reality in which women have begun leading social changes and striving for GE. For example, statistics has revealed that one in five members of lower or single houses of parliament worldwide is female (United Nations 2015). In addition, GE female participation in tertiary education has increased globally and currently exceeds male participation in almost all developed countries and in half of developing countries (United Nations 2015). Some other gender studies (Gebregeorgis 2016; Ghajarieh and Salami 2016), reported that female characters have been perceived to be as

interactive as male characters, made visible, and have represented in the limited public roles (e.g. English teacher and hairstylist).

It is empirically evident that biased messages and stereotypical representations of male and female genders are prevalent in textbooks even though some studies indicate the wider roles of women in the textbooks. Due to limited information published in reputable international journals, little is known about gender portrayal in EFL textbooks in Indonesia (Ariyanto 2018). In addition, it is essential for language teachers and language materials designers to know to which extent the ideal concept of gender equality is translated into language textbooks through the selection of myriad texts that are gender-bound. To fill this void, this critical discourse study elucidates gender representation in Indonesian EFL textbooks. Therefore, two research questions guiding this study are:

- (1) How are women portrayed in secondary school EFL textbooks in Indonesia?
- (2) How does the portrayal of women in the textbooks help secondary school students construct their understanding of gender conceptions?

Literature Review

Gender Equality Policy in Indonesia

Historically, Indonesian women had struggled to attain equal rights long before Indonesia obtained its independence from Dutch colonialism. Driven by a poor condition of peasant women (in contrast to a prosperous condition of upper-class women) during Dutch colonialism, Kartini (1879–1904) initiated women's emancipation movement so as to develop the education of Indonesian women (Porter 2001). Following Kartini, Dewi Sartika and Maria Walanda Maramis also promoted educational opportunities for women and encouraged them to participate in public action (Porter 2001; Widodo 2018). Tjut Nya Dhien and Martha Christina Tiahahu proved to be the Indonesian women who bravely armed themselves to struggle against Dutch colonialism in Aceh (Poerwandari 1999).

The following women's movement in Indonesia took the form of feminist movement (Western ideology) articulating the discourse of human rights (including women's rights) that evokes the issues of domestic violence, female circumcision, forced marriage, polygamy, divorce, human trafficking and migrant worker welfare (Curnow 2015). Regardless of its controversy (e.g., Islamic constructions of women), women's movement in Indonesia could eliminate numerous forms of discrimination against women. Their efforts have enhanced the quality of Indonesian women's lives and opened doors for women in the public field (Simorangkir 2011).

As a country adopting democratic ideology, the 1945 Constitution (i.e. Chapter X, Article 27) clearly appreciates diversities and protects its citizens to have equal positions under the law (Blackburn 1999). The 1945 Constitution explicitly states that women and men deserve equal rights, but the concept of equal rights is shaped by different cultural traditions and legal systems that operate in Indonesia

(Leavitt 1971; Reeves 1987). Therefore, irrespective of their ethnic, religious, political, economic, and gendered backgrounds, all Indonesian citizens are required to be treated equally before the law and be given equal opportunities to take part in nation buildings. Reeves (1987) asserted that the government of Indonesia explicitly endorses equal rights for citizens and has implemented family support systems for working mothers. Similarly, in the developed societies, Lopez-Zafra and Garcia-Retamero (2012) maintain that both men and women should have access to the same opportunities.

In terms of educational equality for both male and female genders, the Indonesian government has already provided access to different accelerated educational programs. For example, Barakat and Bengtsson (2018) reported that children are required to enter elementary education at the age of 7 years. To elevate the education quality of the Indonesian citizens, the basic education program with no school fee has also been launched by the Indonesian government. This program requires parents to send their children off to secondary education. As reported by Indonesia Family Life Survey (IFLS), most of the adolescents (aged 12–21) who had completed their primary education continued their education to junior school by 2014 (Wicaksono and Witoelar 2018). Lastly, students from low-income family and disadvantaged regions are also given equal access to higher education (HE) via a government scholarship program called Bidikmisi. In this context, Brewis (2018) reported that the current Indonesian HE legislation has allocated the 20% admission quota for low-income students and students from disadvantaged regions.

In the twenty-first century, GE empowerment in Indonesia has gained full support from the government. Consequently, women could have more chances to occupy and sit on important positions in various kinds of jobs. In the executive sector, for example, President Joko Widodo has appointed eight Indonesian women ministers (or 24%) from the total number of 34 ministers in his presidential cabinet, while in the legislative sector, women have got 30% of the parliamentary seats (Siregar 2005). Even in private sectors, modern Indonesian women have important positions in business, banking, education, and tourism sectors. Simorangkir (2011) finds that there are a higher proportion of women managers in service sectors (e.g., retailing and banking) than those in more industrial sectors (e.g., manufacturing, mining, and information technology (Singh and Vinnicombe 2003). This indicates that in this modern era, Indonesian women have played more important roles in both government and non-government sectors.

Gender (In)equality in School Textbooks

As a language learning resource, textbooks contain a wide range of texts selected purposefully to meet particular curriculum goals. In selecting texts and developing tasks, textbook authors are affected by the curriculum ideology to some extent. For this reason, textbooks are seen as an agent of ideologies embedded in the official/prescribed curriculum (van Dijk 2001, Widodo 2016); (2) a curriculum artifact transmitting ideas and ideologies to shape learners' identities (Awayed-Bishara 2015; Widodo 2018); and a medium of instilling universal and community-specific

values in learners (Gebregeorgis 2016; Widodo 2018). Chapelle (2009) maintains that language textbooks not only teach language but also convey different hidden agendas (Widodo 2018). 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).

Gender bias in the forms of stereotyping, invisibility, and unreality must be avoided for a number of reasons. Psychologically, the portrayal of gender bias in school textbooks may affect students' motivation and life choices (choice of careers), students' development of self-esteem and a sense of themselves in society, and students' negative viewpoints about women's competency in today's world (Ullah and Skelton 2013). Cognitively, the findings of research studies on gender bias show that poor students' performance in school subjects are affected by representing gender inequality in textbooks. Good, Woodzicka, and Wingfield (2010) reported that female students have higher comprehension scores in science after viewing counter-stereotypical images (female scientists) than after viewing stereotypic images (male scientists) or vice versa.

In promoting gender equality, textbook writers may introduce more positive gender images (Ullah and Skelton 2013). They, for instance, could influence students' mindset by representing successful women who sit as managerial positions (white-collar jobs) commonly dominated by men. In addition, they could also convince students that women who work hard could also achieve a success as men do. For example, Chinese children have been told that hard work is the most important determinant for academic success, instead of innate ability or gender stereotypes (Tsui, Xu, Venator and Wang 2016). The power of these cultural norms and values is evident in the remarkable academic success of Chinese immigrant children in America. In addition to textbook writers, publishers also play crucial roles in realizing the government mission to promote gender equality in school textbooks. To summarize, in promoting gender equality in school textbooks, both textbook writers and publishers have to prioritize the national interests instead of religious or political interests. They are encouraged to include a wider, more accurate range of depictions to combat gender stereotyping.

Previous Studies on Gender Portrayal in Language Textbooks

Since 2003, gender issues in language textbooks have been documented in different countries such as Japan, Hongkong, Indonesia, Australia, Uganda, and Ethiopia. To begin with, Thomson and Otsuji (2003) examined Business Japanese textbooks from both macro (social practices) and micro (linguistic discourses) perspectives, using CDA as an analytical tool to assess the adequacy of the textbooks to be used in a primarily female student community. The analysis revealed that the textbooks presented a stereotypical and exaggerated version of social practices of the Japanese business community based on idealized native-Japanese norms. Female characters in the textbooks had less access to managerial positions and fewer opportunities to participate in business, than in reality. The analysis also highlighted the invisibility

of non-Japanese female characters in the textbooks. In examining stereotypes and other cultural biases in English as a Second Language (ESL) textbooks in America, Ndura (2004) discovered three major forms of bias: stereotyping, invisibility and unreality. Males were pictured using sophisticated tools and technology and good at fixing things. Females, on the other hand, were only good for light work like cooking, knitting and babysitting.

Comparing the awareness of gender issues in English language textbooks published in Hongkong and Australia, Lee and Collins (2010) examined the patterns of gender representation in these two places. Gender awareness in both places was detectable through the use of gender-inclusive terms ('she', 'he', 'they') and symmetrical phrases. The Australian writers tended to use generic 'they', while Hong Kong authors preferred either the coordination 'he' or 'she' or generic 'he'. In exposing genders, both writers followed the same way, i.e. presenting a male first, describing more limited women's social roles, and presenting stereotyped images of women (weaker and lower position than men and occupying domestic affairs). Lastly, traditional gender roles could be reinforced through visual representations. Hong Kong textbook writers paid attention to the inclusion of females visually, while Australian textbook writers kept on asking whether they should have reflected reality or whether they should have led social change and strived for gender equality.

In an attempt at eliminating all forms of gender inequality in education, Ullah and Skelton (2013) elucidated gender biases in 24 school textbooks in Pakistan (Urdu, English and Social Studies) from classes 1 to 8 by employing a qualitative content analysis approach. The study discovered that school textbooks are still fraught with gender-biased messages and stereotypical representations of male and females. The new textbooks are ideologically invested and contributed to the continuation of gender inequality.

Lee (2014) investigated whether the improvement of the status of women in Hong Kong in recent decades is reflected in patterns of gender representation in primary school English textbooks published in 1988 and 2005. The findings revealed increase in gender equity in the most recent books, including increased visibility of women both visually and textually. Nevertheless, the findings also revealed a perpetuation of some stereotyped images of the two genders and portrayals of women in a more limited range of social roles than men. The 'male-first' phenomenon and the visual and textual under-representation of women were still prevalent in the contemporary textbooks.

By employing Fairclough's model of CDA, Gebregeorgis (2016) analyzed how gender was constructed in the *English for Ethiopia Student's Book* for grade 4. The results of analysis indicated that the textbook contains both hegemonic gender-stereotyped discourse and an emerging discourse promoting egalitarian gender constructions. Even though women are visible in the public sphere, they occupy lower-position jobs, such as cutting hair and teaching at a lower grade level. Nevertheless, both female and male characters are made equally active and interactive in the texts that contain direct involvement of characters.

Yang (2016) looked into how gender is represented in the visuals (or illustrations) of two English Language textbook series used in most primary schools in Hong Kong. This qualitative study analyzed how visualized male and female characters

are represented in the selected illustrations, particularly in terms of their hair length and clothing. The results showed that females were more often portrayed having long hair rather than short hair and wearing dresses rather than trousers. For the color of clothing, although blue and pink are generally considered 'masculine' and 'feminine' colors, respectively, less than half and only a small percentage of the human males and females were portrayed wearing blue and pink, respectively.

Applying CDA, Ghajarieh and Salami (2016) investigated the portrayal of gendered social actors in Iranian EFL textbooks by examining the discourse of equal educational opportunities for males and females. The findings revealed that conflict against such gendered discourse in Iranian EFL textbooks affects such gender norms. These representations of male and female social actors in school textbooks indicate that the discourse of equal opportunities is present in the education system of Iran. In examining the constructions of women in Ugandan English textbooks, Namatende-Sakwa (2018) reported that women are portrayed to be physically weak, emotional, irrational, passive, dependent, and jealous in contrast to men who are attributed as physically strong and rational. Similarly, Ariyanto (2018) examining gender bias in the EFL textbook published by the Ministry of Education and Culture (MONEC) also found that the textbook inadequately portray gender equality because of the presence of gender biases in the visual and verbal texts analyzed.

The previous studies reviewed on GE issue reported that most EFL textbooks are imbued with gender-biased messages and stereotypical representations of male and females, even though some studies indicate the wider roles of women in the EFL textbooks. To extend a critical discourse analysis of EFL textbooks, this critical discourse study aims to reveal if GE is prevalent in EFL textbooks written by Indonesian authors.

The Study

The present study utilized critical discourse analysis (CDA) because it examines the portrayal of women in nationally-endorsed EFL textbooks through visual and textual discourses. The present study analyzed a series of EFL textbooks entitled *Bahasa Inggris untuk SMA Kelas X, XI, and XII [English for Senior High Schools X, XI, and XII]* published by the MONEC. The textbooks were written by a team of materials writers, having adequate experiences in writing EFL textbooks in Indonesia. Because the textbooks are mandated to be used at the national level, they are easily accessed and freely downloaded from the MONEC website (Setyono and Widodo in press).

To guarantee the quality of EFL textbooks, the textbook drafts were also peer-reviewed by relevant experts in the field of EFL. Based on the criteria set by Badan Standard Nasional Pendidikan (BSNP) [The Indonesian Board of National Education Standards], the textbooks have been screened on the aspects of the viability of the generic structure, adequacy of activities supporting student-centered learning, metacognitive and critical thinking skills, as well as the language accuracy (Direktorat Jenderal Peraturan Perundangan-undangan 2016). Following genre-based pedagogy, learning activities or exercises in the textbooks include the contemporary

issues of the 21st century, such as intercultural communication, gender equality, digital technology, and environmental destruction representing different geographical locations (Widodo 2016).

The analysis was focused on the portrayal of women constructed in EFL textbooks published by the MOEC for a number of reasons.

1. The textbooks have met the criteria set by the Indonesian Board of National Education Standards;
2. The textbooks are widely used throughout the country;
3. The textbooks have played an important role in the enactment of a new curriculum;
4. The incorporation of gender materials in EFL textbooks needs to be critically assessed;
5. The textbooks published by the MONEC have to minimize the presence of gender biases and stereotypes in the textbooks (Setyono and Widodo in press).

Because the selected textbooks are not just a curriculum document but also a cultural text, critical discourse analysis (CDA) best demystifies how such a text represents and constructs social reality contextually tied to a specific ideological (value) system through covert messages based on what is said and left unsaid (Widodo 2018). CDA is an interdisciplinary study of discourse that views language as social practice (Fairclough 2001) and takes into the context of language use (Wodak 2001). Halliday (1978) argues that a discourse as text is both a process and a product, created, embedded, and interpreted in a specific social context (Widodo 2015). Additionally, CDA uncovers how this ideological system is (re)constructed by texts and social practices that (dis)privilege particular values in society (de los Heros 2009). For this reason, anchored in Halliday's (1978) systemic functional linguistics (SFL), a lexico-grammatical analysis as a micro language analysis is particularly used to examine values through the choices of linguistic and visual elements in a discourse (Kress and van Leeuwen 2006; Widodo 2018).

Analysis and Discussion

The visual and textual data analyzed in the textbooks take the forms of a dialogue text, a dialogue text with pictures, a job application text, and a reading text with pictures. These data (see Table 1) are selected from three senior high school English textbooks (Grades X, XI and XII) published by the MONEC. The related textual and pictorial data are not found in EFL textbook for Grade XI.

Stereotyped Portrayal of Women in Senior High School EFL Textbooks in Indonesia

EFL textbooks are never free from cultural biases. They also become the sources of cultural bias that teachers and students may go unnoticed. The examples of cultural

Table 1 Visual and textual data of women portrayals in the textbooks

Unit	Theme	Description	Grade	Location/page	Portrayal of woman in the textbooks
Chapter 3	What are you going to do today?	Dialogue of young women who are baking cookies as activities in the holiday	Grade X	(pp. 43–44)	Stereotyped activities for women
Chapter 2	Congratulating and complimenting others	Young women who are complimenting to each other about dress codes they are wearing	Grade X	(p. 34)	Stereotyped issue about fashion that most women like to talk about
Chapter 5	Do you know how to apply for a job?	Young woman writing a job application letter for manager position	Grade XII	(p. 63)	Constructive/fair view about a woman who can take wider role as a company manager
Chapter 13	It's garbage in art works out	A picture (with text) of woman leader (a Mayor of Surabaya, the Metropolitan City) who hosted an international conference on waste	Grade XII	(p. 196)	Constructive/fair view about woman, showing her wider role as a charismatic executive leader

biases that frequently appear in textbooks take the forms of gender biases and stereotypes. In this case, female characters/actors (girls and women) are illustrated doing activities that reflect gender bias and stereotype both through the presentations of visual and textual messages. The following dialogue is taken from the analyzed EFL textbook showcasing stereotyped representations of female students.

Text 1: A dialogue representing a stereotyped portrayal of young women

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- Santi: So, what about you, Bayu? Do you have any plans?
- Bayu: Definitely! My dad and I are going to go fishing. We plan to go fishing in a lake near my uncle's house. Would you like to come with us?
- Santi: I don't really like fishing. I would rather stay at home than go fishing. What about you, Riri? What would you like to do on the long weekend?
- Riri: I have made a plan with my mother about what to do on this long weekend. We are going to practice baking cookies
- Bayu: Are you going to bake choco chips cookies like the other day?
- Riri: Well, yes. That is my favourite. But we are going to try to make ginger cookies too
- Riri: Oh, would you like to join me to learn baking cookies? You can come to my house
- Bayu: It's a good idea! Or will you go fishing with me and my dad?
- Santi: Uhm, not fishing I guess. But I think I would like to bake cookies with Riri. Thanks for asking me to join you Riri
-

The stereotyped expressions in the dialogue (*'practice baking cookies,' 'bake choco chips cookies,'* and *'try to make ginger cookies'*) illustrate the social domestic activity (social practice) that girls and women commonly do and enjoy in order to spend their free time on holiday. In this case, Riri's mother spends her time to accompany her daughter to practice baking cakes as one of the domestic skills a woman requires to possess for her future. This strongly indicates that culturally the Indonesian girls and woman (regardless of their social status) are obliged to accept their dual functions both as a wife (who is in charge of household activities) and a career woman (who is also responsible for earning money) for their family. The practice of stereotyped representation of women in Indonesia is partly also shaped by the Islamic teaching that endorses a man (a husband) to become a family leader. In this regard, it is not a must for a woman/wife to work in either government or private sectors. It is socially acceptable for a women/girl to position herself as a wife in charge of doing housework. When a wife/girl chooses to work, she also takes on her domestic roles in serving family members. These dual functions frequently weaken the positions of women (e.g., always blaming women/wives) when encountering a family problem. It is always women who become the victims of family violence in Indonesia.

Apart from the above dialogue, the stereotyped representation of woman in the textbook can be observed from women's dialogue commonly accompanied with pictures (see Fig. 1). These dialogues and pictures are situated in Chapter 2 (p.43) of BI textbook Grade X. Women dressing colorfully and fashionably (in yellow and black, red and white-waist-band, brown and yellow, also white long dress) with fashionable hair styles (straight and curly hair falling on their shoulders and straight hair bundled in rubber band) depict the elegance of women performances. In the pictures, they



Fig. 1 Characters' dialogues illustrating stereotyped images of woman

are performing social act 'complimenting to each other' about dress codes they are wearing ('*what a nice dress*' and '*you look gorgeous*'). These social practices, such as complimenting physical appearance/beauty and gossiping unnecessary things are categorized as the stereotyped/negative portrayals of women. If continually exposed, these negative representations of women in turn give impacts on the way they are treated. In reality, women are treated unfairly as the objects of sex exploitations (Slachmuislder 2000). For example, for promotion purposes, there are a lot of companies who take the advantage of sale promotion girls' beauty to attract potential buyers to purchase the services and products of their companies. It is a kind of discrimination and must be avoided. Language learning materials that represent the fairer portraits of women who are given equal rights, responsibilities and opportunities need to be well-designed.

Since textbooks are the only accessible and affordable resource for education for a great majority of school-age children and teachers, they should have become a crucial instrument to appropriately delineate the conception of gender equity and equality. Sandra Bern's gender schema theory in 1981 asserts that "children learn about male and female roles from the culture in which they live" (Cherry 2017). When these views are exposed repeatedly, this will not benefit a particular gender because in turns it appears discriminative and unfair. For example, culturally, we find the segmentation of jobs that are only appropriate for women and men due to the discursive construction of gender in the society for a long time. Gender bias and stereotype are forms of treating people unfairly and unequally. Therefore, language learning materials must be designed to reflect a fair representation of males and females, offering a glimmer of hope for new-generation EFL textbooks.

In order to combat the negative images of women (the status quo of women) in English language learning materials (i.e. ones that continually support gender bias), it is urgent to present a more equal direction of language learning materials that represent gender equity and equality by removing gender disparities, specifically the elimination of gender stereotypes and gender biases from EFL textbooks in Indonesia. In an attempt at infusing gender-responsive materials that facilitate the attainment of women empowerment, textbook writers and teachers are advised to include texts in textbooks that: (1) equally represent female gender (girls and women); (2) include women and girls in text or illustrations portraying their wider

roles; (3) portray women in non-domestic occupations or activities; (4) present girls and women who are active, courageous and confident in undertaking exciting and worthwhile endeavors and occupations; (5) present the success of gender equality programs in different countries (Blumberg 2015).

Constructive Portrayal of Women in Indonesian EFL Textbooks

A good EFL textbook is required to represent positive images of women by minimizing the presence of gender biases and stereotypes. Through positive images of woman, student readers are expected to (re)construct the concept of gender roles in line with the principles of gender equality which gives equal rights, responsibilities, and opportunities for females (girls and women) and males (boys and men). To serve such a purpose, the following part will analyze stereotype-free images of women with regards to the wider social roles they hold as a branch manager of a shoe retailer and as an executive leader.

Text 2: A woman applying a local branch manager

Lilis Handayani

Jl. A. Yani 389

Surabaya, 65151

April 19, 2009

Mr Frank Peterson, Personnel Manager
Jeans and Co.

Jl. Raya Pandaan 186

Pandaan Pasuruan, Jawa Timur, 98502

Dear Mr. Peterson:

I am writing to you in response to your advertisement for a local branch manager, which appeared in the Jawa Pos on Sunday, June 15. As you can see from my enclosed resume, my experience and qualifications match this position's requirements.

My current position, managing the local branch of a national shoe retailer, has provided the opportunity to work under a high-pressure, team environment, where it is essential to be able to work closely with my colleagues in order to meet sales deadlines.

In addition to my responsibilities as manager, I also developed time management tools for staff using Access and Excel from Microsoft's Office Suite.

Thank you for your time and consideration. I look forward to the opportunity to personally discuss why I am particularly suited for this position. Please call me after 4.00 p.m. to suggest a time we may meet. I can be reached via telephone number 031-858564 or by email at lilish@yahoo.com.

Sincerely,

Lilis Handayani

The text is a job application letter sent by a young woman named Lilis Handayani (LH) to the Personnel Manager of the Jeans Company. LH sent this application letter in response to a local newspaper advertisement offering a position of a local branch manager of the Jeans Company. Her expertise and experience match the qualifications of the branch manager who is ready for high-pressure jobs that need team collaboration. To help her manage effective and efficient time, she develops time management tools for staff using Access and Excel program.

The inclusion of the text as learning materials in the textbooks is intended to demonstrate the wider roles Indonesian women could access in the modern time. Principally, women's and men's rights, responsibilities, and opportunities are stipulated in the Indonesian Constitutions in a democratic country. However, in practice,

women frequently become the victims of government policies. People and institutions discriminate men's and women's jobs in relation to the feminine characteristics of woman. Women who are stereotypically regarded as weak, emotional, calm are believed to be inappropriate for filling manager position that needs strength, rationality, and assertiveness. This job discrimination brings about negative perceptions of women (gender bias, inequality, and stereotype). Thus, the text included in the textbook shows a young woman's willingness to take on a manager position by actively reading a local newspaper job vacancy.

Another positive image of female actors identified in the textbook published by the MONEC deals with the wider role of a woman as a top leader in the government system. This social phenomenon opens up people's eyes and proves that a woman can gain public trust through a general election of a Mayor in Surabaya. For in-depth analysis, a report text on Tri Rismaharini (TR), a Mayor of Surabaya City, is analyzed. The photograph and the text accompanying it are located in Chapter 13 (p.196) of BI textbook Grade XII. In the textbook, the photograph of TR appears together with a regional recycling conference committee (mostly men) as can be seen in the following figure.

In the photograph, a woman with a hijab is a Mayor of Surabaya, TR who hosted the Regional Recycling Conference (RRC). Together with the RRC attendees, TR inspected the display of toy motorcycles made from the recycled parts. The smiling faces on both of the conference participants and TR indicate a joyful atmosphere in the conference venue. Apart from the photograph, the text accompanying it gives more information about the success of TR in managing metropolitan waste in Surabaya through the 3Rs (reduce, reuse, recycle) program. This program could significantly reduce the volume of waste in the landfill from 2300 cubic meters to 1200 cubic meters per day (Fig. 2).

To construct a better image of women portrayed in EFL textbooks, this text can counter the emergence of texts exposing the negative perceptions of woman competencies. Stereotypically, women are viewed as incompetent, emotional and unqualified. They deserve to do only domestic jobs. In contrast to this, TR shows that she is a competent, rational, professional, and assertive leader capable of changing

Fig. 2 The Wider role of woman as a Mayor of Surabaya City

Indonesia Opens Regional Recycling Conference



Attendees at the 3R Forum look at toy motorcycles made from recycled parts, Surabaya, Indonesia. (Petrus Riski/VOA)

Surabaya city to be the best city in Indonesia. With her strong commitment, hard work, honesty, dignity and sincerity, TR is noted as a charismatic leader. In the text, TR is portrayed as a leader having good managerial skills and being able to carry out useful programs that overcome waste problems in metropolitan cities. Other successful programs that she could realize among them are: clean and good governance practices, free education program for all children and free health care, cleaner and greener city with many city parks, and closing the biggest prostitution area in Surabaya called 'Dolly.'

Even though Indonesian people are claimed to belong to a patriarchal society, many of them have no objection to accept the presence of women leaders as long as they perform excellent work and have good track records. So, in voting a local and/or national leader, gender may not become an issue to attract rationale voters who value candidates' capabilities and track records rather than the emotional or ideological closeness. This indicates that the majority of Indonesian people could think and behave more realistically as the effect of political education after the reformation era in 1997. As a result, in the election of local government leaders in 2015, 35 candidates of female leaders won the election (Firdaus 2015). In the next coming years, more and more women would participate in political elections. The inclusion of reading text about a woman leader in the textbook has been a good decision as it potentially affects high school students' awareness of gender equity and equality. TR's leadership and her success may reduce the stigma of man's domination as a public figure.

Conclusion

This discourse study has examined female images depicted in Indonesian senior high school EFL textbooks. The findings reveal that some gendered discourses expressed by female characters in textual and visual data support the continuation of gender stereotypes, but there are also some emerging discourses that portray positive images of female characters and actors. These findings indicate that EFL textbook authors in Indonesia has taken into account balanced materials that potentially help senior high school students develop gender awareness and minimize gender misconceptions through a proper exposure of materials that represents positive views of women and men. This supports government policy that suggests the avoidance and abolishment of biased texts in students' textbooks.

This critical study has contributed knowledge about promoting gender equality in EFL textbooks issued by government and private publishing companies in Indonesia, a country where English is positioned as a foreign language. From a critical feminist viewpoint, the analyzed textbooks have articulated the importance of adding and providing language learning materials that support gender equality by representing the proper images of woman who are endowed equal capability as men.

The findings of this critical discourse study have a number of pedagogical implications. Contextually, similar critical studies compare and contrast gender equity and equality represented in English textbooks issued by publishers across countries where English is learned as an international language (e.g. South East Asian

countries). Methodologically, other approaches to critical discourse analysis (e.g. multimodality, critical morality, post-feminist) should be the next research agenda for extending studies on textbook analysis revealing ideological, socio-political, sociocultural, and historical dimensions of gender in language education. In addition, because textbooks serve as a values agent, critical studies examining instructional tasks or activities in English textbooks reflecting gender equality need to be undertaken. Finally, research studies investigating English teachers' perspectives of using gender-laden materials in textbooks are also worth conducting.

Funding This study did not receive research funding from sponsors.

Compliance with Ethical Standard

Conflict of interest No conflict of interest exists; this study is a research project conducted individually.

Ethical Approval This article does not contain any studies with human participants or animals.

Informed Consent Informed consent from individual participants are not applicable because it examines EFL textbooks as one of the curriculum documents.

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