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Gendered pictorial in Indonesian EFL textbook "When English rings the bells"

Putu Wiraningsih[1], Ni Komang Arie Suwastini[2], Ni Nyoman Padmadewi[2]
[1]Department of Cultural Tourism and Hinduism, Faculty of Dharma Duta, STAH Negeri Mpu Kuturan Singaraja, Bali, Indonesia
[2]Department of English Language Education, Faculty of Language and Art, Universitas Pendidikan Ganesha, Singaraja, Indonesia

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ABSTRACT

Sustainable development goal (SDG) 4 and 5 prioritize equal opportunities for all genders and socioeconomic backgrounds to get education. Textbook shapes students' perspectives on gender roles and possibilities for themselves and others thus playing a pivotal role in promoting equality and diversity in education. However, certain English as foreign language (EFL) textbooks still uphold such biases in their content and images. Thus, this study aimed at describing the gender pictorial in the EFL textbook "When English rings the bells". Applying textual along with multimodal analysis, this study analyzes the textbook following Pierce's semiotics. Providing an in-depth analysis of how gender is represented, this study discovered that the textbook still perpetuates gender stereotypes in three areas: i) pictorial of the characters, ii) gender attributes, and iii) traditional roles. It also makes efforts to break these stereotypes by portraying diverse professions and activities. Hence, it may be inferred that the textbook made an effort to analyze and dismantle the notion of gender, yet ultimately reinforced existing preconceptions. It suggests that students can be encouraged to challenge traditional gender roles and aspire to a broader range of careers and life choices by promoting more diverse representations of males and females in textbooks.

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Corresponding Author:

Ni Komang Arie Suwastini
Department of English Language Education, Faculty of Language and Art
Universitas Pendidikan Ganesha
Udayana Street No. 11, Singaraja, Bali, Indonesia
Email: arie.suwastini@undiksha.ac.id

1. INTRODUCTION

Sustainable development goal (SDG) by United Nations especially the 4th and 5th goals focus on achieving gender equality and empowering all women [1]. It creates a more equitable and inclusive society by addressing gender disparities and promoting women's rights globally. All children should have equal opportunities for learning and development, and these goals address the need to preserve and increase equality between boys and girls, socioeconomically disadvantaged children, disabled and non-disabled children, children of different ethnic backgrounds, and other similar categories. SDG 4 and 5 aim to eliminate all forms of discrimination, violence, and harmful practices against women, ensuring equal opportunities in leadership, education, and economic participation [2]–[5]. Thus, the integration of gender equality can accelerate the achievement of SDGs as a whole and enhance the effectiveness of sustainable development policies [6]. To achieve this, it will be necessary to work toward eliminating barriers that prevent females from going to school, such as early marriage, ethnic violence-related dropouts, and the belief that boys should receive an education rather than girls [7].

The use of textbooks as the major medium for education is one of the significant components that can contribute to the advancement of gender consciousness. In order to be considered ideal, English as foreign language (EFL) textbooks embrace broader framework of social and cultural awareness, explicitly integrating gender-related perspectives throughout both their textual content and visual representations [8]–[10]. The notion of an ideal textbook implies inclusivity, demanding equitable portrayal for both male and female students within the classroom setting [11]. The significance of this matter is in the influential position that textbooks assume in influencing students' attitudes and views regarding gender roles, hence potentially impacting their conceptions of personal and societal possibilities [12], [13]. In the process of trying to balance gender equality into EFL textbooks, students should be properly encouraged to provide different roles, occupations and contexts for both male and female characters. Textbooks should not dictate relations between genders where women have to be emotional and passive while men have to be powerful and assertive. They should try and attempt at developing characters that are complex and varied as are their experiences and plurality of individual personality [14]. In addition to content, illustrations are also crucial in promoting gender equality in EFL textbooks. Both male and female characters are depicted in a range of activities and roles, rather than just in traditional gender roles and limit students' perceptions of what is possible for different genders. Therefore, it is the responsibility of the teachers to ensure that the textbook is suitable for the growth of the student as well as relevant in order to accomplish the desired outcomes in terms of learning.

Gender representation is how images of women or men that depict their lives are represented in public sphere [15] and how they interact in society [16]. It exemplifies societal norms and expectations pertaining to gender roles and behaviors. Gender representation in the textbook provides distinct portrayals of women and men through descriptive content. The depiction of gender in a textbook may be observed through the physical characteristics of the characters and the attributes ascribed to them [17]. Physical characteristics such as haircuts and clothing, which are extremely stereotypical according to cultural context, can occasionally serve as a basis for categorization [18]. For instance, common male hairstyles include having a beard, a mustache, and super short hair, whereas common female hairstyles include braiding long hair and adding bows or ribbons to the hair. Male usually wears pants while female wears skirt or dress. In most cases, religious identification is denoted by physical representations, such as a woman covering her hair with a *hijab* or a man donning a *peci*. The pictures also include depictions of popular people such as famous musicians and historical figures who have served as models for society [19].

The attempt to support gender equality was shown in the several textbooks. The representation of both genders in activities typically associated with masculinity in textbooks is a positive step towards promoting gender equality. They bring awareness that stereotyped gender roles must be eliminated and that both male and female genders can participate in activities, tasks, and duties that would typically be reserved for their own gender [20]. It is also necessary to challenge biases by depicting men in household duties and women as successful professionals [21]. A number of textbooks also start to focus more on women by emphasizing prominent female public figures and their involvement in social activities [22], [23]. Research from many regions of the world has revealed that certain nations' EFL textbooks still reinforce gender stereotypes in their content and visuals, even in the face of efforts to deconstruct them [12], [23]–[25].

It has been discovered that the textbooks promote men as more dominating than women. This is seen in a number of places, including book covers, contents, job choices, and textual representations [25]. The negative impact stereotype that portrays males as more powerful and influential than women is unintentionally reinforced by the book covers, which frequently show masculine figures projecting strength and authority. Furthermore, the representation of men in high-profile, well-paying jobs is in sharp contrast to the narrow choice of vocations offered to women, which are frequently limited to positions in healthcare and education [26]–[28]. This reinforces the common gender prejudice by which indicates that some jobs are better suited for males than for female. Textbook depictions of males as powerful, clever, and forceful, and women as emotional, submissive, and quiet, serve to highlight these prejudices even more. In addition to contributing to social inequity, these reinforced gender stereotypes have a profound effect on students' conceptions of gender roles and future goals [19]. This supports the idea that men are more capable than women and perpetuates gender stereotypes. The way that students view gender roles and their goals for the future can be greatly impacted by these biases in textbooks. Textbooks have the power to restrict students' possibilities and uphold inequality by promoting gender stereotypes.

This study examined how the EFL textbook "When English rings the bells", which is commonly used by seventh-grade junior high school students in Indonesia and includes representations of Indonesian culture, portrays the concept of gender. The way in which gender is presented in this textbook can have a significant impact on how students view their own gender roles, making it an important aspect to analyze. Two research questions were formulated to describes i) how the stereotyped concepts of gender illustrated in the Indonesian EFL textbook "When English rings the bells" and ii) how the deconstruction towards the stereotyped concepts of gender illustrated in the Indonesian EFL textbook "When English rings the bells". The investigation

highlights the persistent nature of gender stereotypes within the textbook, despite efforts to challenge them. This acknowledgment of both perpetuation and deconstruction of stereotypes adds a layer of complexity to the findings, revealing the nuanced dynamics within the educational material. Therefore, this study brings awareness to teachers and publishers to be aware of the gender biases in their materials and take steps to address them. By promoting awareness of gender representation in educational materials, teachers worldwide can contribute to creating more inclusive learning environments, fostering a global understanding that transcends cultural boundaries.

2.   METHOD

This study was a qualitative research design following Miles *et al.* [29]. The analysis of the data was presented in the form of narrative thus, the description towards the result of the analysis relied more on the interpretation of the researcher. This study incorporates textual analysis, multimodal analysis, and Pierce semiotics that provide a comprehensive understanding of how meaning is constructed in various forms of communication. This method involves examining the content of the EFL textbook, including its structure, language, and illustration to identify how gender stereotypes were presented. Multimodal analysis involves analyzing the different modes of communication in the EFL textbook, including visual and spatial elements, to understand how they work together to create meaning and construct the gender stereotypes. Pierce semiotics was used to analyze the signs and symbols that are present in the EFL textbook [30]. This integrative approach enables a comprehensive examination of not only the written content but also the visual elements and symbolic representations, fostering a nuanced understanding of the intricate ways through which information and messages are conveyed in the educational material.

The main data source for this study was the "When English rings the bell" textbook, tailored for seventh-grade students in junior high school as part of the English language teaching (ELT) curriculum. Published by the Indonesian Ministry of National Education, this textbook is widely distributed across educational institutions throughout Indonesia. The selection of this textbook as the central focus of the research was primarily influenced by its extensive use within Indonesia and its representation of Indonesian culture. Furthermore, in the formal document, English is officially taught as a junior high school compulsory subject [31], [32]. Students in the age of junior high school are considered in the concrete operational stage marked by being able to use logical thinking [33], thus, at this stage, they already aware of different way of portraying men and women. It shapes their perceptions towards what is normal to do as men and women. Considering that gender is a social construction, the raise awareness about gender equality as early as possible is necessary.

The data collection process utilized the document analysis approach, comprising four key steps: reading, note-taking, categorizing, and describing. The collected data were categorized according to the classification outlined in Table 1. In data collection process, the data were identified using table of classification as the instrument as seen in Table 1 for example, taking note on the chapter, page, frequency. After that, the data underwent categorization to discover how gender was depicted in the textbook. To support the findings, documentation in the form of selected pictures or text based on gender representation were provided. The findings were described and elaborated by drawing comparisons with existing research and literature on the subject. In conclusion, insights were synthesized based on the analysis, contributing to a comprehensive understanding of how gender concepts are portrayed in the specified educational material.

Table 1. Identification of gender pictorial presented in the textbook

No.	Categories	Stereotype	Deconstruction
1	The physical appearance of characters	Identification 1	Identification 1
		Identification 2, so on.	Identification 2, so on.
2	The attribute associated to certain gender of characters	Identification 1	Identification 1
		Identification 2, so on.	Identification 2, so on
3	The illustration of action and activities	Identification 1	Identification 1
		Identification 2, so on.	Identification 2, so on.

3.   RESULTS AND DISCUSSION

This present study analyzed how gender portrayed in "When English rings the bells" EFL textbook. The analysis revealed that the textbook continues to reinforce stereotypical gender roles. This reinforcement occurs through visual cues such as character appearances, associated attributes, and actions. However, the attempt to redefine the idea of gender was also shown in female profession and activities associated to certain gender. The identification result of gender pictorial in the textbook can be seen in Table 2.

Table 2 outlines three distinct categories that were identified as perpetuating gender stereotypes in the textbook. Across these categories, the predominant manifestation of stereotyping was observed in the depiction of characters' physical attributes and the representation of gender-specific traits. An additional classification of stereotyping was the correlation of certain characteristics with distinct genders. The representation of domestic tasks performed by females and public-sector activities carried out exclusively by males was seen on a total of eight occasions, hence suggesting a notable inclination towards conventional gender roles. Overall, these findings suggest that the EFL textbook in question promotes gender stereotypes and bias in various ways, through the visual images used to depict characters and activities. The EFL textbook shows both gender stereotypes and bias which described as follow.

Table 2. The identification result of gender pictorial represented in the textbook

No	Stereotypes	Deconstructions
1	The physical appearance of characters	Female profession
2	The attribute associated to certain gender of characters	Activities associated to certain gender of characters
3	The Illustration of action and activities	

3.1. The stereotypes of gender in EFL textbook
3.1.1. Pictorial of the characters

One aspect of gender stereotype that can be perpetuated through textbooks is the physical appearance of the characters portrayed in the illustrations. Physical appearance refers to the physical characteristics of an individual that are visible to others, such as facial features, hair style, skin tone, and clothing. Physical appearance can influence how people are perceived by others and can impact their social interactions and opportunities [34]. The physical appearance of individuals is likely to be judged according to gender-specific societal standards of attractiveness. These standards may differ between cultures or communities. As a result, assessments of social beauty that are employed in Indonesia were utilized in this study.

The present study discovered a number of portrayals that illustrate gender stereotypes in the textbook. Male characters were often portrayed with short hair, dark skin, curly hair, and facial hair, while female characters were portrayed with long, straight hair and fair skin. The length and style of hair is often associated with a person's personality and even their sexuality. The male figures in this textbook were portrayed with conventional masculine attributes, including well-defined facial hair, short hairstyles, and darker skin tones. The frequency of the characters' physical attributes that occurred in the textbook can be seen in Table 3.

Table 3. The frequency of the characters' physical attributes that occurred in the textbook

No.	Physical appearance	Frequency	
		Male	Female
1	Super short hair	57	0
2	Long hair	0	46
3	Curly hair	17	0
4	Straight hair	43	78
5	Dark skin	10	2
6	Bright skin	31	63
7	Facial hair (beards, moustache)	15	0

Table 3 presents an analysis of the physical characteristics of characters depicted in the textbook. It reinforces gender stereotypes through visual images. There is a prevailing perception in society that males who possess facial hair are commonly associated with heightened levels of masculinity, extroversion, boldness, independence, and aggression [35]–[39]. Additionally, certain illustrations in the textbook portray male characters with wider smiles and open mouths, suggesting that there exists a societal expectation that men be granted greater latitude for emotional expression, whilst women are encouraged to exhibit a more subdued demeanor. This phenomenon perpetuates gender-associated psychological characteristics, wherein women are anticipated to exhibit tenderness and evaluative tendencies, while men are supposed to display self-assurance and aggression.

The inclusion or exclusion of diverse and equitable representations of gender can significantly impact students' understanding and acceptance of gender equality. The findings also found the exclusion of diverse in physical appearance illustrated in this textbook. Female characters are illustrated by having long straight hair only. Therefore, the textbook reinforces binary gender stereotypes through the depiction of long and short hair of characters introduced in the first chapter. Figure 1 illustrates this binary opposition, with characters on the same page being compared.

Figure 1 shows that two out of three female characters in the textbook, Lina and Dayu, were depicted with long hair, while all three male students, Beni, Udin, and Edo, were depicted with super short hair. The super short hair depiction appeared 57 times in male characters, while the long hair depiction appeared 46 times in female characters. This finding provides more support for prior studies indicating that gender stereotypes tend to connect women with long hair and males with short hair [40]−[47]. Long hair is often seen as a symbol of femininity and attractiveness, leading to a high level of appreciation for women who possess this physical attribute. They feel that having long, straight hair will increase their chances of finding a partner, so they make an effort to maintain it in this style [48]. The length of hair is commonly associated with the perception of women's moral values, sexual expression, physical well-being, and societal standing [49], [50]. In order to grow hair, it should be maintained by eating well and staying healthy. Since being healthy demands adequate nutrition and moderate exercise, having long hair indicates women's health and social position.

Figure 1. The standardized hair length of the characters depicted in the textbook

The perpetuation of gender stereotypes through hairstyle depictions in the textbook restricts individuals from freely expressing themselves through their choice of hairstyle. This implies that individuals are anticipated to adhere to society norms of physical appeal that are contingent upon their gender, as supported by studies by [51], [52]. The perception of women with short hair is frequently linked to unfavorable characteristics, including tomboyishness, lesbianism, rebelliousness, boyishness, or a lack of femininity, according to research by [53], [54]. In contemporary society, there exists a prevailing societal construct that associates short hair with women who have experienced distressing circumstances, such as heartbreak and sadness. These beliefs can be limiting and prevent individuals from expressing themselves freely through their hairstyle. The social stigma attached to women with short hair is that they are seen as marginalized and attention-seeking. Conversely, men with long hair have been perceived as less masculine, educated, and intelligent, gay, and non-conforming than men with regular hair length [53], [54]. The present findings corroborate prior research that suggests the existence of gender-based appearance stereotypes, wherein females are expected to possess straight long hair, whereas males are often shown with short hair. This observation aligns with the content presented in the textbook [18], [44].

Another binary opposition is light skin over dark skin. Colorism refers to a social phenomenon in which individuals with lighter skin tones are afforded greater privileges compared to those with darker skin tones. This stratification based on skin color has significant implications for all aspects of life, including money, education, and marriage opportunities for light-skinned women [55]−[57], societal beauty standards dictate that women should have brighter skin than men to be considered attractive [58]−[60]. The textbook seems to perpetuate the stereotype by repeatedly portraying female characters with lighter skin tones compared to their male counterparts, as illustrated in Figure 2.

Figure 2. The male and female characters with stereotypical skin colors

Figure 2 illustrates a comparative analysis of skin tones between males and females. The present findings have indicated a correlation between feminine traits and a tendency to possess lighter skin tones in comparison to their male counterparts. One of the factors how female characters were portrayed in the textbook was shaped by the prevailing cultural standard that associates women's beauty. The appearance of a woman in Indonesian society has traditionally been depicted as having a fair complexion, having her hair straight, being tall, and not being overweight. This finding demonstrates that Asian nations continue to exhibit a preference for pale skin over darker complexions, commonly referred to as the concept of "whiteness" within the framework of feminine beauty in Asian societies [51], [52], [59], [61]–[63]. The findings of the study provided empirical evidence that supports the hypothesis put out by Krishen et al. on the impact of cultural influence [59], which implies that pale skin is considered a prominent aspect of attractiveness under Asian cultural norms. Based on this established standard, those with fair complexions are perceived as more aesthetically pleasing, socially competent, intellectually capable, and possessing desirable social attributes. While male characters are often shown with fair complexion, their representation is comparatively less frequent than that of female characters [64]. Women are seen to possess superior health and fertility [55], [65] thus, in the context of marriage, women with fair complexion seem to have a higher likelihood of finding a suitable partner [58], [60]. This suggests that societal norms dictate that women should adhere to a standard wherein those with fairer complexions have a greater likelihood of marrying those of better social standing compared to women with darker skin tones. Therefore, it may be argued that women have the potential to enhance their societal standing in order to enhance their overall quality of life [66], [67].

Women who do not follow to the beauty standard in their society face the risk of being marginalized as a result of these prejudices and maintain the binary opposition as well. The preference for bright skin over dark skin reinforces the binary opposition of white as bright and black as dark, leading to the internalization of power and superiority associated with bright skin and powerlessness and inferiority with dark skin [68]. Consequently, dark-skinned women face more rejections in work settings than men [69]–[71] and experience negative impacts on their social lives, such as being forced into marriage [72]. Moreover, the deliberate omission of other hair textures, such as curly hair, serves to strengthen the dichotomous hierarchy that privileges straight hair over curly hair.

Women experience marginalization based on their physical appearance, particularly in relation to conforming to Eurocentric ideals of straight hair [73]. Curly hair have been stigmatized and marginalized where straight hair has often been viewed as more desirable and professional [74]. This bias can extend to the workplace, where women with curly hair may face discrimination and stereotyping, which can hinder their career advancement. Research has shown that women who do not conform to traditional beauty standards are often perceived as less competent and less hirable than their counterparts who do conform to these standards [75]–[77].

There exists a significant and positive correlation between body image and self-esteem, with women generally exhibiting lower levels of body satisfaction compared to males [78]–[80]. The phenomenon of physical beauty has been seen to confer various advantages within the context of the employment. These findings perpetuate the idea that possessing physical attractiveness confers advantages to candidates within the legal business, since it enhances perceptions of sociability and success. This suggests that those who possess attractive physical features are more likely to attain positions of better professional standing, be perceived as more capable partners, and have more marital satisfaction [75], [81]. The relationship between beauty and goodness has grown to encompass the notion that a person with a good physical appearance also exhibits other desirable and highly regarded psychological traits and behaviors.

3.1.2. Gender attribute

The next category comprises characteristics related with a certain gender, specifically the selection of names for characters in a textbook. The study revealed that male and female-appropriate names were used for the characters. Besides, other attributes such as sports, technology, accessories, colors, and domestic attributes are also associated with certain gender. This category's identity is provided in Table 4.

Table 4. The frequency of attributes associated with certain gender occurred in the textbook

No.	Attributes	Frequency	
		Male	Female
1	Gendered-appropriate names	11	17
2	Sports	9	0
3	Technology	7	1
4	Hair accessories	0	22
5	Pink color	0	6
6	Domestic attributes	0	5

Table 4 shows female names appearing 17 times and male names appearing 11 times. The selection of names in the textbook accurately represented the gender of the characters, with names such as 'Siti', 'Lina', and 'Dayu' representing females, and 'Beni', 'Udin', and 'Edo' representing males. It is common for individuals to follow normative naming practices, wherein children are assigned names appropriate for their sex group, with female children given female-appropriate names and male children given male-appropriate names, as supported by previous studies [82]–[85]. The practice of assigning normative names at birth reinforces binary sex positions and perpetuates the valuing of masculine traits over feminine ones. In general, infants are bestowed with names that correspond to the gender designation accorded to their anatomical characteristics at the time of delivery. The classification of an individual's sex is predicated upon socially acknowledged anatomical standards, frequently hinging upon the visual assessment of genitalia to categorize persons as either male or female [85]. Once the sex is identified, parents, as well as kin and ethnic affiliations, choose names for the child, and this process is structured by cultural conventions and traditions. Naming practices in many nations exhibit patterns and structures that may be attributed to the replication of historical name usage and adherence to cultural norms [86].

The textbook's portrayal of a female student named Siti, who wears a veil/hijab, aligns with the common use of female-appropriate names that are influenced by religion in Indonesia, where the majority of the population follows Islam. This depiction of the character is shaped by cultural factors, including the socialization of gender concepts within families and communities [87]. These cultural influences contribute to the representation of meaning through words, stories, images, emotions, values, and other aspects of a society. As suggested by source [88], the interpretation and representation of meaning are inherently shaped by cultural contexts and the ways in which groups of people collectively assign significance to various elements of their shared experience. The population of Indonesia is predominantly Muslim, and men predominate in society. Almost 87 percent of Indonesia's population identifies as Muslim, making it the most Islamic country in the world. In particular, certain female characters are depicted as wearing traditional religious clothing such as *shari'* and hijabs, as well as being given Arabic names. This imagery conveys a conservative belief system which outlines specific expectations for how women should dress and behave. In public, women are expected to cover their entire bodies except for their hands and face. The name 'Siti' is often associated with this symbolism, portraying women as being religious and adhering to these expectations.

Apart from physical looks, females frequently adorned themselves with accessories like ribbons and headbands, which functioned as emblems of elegance, attractiveness, and tidiness. In addition to personal adornments, the objects and settings surrounding female characters were chosen to further emphasize traditional gender roles. For instance, items like flowers, delicate furniture, and domestic tools. Conversely, male characters were depicted with items symbolizing strength, intellect, and activity, such as books, tools, and sports equipment. This contrast in visual representation served to emphasize the perceived inferiority of women and their relegation to subordinate roles, as illustrated in Figure 3.
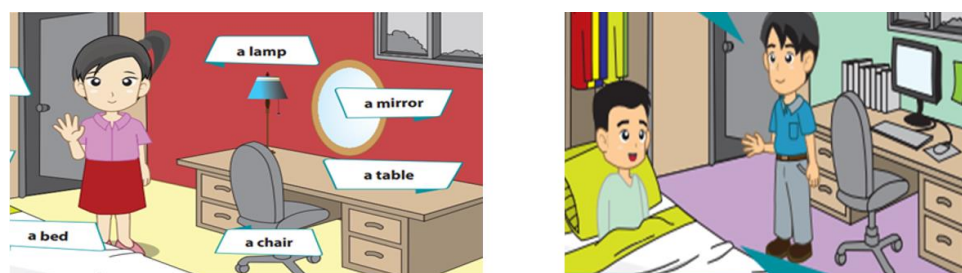

Figure 3. Things around the characters

Figure 3 presents a comparative analysis of the things present in the bedrooms of male and female characters. The bedrooms of the female characters were seen to possess a mirror and a lamp, with walls and apparel that exhibited a harmonious color scheme consisting of tones of red and pink. On the other hand, the bedrooms of the male characters were found to be furnished with objects such as literary works, a computing device, and adhesive notes. The inclusion of mirrors and lighting within the female bedrooms might be seen as indicative of a heightened concern with physical appearance. This observation perhaps signifies the acknowledgment of women's subordinate status and the internalization of societal expectations regarding their perceived inferiority. This is consistent with the findings of [89], who observed that female characters frequently exhibited an excessive preoccupation with their physical appearance. The greater the degree of

femininity and physical attractiveness exhibited by someone, the higher their perceived level of attractiveness. Source [90] similarly observed that women frequently want to attain equal status with males by focusing on their physical beauty.

Indonesia is characterized by a societal structure that adheres to patriarchal standards, wherein women are anticipated to assume conventional submissive duties encompassing maternity, marriage, and domestic responsibilities [91], [92]. The concept of patriarchy situates males in a central role within the public domain, wherein they assume positions of leadership and paternal authority, therefore exercising control over their families, offspring, and possessions [93]. The presence of a computer in a male's bedroom may contribute to the perpetuation of gender inequality, namely by reinforcing women's subordinate status. Women frequently find themselves limited to occupations that are private or domestic in nature, and are frequently given passive positions when it comes to social leadership and technology. In contrast, males are typically perceived as more powerful and have larger opportunities for education, which is symbolized by their access to books and computers. The existence of these objects also suggests that there is a prevailing preconception associating men with higher levels of education compared to women. It is evident that the proportion of Indonesian women who successfully finish secondary education stands at a mere 44.5%, although their male counterparts achieve a higher rate of 53.2%. Furthermore, the representation of women in legislative positions is limited to a mere 19.8%, hence posing a substantial obstacle to the advancement of women's empowerment. Additionally, a research study revealed that male pupils had a higher proficiency in identifying scientific challenges compared to their female counterparts [94]. The prevailing societal expectations dictate that men are anticipated to exhibit qualities of assertiveness, strength, and a focus on achieving monetary success. Conversely, women are often encouraged to embody traits of humility, tenderness, and a prioritization of enhancing the overall quality of life.

3.1.3. Traditional roles

The representation of male characters in various vocations is more common and diverse compared to that of female characters [95]. Source [96] posited that throughout all communities, there exists a prevailing belief that males hold greater importance than women, hence suggesting the necessity of prioritizing men in all contexts. Additionally, male-centric stories are more dominant in the textbooks [27], reinforcing the perpetuation of gender hierarchy and rigid gender norms by the exclusion of women's roles in textbooks. The different social roles that are expected with certain gender can be seen in Table 5.

Table 5. The identification of social roles associated with certain gender

Roles	Gender
Teacher	Male and female
Farmer	Male
Police officer	Male
Scout leader	Male
Public speaker	Male
Janitor	Male
Housewife	Female

Table 5 implies that male characters exhibit a more diverse array of societal duties, encompassing professions such as teaching, farming, law enforcement, leadership in scouting, public speaking, and custodial work. In contrast, female characters are depicted with a narrower variety of functions, mostly restricted to the domains of homemaking and teaching. Both the communication pattern and the visual representations indicate a notable gender imbalance, with a significant majority of male characters being shown in the textbook (see [20], [23], [27], [95], [97]–[99]). This investigation corroborates the results obtained by source [100] who revealed that the portrayal of women in the textbook predominantly adhered to traditional gender roles, depicting them primarily as homemakers, secretaries, and nurses. Conversely, males were predominantly featured in positions such as businessmen, politicians, and engineers. This phenomenon reinforces the notion that males tend to be linked with occupations that offer more remuneration, whereas women are predominantly evaluated based on their physical attractiveness [92]. In addition, it has been shown that women have seen a greater degree of negative impact in terms of employment reductions when compared to their male counterparts [101]. The presence of some qualities traditionally associated with women has been seen to contribute to the limiting of occupational and social positions [102]. In other words, characteristics or traits that are typically associated with femininity may be perceived as less desirable or less valuable in certain professional or social contexts, leading to discrimination or limitations for individuals who possess these qualities [103], [104].

The textbook's depiction of female characters serves to perpetuate conventional gender norms, wherein women are assigned the role of primary caretakers and are tasked with household responsibilities. This phenomenon is apparent in the discussions, when Lisa characterizes her mother as a homemaker responsible

for familial duties, while male students depict their dads as individuals engaged in agricultural and educational professions. The gendered division of labor is further reinforced by the visual representations included in the textbook. These illustrations portray female characters engaged in kitchen-related activities or performing domestic duties, while male characters are represented as the authoritative figures within the family unit, as seen in Figure 4.

Figure 4. The depiction of stereotyped gender roles in the family

Figure 4 depicts the representation of female characters within the textbook engaged in household activities of a passive nature, including cooking and washing dishes. This portrayal is in accordance with the conventional and stereotyped division of labor prevalent in Indonesian culture [95]. This perpetuates the subordination of women by confining them to traditional responsibilities inside the household. In the context of Indonesian society, there exists a prevailing perception that women have a subordinate status in comparison to males. This perspective is rooted in traditional beliefs that ascribe to women a limited set of domestic responsibilities, sometimes referred to as the "three ur": *sumur* (laundry), *dapur* (cooking), and *kasur* (bed-related jobs). Women are socialized to do domestic tasks such as culinary duties, housekeeping responsibilities, and child-rearing duties, while also being encouraged to exhibit compliance, leading to their subdued presence within societal contexts. Women are often kept from working outside their homes because some cultures strongly believe they should stay home and focus on family life [105]. Women have limitations in their autonomy to exercise agency in several aspects of their lives, including the selection of their life partner, and the significance attributed to education is diminished due to societal expectations that prioritize their role as homemakers subsequent to marriage. Women face restricted opportunities and rights in relation to education, economy, and social standing, encompassing both familial and societal contexts [106], [107]. This phenomenon is supported by empirical research indicating that women who have children tend to work less hours compared to males who have children [108]. In addition, education should not be distributed equally across genders, since he believes that women should be specifically schooled and instructed in the skills necessary for fulfilling the roles of spouses and mothers [109].

The lack of diversity in occupations presented in the textbook only featuring male gender characters is due to the fact that men have more opportunities and choices in the professional world compared to women [110]. Men are found in a more diverse array of occupations throughout the realms of education, business, and public service, including positions such as police officers, teachers, and farmers [19], [20], [95], [111]. This imbalance arises from the patriarchal structure, wherein males are positioned as dominant and occupy leadership positions, while women are commonly associated with domestic responsibilities such as homework and childcare [15], [112]. The textbook's exercises predominantly depict women engaging in passive and domestic tasks, hence perpetuating stereotypical portrayals [20], [23], [27], [89], [92], [97], [113], [114]. Furthermore, the phenomenon of stereotyping results in the imposition of occupational constraints on individuals of both genders, so restricting their access to conventional career paths, despite the existence of diverse and varied alternatives. The patriarchal system perpetuates a hierarchical structure wherein masculine is positioned as superior to feminine [115], and men are assigned prominent positions in the public domain, assuming responsibilities as leaders and dads who exercise authority over their families, children, and possessions [93].

3.2. The deconstruction on the illustration of action and activities

Despite the fact that the textbook still reinforces gender stereotypes, certain elements in the textbook suggest a move towards deconstructing stereotypical gender roles in society. The first finding is that the textbook depicts female characters engaging in professions that are traditionally associated with men. The

second findings is that the deconstruction of male and female activities which appears nine time. Each identification is described as follow.

3.2.1. Profession

The textbook attempted to challenge traditional gender roles and reconstruct the perception of professions associated with women. By depicting a mother working in a traditionally male-dominated profession, the textbook challenges the stereotype that women's roles are limited to the home and caretaking. Furthermore, this depiction promotes the idea that women are capable of pursuing careers that are often considered "masculine" and that being a mother does not hinder their professional aspirations. This serves to broaden the possibilities of career paths for women, promote gender equality, and break down gender stereotypes. This is evident in Figure 5, which portrays a female character who is both a mother and a surgeon.

Figure 5. The depiction of female character as a surgeon

Figure 5 in the textbook portrays a surgeon. The icon of a woman with surgical gloves and a mask leading an operation in an operating room conveys that women have the same opportunities to pursue education and careers as men, and that work should not be segmented based on gender. Both genders possess equal capabilities in excelling within their respective domains. The characterization of a surgeon as a profession also suggests that women possess intellectual capabilities, as the pursuit of this occupation necessitates access to education and financial resources to pursue medical studies. The aforementioned development represents a notable advancement in the realm of women's empowerment, as it possesses the potential to shape the perspectives of students with regard to the attainment of equitable employment prospects.

In terms of deconstructing stereotypes, Derrida outlined two steps in the process: first, identifying the opposition, and second, determining which side is privileged [116]. In the context of gender, men and women are considered contrasting entities. In the context of Indonesia, it is observed that males have a position of privilege with regards to several aspects such as job opportunities, political representation, moral influence, social advantages, and ownership of assets. The textbook explained that the graphics predominantly feature masculine individuals, perhaps fostering an interpretation that accords greater significance to males over females. This undervaluing of women could contribute to female language learners' feelings of alienation and worthlessness, making it more challenging for them to adjust than for male students [117]. By portraying women in the role of a surgeon, the textbook challenges this binary privilege, exposing the excluded opposition of women. This reflects a tendency to use images to convey meaning more effectively than text alone.

The portrayal of a female as a leader, armed with a comprehensive set of medical instruments, while a male doctor assumes a subordinate role, serves to question the prevailing patriarchal paradigm that associates power and leadership only with males. This finding was in accordance with other studies which found that female characters are depicted as more knowledgeable, providing more information, and dominating conversations [118]–[120]. This aligns with language and power where in the context of gender dynamics, the portrayal of female characters as knowledgeable and dominant in conversations can be seen as a reflection of their increased power and agency within those narratives [121]. This is consistent with the objectives of the feminist movement, which seek to address issues related to sexism, marginalization, and oppression. Patriarchal civilizations are characterized by the allocation of exceptional advantages and elevated status to men, who predominantly occupy positions of political leadership, moral authority, social privilege, and property control [122], [123]. The institutional subjugation of women leads to the acquisition of economic, political, social, educational, and practical benefits by males, which are often inaccessible to women. Furthermore, as a result of the prevailing impression that women are more inclined towards emotional expression, they may encounter barriers that hinder their advancement into higher leadership roles [124].

The challenge to traditional gender stereotypes in Indonesia, spearheaded by the feminist movement from the late 19th to early 20th century, aimed to achieve equal rights for women within societal structures.

R.A. Kartini played a pioneering role, advocating against forced marriage and female subjugation, characterized by male dominance. Her efforts were influenced by historical factors such as the nation's quest for independence, national development initiatives, globalization, reform, and the religious landscape. Kartini's establishment of a school for women's education marked a significant turning point, inspiring other feminist organizations and encouraging women to engage politically and actively in society and education in the early 1900s. Nowadays, women are not only involved in traditional tasks but also perform tasks that are traditionally associated with men [125]. This ignite the hope that women's role could be broader than just the kitchen, wells and mattresses.

Gender roles and stereotypes continue to influence female students' motivation and career choices. Research indicates societal perceptions significantly impact women's self-esteem, confidence, and competency [23], [126], underscoring the need to break traditional gender roles and empower women in any field. The media can change societal attitudes by showcasing successful female surgeons and portraying men in domestic roles and women as professionals [21]. This helps dismantle gender-specific career notions, encouraging women to pursue diverse careers and shifting societal perceptions of women's capabilities. This shift aligns with feminist ideology, advocating for women's rights and equal opportunities, as seen in media depictions of successful women, reinforcing their capability and deservingness of success. Certain media may purposefully deliver information in a particular manner to uphold gender domination, which could ultimately result in gender discrimination in everyday life [127]. Thus, the media plays a crucial role in shaping societal attitudes towards gender and influencing the motivation and career choices of female students. By presenting successful women in traditionally male-dominated fields, the media can inspire and empower women to break free from traditional gender roles and pursue their dreams. This is a crucial step towards achieving gender equality and fulfilling one of the core principles of feminism - independence.

In recent years, women in Indonesia have achieved greater economic independence. They were granted the right to vote in 1945, coinciding with Indonesia's independence. Females are granted legal authorization to engage in various social and economic endeavors. Law No. 2 of 2001 on Political Parties contains that the Indonesian government has implemented a requirement stating that political parties must provide a minimum representation of 30% female candidates for the House of Representatives and local senate. The Indonesian Constitution of 1945 ensures gender equality by mandating equitable access to opportunities for both men and women. This demonstrates the Indonesian government's commitment to upholding equal rights for everyone and implementing supportive initiatives for employed mothers [128].

3.2.2. Activities

The textbook also underwent a second deconstruction when analyzing the activities that were illustrated by male and female character. The textbook shows attempt to deconstruct the idea that men are superior to women in society. It is a traditional belief that perpetuates the patriarchal system where men hold power and women are expected to submit. By doing so, this textbook was able to promote gender equality and encourage students to explore different interests and passions regardless of their gender. The deconstruction of activities can be seen in Table 6.

Table 6. The deconstruction of activities performed by the characters in the textbook

Activities	Gender
Waking up kids	Male
Taking kids to school	Male
Taking kids to bed	Male
Cooking	Male
Doing outdoor activity	Female

Table 6 illustrates how the textbook challenged gender preconceptions by showing male and female characters participating in activities that defied norms. As an illustration, the father figure was depicted doing housework such as cooking, waking up the children, taking them to school, and putting them to bed. This representation challenges the traditional belief that the father is the family's primary provider and leader by showing that males may also serve as caretakers. Redefining society expectations and advancing gender equality are the goals of the textbook, which presents women in more active and varied roles while men in caring roles. In addition to normalizing the concept that males may be caretakers, this strategy promotes a more equitable division of home responsibilities. It eliminates the outdated belief that domestic duties and caring are only the domain of women, promoting a more fair and inclusive understanding of gender roles. By presenting these new perspectives, the textbook contributes to breaking down the rigid boundaries that have long defined relationships between men and women. It encourages students to think critically about gender roles and to

question stereotypes that have been ingrained in society for generations. This progressive approach in educational materials is crucial in promoting gender equality and ensuring that future generations grow up with a more balanced and fair understanding of what men and women can achieve both in the household and in broader society.

The textbook also attempted to break down the stereotype that women are solely responsible for domestic roles by depicting a female character in a park, which is traditionally associated with the public sphere and is commonly inhabited by men. The objects surrounding the female character, such as a watering can, hoe, wheelbarrow, and spade, are traditionally masculine, indicating that gender is not determined by personal traits or sex, but rather by the roles that individuals can perform. This depiction challenges traditional gender roles and aligns with the concept proposed by [129] that gender is a socially constructed identity that is performed through everyday interactions. This deconstruction was exemplified by the depiction of the female character, Siti, as seen in Figure 6, situated in an outdoor setting associated with typically masculine features.
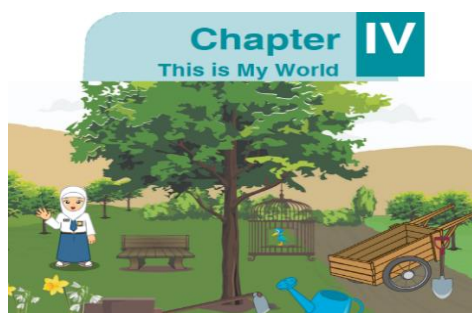
Figure 6. The depiction of female character in outdoor setting

Figure 6 shows attempt to dispute and reconstruct the prevailing notion that women are only assigned to private and domestic tasks through its portrayal of a female character inside a park setting. Traditionally, women are expected to perform household activities that require them to be indoors while the public sphere, such as parks, offices, and fields, is associated with men. However, this portrayal challenges this stereotype by showing a woman in a public space, engaged in an activity traditionally associated with men, i.e., gardening. The caption "this is my world" further emphasizes the woman's ability to perform activities outside the home and in public spaces, which is often considered the domain of men. The objects surrounding the female character, such as the watering can, hoe, wheelbarrow, and spade, are all typically associated with masculine activities, further challenging traditional gender roles.

This depiction of a female student in a park involving gardening work also depicts a reversal of gender stereotypes suggesting that gender is not a trait or genetically determined but a role that individuals perform. This can be explained by the desire to challenge gender norms and stereotypes that depict women as obedient, housebound beings restricted in the home sphere. This is in fact in line with the feminist philosophy as it promotes the parallel roles that are assigned to men and women and the effort to eliminate the differences between the two genders. Therefore, by showing women as highly capable of engaging in what are primarily defined as male activities, the textbook aims at bringing about change and making the society a better one, in which individuals are able and are permitted to do what they desire and what they are able to accomplish. The aforementioned endeavors align with the Indonesian government's dedication to advancing gender equality and facilitating the full engagement of women in social, economic, and political spheres. Therefore, it is important for schools to design curriculum by discussing the skills related to promoting gender equality and leadership essential for fostering gender equality [130].

4. CONCLUSION

In conclusion, the Indonesian EFL textbook "When English rings a bell" remains stereotype although there was attempt to deconstruct the stereotypes. The stereotypes were identified in three aspects, namely i) the pictorial of the characters; ii) gender attribute; and iii) traditional roles. The textbook exhibited both stereotypical conceptions as well as efforts to challenge and dismantle these stereotypes through the portrayal of various actions and activities, including i) professions and ii) activities. The depiction of men performing household chores like cooking, caring for their children's daily routines, taking them to school, and managing bedtime routines shows that gender roles are not necessarily tied to one's biological sex or inherent traits. Instead, they are influenced by the societal roles and responsibilities individuals are capable of fulfilling. This

study suggests to highlight the importance of developing gender-sensitive textbooks that promote gender equality and the empowerment of women. Such textbooks can play a crucial role in shaping students' attitudes and beliefs towards gender roles, helping to eliminate gender-based discrimination and stereotyping. In addition, it emphasizes the need for the education system to be more inclusive and diverse, providing equal opportunities and access to education for both genders. By encouraging a more diverse representations of males and females in textbooks, students can be encouraged to challenge traditional gender roles and aspire to a broader range of careers and life choices.

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BIOGRAPHIES OF AUTHORS

Putu Wiraningsih 🆔 ⑧ ⌗ ℃ is a graduate student at English Language Education, Postgraduate Program, Universitas Pendidikan Ganesha, who works on gender representations of and gender awareness in English textbooks. She is currently a lecturer at Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan, Singaraja, Indonesia. Her research interests include gender studies and English as a Foreign Language (EFL) teaching. She can be contacted at email: putuwiraningsih@gmail.com.

Ni Komang Arie Suwastini 🆔 ⑧ ⌗ ℃ is an English literature lecturer in English language education in Universitas Pendidikan Ganesha, Bali. Finishing her Master and Doctoral in the University of Indonesia on Popular Culture and Feminism, she continues her research in the critical analysis of folklores and their popular culture representations. She has written several papers in the areas of feminism, language teaching, and online learning. She can be contacted at email: arie.suwastini@undiksha.ac.id.

Ni Nyoman Padmadewi 🆔 ⑧ ⌗ ℃ is a professor of English language education at Ganesha University of Education (Undiksha), Bali, Indonesia. She got her master's degree in Education from the School of Education at Macquarie University, NSW, Australia. The Doctor of Linguistics degree was completed at Udayana University, Denpasar, Bali. She is also the coordinator of the English Language Education Doctoral Program at the Undiksha Postgraduate Program. As a professor in the field of English Language Education, she is also assigned to teach undergraduate, master's, and doctorate-level English at the same university. She has written many books related to literacy, learning English, assessments, project-based learning, microteaching, and writing poetry anthologies. Most research topics are related to literacy, learning English for children, teaching English methods, assessment, and learning English for inclusive classes. As a professor, she also has written many articles for publication in both accredited national journals and reputable international journals. She often goes abroad to socialize research results through international conferences. Her worldwide academic contributions include serving as an examiner for Ph.D. programs at institutions in Malaysia and Australia, as a senior research reviewer in South Africa, and as a reviewer of articles in foreign journals. Domestically, she is frequently invited to be a speaker in relevant disciplines as well as an examiner for Ph.D. programs in his area of specialization. She is also involved in research to bring concrete solutions and contributions to society in the field of education. Since 2006, she has been successful in founding the Aura Sukma Insani Foundation, a social foundation with an international network that acts in the social and educational spheres. She established several schools using this foundation. She can be contacted at email: nym.padmadewi@undiksha.ac.id.