

REFERENCES

- Avraamidou, L., & Osborne, J. (2009). The role of narrative in communicating science. *International Journal of Science Education*. <https://doi.org/10.1080/09500690802380695>
- Ayres, Lioness. 2008. "Narrative Text" in *The Sage Encyclopedia of Qualitative Research Methods* (Lisa M. Given (ed.)). London: Sage.
- Barkhuizen, G. & Benson, M, Chick, A. 2013. *Narrative Inquiry in Language Teaching and Learning Research*. New York: Routledge.
- Baron, Robert A. & Branscombe, Nyla R. 2012. *Social Psychology*. Boston: Pearson
- Berg, B. L., & Lune, H. (2012). *Qualitative Research Methods for the Social Sciences* (8th ed.). Boston: Pearson.
- Bourdieu, Pierre. 2001. *Masculine Domination* (trans. Richard Nice). Redwood City: Stanford University Press.
- Burr, Vivie. 2002. *Gender and Social Psychology*. London & New York: Routledge.
- Cook, Nancy. 2007. *Gender Relations in Global Perspective: Essential Readings*. Toronto: Canadian Scholars' Press Inc.
- Eckert, P. & McConnell-Ginet, S. 2003. *Language and Gender*. Cambridge: Cambridge University Press.
- Harmer, Jeremy. 1991. *The Practice of English Language Teaching*. New York: Longman.
- Keith, Sherry. 1991. "The Determinates of Textbook Content" in *Textbooks in American Society: Politics, Policy, and Pedagogy* (Philip G. Altbach (eds.)). New York: State University of New York Press.
- Lippa, Richard A. 2005. *Gender, Nature, and Nurture*. London: Lawrence Erlbaum Associates.
- Lips, Hilary M. 2003. *A New Psychology of Women: Gender, Culture, and Ethnicity*. New York: McGraw Hill, 2003.
- Mackey, Alison & Gass, Susan M. 2005. *Second Language Research: Methodology and Design*. London: Lawrence Erlbaum Associates Publishers.

- Matsumoto, David & Juang, Linda. 2008. *Culture and Psychology*. Wadsworth: Cengage Learning.
- Nunan, David. 1991. *Language Teaching Methodology: A Textbook for Teachers*. London: Prentice Hall.
- Pearson, Judy C. 1985. *Gender and Communication*. Dubuque: W.C. Brown Publishers.
- Popaa, Dorin & Gavrilu, Delia. 2014. "Gender Representations and Digital Media. *Procedia - Social and Behavioral Sciences*" 180 (2015) 1199 – 1206. doi: 10.1016/j.sbspro.2015.02.244.
- Siapera, Eugenia. 2010. *Cultural Diversity and Global Media: The Mediation of Difference*. Oxford: Wiley-Blackwell.
- Sultana, A. (2012). Patriarchy and Women Subordination: A Theoretical Analysis. *Arts Faculty Journal*.
<https://doi.org/10.3329/afj.v4i0.12929>
- Ur, Penny. 1996. *A course in Language Teaching: Practice and Theory*. Cambridge: Cambridge University Press.
- Wardhaugh, Ronald. 2002. *An Introduction to Sociolinguistics*. Oxford: Blackwell Publisher.
- Weatherhall, Ann. 2002. *Gender, Language and Discourse*. New York: Routledge.
- Westbrook, L., & Schilt, K. (2014). Doing Gender, Determining Gender: Transgender People, Gender Panics, and the Maintenance of the Sex/Gender/Sexuality System. *Gender and Society*. <https://doi.org/10.1177/0891243213503203>
- Yang, Chi Cheung Ruby. 2011. "Gender Representation in a Hong Kong Primary English Textbook Series: The Relationship Between Language Planning and Social Policy", *Current Issues in Language Planning*, Vol. 12, No. 1, 2011, pp. 77 – 88.

APPENDIX 1

1. Putri Tanguk



Read the text carefully and then answer the questions correctly.

Putri Tanguk

There was a village in Jambi. The village people were farmers. One of them was Putri Tanguk. She lived with her husband and her children.

Putri Tanguk and her husband had a very small rice field. Amazingly, the rice field was able to produce a lot of rice. Their harvest was always abundant. They put their harvest in their big barn. They were very happy with their life.

Putri Tanguk always helped her husband in the rice field. One day, she said that she wanted to quit helping her husband. She wanted to take care of the children and visit the neighbors.

In the morning, Putri Tanguk wanted to cook some rice. However, she could not find any rice in the kitchen. She was surprised because she felt that she had just taken some rice from the barn and put it in the kitchen. Then, she went to the barn. Surprisingly, there was no rice in the barn. She immediately told her husband about the missing rice.

"Look! The rice is gone. Our rice is stolen!" said Putri Tanguk. Putri Tanguk and her husband immediately went to the rice field. After they finished threshing some rice, they brought the rice home. On the way home, rain fell down heavily. The rain made the road slippery. Putri Tanguk fell down several times.

She was really upset. Then she asked her husband to put some rice on the road. "What for?" asked the husband. "The road is slippery. If we throw the rice on the road, we can step on it. Therefore, the road is not going to be slippery. Don't worry, we have an abundant rice field right?" asked Putri Tanguk.

Questions:

1. Who is the main character in the story?
2. What did Putri Tanguk and her husband do?
3. Why did Putri Tanguk want to quit helping her husband?
4. What was the amazing thing about Putri Tanguk's rice field?

Although he did not completely agree with her idea, her husband still threw the rice in front of them. The idea worked. Because they were stepping on the rice, they did not slip.

When they arrived home, there was only a little rice left. It was only enough for their dinner. However they were not worried. The next morning, they planned to go to their rice field and take more rice. They planned to fill their barn.



Source: upload.wikimedia.org

Surprisingly, when they arrived at their rice field the next day, it was full of grass. There was no rice at all. They were really confused.

That night, Putri Tanguk had a dream. An old man came to her and said, "You were really ungrateful. You treated us badly." "I am one of the rice kernels you threw away on the road. You stepped on us! The god of rice was really angry. He decided not to give you so much rice anymore. You can only get a little rice," said the old man. Putri Tanguk then woke up. She really regretted what she had done. She knew it was wrong to throw away the rice, but it was too late. She could only feel regret.

(Adapted from indonesianfolklore.blogspot.com)

2. Jaka Tarub and Nawang Wulan

Putri Tangguk and her husband not ...
 Putri Tangguk's husband agree with the idea of throwing rice on the supper ...
 Who came to Putri Tangguk in her dream and what did he say?
 "You were really ungrateful. You treated us badly." What is the synonym of the underlined word?

TASK 20

Study the following story and fill in the blanks with the words on the left.

Jaka Tarub and Nawang Wulan

married

amazed

shawls

home

cooking pan's lid

silo

came back

waterfall

cooking

restless

wrong

wife

portion

daughter

popular

Jaka Tarub was a handsome young man. He was very popular (1) in the village. Many young girls fell in love with him. However Jaka Tarub thought that they were not beautiful enough to be his wife. That's why he was still single. He wanted to have a very beautiful wife.

As always, Jaka Tarub went to the forest to collect some wood. Suddenly, he heard some noise from the waterfall (2). He was curious. The noise was from some girls taking a bath in the waterfall.

Slowly, Jaka Tarub walked to the area. When he arrived there, he saw seven beautiful girls taking a bath. He was really amazed (3) by their beauty. After they were finished, the girls slowly put on their shawls. Amazingly, after they wore the shawls, they flew to the sky. They were not humans. They were nymphs!

After that, Jaka Tarub went home. He was very restless (4). He was still thinking about those seven beautiful girls.

The next day, Jaka Tarub, then, decided to go back to the waterfall. When those nymphs were taking a bath, he stole one of their shawls (5). So one nymph could not fly back to the sky. She cried. Jaka Tarub then approached her.

"What's wrong (6)? Why are you crying?"

"I lost my shawl. I cannot go back home (7). All of my sisters have left me. My name is Nawang Wulan. I will give you anything if you can find my shawl."

"I'll help you, but if we can't find it, you can stay at my house. You can be my wife (8)," said Jaka Tarub.

Then, Jaka Tarub pretended to look for the shawl, and of course they could not find it. After that, they went to Jaka Tarub's home. Later, they got married (9).

They had a baby girl. They had a happy life. They always had enough rice to eat. They did not have to work hard like their neighbors. It was because Nawang Wulan used her magic for her cooking (10).



Source: asalusunusantara.files.wordpress.com

One day, Jaka Tarub asked her about the magic. Nawang Wulan did not tell him the secret and asked him not to open the cooking pan's lid (11). She said that if Jaka Tarub opened the lid, they had to work hard to get their rice to cook.

One day, Jaka Tarub was really curious. He then opened the cooking pan's lid. He saw there was only a small portion of rice to cook. When she got home, Nawang Wulan knew that Jaka Tarub had opened the lid. She was angry because she had now lost the magic for cooking. Now, she had to take a big portion (12) of rice to cook.

Slowly, there was not enough rice in the silo (13). And when Nawang Wulan wanted to take the last portion of rice, she found her shawl. Jaka Tarub had hidden the shawl in the silo. Nawang Wulan was really happy.

Then, she said, "I will go home now. Take care of our daughter (14). When there is a full moon, take her out of the house and I'll come to get her." Nawang Wulan then flew to the sky. Jaka Tarub was really sad. To keep his promise, Jaka Tarub always went out of the house with his daughter when there was a full moon. However, Nawang Wulan never came back (15).

(Adapted from indonesianfolklore.blogspot.com)

TASK 21

Decide whether these sentences are True (T) or False (F). Correct the wrong sentences. You may read the text once again to help you.

1. () Jaka Tarub was very popular because he was single.
2. () Jaka Tarub heard a noise of girls taking a bath in the waterfall.
3. () Jaka Tarub saw 17 beautiful girls taking a bath in the waterfall.
4. () The beautiful girls taking a bath were nymphs.
5. () Nawang Wulan cried because she lost her shawl.
6. () Nawang Wulan married Jaka Tarub.
7. () Jaka Tarub and Nawang Wulan had enough rice because they had a large rice field.
8. () Nawang Wulan flew back home because Jaka Tarub opened the lid.
9. () Jaka Tarub always took his daughter out when there was a full moon.
10. () Nawang Wulan always met Jaka Tarub and her daughter when there was full moon.

TASK 22

Find the words in the story that have the following meanings in Indonesian. The clue letters will help you.

1. _ H _ _ _ = selendang
2. R _ _ _ = padi
3. _ U _ _ _ U _ = penasaran
4. _ _ _ R _ = bidadari
5. _ O _ _ _ T = hutan
6. _ I _ = penutup
7. M _ _ _ _ D = menikah



Source: cdn.notonthehighstreet.com

3. Baturaden

6. ? / now / are / where / you
Answer: _____
7. ? / to go / where / you / do / want / today
Answer: _____
8. ? / do / yesterday / did / you / what
Answer: _____
9. as soon as possible / you / him / the truth / tell / should
Answer: _____
10. won / last year / my team / the first prize
Answer: _____

25

Make sentences using the given adverbs of time below.

When:	How long:
1. yesterday	7. all morning
2. today	8. for hours
3. tomorrow	9. since last week
4. later	10. for a week
5. last year	
6. now	

COMMUNICATING

26

Work in groups to arrange these jumbled paragraphs to create a story with the given title. Write the sequential numbers on the left side of the paragraphs. Remember that your story should be chronological.

Baturaden

- 3 Suta is afraid, but he is worried about the princess, so he takes a big stick and hit the snake in its head. The snake hisses in pain and finally dies.
- 5 The princess is sad to hear her father's answer, especially after her father throws Suta in jail for having the nerve to ask her to marry him.
- 9 In jail, Suta is not given anything to eat or drink. Hearing that, the princess makes a plan to break her lover out of jail. They succeed and they run far away. They stop near a river. There, they get married and start a new family.



source: anekatempatwisata.com

4

"Thank you, Suta. You've saved my life," says the princess.

5

The place where Suta and the princess raise their family is called Baturaden. *Batur* means servant, while *raden* means noble. Nowadays, Baturaden is a very interesting tourism spot. It's located at the foothill of Mount Slamet in Purwokerto, Central Java.

5

"No need for that, princess. It's my duty as your father's servant to help you."

6

Since that day, Suta and the princess become good friends. They even fall in love with each other, so the princess tells Suta to go to her father and ask his permission to marry her. The king is furious to hear about their plans.

1

Suta is a servant in a kingdom in Central Java. His duty is to look after the king's horses. Suta likes to take a walk after doing his chores.

2

One day, when Suta is walking near a lake, he hears a woman screaming, so Suta hurries to find the source of the scream. Finally, he arrives near a big tree. He sees the king's daughter screaming. Above her, there's a giant snake about to strike.

7

"Suta is just a servant while you are my daughter, the princess. It is unacceptable for you to marry a servant."

(Adapted from www.indonesianfolklore.blogspot.com)

TASK 27

Still working with your group, from Task 26 identify which paragraph(s) above tell(s) the generic structure below. Then, retell the story in your own words. Ask the spokesperson of the group to retell the story in front of the class.

1. The orientation of the story : paragraph(s)
2. The complication of the story : paragraph(s)
3. The resolution of the story : paragraph(s)
4. The reorientation of the story : paragraph(s)

TASK 28

Make a narrative text telling about the legend of Lake Toba based on the main ideas listed below. Present your work in front of the class.

- A fisherman living in Batak land.
- One day, he caught an unusual fish.
- The fish begged him to free it back.
- The fish turned into a beautiful girl.
- They got married.
- The fisherman grew furious at his son.
- His wife was annoyed and could not forgive her husband.
- The earth began to shake and a volcano began to erupt.
- The lake becomes, in time, a famous place of interest.

APPENDIX 2

The classified data will be written as the table below:

1. Putri Tangguk

No.	Quotation	Presentation	Representation
1	She wanted to take care of the children and visit the neighbors. (Yudhistira, 2017: 153)	It shows that a role of a woman is portrayed as a housewife who takes care of the children and visit the neighbors.	It represents a gender problem toward a woman where the woman is narrated as a housewife who takes care of the children and visiting the neighbors.
2	In the morning, Putri Tangguk wanted to cook some rice. (Yudhistira, 2017: 153)	It shows that a role of a woman as the main character is as housewife who is cooking some rice.	It indicates that the main character is narrated as housewife who is cooking some rice.
3	She was really upset. (Yudhistira, 2017: 153)	It shows that a woman is portrayed as a unhappy person.	It represents the gender problem where a woman is narrated as a unhappy person. It is contrary with a man.
4	An old man came to her and said, "You were really ungrateful. You treated us badly."	It shows a man is presented as a person who gives a grumpy	It represents a man has authority to state a woman

	(Yudhistira, 2017: 153)	person.	who is ungrateful. A woman is usually blamed.
5	She knew it was wrong to throw away the rice, but it was too late. She could only feel regret. (Yudhistira, 2017: 153)	It shows that a woman is became a mistake object or being blamed by a man.	It indicates a man is always true when a man is compared to a woman. A woman is usually making problems, mistakes, and blamed.

2. Jaka Tarub and Nawang Wulan

No.	Quotation	Presentation	Representation
1	However Jaka Tarub thought that they were not beautiful enough to be his wife. (Yudhistira, 2017: 154)	It shows that a man has an authority to select a woman who is going to be his wife.	It represents a man power to select what he wants. It is contrarily with a woman who can not choose what she wants.
2	He wanted to have a very beautiful wife. (Yudhistira, 2017: 154)	It shows that a man has a power to choose what he want.	It represents that a powerful man is contradict with a woman. A woman is always powerless.
3	He saw seven beautiful	A man is	It represents

	girls taking a bath. (Yudhistira, 2017: 154)	narrated as nasty man who peeking beautiful girls taking a bath.	gender problem where a woman's body is became visual object by a man.
4	He was still thinking about those seven beautiful girls. (Yudhistira, 2017: 154)	A man is presented as a nasty man who always thinking about beautiful girls.	There is gender problem here where a beautiful woman physical is became the visual object by a man.
5	It was because Nawang Wulan used her magic for her cooking. (Yudhistira, 2017: 154)	A woman is always connected with cooking.	A man is always identified as a powerfull, it can be seen from his activities, likes going to work, doing sports. It is contrary with a woman who is identified as a powerless, it can be seen from her activities, likes cooking, being a housewife.

3. Baturaden

No.	Quotation	Presentation	Representation
1	It's my duty as your father's servant to help you. (Yudhistira, 2017: 158)	It shows a woman is presented as a weak character and protected by a man.	A woman is also represented as a human who always weak and must be protected. It is also indicates that a man has a domination over a woman.
2	They even fall in love with each other, so the princess tells Suta to go to her father and ask his permission to marry her. (Yudhistira, 2017: 158)	It shows that a man has control to choose a decision, including his daughter's mate.	It indicates that a man has authority toward a woman who is powerless.
3	The princess is sad to hear her father's answer, especially after her father throws Suta in jail for having the nerve to ask her to marry him. (Yudhistira, 2017: 157)	It shows a man has authority to speak and does the punishment.	A man has special authority in conducting his will. It represents that a man has the same authority in doing a punishment, otherwise a woman must be obedient.
4	The place where Suta and the princess raise their family is called	It shows that a woman is mentioned after	A hierarchical system in gender problem

	Baturaden. (Yudhistira, 2017: 158)	the man, even a woman is the princess.	where the woman is preceded by a man in the order of mention.
--	------------------------------------	--	---



Unipa Surabaya

FAKULTAS ILMU SOSIAL, DAN HUMANIORA
UNIVERSITAS PGRI ADI BUANA SURABAYA

Kampus I : Jl. Ngagel Dahi III-B/37 Telp. (031) 5053127, 5041097 Fax. (031) 5662804 Surabaya 60234
Kampus II: Jl. Dukuh Menanggal XII Telp. (031) 8281181, 8281182, 8281183 Surabaya 60234.

<http://fish.unipasby.ac.id/>

THESIS REVISION FORM

Student's name : Heronimus
Student's Reg. Number : 165300124
(NIM)
Department : English Language Education Department
Thesis Examination Date : February 22th 2021
Thesis Title : An Analysis of Gender Representation in Narrative Texts in English Textbook for Vocational High School Grade X Published by Yudhistira
Examiner 1 : Dr. Endang Mastuti Rahayu, M.Pd.
Examiner 2 : Dra. Wahyu Bandjarjani, M.Pd.

No	Materials	Examiner 1	Examiner 2
1	Chapter 4 Research Result	f	MB
2	Chapter 4 Discussions	f	MB
3	Adds more journal references	f	MB

The deadline for the corrected or revised thesis: two weeks after the thesis examination.

Examiner 1,

Dr. Endang Mastuti Rahayu, M.Pd.
NIDN. 0715016301

Examiner 2,

Dra. Wahyu Bandjarjani, M.Pd.
NIDN. 0724086601



Unipa Surabaya

FAKULTAS ILMU SOSIAL DAN HUMANIORA
UNIVERSITAS PGRI ADI BUANA SURABAYA

Kampus I : Jl. Ngagel Dahl III-R/37 Telp. (031) 5053127, 5041097 Fax. (031) 5662804 Surabaya 60234
Kampus II: Jl. Dukuh Menanggal XII Telp. (031) 8281181, 8281182, 8281183 Surabaya 60234.

<http://fish.unipasby.ac.id/>

RECORDS OF THESIS SUPERVISION SESSIONS

Student's name : Heronimus
Student's Reg. Number : 165300124
(NIM)
Department : English Language Education Department
Thesis Title : An Analysis of Gender Representation in
Narrative Texts in English Textbook for
Vocational High School Grade X Published
by Yudhistira

No	Dates	Materials	Advisor
1	21-12-2020	Chapter 3 to be revised	WJB
2	22-12-2020	Chapter 3 ok, continue chapter 4	WJB
3	08-01-2021	Chapter 4 to be revised	WJB
4	15-01-2021	Chapter 4 to be revised	WJB
5	22-01-2021	Chapter 4 ok, continue chapter 5	WJB
6	27-01-2021	Chapter 5 to be revised	WJB
7	09-02-2021	Chapter 5 ok, continue chapter 1	WJB
8	10-02-2021	Chapter 1 ok, continue chapter 2	WJB
9	11-02-2021	Chapter 2 ok, continue abstract	WJB
10	15-02-2021	Abstract ok	WJB

The thesis supervisions have been completed on February 15th 2021.

Acknowledge by:

Dean of FISLH

Dr. Subianto Budiyo, M.Hum.
NIP/NPP 9102317/DY

Advisor:

Dra. Wahyu Bandjarjani, M.Pd.
NIDN. 0724086601