

## CHAPTER I INTRODUCTION

### A. Background of the Study

Narrative text, especially for language teaching, is important thing. When students can understand the narrative elements such as conflict, setting, and others, they automatically follow the storyline. The storyline lead them in getting the meaning. In this point, understanding literary narrative elements develops higher-level thinking skills and analysis (Sejnost & Thiese, 2010). The problem is, sometimes textbook for language teaching that provides narrative texts still offer narrative text with cultural problem, like how women representation in narrative text is mostly narrated in lower status, role, and other things than man. In cultural studies, it is called gender inequality. Of course, this can influence students to understand it indirectly. With that point, this issue drags this research to investigate gender representation in English Textbook for Senior High School Grade X Published by Erlangga (2017).

Penerbit Erlangga's English Textbook for Senior High School Grade X (2013) includes seven narrative texts: (1) *The Legend of Si Pahit Lidah*, (2) *The Green Knight*, (3) Untitled story about a poor family in Ivory Coast, (4) *The Legend of Senua Island*, (5) *Momotaro the Peach Boy*, (6) *Batu Badaung*, and (7) *King Midas*. Each story crystalizes a point that woman representation in each stories are represented in lower position than the male characters.

*The Legend of Si Pahit Lidah* narrates a story of Serunting who battled with Arya (Serunting's brother-in-law). In the story, Serunting's wife, Princess Tenggara, betrayed Serunting by telling Arya about Serunting's weakness. This South Sumatera's folktale implied a point indirectly that women are a good traitor, even to her husband, evil and vicious. Of course, it is an example of how this narrative text proposes the idea of gender representation.

On the other hand, *The Green Knight* narrates a Cinderella-styled story. The story is about a princess who had a step-mother and her step-mother was cruel to her. In a mysterious way, a man from

village (Green Knight) gave the princess joy because he could sneak inside the castle by transforming his body into bird. However, the step-mother knew it and poisoned him. In the end of the story, the princess could help him and they were married. It sounds so familiar but the problem is, this story repeats the same step-mother representation. Step-mother is mostly represented in bad way and the princess is mostly represented as a person who begs for a prince with all his power. Of course, it shows low position of women in their representation.

The other story is an untitled story about a poor family in Ivory Coast. This story does not seem to expose gender representation because it is a story of a poor family that had mystical experience because in their way to move to another village by wagon, a pigmy boy asks for a ride and he was gone during the way. However, this story still exposes gender problem in narrating because the wife was always mentioned after the husband. Of course, again, this narrative text exposes gender representation that degrades woman position.

The other story is *The Legend of Senua Island*. This story narrates a story of Baitusen and Mai Lamah. They were poor in Natuna, Riau, and they moved to Bunguran Island. In Bunguran Island they became rich. After becoming rich, Mai Lamah became arrogant and stingy. In Bunguran Island, there was Mak Semah, an old woman who always helped pregnant women in childbirth. Because Mai Lamah did not help Mak Semah, Mak Semah did not help Mai Lamah when she was pregnant. Mai Lamah searched for help by shipping to Natuna, but on the way, the ship sank because the thunder. From this legend, it shows a point, that women are represented in evil way, Mai Lamah as an arrogant and stingy woman and Mak Semah is vindictive, vengeful, or spiteful.

The other story is *Momotaro the Peach Boy*. This is a familiar story because its structural narration is similar to *Bawang Merah dan Bawang Putih* (an Indonesian folktale). The story seems not to expose gender problem because it is just a story of an old family who expected for so long time to have a child. Then, magically, they found a peach and the peach became a boy. They named him Momotaro which meant Peach Boy. The problem is, the old man was narrated as a worker

while the old woman was narrated as a wife who just did domestic activities at home. Of course, in social status, it represents gender inequality.

The other story is *Batu Badaung*. It is a legend from Maluku. This legend narrates a widow who had two children. However, her children treated her bad and finally, because the anger could not be controlled anymore, the children were cursed by their mother. Their body became limp. Then, the widow ran herself to the riverside. She got inside the stone and became sweet-smelled jasmine. From this story, it simply exposes gender problem toward woman representation. Like Malin Kundang's story, there a high-temper mother curses her children. This portrayal implies a representation that a mother is uncontrollable character.

The last story is *King Midas*. This story narrates a king who was greedy. Then one day, he welcomed an old man guest who was a friend of God that could grant him to fulfill the king's obsession. The king's obsession is turning everything he touched to be gold. With a mistake, he touched his son and his son turned in to gold statue. The king felt sorry and asked how to erase the power. The old man told him to go to river and wash his body. In the end, his son turned into normal again and they were happy. This story is completely full of male characters. There is no female character. Mysteriously, this story ends in happy ending. In the previous story, female character has no good story in the ending. It strengthens an assumption that female characters are destined to end in bad way. It is unequal gender representation.

From those tales that are provided by Penerbit Erlangga's English Textbook for Senior High School Grade X, the similar implied issue is discovered. There is gender representation in which women are represented implicitly in unequal gender bias. As it is known, textbook materials are planned related closely to wider educational and social contexts (Yang, 2011: 77-88). Teaching language can be related to teaching culture. Thus, narrative texts which are taken in textbook have functions such as to lure the meaning, to make the students understand the moral value, and other things. This is the relation between education and social context, teaching English is inevitably release teaching literary meaning from narrative texts

because there is social context including cultures and its implied meaning.

### **B. Scope and Limitation**

The scope of the study is cultural-pedagogical analysis because the discussion of this research is about cultural understanding of gender equality in pedagogical field, in this case is English textbook. In specific point, the limitation of this research underlines on gender representation in English Textbook for Senior High School Grade X Published by Erlangga (2017).

### **C. Research Questions**

From gender representation in English Textbook for Senior High School Grade X Published by Erlangga (2017), there are two questions to propose:

1. What representations do the narrative texts produce in English Textbook for Senior High School Grade X Published by Erlangga?
2. How are female characters represented in English Textbook for Senior High School Grade X Published by Erlangga?

### **D. Purposes of the Study**

From the background of the study to the research questions above, there are some purposes of this research:

1. This research purposes to explain what representations the narrative texts produce in English Textbook for Senior High School Grade X Published by Erlangga;
2. This research purposes to describe how female characters are represented in English Textbook for Senior High School Grade X Published by Erlangga.

### **E. Significances of the Study**

There are some significances of this research that can be exposed in these points. The significances are:

1. For teacher and students, this research can be reading source to understand that narrative texts can have gender representation which is unequal;
2. For institution, this research can donate reference for the library and further research about gender representation in an English textbook;
3. For pedagogy implication, this research can provide sample, issue, and method to analyze English textbook and its cultural problem.

### **F. Definition of the Key Terms**

This part contains of definition of important terms that are used in the research. Here are some important terms and its definition.

1. *Textbook*  
It is an instructional tool that is used in the classroom that is “supposed to provide *depth* and stimulate *intellectual inquiry*” (Ebert II & Culyer III, 2011: 194). Textbook is also known as lesson book that teachers and students have as the basis of language course (Ur, 1996: 183).
2. *Narrative Text*  
It is a text which tells a story to entertain and inform. According to Ayres, as it is quoted in Lisa M. Given, (2008: 545), narrative texts are “a form of discourse that has been fixed by writing.”
3. *Gender*  
It is a set of categories. It is mostly defined as “terms of variations within each sex—variations in individuals’ masculinity and femininity” (Lippa, 2005: 4).
4. *Gender and Language*  
It is a topic of sociolinguistics that explains the differences between the language of men and women in using language, it reflects “pre-existing categories (male and female), but as part of what constructs and maintains these categories” (Eckert & McConnell-Ginet, 2003: 34).

5. *Gender Stereotype*

It is “socially shared beliefs that certain qualities can be attributed to individuals based on their membership in the categories female or male” (Lips, 2016: 19).

6. *Gender Representation*

Representation can be seen in spoken, written, and visual texts. In spoken and written texts, gender can be represented by the choice of words. Therefore, representations are based on stereotypes and gender representation means gender stereotyping (Yang, 2014).