CHAPTER 2
LITERATURE REVIEW

2.1 Theoretical Framework

2.1.1 Language and Gender

Gender can be constructed in spoken and written language. It socially represents men's and women's roles (Amerian & Esmaili, 2015). Talbot (2014) argued that a person's actions and how the world perceives them are impacted by whether they were born a boy or a girl. Moreover, it is not something we are born with, not something we have, but something we do (Eckert & McConnell-Ginet, 2003). In other words, it refers to how individuals perceive themselves and others as males or females in social constructs (Eckert & McConnell-Ginet, 2003). Therefore, the characteristics of males and females are constructed in the surrounding environment or society. In addition, it plays a role in race relations, social stratification, laws and customs, and educational institutions. It can affect social interaction, social and cognitive development, religion, moral values, etc. (Mcconnell-ginet, 2017).

Sociolinguists have analyzed the relationship between gender and language use. In sociolinguistics research, women were mainly marginalized while men as the dominant party in society were the main subject of the study (Lakoff, 1973). However, in the 1960s and 1970s, there was an increase in interest in researching the relationship between language and gender. Nevertheless, the research on language and gender interaction in this period was dominated by a paradigm that grouped speakers according to biological sex. It emphasized gender differences in pronunciation and grammar. It was conducted by Labov (1972). The results reported that women in New York tended to style shift far more than men. For instance, they used the advanced vowel form by merging /ih/ and /eh/ in casual conversation (Sunderland, 2006).

Another research was examined on Mayan society in Mexico. The focus of the study was on communicative competence, such as the way men and women interact. The findings showed that women are more polite than men

based on the general quality of interaction (Brown, 1980). Additionally, being polite is a specific way of treating others, saying, and doing things that are considerate of their feelings. It seems reasonable since culturally, women are viewed as inferiors and treated as subordinates and they are supposed to be more polite to superiors (Brown, 1980). Further, Holmes (1993) investigated politeness strategies in verbal interaction, i.e., apologies and compliments between men and women in New Zealand. The result of the study revealed that women are experts in verbal interaction because the use of women's language is considered to show politeness. Conversely, men tend to avoid overt responses in interactions (Holmes, 1993).

The subsequent research was conducted by Zimmerman & West (1975) regarding conversation dominance. It refers to conversational strategies used to dominate conversation between men and women in various social contexts. As a result, men dominate cross-sex segments using delayed minimal responses, overlaps, and interruptions. In this case, women's right to speak and complete a turn is violated by men (Zimmerman & West, 1975). By doing so, the researchers aim to raise awareness of the extent to which linguistic practices reflect and reproduce gender inequality (Cameron, 2020).

The theories of language and gender obviously show how gender stereotypes are frequently present in language, intentionally and unintentionally. For instance, certain words or phrases may have certain connotations for men or women. The following table presents details regarding language and gender theories.

Table 2.1 Theories of Language and Gender

Theory	Year	Framework
Jespersen	1922	Women tend to use a low frequency of vocabulary and complex sentences, a high frequency of certain adjectives and adverbs, and they often stop in the middle of a sentence since they say

		something without thinking about it first.
Labov	1972	Women tend to style shift far more than male. For instance, using the advanced vowel form in casual conversation by merging /ih/ and /eh/.
Lakoff	1973	The characteristics of women's language consist of color terms, particles, evaluative adjectives, tag questions, and related aspects of intonation.
Brown	1980	Women are courteous than men based on the general quality of interaction. It seems reasonable since culturally, women are viewed as subordinates and treated as inferiors who are supposed to be more polite to superiors.
Holmes	1993	Women are experts in verbal interaction because the use of women's language is considered to show politeness. Conversely, men tend to avoid overt responses in interactions.
Zimmerman & West	1975	Women's right to speak and complete a turn is violated by men since they dominate cross-sex conversation by using delayed minimal responses, overlaps, and interruptions.

From the explanation above, it can be concluded that specifically, In the early 1960s, language interaction research was dominated by a paradigm that groups speakers according to biological sex. The theories of language and gender conducted by Labov (1972) and Lakoff (1973) used the variationist paradigm. These studies emphasized gender differences between males and females in pronunciation and grammar. In the subsequent theories, Brown (1980) and Holmes (1993) focused on communicative competence, such as the way men and women give and return a compliment or how men and women apologize. Additionally, the theory proposed by Zimmerman & West (1975) focused on using conversational strategies to increase conversational dominance. The domination concept refers to the strategies used by speech participants to dominate the conversation partner. Thus, in general, the theories of language and gender focus on how gender influences language use and language variations.

2.1.2 Language and Women's Place

Language can reflect and uphold society norms and expectations regarding women's roles and positions. Culturally, women are suppressed parties represented through negative traits, such as passive, weak, dependent, and emotional, whereas men are assumed to be the dominant parties depicted in positive traits, such as active, independent, strong, and rational (Amerian & Esmaili, 2015). Furthermore, how women are expected to speak and are spoken of both reflect marginalization and powerlessness (Lakoff, 1973). Besides, Jespersen (1922) argued that women tend to use a low frequency of vocabulary and complex sentences, a high frequency of certain adjectives and adverbs, and they often stop in the middle of a sentence since they say something without thinking about it first. Following that, Lakoff (1973) investigated language use. He found the characteristics of women's language that consist of color terms, particles, evaluative adjectives, tag questions, and related aspects of intonation. In line with this, Nevalainen (2002) stated that the modern stereotype of women's language that is widely accepted is demonstrated by women's eloquence and the use of certain adverbs and adjectives. Additionally, using

color terms, hypercorrecting grammar, and minimizing the use of taboo language also denotes women's language. In conclusion, the theory of "language and women's place" emphasizes the critical importance of using language in the context of gender and how it affects women's social and cultural position in society. The main objective is to identify and understand how language can be used to strengthen or undermine the role and status of women in society.

2.1.3 Critical Discourse Analysis

Critical Discourse Analysis (hereafter, CDA) is an interdisciplinary approach to studying discourse. It is a critical language theory that views discourse as a social practice (Johnson & McLean, 2019). It is generally applied to investigate the relations between discourse, power, and ideology. Further, it aims to investigate social inequalities that are shaped by language use or exist in discourse (Wodak, 2014). Moreover, Fairclough (2013) pointed out that Critical Discourse Analysis (CDA) focuses on studying language critically, contributing to social analysis in discourse, and looking at the relationship between discourse and other social elements, such as power relations, ideology, institutions, social identities, etc. It provides multidisciplinary and flexible analysis tools for criticizing text and discourse (Mullet, 2018). The power relation, dominance, and social inequity created by language are examined and criticized in CDA. In other words, an explanation regarding the relationship between text, power, society, and culture is required in CDA (van Dijk, 1993). For this reason, it concerns with the connection between language and power and how language is utilized to propagate particular ideologies. Besides, politics, gender, socioeconomic class, racism, religion, and other crucial societal issues can all be relevant topics in CDA.

Finally, it is helpful for educational researchers interested in finding the relationship between educational practices and social content since it views discourse as a type of social practice (Mullet, 2018). In addition, it studies complex and challenging social phenomena that require the researchers to

investigate critically (Wodak, 2014). Therefore, the researchers must practice their critical thinking with the issue of the discourse throughout the research.

2.1.4 Gender Representation in ELT Textbooks

One of the crucial challenges concerning the hidden curriculum in ELT textbooks is gender representation. It can significantly affect students' views and perceptions of gender. This issue has drawn much attention from authors, policymakers, and even educational academics (Ismael & Mohammadzadeh, 2022). Therefore, many studies have examined gender representation in ELT textbooks across different educational levels. Nevertheless, most ELT textbook analysis revealed that gender was consistently depicted in a biased way (Shallaita et al., 2021). This gender imbalance can indirectly form gender ideologies that may clash with the educational goal (Mahmood et al., 2021). The representation of gender in ELT textbooks can reveal the ideology embedded in the textbook, which can affect students' views and thoughts. Furthermore, Azad (2020) noted that revealing gender representation that reflects the authors' ideology is crucial in analyzing ELT textbooks. It is reasonable since it contains information regarding societal norms and values (Amerian & Esmaili, 2015). By doing so, how power relations emerge, maintain, and justify can also be revealed through the expression of ideology (Andriani & Abdullah, 2018).

2.1.5 The Contributions of CDA to Textbook Analysis

CDA helps researchers explore the deeper meaning of ideology, power, and social constructions formed in textbooks and how they can influence worldviews, behavior, and social norms. It promotes students' intercultural awareness and sensitivity by examining cultural representation depicted in ELT textbooks (e.g. Setyono & Widodo, 2019).

Accordingly, it is applied to investigate the representation of peace values in the textbook, i.e., building a learner's self-concept, tolerance of differences, and caring the environment. Nevertheless, only a few research have examined the peace value in ELT textbooks, notably in the Indonesian context (e.g. Darweish & Mohammed, 2017). As a result, the analysis of peace

values in ELT textbooks enables students to be citizens who can contribute critically on a national and global scale (Turnip & Yanto, 2021).

Subsequently, it is employed to analyze moral values portrayed through visual artifacts and texts in ELT textbooks to help students understand moral values embedded in textbooks (e.g. van Canh, 2018). For example, student autonomy in learning, a sense of tolerance, and unity or friendliness, as well as other social skills that are necessary for everyday life (Sukma et al., 2021).

Following gender inequality issues in educational materials, it addressed gender representation in ELT textbooks. According to Sunderland (1992) as cited in Rezai et al. (2021), the social roles of gender contained in ELT textbooks may impact students' later language usage both within and outside the classroom. Through language analysis, it can show how textbooks may subtly promote gender norms in society, whether in the workplace, the family, or social relations. Thus, to select appropriate teaching materials, teachers must understand how essential textbooks are and what they include (Rezai et al., 2021).

2.1.6 van Leeuwen's Model of Critical Discourse Analysis

Critical Discourse Analysis has various research models proposed by experts. One of them is van Leeuwen's critical discourse analysis model. van Leeuwen introduced a discourse analysis model to detect and examine how a group or person is marginalized in a discourse and how a dominant group has more control in interpreting an event and its meaning, while other groups whose position is lower tend to continue to be the object of meaning and are portrayed in a bad way (Eriyanto, 2001). The characteristic of this analysis model is the inclusion and exclusion processes. The inclusion process refers to how social actors are displayed in the text, while the exclusion process relates to how social actors are excluded from the text. Both inclusion and exclusion processes use discourse strategies to portray or eliminate social actors in the texts. Discourse strategies used in the exclusion process including passivation, nominalization, and substitution of clause, while discourse strategies used in the inclusion process are differentiation & indifferentiation, objectivation &

abstraction, nomination & categorization, determination & indetermination, and assimilation & individualization. Further, the following representational categories are employed to determine how social actors appeared and played their roles in the textbook:

1. *Inclusion & Exclusion*

   Social actors may be included or excluded in representation depending on specific purposes concerning the readers (van Leeuwen, 2008). Briefly, *inclusion* is the process of how social actors are portrayed in the text. For instance, "***Prime Minister Bob Hawke** says he is 'philosophically' a high migration man*" (van Leeuwen, 2008, p. 27). Besides, *the exclusion* is how social actors are omitted in the text. *Exclusion* is divided into *suppression* and *backgrounding*. *Suppression* excludes both the social actors and their activities from the portrayal. For example, "*In Japan, similar concerns are **being expressed** about a mere trickle of Third World immigrants*" (van Leeuwen, 2008, p. 29). In contrast, *backgrounding* excludes social actors while still leaving traces of them by portraying the relevant actions, such as "***the killing of demonstrators***" (van Leeuwen, 2008, p. 29).

2. *Role Allocation*

   Social actors can either be engaged in a purposeful activity or passively receive the activity (Montaseri & Sahragard, 2018). According to van Leeuwen (2008), an activated role occurs when social actors are represented as active and dynamic subjects in social events. *Activation* is divided into three subcategories, namely *participation* in which the social actors' active roles are highlighted, *possessivation* where social actors are activated by possessive pronouns, and *circumstantialization* where prepositional circumstantials can be used to achieve activation. In contrast, passivated role occurs when social actors are mentioned as objects or benefited parties in social events. The *passivated* social actors are differentiated into *subjected* and *beneficialized*. *Subjected* social actors are treated as objects in the representation. For example, "*Australia was bringing in*

*about **70,000 migrants** a year*" (van Leeuwen, 2008, p. 34). While *beneficialized* social actors benefited from an action positively or negatively. As an example, "*[Twenty-two thousand] Hong Kong Chinese arrived last year, bringing bulging wallets to cities like **Vancouver***" (van Leeuwen, 2008, p. 34).

3. *Genericization & Specification*

Social actors can be shown as groups or as particular. The plural identifies *genericization* without an article (van Leeuwen, 2008). For instance, "***Non-European immigrants** comprise 6.5 percent of the population*" (van Leeuwen, 2008, p. 36). In comparison, "*specification* refers to identifiable individuals or specific people who exist in the real world" (Abdullah & Lulita, 2018; Amer, 2017, p. 39). For example, "***Staff in both playgroups and nurseries** expressed willingness to supply information if asked and regretted that their opinions were not valued more*" (van Leeuwen, 2008, p. 36).

4. *Individualization & Assimilation*

The difference between *individualization* and *assimilation* is that singularity enables *individualization*, whereas plurality facilitates *assimilation*. In other words, *individualization* occurs when social actors refer to individuals (van Leeuwen, 2008). As an example, "*Is he [**Prime Minister Hawke**] entitled to believe that this nation, which only recently shed the White Australia Policy, is somehow impervious to racist sentiment*?" (van Leeuwen, 2008, p. 37). Alternatively, *assimilation* may occur in groups or by a mass noun or a word designating a group of people (van Leeuwen, 2008). In addition, there are two major categories of *assimilation*: *aggregation* and *collectivization*. *Aggregation* is achieved by definite or indefinite quantifiers that either serve as the head of the nominal group or the numerator (van Leeuwen, 2008). For instance, "***Forty percent** of Australians were born overseas*" (van Leeuwen, 2008, p. 38). On the other hand, *collectivization* is assumed without providing social actor statistical enumerative (Abdullah & Lulita, 2018). As an illustration,

"*The **Australians** tend to be skeptical about admitting **Muslims***" (van Leeuwen, 2008, p. 37)

5. *Nomination & Categorization*

Social actors may be depicted in terms of their identities (*nomination*) or shared identities and functions (*categorization*). Proper nouns are often used for *nomination*, and they can be formal (surname only, with or without honorifics), semiformal (given name and surname), and informal (given name only) (van Leeuwen, 2008). For instance, "***Dwight Harris** aged 32… his wife, **Beverle**y, aged 33*" (van Leeuwen, 2008, p. 41). On the contrary, there are two main types of *categorization*. Those are *functionalization* and *identification*. *Functionalization* occurs when social actors are mentioned with their job (e.g. interviewer, doctor, teacher, etc.) (Montaseri & Sahragard, 2018). Meanwhile, *identification* is related to how social actors appear. *Identification* is divided into three subdivisions. Those are *classification*, *relational identification*, and *physical identification*. The first is *classification*. It happens when social actors are differentiated based on age, provenance, class, wealth, ethnicity, religion, etc. (van Leeuwen, 2008). For example, "***African-American***" (Abdullah & Lulita, 2018, p. 40). The second is *relational identification*. It concerns how social actors are portrayed based on personal, familial, or professional relationships, e.g. "***my father***" (Abdullah & Lulita, 2018). The third is *physical identification*. It refers to social actors distinguished by their unique characteristics (Pratama, 2019). For instance, "***two young cousins** and a **5-year-old boy***" (Amer, 2017, p. 92).
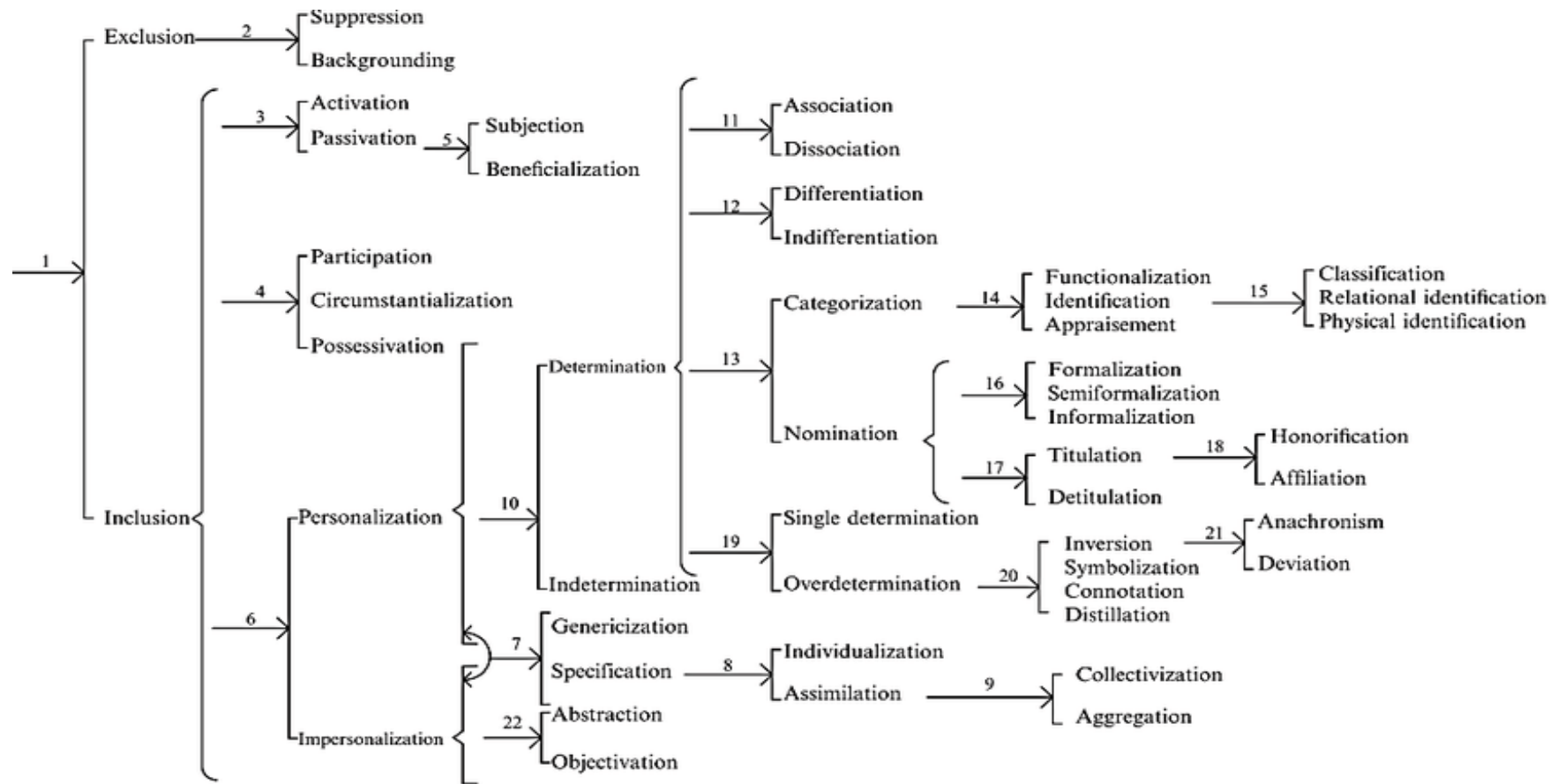
Picture 2.1 Social Actors Network (van Leeuwen, 2008)

2.2 Study of the Relevant Research

Several studies regarding gender representation in ELT textbooks have been carried out. As an example, Ariyanto (2018) examined how men and women were portrayed in an ELT textbook that the Indonesian Ministry of Education and Culture produced for Indonesian students. This study was scrutinized by critical micro-semiotic textual analysis. It showed that the textbook displayed gender bias in visual and written artifacts (Ariyanto, 2018).

Subsequent research was by Ahmad & Shah (2019) to investigate gender representation in English language textbooks for grade 5 used in both public and private schools in Pakistan. It applied Fairclough's three-dimensional framework. The findings reported that the textbook offered an extremely biased gender depiction that favored men over women (Ahmad & Shah, 2019).

Moreover, Aini et al. (2021) conducted a study to investigate how different genders were represented in an Indonesian ELT textbook, particularly at the junior high school level. It employed Fairclough's Critical Discourse Analysis perspective. The findings of the study revealed that the textbook promoted gender inequality. The depiction of men was more prominent than women (' Aini et al., 2021).

Furthermore, Fithriani (2022) investigated whether gender stereotypes were still present in Indonesian and international English textbooks. By doing so, the researcher employed Feminist Critical Discourse Analysis (FCDA) to examine how men and women were portrayed in the student books Let's Go Six and English Chest 6. As a result, both ELT textbooks demonstrated unequal portrayals of female and male characters in social contexts (Fithriani, 2022).

Another study was by Adhitya et al. (2022). It examined gender depiction within two Indonesian ELT textbooks. It examined gender depiction within two Indonesian ELT textbooks. Further, the three stages of Fairclough's theoretical framework were applied to analyze the data. The findings strongly indicated gender inequality in the textbooks since the domination of males indicated they were more potent than females (Adhitya et al., 2022).

Myriad studies on gender representation in ELT textbooks across educational levels were analyzed using Fairclough's three-dimensional framework. However, less attention has been addressed to examine gender representation in ELT textbooks, particularly in the Indonesian context, using the social actors' approach. Therefore, to fill the gap, this study employed van Leeuwen's analytical perspective to analyze gender representation in an Indonesian ELT textbook.