

TEXT BOOK AND GENDER SOCIALIZATION AT ELEMENTARY SCHOOL: STUDY OF AN INDONESIAN TEXTBOOK PUBLISHED BY YUDISTIRA FOR LEVEL II AND V

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Abstract

one of the education functions is socialization. It has role to continue or deconstruct certain value. In the context, besides teachers, textbooks have an important role to socialize values in connected with hidden curriculum in their materials. Gender values in hidden curriculum will socialize certain gender values to children. Together with gender value changes in a society, textbooks can either accelerate or impede deconstruction efforts of gender value from traditional to egalitarian ones.

Introduction

Gender is a dynamics social construction of men and women. It depends on the society constructing it and time difference. Illich (1983:20) said that gender was duality of place and time created by society, that control women and men to speak, act, aspire, or feel “the same thing”. Caplan (in Fakih, 1996:72) said that different behaviour between men and women not only due to different sex but also social cultural process. That’s why different with sex, gender will change and different from time to time, place to place, and class to class. Because of its dynamics, gender traditional placing differently women and women have been changing to equal position as partners on development.

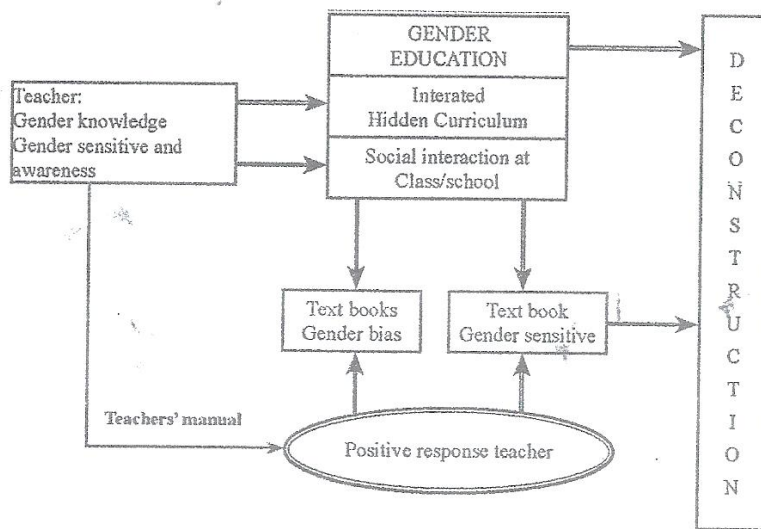
As social cultural construction, gender is a result of long and continuous socialization at some, society, and school. In connected with this, schools (formal education) teach children social roles reflecting ideology prevailing in a society to assist them as good society members (Saptari and Holzner, 1997:218). Therefore, it is natural that education innovates continually to anticipate and adapt social changes in order to give relevant life competences to children in the future.

Society has been changing. Men and women should be equal partners on development processes. Therefore women are more actively hoped to participate qualitatively and quantitatively.

Unfortunately, the equipment process connected with gender socialization is up against difficulties. This is not only due to societies keeping the essence of traditional gender values that a woman is a wife and mother (Kusujarti in Abdullah, 1997:91), with a domestic area as her activity scope, but also schools as trusted education institutions to help and prepare children to live in the future are still colored by traditional gender values. Logsdon (in Saptari and Holzner, 1997:218) said that educational process textbooks at elementary schools reflect standardization of traditional social roles of women and men.

Picture 1 shows the research design about gender education at elementary schools in order to deconstruct gender values of children. Besides teacher, textbooks are gender socialization instrument at schools. Materials on the textbooks consists of not only curriculum but also hidden curriculum that comprises values to be socialized and internalized to children (Shaw, 1989:296; Renzetty and Curran, 1990:80). This is important to pay attention because hidden curriculum works very effectively at early class (Renzetty and Curran, 1989:88).

The power of textbooks is that the explicit messages that are often completed by visualization illustration are more important than these on verbal statement only (Hurlock, 1986:467), whereas, at elementary school textbooks usually consists of both sentences (discourse) and illustration (picture). Murniati (1992:28) said that the text books have been read by children early will influence their opinion and attitude (Kagan and Lang, 1978:55; Koblinsky, Cruse, and Sugawara, 1978:452). If textbooks consists of traditional gender values messages, let alone these are supported by teachers' traditional attitude and behaviour or gender bias, children will tend to be people who keep traditional gender values and act sexism.



Picture 1: Gender Education Model at Elementary School

Unfortunately, there are so many books at elementary schools that are traditional gender or their roles and stereotype (Koblinsky, Cruse, and Sugawara, 1978:452; Renzetty and Curran, 1989:87; Baron, Graziona and Stangor, 1995:185; Eccles, 1995:185). Gender bias is also found on teacher-student, student-student interaction and media (Muthali' in, 2001:95).

Some subjects consideres very gender bias are Civics (PKn), Indonesian (language), English, and Javanese (language). Examples give on textbooks at elementary school are based on traditional gender ideology; women are in domestic area and men are in public area. These don't support gender deconstruction process. In other words, in the frame of supporting deconstruction process, textbooks should not be gender bias. The textbooks should be colored with egalitarian gender values.

For the purpose, this research wants to study the textbooks read by students if they are gender sensitive or bias. This study is a part of research activities on develop a model of gender education at elementary school. One of the subject matter is Indonesian language. Sample books are Indonesia textbooks for elementary students at level II and V with the title *Aku Bangga Berbahasa Indonesia* (I am Proud of Speaking Indonesian) published by Yudistira.

The starting point of the studying is assumption that materials of textbooks should not be gender bias but egalitarian. The study is limited on the sentences (verbal information). Therefore the next step, it will try to formulate egalitarian materials to revise the gender bias ones. These will be useful to educate children egalitarian gender values and deconstruct their traditional gender construction.

Some problems formulated are: (1) how is a gender bias material on the textbooks? (2) How do we formulate the alternative sensitive gender materials?

Hidden Curriculum In Gender Socialization

the general description of the Indonesian textbook can be stated as follow. The book is still bias gender. There is unequal position between men and women. Leader roles tend to be given to men than women. There is a different area between women and men; women are in a domestic area, whereas men are in a public area. Basically this inequality is caused of traditional gender ideology that women are wives and mother, who have naturally a domestic area, as well as be the second, but men are breadwinners and leaders who have a public area, as well as be the first.

in the Indonesian book, the figure who is studying Indonesian is Abbi, a boy. He comes on introduction of every chapter of the book. Therefore, besides not contextual because actually the students studying Indonesian are girl and boy, the figure presents only men as the subject. Men are considered the most important. This marginalizes women as students who are studying the subject. Therefore, it is suggested that 'Abbi' who is studying the subject come both as a boy and a girl.

Humanity education fulls value education. Indonesian (language) as one of the humanity subject matters has an important role to socialize certain values to children. Actually Indonesian subject matter is the subject matter to educate value to children like civics and religion., but hidden curriculum found in the materials has important role to socialize and internalize as well as educate values to children. Of course, it is hoped that the values are positive values to be socialized to children. They will be useful and help children to live in the future. How is the hidden curriculum of the Indonesian textbook in connected with gender value? The following examples are found in the textbook.

Indonesian Textbook For Level Ii of Elementary School

It is traditionally understood that women or mothers are people who are responsible of domestic business, whereas men or fathers are people who are the head of a family and responsible to be breadwinners and act in the public area. This gender ideology seem generally to be adopted on writing the textbook. Why must mothers (women) go to market? It is wrong for men to do it? Are men incapable to do it? On other sides, why figures described to go to office are men? Can't women do it? Is it wrong for women to do it? The writer may be traditionally sure of the division area because the information reflecting the traditional gender ideology is consistently almost stated on the book.

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On the page 67 it can be found that

- | | |
|----|-----------------------------|
| 1. | A mother goes ... market |
| 2. | A father departs ... office |

The above sentences reinforce the traditional gender construction on the difference roles between men and women. This will socialize, reinforce, and internalize those kind gender values to children who may have already had the traditional gender construction due to the socialization at their family. Consequently this will affirm the children's conviction about their

Traditional gender ideology. The values will be their life standard in the future. They just keep information and value on their mind awareness of changing or different social phenomena on their life. Furthermore, they are not educated to be aware of being condition of their social environment involving women or men in public and domestic areas consecutively. Therefore to be more relevant information, the sentences can be revised as follow.

1. A mother goes ... office
2. A father departs ... office

“Going to market” shouldn’t be always stated as women’s duty or activity, while “going to office” as men’s duty or activity. This seems to be the writer’s conviction about gender, so that in a passage on page 82, the writer says the similar information. Go along with mother to market. Furthermore, the child going together with the mother is a girl. It means “going to market” is women’s activity. This is a part of the passage.

Go along with Mother to Market

On Sunday, Wiwi goes along with her mother to market. Because the location is not so far, they go on foot. Arriving in the market, Wiwi is surprised to see the market condition. It is crowded and busy

(page 82)

The revised sentences have been done by keeping hold the mother, but the child has been replaced by a boy with the name of Yono. This replacement is intended to neutralize the conviction about the natural division of women and man activities, because both men and women can do the activity. Replacement of mother with the opposite sex has not been done to avoid “cultural shock” due to suddenly changing on the children’s mind or gender ideology construction. Men may not be accustomed to go to market, but they can. This is only social construction. It means going to market is not women’s activity, let alone the women’s duty. Through the non-gender bias materials, the children’s traditional gender construction can slowly be deconstructed.

This is the revision of those gender-bias sentences.

Go along with Mother to Market

On Sunday, Yono goes along with her mother to market.
Because the location is not so far, they go on foot. Arriving in
the market, Yono is surprised to see the market condition. It is
crowded and busy

Indonesian Textbook For Level V Of Elementary School

like the text book for level II, there some gender-bias materials. On page 10, there is information that reflects traditional gender values. The sentences show unequal position between men and women. Men are considered superior, while women are inferior. Men are created as leaders and neither are women.

Chairman	: Rahmat
Members	: Linda
	Anisa
	Wahyu
	Bram
	(page 10)

Why is it always mentioned that the leader or chairman is a man? there have been being many women as leaders, but hardly ever has the fact come to class on the material or textbook. It still keeps on the principle that leaders are men. For the purpose of building egalitarian gender construction to replace traditional one, children need to have alternative more factual information. Without giving other different information, children will continue internalizing traditional gender construction. Men are naturally created as leaders, and women are naturally created as members and lead people.

The deconstruct children's gender ideology, the sentences should be changed as follow.

Chairman	: Rahmat
Members	: Linda
	Anisa
	Wahyu
	Bram

Tendency of choosing men as leaders is found again. On page 64-65 the writer states implicitly that men are leaders. By taking the reality as the example that both women and men can be leaders, why did the writer still keep hold traditional gender information in connected with leaders? If the previous information already mentioned men as leaders, in the next information he could say that the leaders were women. But he does not. He writes on page 64-65 that the proposed leader is a boy.

Rudi, Mira, Dian, and Nani are in a group.

“Before discussing every group chooses its chairman”, says the teacher.

Every group is busy to do. All groups choose deliberately their own chairman.

Everybody can be the chairman.

“How do we choose Rusy as the Chairman?” Mira suggests.

“Yes, I agree to choose Rusy as the lader”, says Dian

“I agree”, says Nani

(page 64-65)

In order to deconstruct children’s gender ideology, it is important to pay attention to the above passage. It is suggested that the leader role not only be given to men but also women it will be prominently very important to attend women as leaders, if the previous information says implicitly that leaders are given to men. Therefore, the above sentences can be revised as follow.

... ..
“How do we choose Mira as the chairman?” Rudy suggests.
“Yes, I agree to choose Mira as the leader”, says Dian.
... ..

Others gender-bias materials are also found in the following sentences.

Women are differently created with certain activity and toys and men are too.

1. Father buys a cycle.
 2. Ratna buys a doll for her younger daughter.
 3. Father buys orange.
 4. Ratna buys some books for her younger sister.
- (page 56)

Furthermore, look at sentences on page 85 that are gender-bias.

1. Father is reading a newspaper.
- Exercise
2. Aunt is (wash) my younger sister’s clothes
- (page 85)

The revised materials need to attend in order to deconstruct children’s.

1. Father and mother are reading a newspaper.
- Exercise
2. I am (wash) my younger sister’s clothes

Attending father together with mother, it is hoped that there is information to eliminate or change traditional gender values that reading newspaper is men’s activity. Moreover, the

attending “T” replacing Ratna will have different contextual meaning according to who is reading the sentence; the subject can be a man or a women.

Conclusion

The gender bias hidden curriculum on the text book can be found both as sentence and illustration forms. The changing sentences (of course the illustration too) will give children alternative information that is more relevant to the social changing. This will be useful to deconstruct children’s traditional gender construction to be the egalitarian one, because consistent and continuous information can be ideology to them. Murniati (1992:28) said that sentences reading consistently and continuously by children become ideology when they are adult. Therefore, giving alternative information will be the starting point to deconstruct the traditional gender construction to be the egalitarian one.

The alternative information can’t let run without teachers’ participation. Teachers must explain and guide children to understand the social changing towards to building equal position and social justice between men and women. Of course, it is not easy to deconstruct children gender construction, because this is connected with long and continuous socialization as well as value and cultural changing. For the purpose, it is important that teachers understand and be sensitive and aware of gender. Teachers should positively react to the hidden curriculum. Without them, the materials are meaningless and deconstruct less effectively children’s traditional gender construction.

On the large context, media including textbooks for children should be avoided from discriminative and repressive ideology one another sex (Sunarto, 2004:474). Furthermore, different activities directing children to understand the importance of complementary symmetric relation between men and women are urge need and must be done continuously to build egalitarian life order.

With egalitarian gender values on the hidden curriculum of the text book, a school (education) is hoped to run well its function on preparing children to live in egalitarian social order in the future. Women and men are partners who will equally and equitably work together on all life sectors. There is no subordination and marginalization one another.

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