MODERNITY IN COSMOPOLITAN SOUTHEAST ASIA

PROCEEDINGS

22-23 August 2016
Faculty of Liberal Arts, Thammasat University
(Tha Prachan Campus), Bangkok, Thailand
Introduction

In these proceedings, we include research originally presented at the international conference held by the Faculty of Liberal Arts, Thammasat University Annual Conference 2016 under the theme “Modernity in Cosmopolitan Southeast Asia” during 22-23 August 2016.

L’Arts Conference has been a forum for academic exchange of ideas and research results under the umbrella disciplines of social sciences and humanities. The presentations were divided into 11 areas but the papers presented in this collection may be organized into 4 groups.

The first group is studies on language analysis. Saneh Thongrin writes about identity construction in students’ writing. In another paper by Thanisorn Ruangsri and Saneh Thongrin, they investigated professional research writing using socio-political contexts as parameters in the analysis. A corpus analysis study by Passapong Sripicharn demonstrates how international learner corpora can be used to uncover attitudes. A study by Muhammad Saiful Haq Bin Hussin and Puteri Roslina Abdul Wahid explore the Malay language writing proficiency of Thai students at Thammasat University.

Culture is another well-researched notion from the presenters at the Conference. A study of intercultural sensitivity of Thai Flight Attendants was conducted in relation to their durations of Employment by Narudol Semchuchot and Wannana Soontornnaruerangsee. Cultural and Traveling and foodies Instagram culture, which has gain massive popularity, was investigated to see how it can create cultural hegemony (Dias Gita Chrismanna and Ramadhina Ulfa Nuristama). Benjawan Rungruangsuparat looks into university websites to reveal how they intercultural communicated key messages. Yogyakarta Cabaret Show is the subject of investigation of the delineation of Global Culture by Farah Al-Kaff.

We have an interesting collection of ASEAN-focused topics. Aryasatyani Dhyani compares Thai and Indonesian young generations in the process of community-making. Sirirat Pholmoo does a literary analysis of the two-way influences between a city and its residents represented in a Malaysian literary work. The spirit of modernity, domestic life and interpretation of modernity at home are presented in Tedy Harnawan’s contribution. Marcelino Jojo Jr. Luis Tabago and Camilo Jr. Francisco Concha present how the mass media banned the
mining in Palawan and advocated “No to Mining” – a slogan campaign aiming to empower the people and make them aware of the bad effects of mining.

Education is an important section in any social science conference. Man Ki Theodora Lee explores multi-culturalism occurs together with multilingualism in children. Nguyen Hoang Tuan uses reflective writings and final reports of teaching internships to see how students meet the challenges of teaching English to disadvantaged children. Rizqi Amelia R. A. addresses that McDonaldization has spread into the educational system but it does not seem to be suitable.

A paper by one of the keynote speakers, Verita Sriratana, the Waste Land of Smiles: Literature and the Totalitarianism of Enjoyment 172 discusses the role of literature and the relevance of the teaching/learning of literature vis-à-vis totalitarianism in its most subtle and treacherous form.

Last but not the least, we would like to thank all the authors. The Conference could not continue to thrive without their high quality contributions.
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Analysis of Research Article Abstracts Written by Professional Researchers in Three Socio-Political Contexts

Thanisorn Ruangsri¹, M.A.
Saneh Thongrin², Ph.D.
Thammasat University

Abstract

Research-article abstracts (RA abstracts) play a dominant role in scholarly publications. However, existing research rarely investigates how professionally RA abstracts are written. This study consequently explores the rhetorical conventions and authorial-voice features in 45 RA abstracts written by professional researchers in three socio-political contexts. Randomly selected from Scopus-indexed journals and analyzed through the genre analysis frameworks developed by Santos (1996) and Hyland (2002), the abstracts indicate five-move conventions—situating the research, presenting the focus, describing methodology, summarizing findings, and discussing results. However, the authorial voice used is different. The findings highlight applications for both novice and experienced researchers in various research settings.

Keywords: Research article abstracts, rhetorical structures, authorial voice, scholarly publication

Introduction

English has played an important role especially in publishing scholarly works (Cameron, 2007; Flowerdew, 1999a, 1999b; Thongrin, 2016; Tychinin & Kamnev, 2005; Wang & Bakken, 2004). However, writing by non-native writers has been found to be problematic in terms of rhetorical conventions required in any target discipline (Baldauf & Jernudd, 1983; Blicblau, McManus, & Prince, 2009; Chen, 2009; Gibbs, 1995; Gosden, 1995; Swales, 1985). According to Canagarajah (1997), most non-native writers are influenced by their own native cultural conventions, causing them to have deviated written literacy skills and thus an increased rate of papers rejected. Although this phenomenon was not fair as the evaluation for those papers submitted was based on the lens of English native reviewers, only sporadic empirical research exists with regards to the possibilities of helping academic authors to publish their works

¹ Thanisorn Ruangsri, has earned his M.A. in English Language Studies from Thammasat University. His research interest includes corpus studies, writing instruction, and English for Specific Purposes. (eternal_moe@hotmail.com)

² Saneh Thongrin, a Thammasat University faculty, published research articles in language and cultural identities, linguistics imperialism, critical pedagogy and academic/scientific publication, and serves as a featured speaker of the Pan-Korea-English-Teachers Association, Thailand TESOL, and more. Her scholarly works were awarded by National Research Council of Thailand in 2011 and 2012. (sthongrin@gmail.com)
successfully. Available studies include those revealing problems these groups of the writers encountered. Flowerdew (1999a), for instance, found that non-native writers in his study were less exposed to English research writing. His findings revealed five problems found among Hong Kong Chinese scholars: first, the participants, due to their language constraints, needed more time to write in English; second, participants had limited choices of vocabulary; third, their L1 somehow affected the process of composition in English; fourth, their work could be of low quality; Lastly, and, perhaps more seriously, participants had difficulty writing research articles, especially introductions and discussion sections.

Similarly, a study conducted by Dong (1998) investigating non-native graduate students’ thesis/dissertation writing, reported that the participants often needed help from their advisor throughout the working process, ranging from topic decision and idea development, to drawing conclusions, citing related works, avoiding language plagiarism, and organizing written paragraphs. These problems were explained through the participants’ lack of both the knowledge of rhetoric and the genre of academic writing, in addition to their limited language skills.

As we can see, writing for scholarly purposes has been considered problematic for non-native writers, graduate students and professional writers included. This is also true when it comes to writing research abstracts, the very first gateway for paper submission. Although there has been a large number of corpus studies on the analysis of the abstracts written by native and non-native writers in general, very little empirical research has examined how writers from different socio-political contexts. Those non-native writers analyzed in previous works were found to be sporadic analytically and thus could not represent their socio-cultural backgrounds rationally. How Kachru (1998) defined native speakers and non-native counterparts based on the three circles of World Englishes is more logical in the sense that the three dimensions could explain the writers’ background geographically and socio-politically. As such, the analysis of abstracts written through the lens of Kachru’s model should offer a more holistic picture of how three groups of writers, using the three circles of English as a means of comparison, wrote their research article abstracts. In this study, we set out to explore how abstracts were written by writers of three different socio-political settings—English spoken as a native language, English used as a second/official language, and English used as an additional language—with an emphasis on the rhetorical moves and writers’ authorial identity focusing upon the following research questions:

Major Research Question: How do the writers in three socio-political contexts write their research article abstracts?
RQ 1: What are the move structures characterized in the research article abstracts?
RQ 2: What are the authorial voice features found in the research article abstracts?

Literature Review

World Englishes, Corpus Analysis, and Expectations in Academic Discourse Communities

The use of standard English has been criticized for its limitations; focusing upon the imperialistic view of native English speakers and ignoring those of their non-native counterparts and as a result non-native speakers were perceived to be treated unfairly (see Kachru 1985, 199; Quirk, 1985, 1990). Considering the perspective of World Englishes, localized, non-native forms of English are not restricted to conventional standard English, as addressed by Kachru (1985, 1998). In this perspective, English has been viewed within three socio-political settings, known as the three circles of English, where the use of English can be viewed based on such socio-political environments. These the three circles include: (1) the Inner Circle (IC) where English is used as a native language in such economically powerful countries as the United States and the United Kingdom, (2) the Outer Circle (OC) where English is used as a second language by the countries with a history of English colonialism, and (3) the Expanding Circle (EC) representing English used as a foreign language in those countries not colonized by any English native-speaking countries. Kachru (1985) believed that acknowledging a variety of localized indigenous norms would solve problems in relation to a lack of intelligibility among different users of English, “What we need now are new paradigms and perspectives for linguistics and pedagogical research and for understanding the linguistic creativity in multilingual situations across cultures,” (p.30). This view is supported by Widdowson (1994) who argued against the use of Standard English and its ownership. To Widdowson, ownership of English should not be restricted to any single group of English users as English is not the world language used for various purposes.

The lens of three circles of Englishes, when connected within corpus studies, should offer how texts are generally written, in which the picture will become clearer and wider as the texts would be compiled from all settings of English users. As Biber, Conrad, and Reppen (1998) state, corpus analysis needs a large and principled collection of natural texts as the basis of analysis, where it aims to display actual patterns of use in the natural texts and the texts need to be good representatives so they, when encoded electronically, can reveal linguistic patterns and frequency of information which would be intensive to uncover by hand (Baker, 2006). As such, the texts drawn from those written by writers who are representatives...
from the three different socio-political settings, or the three circles of English, correspond to this demand.

When it comes to research article abstracts appearing in scholarly journals, how those written by all types of English users are worth being encoded, so we can see the patterns of abstract writing in terms of rhetorical moves and authorial voice, where the actual practice is highly expected by the discourse community. According to Prior (1998), members in the academic discourse community are generally expected to share accepted intellectual, linguistic, and social conventions. The ways of thinking and communicating of one culture might be different from across settings (Walvoord & McCarthy, 1990), and conflicts could start from common misunderstandings, to hostility leading, and even to alienation from the academic community (White, 2003, 2007). This can be applied in terms of rhetorical moves and authorial voice as these elements are normally required especially in English speaking publication settings. Authorial voice, in particular, carries important messages between writers and their audience. It could be referred to as writers’ attitudes, judgments or feelings towards content (Biber et al., 1999), as well as writer identity or authorial presence (Hirvela & Belcher, 2001; Ivanic & Camps). Hyland (2005) views authorial voice as author stance conveying writers’ judgments, opinions, and commitments. With authorial stance, writers’ personal authority can be revealed along with their arguments. All in all, when analyzing research article abstracts, the two important elements, among many, include both rhetorical moves, the very linguistic level forming the texts based on any communicative functions, and authorial voice. The first present a rough outline of writing; the second carries a sophisticated feeling translated between the writers and their audience; both form essential elements of the abstract to be submitted for publication consideration.

Research Studies on Abstracts

There have been a number of research studies in relation to abstract analysis, which could be categorized into certain rhetorical organization and various linguistic features. Among the first group, the framework developed by Swales (1990) known as Genre Analysis, has been frequently used. Martin (2003) conducted a study investigating rhetorical variation between research article abstracts written in English for international journals, and those written in Spanish which were published in Spanish journals in the area of experimental social sciences. There were one hundred sixty research abstracts written in English and Spanish used for comparison. First, forty research article abstracts were randomly selected from two leading international journals in the field of experimental phonetics: Phonetica and Journal of Phonetics. Second, forty research article abstracts were randomly selected from two leading international
journal in the field of experimental psychology: British Journal of Psychology and Applied Psycholinguistics. Applying Swales’s (1990) model as a framework, Martin’s results showed that the percentage of research article abstracts written by English in the introduction, methods, results, and conclusion sections as 98.75%, 82.5%, 86.25%, and 88.75 respectively; while the percentage of research article abstracts written by Spanish for the same pattern of moves as 100%, 81.25%, 41.25%, and 72.5% respectively. Interestingly, writing research article abstracts in English and Spanish shared some commonality. As the study was corpus-oriented, we simply learned about certain rhetorical moves used to convey the intention.

This type of study lends us a schematic structure of target research articles. Kanoksilapatham (2009), for instance, gives a very clear picture of how research article abstracts are written in four disciplines: biochemistry, microbiology, civil engineering, and software engineering. Her analysis showed that the schematic structure of these abstracts covers B-P-M-R-D (Background information, Purposive statement, Methodological description, Results, and Discussion, conclusion, implication). The study by Kanoksilapatham offers a framework which has been the impetus for further studies in corpus analysis.

As for the abstracts studies in relation to linguistic features, a number of researchers offer knowledge for writers to bear in mind when writing research articles abstracts. This also applies to writing thesis or dissertations. For example, Ren and Li (2011) conducted a study that examined and compared the rhetorical moves in the abstracts of Chinese Master’s English theses and published research articles in applied linguistics focusing on two sets of data. The first set consisted of twenty-five expert-written abstracts collected randomly from five leading journals in applied linguistics published in 2007, with five abstracts from each journal. The second set consisted of twenty-five abstracts of Chinese master’s theses in applied linguistics written in English in 2007 available from the Master theses database randomly chosen from five different Chinese universities. They applied Hyland’s (2000) model for their analytical framework. Results showed that the percentage of research article abstracts for introduction, purpose, method, product, and conclusion were 60%, 96%, 60%, 100%, and 52% respectively; while the percentage of the thesis abstracts for the five moves were 100%, 100%, 100%, 90%, and 80% respectively.

Also, the study by Pasavoravate (2011) is helpful for graduate students to write their thesis successfully. The researcher conducted the study that analyzed the structural organization of thesis and dissertation abstracts in linguistics written by students from Thailand and England. The data consisted of thirty five abstracts chosen from different universities in Thailand and thirty five abstracts chosen from different universities in England. Swales’ move
analysis (CITE) was used as the framework. The data was examined in five aspects: the frequency of moves and steps, the sequence of moves, the repetition of moves, move embedding, and the generality and specificity of moves. Results showed that moves between Thai and English students were similar but the steps were different. Move1: Background could be seen as an optional move for Thai students. They tended to focus on Move4: Results and Move3: Methodology; while English students tended to focus on Move4: Results and Move2: Presenting the Research.

In addition to these studies, the present study investigating the abstracts written by English speakers of three socio-political settings should provide another academic piece in corpus studies.

**Methods**

**Framework for Move Analysis**

This study used the framework for move analysis developed by Santos (1996), where abstracts identified cover five moves: situating the research, presenting the research, describing the methodology, summarizing the findings, and discussing the research. For **situating the research**, Sub move1A is called **stating current knowledge**. It identifies the field by stating a given topic in considerable professional concern. Sub move 1B is called **citing previous research**, which gives further credibility to the claim outlined in sub move 1A by relating what has been claimed to the person who has claimed it. Sub move 1C is called **extending previous research** which shows an effort to make clear that the current research is part of an ongoing debate. Sub move2 is called **stating a problem** which point outs that previous research has not been successful or complete. For **presenting the research**, Sub move 1A is called **indicating main features**. Sub move 1B is called **indicating main purposes**. Sub move2 is called **hypothesis raising**. For **describing the methodology** is a move in which the materials, subjects, variables and procedures are defined. For **summarizing the findings** the main findings of the study are reported. For **discussing the research**, Sub move1 is called **drawing conclusions**. Sub move2 is called **giving recommendations**. The whole moves and sub-moves are shown here:
We chose Santos’s (1996) framework for two reasons: the field that the abstracts were chosen from and their focus on move analysis. First is that Santos’s model was derived from 94 abstracts, all of which were drawn from applied linguistics. In our study, we explored the abstracts of research articles published in the Journal of English for Specific Purposes, a journal in the field of applied linguistics. As such, the framework taken from the field’s represented are pertinent to our research focus. Second, the framework by Santos has been used in various research (e.g., Pho, 2008) that focused on rhetorical moves of research article abstracts in the field of applied linguistics. Together, Santos’s (1996) framework sounds effective for our analysis.

Framework for Authorial Identity Analysis

With reference to authorial voice we integrated in the research study, we used Hyland’s (2002) framework, known as discourse functions of authorial reference. There are five functions: stating a goal/purpose, explaining a procedure, stating results/claims, expressing self-benefits, and elaborating an argument. The stating a goal/purpose move indicates discursive purposes to signal intentions. In explaining a procedure, the writers describe their research procedures. Writers then show their research results in stating results/claims, where they can explain possible interpretations. For expressing self-benefits, writers give comments on what they personally gained from the project. Finally, they make an argument in the elaborating an argument move. All of the moves describe necessary parts of research articles very well. In
addition, with the focus on first person pronoun *I* we determined that Hyland’s (2002) model as a more practical one for our study.

**Inter-coder Reliability**

To solve criticisms against bias, we decided to have two coders encoding the abstracts’ structure and linguistic features. Our analysis was co-analyzed together with our inter-coder, an expert in applied linguistics currently teaching English in a leading university of Thailand.

**Corpus Creation**

The target journal we selected was derived from ScienceDirect. Based on Scimagojr, the *Journal of English for Specific Purposes* is ranked fifteenth among subject areas in Arts and Humanities, Language and Linguistics. The journal is of 1,533 SJR, a journal measure used as criteria for journal selection.

In the targeted journal, we randomly selected forty five research article abstracts from Volumes 19, 2000 to Volumes 41, 2016. There are three groups of samples: inner, outer, and expanding circle writers. Each group consists of fifteen abstracts. The inner circle consists of United Kingdom, United States, Australia, New Zealand, Canada, and Switzerland. The outer one includes Hong Kong, Argentina, South Africa, India, Malaysia, Singapore, and Ukraine. In the expanding circle are Taiwan, Spain, Italy, Korea, China, Thailand, and Finland. Based on the criteria by Scimagojr, all of the selected countries are ranked in the Top 50 with published research articles. For Asian writers, the writers’ names were considered as a part of the criteria to identify their nationality. For non-Asian writers, which could be more complex for our consideration, their universities were used as the criteria to identify their country. We also relied on Scopus when checking the writers’ background information including their research articles and universities.

**Corpus Analysis Tool**

We chose Antconc as the corpus analysis tool. The program is freeware which can be downloaded from http://www.laurenceanthony.net/software.html. Antconc includes necessary functions for investigating authentic language from the corpora. There are three main functions used in the study including: Wordlist, Clusters/N-Grams, and Concordance. First, Wordlist is a function used for finding the frequency of first person pronouns used by three-circle writers. Second, Clusters/N-Grams is a function used for finding chosen lexical bundles in order to see how three-circle writers show their identities besides using first person pronouns. Third, Concordance is a function used for checking first person pronouns and chosen lexical bundles from original sentences in the abstracts.
Data Analysis

There were two sets of data analyzed. First, move analysis at the macro level of research article abstracts was manually encoded through Santos’s (1996) model, where rhetorical moves of research article abstracts were drawn. SPSS was used as a tool for calculating percentage of moves appeared in research article abstracts. The second data set focusing on linguistic features identifying authorial voice was operated through Antconc, relying on Hyland’s (2002) framework.

Results and Discussion

How do the writers in three socio-political contexts write their research article abstracts?

RQ1: What are the move structures characterized in the research article abstracts?

The data in Table 2 show the frequency of rhetorical moves appearing in the abstracts written by three setting writers.

<table>
<thead>
<tr>
<th>Writers</th>
<th>Move1</th>
<th>Move2</th>
<th>Move3</th>
<th>Move4</th>
<th>Move5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inner Circle</td>
<td>11/15</td>
<td>15/15</td>
<td>12/15</td>
<td>15/15</td>
<td>15/15</td>
</tr>
<tr>
<td>Outer Circle</td>
<td>9/15</td>
<td>15/15</td>
<td>12/15</td>
<td>8/15</td>
<td>14/15</td>
</tr>
<tr>
<td>Expanding Circle</td>
<td>6/15</td>
<td>15/15</td>
<td>15/15</td>
<td>15/15</td>
<td>15/15</td>
</tr>
</tbody>
</table>

Both Inner and Outer circle writers tend to follow rhetorical move of research article abstracts based on Santos’s framework. However, move1: Situating the research can be seen as optional move for some of the Expanding circle writers. It can be implied that following the rhetorical moves is a common practice for Inner and Outer circle writers.

<table>
<thead>
<tr>
<th>Writers</th>
<th>Move1 (%)</th>
<th>Move2 (%)</th>
<th>Move3 (%)</th>
<th>Move4 (%)</th>
<th>Move5 (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inner Circle</td>
<td>73.3</td>
<td>100</td>
<td>80</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>Outer Circle</td>
<td>60</td>
<td>100</td>
<td>80</td>
<td>53.3</td>
<td>93.3</td>
</tr>
<tr>
<td>Expanding Circle</td>
<td>40</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

According to Table 3, percentage of rhetorical moves appeared in research article abstracts written by Inner circle writers for move1, move2, move3, move4, and move5 is 73.3%, 100%, 80%, 100%, and 100% respectively. For outer circle writers, percentage of rhetorical
moves appeared in research article abstracts is 60%, 100%, 80%, 53.3%, and 93.3% for the same moves shown in the previous group. For expanding circle writers, the percentage of rhetorical moves appeared in research article abstracts is 40%, 100%, 100%, 100%, and 100% for the same framework. It can be seen that both inner and outer circle writers tend to follow rhetorical move of research article abstracts whereas some of the expanding circle writers see move1: *situating the research* as an optional move. The writers in the outer and expanding circles do not seem to see move 1, *situating the research*, as an important move to offer some research background to their audience, while this move is quite essential for the writers in the inner circle to situate themselves in certain research stance. Perhaps, the writers in the outer and expanding circles may have reconsidered the use of the *situating-the-research* move in their research article abstracts.

In Table 4, the data show two types of rhetorical move mostly found in research article abstracts written by inner circle writers. First, it is M1-M2-M3-M4-M5 indicating the moves for *situating the research, presenting the research, describing the methodology, summarizing the findings, and discussing the research*. Second, it is M2-M3-M4-M5 or *presenting the research, describing the methodology, summarizing the findings, and discussing the research*. These two patterns seem to be interchangeably used in the writers’ actual practice, both of which are acceptable in terms of audience awareness, where some audiences may need some research backgrounds, others need to be addressed directly with the research focus.

**Table 4 Percentage of Types in Research Article Abstracts**

<table>
<thead>
<tr>
<th></th>
<th>Inner Circle (%)</th>
<th>Outer Circle (%)</th>
<th>Expanding Circle (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>M1-M2-M4-M5</td>
<td>13.3</td>
<td>6.7</td>
<td>0</td>
</tr>
<tr>
<td>M1-M2-M3-M4-M5</td>
<td>40</td>
<td>6.7</td>
<td>40</td>
</tr>
<tr>
<td>M2-M3-M4-M5</td>
<td>26.7</td>
<td>20</td>
<td>46.7</td>
</tr>
<tr>
<td>M2-M1-M2-M3-M4-M5</td>
<td>13.3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>M2-M1-M4-M5</td>
<td>6.7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>M1-M2-M1-M2-M5</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
<tr>
<td>M2-M3-M5-M4-M5</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
<tr>
<td>M2-M3-M2-M5</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
<tr>
<td>M1-M3-M2-M5</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
<tr>
<td>M1-M2-M3</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
<tr>
<td>M1-M2-M3-M5</td>
<td>0</td>
<td>13.3</td>
<td>0</td>
</tr>
<tr>
<td>M2-M1-M2-M5</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
</tbody>
</table>
For outer circle writers, there are two types of rhetorical move mostly found in research article abstracts. First, it is M2-M3-M4-M5 or *presenting the research, describing the methodology, summarizing the findings, and discussing the research*. Second, it is M1-M2-M3-M5 or *situating the research, presenting the research, describing the methodology, and discussing the research*. These two patterns used by the outer circle writers may not be complete in terms of research elements, where audiences may need help with ways researchers would situate themselves in the research pieces.

As for the expanding circle writers, two types of rhetorical moves are mostly found in research article abstracts. First, it is M2-M3-M4-M5 or *presenting the research, describing the methodology, summarizing the findings, and discussing the research*. Second, it is M1-M2-M3-M4-M5 or *situating the research, presenting the research, describing the methodology, summarizing the results, and discussing the research*. The second pattern seems to be of more quality in the sense that audiences would be provided with sufficient background before reading for more details.

It can be seen that M1-M2-M3-M4-M5 is the move pattern mostly written by inner circle writers whereas M1-M2-M3-M5 is the move pattern mostly written by outer circle writers and M2-M3-M4-M5 is the move pattern mostly written by expanding circle writers.

The investigation of sub-moves of research article abstracts is essential as the analysis would focus more specifically on more detailed information. According to Table 5, most of the inner circle writers focus on *Submove1A: stating current knowledge* in move1. For move2, most of them focus on *Submove1A: indicating main features*. For move5, most of them focus on *Submove1: drawing conclusions*. This is sensible as the presentation of new knowledge is one of the central points researchers need to do, and the conclusions drawn for the audiences also indicates how the research results can be applied to any real-world practices. What appears in these two sub-moves indicates that successful writers can convey important research matters to the fields.

<table>
<thead>
<tr>
<th></th>
<th>M2-M5-M3-M4</th>
<th>M1-M5-M2-M3-M4</th>
<th>M3-M2-M4-M5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Move</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Score</td>
<td>6.7</td>
<td>6.7</td>
<td>6.7</td>
</tr>
<tr>
<td>Value</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Table 5 Percentage of Sub-moves in Research Article Abstracts

<table>
<thead>
<tr>
<th>Sub-moves of Santos’s Framework</th>
<th>Inner Circle (%)</th>
<th>Outer Circle (%)</th>
<th>Expanding Circle (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Move 1: Situating the research</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Submove1A: Stating current knowledge and/or</td>
<td>66.7</td>
<td>40</td>
<td>66.7</td>
</tr>
<tr>
<td>Submove1B: Citing previous research and/or</td>
<td>6.7</td>
<td>0</td>
<td>13.3</td>
</tr>
<tr>
<td>Submove1C: Extended previous research and/or</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Submove2: Stating a problem</td>
<td>26.7</td>
<td>53.3</td>
<td>26.7</td>
</tr>
<tr>
<td>Move 2: Presenting the research</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Submove1A: Indicating main features and/or</td>
<td>73.3</td>
<td>86.7</td>
<td>53.3</td>
</tr>
<tr>
<td>Submove1B: Indicating main purpose and/or</td>
<td>40</td>
<td>40</td>
<td>13.3</td>
</tr>
<tr>
<td>Submove2: Hypothesis raising</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Move 3: Describing the methodology</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Move 4: Summarizing the results</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Move 5: Discussing the research</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Submove1: Drawing conclusions and/or</td>
<td>66.7</td>
<td>73.3</td>
<td>80</td>
</tr>
<tr>
<td>Submove2: Giving recommendations</td>
<td>53.3</td>
<td>53.3</td>
<td>20</td>
</tr>
</tbody>
</table>

For outer circle writers, most of them focus on Submove2: stating a problem in move 1. For move 2, most of them focus on Submove1A: indicating main features. For move 5, most of the writers focus on Submove1: drawing conclusions.

Like what appears in the abstracts written by the outer circle writers, the expanding circle writers focus on Submove1A: stating current knowledge in move 1. This move could be viewed important to share some new knowledge to the fields of research. For move 2, most of them focus on Submove1A: indicating main features. For move 5, most of them focus on Submove1: drawing conclusions.

It can be seen that both inner and expanding circle writers prefer Submove1A: stating current knowledge in move 1 whereas outer circle writers prefer Submove2: stating a problem. Both practices can be effective in research presenting as both current knowledge and existing problems can best serve as the springboard for research investigation. In move 2, the circle writers share the same pattern of Submove1A: indicating main features instead of Submove1B: Indicating main purpose. In move 5, three circle writers share the same pattern of Submove1: drawing conclusions instead of Submove2: giving recommendations.
Also, numbers of sentences in each rhetorical moves can indicate how much each move is important for abstracts written. The data in Table 6 reveal the emphasis the writers put in such moves.

<table>
<thead>
<tr>
<th>Writers</th>
<th>Move1</th>
<th>Move2</th>
<th>Move3</th>
<th>Move4</th>
<th>Move5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inner Circle</td>
<td>16</td>
<td>18</td>
<td>24</td>
<td>42</td>
<td>18</td>
</tr>
<tr>
<td>Outer Circle</td>
<td>21</td>
<td>21</td>
<td>20</td>
<td>19</td>
<td>29</td>
</tr>
<tr>
<td>Expanding Circle</td>
<td>14</td>
<td>16</td>
<td>26</td>
<td>37</td>
<td>15</td>
</tr>
</tbody>
</table>

Most writers in the inner and expanding circles put more weight on move 4: Summarizing the findings whereas most of the outer circle writers put emphasis on move 5: Discussing the research. Once again, this is quite sensible as the research results need detailed descriptions for the researchers to share with their discourse community. Writing the results and discussions sections then become vital for the writers as results also need their explanation. All in all, how the writers from different settings write their abstracts could be similar in terms of general moves and some specific sub-moves. This could be some experiences they could gain during their education or observation of how successful abstracts have been written. However, what differ among the writers can still explain some factors, such as their experience in learning to write for publication. Some could have observed schematic structure appearing in any journals with frameworks by Swales (1990) or Santos (1996, while other could have not. Some of these can explain the findings well.

RQ 2: What are the authorial voice features found in the research article abstracts?

In addition to rhetorical moves, some linguistic features showing authorial voice can convey more complex elements they need to communicate with their audience. The table that follows reveals how the writers in all settings use some certain words showing first person pronouns.

<table>
<thead>
<tr>
<th></th>
<th>Inner Circle (%)</th>
<th>Outer Circle (%)</th>
<th>Expanding Circle (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>0</td>
<td>33.3</td>
<td>6.7</td>
</tr>
<tr>
<td>Me</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>My</td>
<td>0</td>
<td>6.7</td>
<td>0</td>
</tr>
</tbody>
</table>
According to Table 7, ‘our’ is only used as first person pronoun for Inner circle writers to show authorial identity. For outer circle writers, ‘I’ and ‘my’ are used as first person pronouns to show authorial identity. ‘I’ used by the outer circle writers function as explaining a procedure, stating results/claims, expressing self-benefits, and elaborating an argument. For expanding circle writers, ‘I’ is only used as first person pronoun to show authorial identity. ‘I’ used by the expanding circle writers function as stating a goal/purpose. It appears that the writers in native English speaking settings prefer not to be personal as indicated by the absence of ‘I,’ ‘we,’ ‘me,’ or ‘my.’

This can be consistent to the practice that the writers in English speaking settings resort to the passive construction, where it is + v3 is more highly used than that by their counterparts in the outer and expanding circles, as shown in Table 8.

<table>
<thead>
<tr>
<th></th>
<th>Inner Circle (%)</th>
<th>Outer Circle (%)</th>
<th>Expanding Circle (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is (+V.3)</td>
<td>20</td>
<td>13.3</td>
<td>6.7</td>
</tr>
<tr>
<td>It was (+V.3)</td>
<td>0</td>
<td>0</td>
<td>6.7</td>
</tr>
</tbody>
</table>

As shown in the table, some of the inner and outer circle writers prefer showing authorial voice in passive form by using lexical bundle as ‘It is (+V.3)’. For some of expanding circle writers, they prefer showing authorial voice in passive form by using lexical bundle as ‘It is (+V.3)’ and ‘It was (+V.3)’. It can imply that passive voice can be used as an optional way for showing writers’ identity.

Another explanation for the avoidance of the first person pronouns used in the use of some lexical bundles indicating the work or the research itself, such as the paper, the study, or the aim.

According to Table 9, most inner circle writers show authorial voice in active forms by using lexical bundles as ‘the paper’ and ‘this paper’.
Table 9 Frequency of Lexical Bundle Used as Active Voice in Moves

<table>
<thead>
<tr>
<th></th>
<th>Inner Circle (%)</th>
<th>Outer Circle (%)</th>
<th>Expanding Circle (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The aim</td>
<td>6.7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>The article</td>
<td>0</td>
<td>6.7</td>
<td>13.3</td>
</tr>
<tr>
<td>The goal</td>
<td>6.7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>The paper</td>
<td>26.7</td>
<td>6.7</td>
<td>13.3</td>
</tr>
<tr>
<td>The project</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>The purpose</td>
<td>6.7</td>
<td>0</td>
<td>6.7</td>
</tr>
<tr>
<td>The research</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>The study</td>
<td>13.3</td>
<td>20</td>
<td>13.3</td>
</tr>
<tr>
<td>This article</td>
<td>13.3</td>
<td>13.3</td>
<td>26.7</td>
</tr>
<tr>
<td>This paper</td>
<td>26.7</td>
<td>46.7</td>
<td>26.7</td>
</tr>
<tr>
<td>This project</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>This research</td>
<td>0</td>
<td>13.3</td>
<td>0</td>
</tr>
<tr>
<td>This study</td>
<td>20</td>
<td>0</td>
<td>13.3</td>
</tr>
</tbody>
</table>

For outer circle writers, they mostly show authorial voice in active form by using lexical bundles as ‘this paper’. For expanding circle writers, they mostly show authorial voice in active form by using lexical bundles as ‘this article’ and ‘this paper’. It can be implied that active voice can be used as optional way for showing writers’ identity as the writers may not feel that writing with personal tones is not the convention acceptable in academic publication.

Research Applications

The data show that the research articles abstracts written by the writers in the inner and outer circles conform to the rhetorical moves of research article abstracts proposed by Santos (1996). Specifically, the abstracts include five moves: situating the research, presenting the research, describing the methodology, summarizing the findings, and discussing the research or presenting the research, describing the methodology, summarizing the findings, and discussing the research. In case of authorial identity analyzed in these abstracts, we found that the use of passive construction outnumbered that of the first person pronoun ‘I’. The English native writers and those using English as a second language seem to take academic writing as a strong discipline, where formality of language use is in focus.

However, the pieces written by writers using English as an additional language include a higher use of the first person pronoun ‘I’ to show their authorial voice. This is indicated in the
informal ways of academic writing that may serve the purpose of audience awareness, where the writers interact with audience throughout the text. In practice, we observe that the use of the first person pronoun is currently used especially among those in North American settings, where power and authorship are more encouraged. As such, it is the writers who need to bring along some current practices in terms of writing, trends or convention.

As can be seen, the practices by the writers from different socio-political settings are not the same. This indeed echoes some debatable issues arisen in the World Englishes perspectives, where some differences in terms the actual use of language are still observed. In the lens of corpus analysis, the data reveal the actual practice in those in the outer and expanding circles in the sense of showing some disparity in language used. The corpus data simply was what has happened, but the interpretations through the three circles of Englishes explain why it has happened. Together, corpus analysis in the Kachru’s (1985) lens can explain language phenomena even better. As such, we suggest that future researchers can explore how language is actually used in certain disciplines through the perspectives in varieties of English. For further studies, it can also be conducted on other academic journals besides Journal of English for Specific Purposes or can be done on other academic fields besides applied linguistics to see similarities or differences among three circle writers. Probably, these writers may have some experiences from their overseas education. In their country, they still carry with them this practice and use it in scholarly publication.

Therefore, the results of this research indicate the variation of practice, which can be helpful for those practitioners and researchers who are about to publish their scholarly works. These results suggest that training in abstract writing can be constructed to help novice researchers understand what they should do to have their work published successfully. However, the training should not impose trainees with certain practices. We should give more room for the writers to choose their own preferred practice, if we still believe that writing is an on-going process in which writers have opportunities to develop themselves at all times. More importantly, what we change may not correspond to the correct-incorrect notion. It could be our own voice that could be shaped by our social practice, perhaps.
References


and Learning the Language and Literatures. (pp.11-30). Cambridge: Cambridge University Press.


Awareness on the “No to Mining” Campaign among the Community Residents of Southern Palawan, Philippines

Marcelino Jojo Jr. Luis Tabago ², (Ph.D.)
Camilo Jr. Francisco Concha ³

Abstract

A study to determine the awareness of the respondents on the “no to mining” campaign as well as the effective medium as a strategy to reach community dwellers was conducted in Narra, Palawan, Philippines. Purposive sampling was employed in the selection of the 50 respondents in the selected barangays. Result showed that community residents were highly aware of the several issues especially on the negative impact of mining in the municipality i.e., siltation, soil extremely acidic, flood, pollution, soil contamination, water pollution and the like. The extraction of heavy metal particularly nickel resulted to a decrease of total agricultural production in the nearby

Radio played an influential role in reaching the grassroots. While mining is expected to boost the economy in the province as they pay huge taxes to the government, the advocacy group who stands against mining seemed to have succeeded in their campaign and was able to inform and educate the communities by using province-wide radio station. Although costly, many NGOs in the province and other advocacy groups now consider this medium to reach out the Palawenos whose demography was highly scattered. Therefore, radio is an effective tool to this campaign, a balance views by commentators need improvement as respondents regard broadcasters as neutral and/or apolitical especially on presenting issues that involves mining. The radio station which the majority of the respondents listened has failed in this respect.

Keywords: -

Introduction

In this era of development and technological advancement, local communities are beset by numerous maladjustment and crucial problems; lots of issues arise, which challenge the people’s awareness and aspirations. Environmental issue is one of the serious problems we are facing nowadays, particularly mining becomes a controversy that mass media have eyed on because it is considered one of the dangers to our environment.
Palawan has the focus of increasing pressure for development. Its population is one of the highest in the country, mainly due to migration. Added to this is a pressure brought about by the fishery, timber and mineral needs of the country which Palawan has long provided (Ponce De Leon, 2008). Due to mining companies that entered the province to seek the rich minerals, mining industries caused destruction to Palawan as the “last frontier.” Rapid destruction of environment and the effect of mining are now experienced by the constituents. The southern part of the province is greatly affected by these changes. Mining operations scattered all over the place are destroying the natural resources and even posing the health hazard to the people. As a result, some organizations through the use of mass media banned the mining in Palawan and advocate “No to Mining” – a slogan campaign aiming to empower the people and make them aware of the bad effects of mining.

Objectives

General objective:
Determine the mass media campaign strategies against mining and the level of awareness of the respondents.

Specific objectives:
1. Determine the socio-demographic characteristics of the respondents.
2. Identify the mass media tool being used to campaign against mining.
3. Determine the respondents awareness on the “No to Mining” campaign.
4. Determine the age, sex, civil status, educational attainment and religion and its relation to the awareness of the respondents on the “No to Mining” campaign.

Significance

The results of this study served as the baseline information about mining issues in Palawan and can be used to identify the effective mass media as a tool to be used for any campaign. It may also serve as guide for further studies concerning awareness of people and the factors that contribute to their awareness.

Methods

This study was conducted in the selected barangays of Narra, Palawan, Philippines, specifically the barangays of Calategas and Bato-bato as shown in Figures 2, 3, and 4. The respondents were the residents of the said barangays.
Data were collected using an interview schedule. Personal interview and pre-testing were done before the final interview.

Statistical analyses were used such as frequency counts, percentages, means, averages and correlation (Chi-square test) as the basis of consideration in data interpretation and analysis.

**Figure 1 Map of Palawan showing the location of the study**

![Map of Palawan](image)

**Figure 2. Map of Palawan showing the location of the study**
Figure 2 Map of Palawan showing the locations of mining companies that operate particularly on the southern part of the province.
Results

Socio-demographic characteristics of the respondents

The age of the respondents ranged from 18-67 years old. The mean age is 37.22 years. This implies that the respondents were in the age of maturity, where they were capable of becoming aware on the issues that happened on our environment. This is also the age where people are exposed on the different environmental issues.
There were more females (56%) than the male respondents (44%). This implies that females were more exposed to mass media because they are always at home, and are vocal with regards on the reaction that pertains to problems and issues on the environment.

Majority were married (80%). According to the study of Espolon (2006), the respondents were responsible and matured enough in the acceptance of mass media specifically focused on environmental issues and problems.

Almost one-third (32%) finished high school. This implies that the respondents had enough knowledge and awareness on the environmental issues in their surroundings.

As to their religious affiliation, majority (78%) of the respondents were Roman Catholics and an Atheist (2%). Obviously, in this study the respondents were God fearing.

**Table 1 Socio-demographic characteristics of the respondents.**

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(n=50)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sex</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>28</td>
<td>56</td>
</tr>
<tr>
<td>Male</td>
<td>22</td>
<td>44</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Below 20</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>21-30</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>31-40</td>
<td>20</td>
<td>40</td>
</tr>
<tr>
<td>41-50</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>51-60</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>61 and above</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Mean= 37.22 years</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Range = 18-67 years</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Civil Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Widow</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Married</td>
<td>40</td>
<td>80</td>
</tr>
</tbody>
</table>
Table 1 (Continued…)

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(n=50)</td>
<td></td>
</tr>
<tr>
<td>Educational Attainment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary level</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Elementary graduate</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>High school level</td>
<td>13</td>
<td>26</td>
</tr>
<tr>
<td>High school graduate</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>Vocational Course</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>College level</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>College graduate</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Religion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>39</td>
<td>78</td>
</tr>
<tr>
<td>Iglesia ni Cristo</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Seventh Day Adventist</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Assemblies of God</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Bible Baptist</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Grace Bible</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Atheist</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Level of Awareness

The awareness of the respondents were measured through their responses to the various issues being presented to them in relation to the “No to Mining” campaign. The Respondents were asked if they are aware of the negative effects of mining as the topic of the campaign.

Awareness on “No to Mining” campaign

The respondents were highly aware on the statements number 1 (3.52), 2 (3.50) and 8 (3.56), as shown in Table 2. This signifies that they are knowledgeable on the soil destruction in their barangays that affect the rice production brought by mining. Furthermore, they also perceived that mining caused lots of pollution in their environment.
According to Deauna et al. (2003), the industrial revolution has produced all kinds of hazardous materials that harmed the environment—pollution of the air, water, land and the atmosphere. Many of these hazardous substances are also toxic to humans as well as other animals.

In statements 3 (3.16), 4 (3.48), 6 (3.20), 7 (3.44) and 9 (3.04) the respondents said that they were aware.

The respondents were aware of the effects of mining and they have seen it as a destructor to their environment. According to Morad (2003), mining operations pose a major threat to the environment. Most advantages felt severely by the indigenous sectors who are bereft of modern skills, capability and inadequate prepared to compete or make use of technological advances. Priority therefore should be addressed in the diversity of development programs in improving levels of living in concerned areas.

The respondents were slightly aware on the statement number 10 (2.34). They have the little knowledge regarding mining companies that violates mining laws in Palawan.

All of the respondents had knowledge on the campaign; they are exposed to different mass media and they were influenced by the different media of communication. They are aware of “No to mining” campaign as to their response to the different issues related to the campaign.

According to Espolon (2006), mass media is one of the factors that shape the knowledge, opinion and awareness of the public to a certain issue.

Table 2 Level of awareness of the respondents

<table>
<thead>
<tr>
<th>Statements</th>
<th>Mean Rating</th>
<th>Descriptive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mining was the cause of pollution in river and air, particularly in the areas that are being operated by companies.</td>
<td>3.52</td>
<td>Highly</td>
</tr>
<tr>
<td>2. Mining waste weakens the quality of soil thus agricultural production was affected.</td>
<td>3.50</td>
<td>Highly</td>
</tr>
<tr>
<td>Statements</td>
<td>Mean Rating</td>
<td>Descriptive</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>3. The waste material of mining was thrown to the environment as mining had no proper waste disposal.</td>
<td>3.16</td>
<td>Aware</td>
</tr>
<tr>
<td>4. Mining affected the diversity of every living organisms, it could various plants, animals and microorganisms.</td>
<td>3.12</td>
<td>Aware</td>
</tr>
<tr>
<td>5. Mining destroy the forest and its resources, plants and trees are destroyed and could contribute to global warming.</td>
<td>3.48</td>
<td>Aware</td>
</tr>
<tr>
<td>6. Mining is the cause of some illnesses and diseases of community people such as skin diseases, respiratory diseases and other related sickness.</td>
<td>3.20</td>
<td>Aware</td>
</tr>
<tr>
<td>7. Mining can cause flash floods and landslides as the effect of mass destruction of forest trees.</td>
<td>3.44</td>
<td>Aware</td>
</tr>
<tr>
<td>8. Mining brought lots of pollution on our environment, all of the pollution comes from mining industries.</td>
<td>3.56</td>
<td>Highly aware</td>
</tr>
</tbody>
</table>
Table 2 (Continued….)

<table>
<thead>
<tr>
<th>Statements</th>
<th>Mean Rating</th>
<th>Descriptive</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. Mining operation is risky for the laborers/workers’ safety and health.</td>
<td>3.04</td>
<td>Aware</td>
</tr>
<tr>
<td>10. Mining companies in Palawan violate the laws of mining. There is no responsible mining in Palawan because of violations of rules and laws.</td>
<td>2.34</td>
<td>Slightly aware</td>
</tr>
</tbody>
</table>

Descriptive Rating:

- 1.0-1.49 - Not aware
- 1.50-2.49 - Slightly aware
- 2.50-3.49 - Aware
- 3.50-4.0 - Highly aware

Awareness on “No to Mining” campaign

Table 3 presents the respondents’ awareness on the campaign and to identify the mass media tool being used by the advocator.

Sources of Information on “No to Mining” Campaign

Majority (92%) of the respondents know the campaign through radio, and television (44%), leaflets and flyers (16%), newspapers (12%) and 1 (2%) the internet.

This implies that of all mass media, radio is the most powerful tool in spreading information and campaign in the rural areas. According to Navarro et al. (1998), the listeners depend greatly on the radio in accordance with the present social institutions.

Furthermore, Cadiz (1991) stated that radio is one mass medium that can be used to send messages to a rural audience. However, it can be effective on creating awareness and a little understanding about an idea.
Radio Station that Air the Campaign

Majority (92%) of the respondents heard the campaign on DWAR also known as RMN Network to different programs namely: Straight to the Point,” “Bantay Probinsiyा” and “Daba-daba” as enumerated by the respondents. Others (6%) heard it at ABS-CBN but didn’t specify the program, and one (2%) answered that he did not hear the campaign to any radio stations.

This revealed that DWAR was the most trusted radio station in Palawan and has a wide area of coverage. It is also one of the radio stations that advocate environmental protection. Thus, this station is a good medium in promoting any environmental campaign.

Organizations that Advocate “No to Mining” Campaign

More than one-half (62%) of the respondents told that the advocators of campaign were the Non-Government Organizations (NGOs), politicians (14%), farmers association (10%), Local Government Units (LGUs) (8%), were aware (4%) of the Anti-Mining organizations and one said (2%) that the RMN network, a radio station that aired the campaign.

This implies that the prime advocators of environmental protection were the organizations of concerned citizens, indigenous peoples and environmentalists. They used communication strategies through the use of mass media in creating awareness. Even through some of them received benefits from mining and are working on the company, they are aware of the effects of mining particularly “No to Mining” campaign.

Perceptions on Mining

Majority (80%) of the respondents said that mining activities destruct and ruin the environment, seven perceived (14%) it as creator of empowerment and labor, and the least (6%) believed that it is highly needed in the development of the province.

This signifies that the respondents perceived mining in negative ways and are aware of its bad effects to our environment, it is probably because of their exposure to mass media that advocates against mining.
Table 3 Mass media used as communication tool

<table>
<thead>
<tr>
<th>Item</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sources of information on “No to mining”*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Radio</td>
<td>46</td>
<td>92</td>
</tr>
<tr>
<td>Newspaper</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Television</td>
<td>22</td>
<td>44</td>
</tr>
<tr>
<td>Leaflets/Flyers</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Internet</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Local radio stations that air the Campaign

<table>
<thead>
<tr>
<th>Item</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>DWAR (RMN)</td>
<td>46</td>
<td>92</td>
</tr>
<tr>
<td>Bantay Probbinsya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daba-daba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Straight to the Point</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ABS-CBN</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Have not heard from any radio stations</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Organization that advocate the campaign

<table>
<thead>
<tr>
<th>Item</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>NGOs</td>
<td>31</td>
<td>62</td>
</tr>
<tr>
<td>LGUs</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Politicians</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Anti-mining Organizations</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Farmers’ associations</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>RMN radio station</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Perceptions on Mining

<table>
<thead>
<tr>
<th>Item</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highly need to develop the province</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Create labor and empowerment</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Destructs and ruins the environment</td>
<td>40</td>
<td>80</td>
</tr>
</tbody>
</table>
Response to “No to Mining” campaign

<table>
<thead>
<tr>
<th>Favored</th>
<th>40</th>
<th>80</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not favored</td>
<td>10</td>
<td>20</td>
</tr>
</tbody>
</table>

Most Influential Mass Media*

<table>
<thead>
<tr>
<th>Media</th>
<th>Favored</th>
<th>Not Favored</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radio</td>
<td>35</td>
<td>70</td>
</tr>
<tr>
<td>Newspaper</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Television</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>Internet</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Leaflets/Flyers</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

Multiple responses

Level of Awareness

To determine the relationship between socio-demographic characteristics (age, sex, religion, educational attainment) and awareness of the respondents, the chi-square was used. Results revealed that there is a weak relationship between age (-0.029), educational attainment (0.089), and level of awareness as showed in Table 4.

This means that the age and educational attainment do not contribute in the awareness of the respondents in the different environmental issues particularly “No to Mining” campaign.

On the other hand, with regards to the qualitative data (sex and religion) and its relation to the level of awareness of the respondents, results revealed that there was no significance at all. Sex has 0.271 and religion 0.180 (Table 4). The chi-square test was also used to determine the relationship between these two variables.

These explain that there is no significance whether you are a male or female or whatever your religious affiliation with regards to the awareness on environmental issues, particularly "No to Mining" campaign. Age, educational attainment, sex and religion do not affect the awareness of the respondents. Awareness of the respondents was possibly depended on their exposure in different mass media.
Table 4 Relationships between age, sex, religion, educational attainment and awareness of the respondents

<table>
<thead>
<tr>
<th>VARIABLES</th>
<th>CHI-SQUARE</th>
<th>SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>-0.029</td>
<td>0.842</td>
</tr>
<tr>
<td>Sex</td>
<td>0.271</td>
<td>0.271 ns</td>
</tr>
<tr>
<td>Religion</td>
<td>3.431</td>
<td>0.180</td>
</tr>
<tr>
<td>Educational attainment</td>
<td>0.089</td>
<td>0.701</td>
</tr>
</tbody>
</table>

ns = not significant

Recommendations

Since awareness level is very high, Advocates has to capitalize on the above to put it into action i.e. support the advocator of the campaign (NGOs) especially when it concerns with the community and the environment.

The government should implement more laws and policies that protect the community as well as the environment.

References


Educating the Heart through Service Learning for English Majors at Thu Dau Mot University

Nguyen Hoang Tuan, (Ph.D)
Faculty of Foreign Languages, Dean
Thu Dau Mot University, Vietnam

Abstract

This article reports on a project designed to promote a heart-centered approach to language education. We look at learners’ reflective writings and final reports of their teaching internships to see how they meet the challenges of teaching English to disadvantaged children. The participants not only enjoyed a sense of personal satisfaction that came from seeing the results of their investment in building relationships, but they also recognized the importance of service learning as a meaningful way to create values in the community. The results can inform foreign language teaching practices and policies.

Keywords: service learning, reflection, affective learning domain, social and emotional competence, heart-centered approach.

Introduction

The idea of educating the heart is not new. Since ancient times, Aristotle said that “educating the mind without educating the heart is no education at all” (as cited in Shea et al). Schmier (2005) also asserts that “an education should develop hearts, not just minds, so that people can live noble lives as well as have productive careers. An education should be, then, the development of character, a quest for values, the raising of visions, not merely the hoarding of facts and honing of skills. It should be the creation of a way of life—a way of looking at people and things—not a problem or an assignment or a job” (p. 151).

In the field of language education, there is a clear call for a revision of foreign language curriculum to include the development of empathy and other humane values (Calvin & Rider, 2004; Barreneche, 2011; Hertzler, 2012).

Despite this concern for the affective dimension of human behavior, the focus of language education in Vietnam is mainly on the acquisition of language knowledge and skills. What is needed is a holistic approach to language teaching and learning and a form of experiential learning that combines reflective thought and social action to allow space for language learners to take responsibility for their individual empowerment.
In this connection, service learning combined with reflection is considered as a powerful pedagogical approach that gives language learners the opportunity to ‘live’ with the language, not to learn the language.

**Literature review**

A review of recent literature related to service learning and foreign language teaching supports the view that students should be challenged to think critically and act compassionately through service-learning. Minor (2001) identified two reasons for situating service learning into a foreign language program: 1) the need to create meaningful contexts for language learners, and 2) the need to cultivate humane values. Of the two reasons, the second one hasn’t received much attention until fairly recently. Indeed, it is through service learning that students can work through a social change perspective as in the case of Ryan Lambert, a student from Central Michigan University. Participating in a fund raising activity to help fight malaria, Ryan recognized that he and his classmates learned many practical things from management of real-life tasks. More importantly, through responding to these tasks, they learn “the value of serving others” (Miller & Nendel, 2010, p.194). It is also through service learning that students are given the opportunity to reach their full potential. Reflecting on what was gained by helping those in needs, Ryan was amazed at how much he grew “in [his] abilities and as a person” (p. 97).

In addition to language proficiency development, many research studies also recorded students’ personal transformation through service learning (Pellettieri & Varona, 2008). Wilson’s analysis of students’ reflective writing (2011) demonstrates that students who were involved in service learning are more likely to be empathetic towards others than students who are not. Closely related to service learning is the concept of social and emotional competence: “Social and emotional competence is the ability to understand, manage and express the social and emotional aspects of one’s life in ways that enable the successful management of life tasks such as learning, forming relationships, solving everyday problems, and adapting to the complex demands of growth and development” (Elias et al., 1997, p. 2).

This concept is teachable because it is comprised of interrelated sets of cognitive, social and emotional components identified by the Collaborative for Academic, Social and Emotional Learning (CASEL) as follows: self-awareness, self-management, social awareness, relationship management, and responsible decision making. (http://www.casel.org/social-and-emotional-learning/core-competencies).
Using these competencies as framework for reflective service learning, we can provide learners with opportunities to 1) understand their own identities through assessing their thoughts and feelings as well as those of others; 2) handle emotions and empathize with others to form and develop personal relationships; 3) cooperate to solve life-related problems; and 4) make constructive choices about personal behavior and social interactions.

It is for these reasons that service learning is embedded in the B.A. English language program at Thu Dau Mot University. The following definition is used for the project:

Service-learning is an experiential teaching method that combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. (Campus Compact National Center for Community Colleges as cited in www.apa.org/eduction/undergrad/service-learning.aspx.)

Research methods

In March, 2016, the Faculty of Foreign Languages at Thu Dau Mot University launched a service learning project for its students. The project is on-going and voluntary in nature. At the pilot stage, 28 senior English majors in the Foreign Language Faculty participated in an eight-week English teaching program. Their task is to teach Basic English to disadvantaged children in Thu Dau Mot city. Student-teachers were placed in groups with their peers from different classes. They would learn how to solve a classroom/out of classroom problem in teaching disadvantaged children who never have a chance to go to school. The children are between the ages of 7 and 15.

The focus is on social and emotional learning that is achieved through reflection upon teaching experience. Kolb’s model of experiential learning (1984) is applied in the context of Thu Dau Mot University. The model involves concrete experience, observation and reflection, the formation of abstract concepts and testing in new situations.

A survey of the local communities in Thu Dau Mot city (Binh Duong province) was conducted to identify those children who need help. The result is that there were 196 disadvantaged children in the following communities in Thu Dau Mot city: Phu Loi, Phu Hoa, Phu My, Phu Tho, Phu Tan, Tan An, Hiep Thanh, Chanh My, Dinh Hoa, and Hoa Phu. Twelve English classes were organized according to the traveling distance between the communities. Class size varies between 10 and 28 children. Two or three students were assigned to team teach a class.

Classroom-based preparation includes a session on the concepts of service learning and the benefits it brings to the students and the community, discussion on the implementation
plan and the responsibilities of those who are involved in the project including the faculty members, voluntary teachers from other institutions, and the English major students who are going to take an eight-week internship.

Students were also asked to respond to the following questions:

What is service learning?
What are you looking forward to?
What are you nervous about?
What do you think you might learn from this project?

The idea is to encourage students to search for the definition of service learning, the benefits as well as challenges it brings to them. These questions geared the students toward ‘a mission’ as they called it, and they found it necessary to equip themselves with teaching methods and knowledge of children’s psychology.

A training workshop was also conducted by a faculty member. This workshop consists of 3 morning sessions focusing on classroom instruction, classroom management and tips on using the textbook entitled Super Kids.

Reflective journal writing was used as a kind of scaffolding to assist students in making meaning out of their experience. Students were encouraged to critically examine the impact of their teaching experiences and communicate their feelings about the community in their journals. They were also asked to submit a final report as a summary of their overall experiences. Bringle and Hatcher (1999) highlighted the important role of reflection activities “in their capacity to yield learning, support personal growth, provide insight, develop skills, and promote civic responsibility” (p. 184).

In order to lend support to the internship students, we gave them a list of social interaction skills and asked them to reflect on the following Can-Do statements based on CASEL’s description of social and emotional competencies:

I can attend to others both verbally and non-verbally to make them know that they have been understood.
I can clearly express my thoughts and feelings both verbally and non-verbally.
I can take turns and share in both pairs and group situations.
I can consider all perspectives involved in a conflict in order to resolve the conflict peacefully and to the satisfaction of all involved.
I can make and follow through with clear “NO” statements, to avoid situations in which one might be pressured. And I can delay acting in pressure situations until adequately prepared.
I can identify the need for support and assistance and I can access available and appropriate resources.

For the final reports, the following questions are provided to help students reflect on their experience.

Did the project help you perceive your strengths and weaknesses?

What were the challenges you met in your teaching?

How did you handle classroom situations?

What kinds of social interaction skills do you think you have gained or improved?

What values do you think you have created in teaching the disadvantaged children?

These questions are just for reference. Students do not have to answer all of them. Instead, they are encouraged to communicate their thoughts and feelings freely.

Discussion of the students’ reflection writing and final reports

The students’ reflections showed that by participating in the project, they were able to see beyond themselves and empathize with others. At the beginning of the project, most of the students shared the same feelings of anxiety and stress in stepping out of their comfort zone. One student describes his mixed feelings when taking a new role as follows:

I feel very excited and also worried about my new job. I am excited because I can learn something new and challenge myself. I feel worried because I don’t know if I can complete this job well or not.

His classmates also share with his concern:

For me the hardest part of my job is how to communicate with young learners. I feel so embarrassed. I don’t have experiences in teaching English for children.

I do not know [whether] the children like me or not. I wonder how I am able to cope with if the children do not come to my class, and how I deal with them if my teaching method does not work.

These worries and concerns, however, decreased after the student had completed their training session. They regained confidence and looked into the situation to see what is needed to fulfill their tasks:

This is a job which requires patience, responsibility, a good sense of humor and a clear speaking voice.

I feel I need to prepare everything very well. I need to learn how to share information and communicate effectively. I need to know how to attract children’s attention.
This is a good starting point for the student teachers to assess their strengths and weaknesses and adjust themselves to be a good role model which is very challenging to them.

At first, they found it difficult to establish personal relationships with their pupils who seemed to “feel alienated from their new teacher” as observed by the student teachers. Despite this issue, they were not discouraged. Rather, they responded to the challenge positively as they tried to identify the causes to this sense of alienation:

*Maybe we did not understand the nature and the life circumstances of the kids.*
*Some of them are physically and mentally disadvantaged. They are slower than those students educated at school.*
*The kids have to sell lotteries all days, so they often feel tired during class.*
*Our weaknesses are related to wrong choice of words, lengthy explanations that make the pupils depressed, and failure to create a friendly classroom atmosphere.*

This assessment of situation prompts the student teachers to take action and find appropriate measures to solve their problems:

*So I must give these kids private tuition in English to help them keep up with their classmates.*
*My friend and I discussed and found a way together to solve this problem. We tried to motivate the children through the pictures we prepared in advance.*

It is through such commitment to the project and concerns for the children that help develop rapport between teacher and students:

*This week the children and I became closer than the past few weeks. We were no longer strangers to each other.*
*It rained heavily, but most of the children came to class on time. I suddenly felt warm at that time although I was wet and cold too.*

Weare and Gray (2003) posit that “the learning of emotional and social competence is, at its heart, about learning to be a warm, caring and empathic human being who can make worthwhile personal relationships with others”. In this connection, fostering a warm personal relationship is important. The following quotes show how students handle interpersonal relations:

*Before the lesson, a little girl in the class told us that today was her birthday. So we decided to buy a birthday cake and organized a birthday party for her. But some of her classmates didn’t want to join her and I knew they were envious. I asked Su, an active and clever boy: “When is your birthday?” He simply replied, “It passed and it was in year*
2014.” My tiredness disappeared. When I came home, I just wanted to do many things for him and all my pupils.

Today was a peaceful Sunday. I went to the boy’s house. He lived with his grandmother far away from the school. I took him to class on my motorbike. The children worked harder and they learned better. This made me very happy and I loved them more.

It was surprising that we received roses from him. And at that time, we knew the reason why he was late. I felt happy not because of the roses but because of his heart.

The above journal excerpts indicate a caring, mutual relationship fostered by both teachers and students through concrete acts of kindness and attitudes of caring and responsibility towards others. This kind of relationship, according to Rimm-Kaufman and Sandilos (2016), meets “students’ emotional and relational needs”, and it has “important, positive and long-lasting implications for both students' academic and social development.” (http://www.apa.org/education/k12/relationships.aspx).

The students’ final reports on their teaching experiences also tell a story of affective growth. In her final report, one student traces her progress week by week highlighting the experiences and skills gained:

The first week, the pupils’ attitude helps me understand that people will try to work hard when they are rewarded for their performance. The second week, I learned that we can work better when we have a good group. The third week, I know that we always need a leader to organize our work. The fourth week, I know that we must be flexible, dynamic, and fast in solving problems. During the project, I also have a chance to practice my communication and presentation skills and apply my language knowledge into teaching situations.

In addition to skills development, what is more important is the fact that they recognize the values they have created. As one student puts it:

One of the things I see is that you can change the children’s lives by giving them lessons in English. [In so doing], I can give them a means to find a good job in the future.

This insight into the meaning of service learning is also shared in the following quotes:

The most valuable thing I learned when joining this project is to bring English closer to the children whose life circumstances are very difficult. Teaching English to the children is very important…Not only help them communicate with others, but also help them find a stable job.

This program helps us understand the meaning of giving and taking. And [this and other] valuable lessons from life experience will live with me forever.
Wade (1997) asserts that we truly serve others if we act with “compassion, engagement, and a willingness to be “with” rather than just “for” another (p. 63). One participant wrote in her teaching journal:

*Service learning connects people together, and brings warmth to them. Especially, it supports those who have no conditions [chance] to go to school.*

In the same vein, her classmate confirms the significance of service learning in creating values to the community:

*It encourages us to promote love. [I hope] the children will feel warm from our contribution.*

The adjective ‘warm’ and its related words seem to be the key words in most of the students’ journal entries. This choice of words indicates a positive change in the students’ emotional aspect of life.

By the end of the pilot project, the participants express their wish to stay in the project long enough to help the disadvantaged children acquire the language skills they need to communicate effectively. And their investment is not only in terms of time length but also in terms of the transcending values of compassion:

*I think I need to teach them [with] love and care. They need my love. I will work by my heart.*

*I have learned many useful things and I feel more confident and bolder in my teaching. I’ve changed my way of thinking and I always think positively. Through this project, I want to contribute my knowledge to help the society.*

*This project has changed my perception. I think I need to dedicate myself and my youth to the common good.*

**Conclusion**

Our findings support the heart-centered approach to language education with a focus on the learners’ social and emotional competence. We cannot find evidence of the impact of service learning on students’ academic attainment since the project is still in its early stage. But our analysis of students’ reflective writing confirms the view that service learning combined with reflection is a pedagogical tool to help language learners discover their personal power to make positive changes in their communities. Through this form of experiential learning, student better understand the feelings, needs and perspectives of others as their level of responsibility and caring is enhanced.
It is important to provide students with guided questions and other forms of scaffolding during the process to assist them in overcoming the difficult situations they are in. Timely and on-going support from the faculty should be given in helping students analyze their service learning experiences. It is recommended that students should be given opportunities to ‘live’ with the language, rather than ‘learn’ the language, through community-based projects as a way of being.

References


"I Am ASEAN"

Exploring the Emergence of ASEAN Community among ASEAN Youth:
A Comparative Study of Thai and Indonesian Sojourners

Aryasatyani Dhyani
MA. ASEAN Studies, Thammasat University
aggavistara@gmail.com

Abstract

The ASEAN Community, established in late 2015, seeks to integrate the Southeast Asian region as "One Vision, One Identity, One Community", and consists of three main pillars; the ASEAN Economic Community (AEC), ASEAN Political Security (APSC), and the ASEAN Socio-Cultural Pillar (ASCC). As the ASEAN Community unites a heterogeneous population of 631 million inhabitants with the largest share of young people in the eastern hemisphere, it is important to explore the process of community-making among ASEAN's younger generation.

In order to understand ASEAN youth’s attitudes and acceptance of the ASEAN Community, an in-depth interview method with young Thai and Indonesian students and professional migrants based in Bangkok, Thailand was chosen. The subjects come from a generation that has been exposed to an ASEAN environment and facilitated by ASEAN related scholarship and exchange schemes, and should therefore self-identify with ASEAN. However, the qualitative research showed that so far the ASEAN Community identity has only taken root at the elite intergovernmental level and has not expanded to include ASEAN’s young people, even though these young people should be active players in bringing a sense of ASEAN consciousness back to their home countries.

Keywords: ASEAN Community, ASEAN Young Sojourners, ASEAN Community Acceptance, Attitude Post-ASEAN Community 2015, Indonesian, Thai.

Introduction

Establishment of ASEAN Community by 31 December 2015, was announced by the ASEAN leader in Kuala Lumpur Declaration 22 November 2015. ASEAN entered a new phase of integration by building the community of 631 million heterogeneous inhabitants. It gradually
moved from region that based on political-security arena Zona of Peace, Freedom, and Neutrality (ZOPFAN)" 1971, into economic arena ASEAN Free-Trade Area (AFTA) 2003, and finally entered “total integration” phase at the end of 2015.

Seek to integrate the Southeast Asian region as “One Vision, One Identity, One Community”, ASEAN Community consists of three main pillars: the ASEAN Economic Community (AEC), ASEAN Political Security (APSC), and the ASEAN Socio-Cultural Pillar (ASCC). Framers of the ASEAN Vision 2020 stated, “We envision the entire Southeast Asia to be by 2020, an ASEAN Community conscious of its ties of history, aware of its cultural heritage and bound by common regional identity”. To date, however, integration has focused more on numeric economic matters and has so far not addressed the crucial component of the community itself, the ASEAN people.

Pertinent to emphasize here that community building in ASEAN will not end at the end of 2015, community building is a long-term continuing process. We cannot expect any “Big Bang” transformation of ASEAN after midnight on 31 December 2015. Most probably, there will be few visible changes around us by that time. Southeast Asian is a home for the largest share of young people in the eastern hemisphere, hence exploring the process of community-making and understanding ASEAN youth’s attitudes and acceptance of the ASEAN Community become important. The success of the ASEAN Community must be underpinned by the success of community-building process among ASEAN people.

Theoretical Framework

Influential work by Benedict Anderson (1991) coined the “imagined community” concept, he mentioned, “Because members of smallest nation will never know most of their fellow-members, meet them, or even hear them, yet in the mind of each lives the image of their communion”. Applying in ASEAN Community context we can imagining ourselves allied with others across time and space, we can feel a sense of community with people we have not yet met and with whom we may never have any direct dealing.

On the other hand, Farish Noor (2015) states, “ASEAN is and has always been a construct... that was put together by deliberate agency: History did not determine its necessary genesis, and without the active agency to keep together and sustain it, it is an idea that can dissipate instaneously”. ASEAN is a construct in the sense that it melded together countries with vastly different colonial histories, forms of development, cultures and languages primarily through a deliberate effort at tapping regional cooperation and search for regional approaches to solving intra-regional and extra-regional political security concerns.
It is also worth to note that sense of an ASEAN as community was largely initially constructed in the context of international relations - security arena, perhaps reflective of the facts that the impetus of ASEAN was overwhelmingly anchored on the promotion of peace and stability in the region, especially in the light of “Great Power” rivalry in the region (Acharya, 2001). Moreover, Acharya and Layug (2011) highlighted that identity as in ASEAN identity is a fluid, indeterminate, and complex concept. At base, identity embodies “mutual identification, loyalty, and we-feeling” within the defined group as well as “differentiation from others” not members of the defined group.

Here lies the fundamental existential challenge of ASEAN: making ASEAN deeply felt (we feeling) and deeply owned (ours feeling) by ASEAN peoples who have deep sense of ASEAN Commonality (we are in this together). It is worth noting that, to some extend ASEAN Community aims for the greater mobility of peoples within the region in the future, for example, ‘Singaporean youth may be educated in Singapore, marry an Indonesian, work in Malaysia, and retire in Thailand’. Thus ASEAN Community effectively aims to borderless Southeast Asia in the modern nation-states. The region is home to many diasporas, migrants, sojourners, and nomadic communities that transcend political borders in the most casual manner which can be glimpsed today. (Noor, 2015, p. 6)

Previous result of few surveys on awareness of ASEAN an member states are both promising as well concerning, as follow:

- Thompson, Thianthai, and Thuzar (2016) updated survey on 4.623 students of ten ASEAN member states attitude, knowledge, orientation, and aspiration about ASEAN. The general finding mentioned that sense of ASEAN citizenship remain strong, as a result that this young people attitude largely shaped by national frames-of-reference. In addition, a survey of “ASEAN cognitive maps” by ASEAN youth shows three transnational pattern: “Malay-Muslim”, “Mainland-Maritime”, and “Singapore exceptionalism”.

- A survey of 399 people across five major cities in Indonesia to access Indonesian public opinion ASEAN Community shows that they had little knowledge about the idea of ASEAN Community. However, they are supportive of the ASEAN Community because they believe it will benefit the people. By analyzing half million tweets in social media Twitter from 2003-2014 shows significant communication on ASEAN among students. This indicates that there is a growing awareness of ASEAN among young people (Lewis and Pratidina, 2014, p. 224).
The familiarity of the ASEAN public about ASEAN is also manifested in the results of the survey on ASEAN Community building efforts in 2012. However the vast majority of the public lack of basic understanding of the ASEAN Community (Tan & Suchindah, 2015).

Research Methodology

The qualitative data were gathered by interviewing with 10 Thai young sojourners and 10 Indonesian young sojourners. The sojourners here are Indonesian who were studying in Indonesia and young Thai who were studying in Indonesia. They got an opportunity to study in another country under ASEAN scholarship and bilateral scholarship between Indonesia and Thailand. For the Indonesian students in Thailand they are mostly studying in Thai state university under the ASEAN Scholarship schemes, such as Chulalongkorn University, Mahidol University, Thammasat University, Kasertsat University, Naresuan University Phitsanulok Province and Prince Songkhla University Pattani Province.

On the other side, the Thai sojourners were studying in Indonesia through bilateral scholarship of Republic Indonesia and Thailand which is known as Darmasiswa scholarship under Ministry of Education Republic of Indonesia to study one year of Indonesian language and culture in various public and private universities in Indonesia, as well as one semester exchange program under ASEAN International Scholarship Mobility (AIMS) for undergraduate students, Such as Gadjah Mada University, Sanata Dharma University, Ahmad Dahlan University, University of Muhammadiyah Yogyakarta, University of Muhammadiyah Malang, and State University of Medan.

Findings

Thai and Indonesian Sojourner Familiarity toward ASEAN Community

Regarding the level of familiarity with term of ASEAN Community between Thai and Indonesian young sojourners, Thai sojourners show higher familiarity with ASEAN Community compared to Indonesian sojourners. Most of Indonesian informants mentioned “somewhat familiar” with ASEAN Community, meanwhile Thai sojourners mostly mentioned “very familiar” with ASEAN Community idea.

The different level of familiarity toward ASEAN Community idea can be identified as direct influence by the government efforts in each country to promoting ASEAN Community idea. While in Thailand visible and noticeable promotion and publication about ASEAN Community massively are available in public spaces, schools, universities, mall, and offices in Thailand.
most of part of the country. In contrast, promotion about ASEAN Community are barely seen in Indonesia in both printed media and broadcast media. Most of the Indonesian sojourners mentioned that they start to know ASEAN Community when they live and study in Thailand.

The existence of Southeast Asian Studies (SEAS) program to be independent major study also contributes in promoting ASEAN Community itself. As in Thailand we can see that most of reputable universities in Thailand such as Chulalongkorn University, Thammasat University, Kasertsat University, Naresuan University, Mahidol University (Minor of Social Sciences), and Malay Studies Department at Prince Songkhla University Pattani, offers courses of Southeast Asian in undergraduate and postgraduate level. On the other hand, in Indonesia Southeast Asian Studies or ASEAN Studies has only minor concentration under Department of International Relations,

** Thai and Indonesian Sojourners Sense of Belonging to ASEAN Community**

“I am ASEAN Citizen, I am part of ASEAN Community” this statement was questioned to Thai and Indonesian youth to see their responses either agreement or denial. There is slightly different responses acceptance between the Thai and Indonesia youth. Thai sojourners expressed total agreement to accept ASEAN Community and become ASEAN citizen. As a matter for Indonesian sojourners most of them show their agreement and acceptance to be part of ASEAN Community and ASEAN citizen. Nevertheless, two informant expressed their denial to be part of ASEAN Community, interesting to find that both sojourners who do not accept ASEAN Community are Indonesia are working and studying in Pattani Province, Southern Thailand.

Comparative factors that influence the acceptance of ASEAN Community among Thai and Indonesian sojourners are explained in the table below:

**Figure 1 Factor influencing sense of belonging to ASEAN Community**

<table>
<thead>
<tr>
<th>No.</th>
<th>Indonesia</th>
<th>Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Inevitable Regionalism</td>
<td>Cultural Proximity</td>
</tr>
<tr>
<td>2</td>
<td>Geographical Location Bonding ASEAN</td>
<td>Inevitable Regionalism</td>
</tr>
<tr>
<td>3</td>
<td>Cultural Proximity</td>
<td>Diversity of ASEAN identity</td>
</tr>
<tr>
<td>4</td>
<td>Feeling of owning ASEAN</td>
<td>Geographical Location Bonding ASEAN</td>
</tr>
<tr>
<td>5</td>
<td>Strong historical tied</td>
<td>Awareness of being global citizen as well as ASEAN citizen</td>
</tr>
</tbody>
</table>
Indonesian sojourners highlight the strongest factors of the acceptance of ASEAN Community is "inevitable regionalism", which means that most Indonesian sojourners see ASEAN Community as regionalism-elite phenomena. ASEAN Community for them are top-down governamental projects, intergovernmental negotiation, formal agreements, and diplomatic activities. Hence, people of the country have no choice rather than follow the states policies and accept the regional phenomena. The Indonesian sojourners are mostly aware that there are historical roots that tied ASEAN. Other factors of closeness in terms of geographical location and shared culture also undeniable become the factors that support the acceptance of ASEAN identity among the Indonesian sojourners. However the sense of belonging also grows among the Indonesia youth; there is a feeling of “owning” ASEAN and becoming part of the community.

The strongest factor of ASEAN Community acceptance for Thai students is “shared cultural similarities” rather than political factors (‘inevitable regionalism’); they believe the cultural proximity bring them tied down as one community and far families. Standing point that mentioned by the Thai students are about the awareness of diversity as ASEAN identity because ASEAN are so diverse that ASEAN people can have multiple identity at the same time. From the opinion can be concluded that Thai sojourners are more aware about regional and global trend. One sojourner stressed that in nowadays era we must open and accepts all the identities, not just limit yourself with national identity, but above that are having regional and global identity.

Thai and Indonesian Sojourners Attitude Post-ASEAN Community

As this research were conducted after the official launch of ASEAN Community on 31 December 2015. Hence, this research tries to explore ASEAN’s youth from Indonesia and Thailand attitude Post-ASEAN Community 2015. When I ask the Indonesian and Thai informants to give their opinion about what they feel about post-ASEAN Community, both of the group mentioned that: “There is no significant change that we can feel after entering ASEAN Community, particularly daily life”.

The reason could be such as; “not feel direct impact of ASEAN Community, maybe still early stages of integration, ASEAN Community only happen in elites level (government to government, business sectors, and academics institution), ASEAN Community ignore people engagement, there are still bad histories and negative sentiment between neighbors, also the medium languages still an become barrier in ASEAN”. Thai informants gave the same reason as well, and so there is important opinion from the Thai informants who think that in Thailand
people only know about ASEAN Economic Community (AEC), and do not know the other pillars, and the euphoria of the AEC itself are reaching anti-climax stages compare to before the launch.

**Benefit of ASEAN Community in Thai and Indonesian Sojourners Perspectives**

This section will explore, “How the ASEAN young sojourners feel about the benefit of ASEAN Community for their home country as well as for themselves personally”;

- **Benefit for Home Country**

  When talking about benefit of ASEAN Community for home country, the Indonesian informants seem to be in the lower of certainty of the benefit of ASEAN Community for Indonesia. Some factors like: there is thinking that ASEAN Community will benefit more for country in mainland not archipelagoes; big territory and population of Indonesia kind tricky between opportunity or treat; low education; and lacking English language ability become barrier for Indonesia to achieve the benefit of the integration.

  Conversely, Thai informants show high degree of certainty about the benefit of ASEAN Community for Thailand. They strongly agree because of these reasons: Thailand strategic location as the hub of mainland ASEAN; Thailand have strong agriculture commodities; Thailand will benefit from economics sectors mainly; help tackling issues of non-traditional security (terrorism); also the facts that Thailand are country in ASEAN that must concern about the problem of aging-society.

- **Benefit for Personal**

  As for personal benefit of ASEAN Community almost all of the informants from Indonesia and Thailand strongly agree that they will get benefit from the integration. Main reason is that they have some intercultural experiences and languages ability that will be competitive advantages for them. Some of them also understand free flow skilled labor mechanism and wish it will really work in the near future. As young generation something that they can feel for real is more scholarship, exchanges, as well traveling opportunities among ASEAN countries.

- **The Meaning Of Asean Community for Thai and Indonesian Sojourners**

  It is interesting to find out what is actually the meaning of ASEAN Community according to the young generation. From all of the young Indonesian and Thai sojourners, we can conclude the meaning of ASEAN Community for them as follow:
Meaning of ASEAN Community

- **Learning**, learning about each other deeper
- **Opportunities**, wider opportunity to improve people life
- **Embracing people**, reach public participation in the community and goes government (elites) level.
- **As one family**, simple idea of ASEAN community feeling like home in other countries.
- **Mutual understanding**, particularly erasing sentiment, stereotype, and apply “Unity in Diversity” principal.
- **Equality**, no countries are superior and inferior in ASEAN
- **Sharing the benefit together**
- **It is my identity**, origin of the people.

Discussion

- **Promotion Of ASEAN Community: A Comparison in Thailand between Indonesia**

  As it is quite obvious that there are difference way of promoting ASEAN Community between Indonesia and Thailand. Absolute answer from all participants said that “**Thailand are more active in promoting ASEAN Community compare to Indonesia**”. Some Thai informants even mentioned that Thailand maybe the most active country which promotes ASEAN Community in Southeast Asia.

  Discussion about why there is different way of promoting ASEAN Community in ASEAN countries ever been asked to officer from Department of Public Outreach ASEAN Secretariat Jakarta, her answer was that the promotion of ASEAN community are responsibility of government in each countries, and it will be different depending on how government support it. “**In Thailand even you go to small city or province they have ASEAN flags everywhere so people at least know about it, while in Indonesia I did not see any information about ASEAN except in seminars in the universities**”, said Deeana Kasa.

  In Thailand government are really put ASEAN Community as a priority, not just physical promotion like: flags, symbol, posters, info graphs, mural of ASEAN are easily find everywhere in all provinces in the country. The academic institution from elementary until universities are providing ASEAN courses, and asked to be actively contribute, including the number of students who learning ASEAN languages are increasing year to year.

  However, I think the biggest policy made by Thai government are to move the university academic calendar in order to match with other ASEAN countries academic calendars, that
policy off course bring a lot impacts, there is positive side by means more appropriate time for student if they want to do exchange program or study in other ASEAN countries, but as well challenges because the students need to work hard and study in inconvenient situation like very high summer temperature.

Television is main information of ASEAN Community in Thailand, during interview with producer of International Sections TV 5 Thailand Kloy Arkasvipath, she told that in Thailand all television channel even public, army, private, cable have program related with ASEAN, at least there is ASEAN sections in every news programs. The role of media are inevitably in promoting ASEAN Community, when mainstream media (TV, newspaper) not really cover ASEAN information, the alternative media like internet and social media (Facebook, twitter, etc.) appear as crucial sources of information about ASEAN Community for ASEAN young generation in general, and media where they can actively contribute, participate, also facilitate people to people connection in ASEAN Community.

Regarding the wide area of the countries and number population maybe Indonesian government is not able to reach all of Indonesian area to promote ASEAN Community, and only in limited area in capital city, airport, and malls that you can find ASEAN sign and flags. In Thailand beside of below the line media like; flags, posters, banners, murals that can easily find everywhere in the country (not just in big cities). ASEAN education also become part of education in all level from elementary, high school, and in higher education level. ASEAN Languages and ASEAN folkdance/ music taught in many schools in Thailand, in university level are contributing research, seminars, or conferences related to ASEAN.

The difference between source of media information about ASEAN in Indonesia and Thailand can be seen from the table below:

**Figure 3 Comparison of ASEAN Information Sources between Thai and Indonesian Sojourners**

<table>
<thead>
<tr>
<th>Indonesia</th>
<th>Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internet and Social Media</td>
<td>Television</td>
</tr>
<tr>
<td>Outdoor Print Media (Below the line; poster, flags, banners)</td>
<td>Internet and Social Media</td>
</tr>
<tr>
<td>Newspaper</td>
<td>Newspaper</td>
</tr>
<tr>
<td>Academic, seminars, conferences</td>
<td>Outdoor Print Media (Below the line; poster, flags, banners)</td>
</tr>
<tr>
<td>Interaction with ASEAN friends/ people</td>
<td>Events, Festivals, Camp, etc</td>
</tr>
<tr>
<td>Television</td>
<td>Academic seminars, conferences, etc</td>
</tr>
</tbody>
</table>
From the table above we can see that main sources of ASEAN Community for Indonesian students are internet, particularly; social media (Facebook, twitter, etc.). Some of the Indonesian students interviewed are following the official social media account of ASEAN Secretary, there are also many Facebook groups run independently from the initiative of young ASEAN people to share information about ASEAN and make connection between people to people in ASEAN, for example, Facebook (FB) pages of “We Are ASEAN Community”, “ASEAN Young Professional Volunteer”, “ASEAN Youth Friendship Network”, etc.

While in Thailand, we can see from the table that television are in the first position of main source of ASEAN information. In Thai TV (all channels, government, army, and private ones) there is a lot news about ASEAN, there is ASEAN segment in the TV News about ASEAN, all of this sounding message “We are (Thai) gearing up to ASEAN Community”, keep getting update from what we are doing gain benefit from the ASEAN Community’, Mathavee Ishimura stressed.

Every channel in Thailand has news report about other ASEAN country also some documentary feature program about traveling, culture, food, festivals in ASEAN. Recent big event like election in Myanmar and Jakarta Bombing were reported fastly and got priority. “Even in Channel 3 have program of teaching simple ASEAN languages,” explained Nantachai Intaraaksorn.

In Indonesia there is only one news program about ASEAN called “ASEAN Today” actually this is official program cooperation of ASEAN Secretariat and Metro TV in Jakarta, Indonesia. However due to limited broadcast, this program only aired every Sunday morning once a week with one hour duration. It is not aired in the prime time and not many Indonesian people watch it. Another reason is because of the languages barrier, the program use English as medium and public barely understand English, that the reason why this ASEAN Today program are not popular and only reach limited English speaking segment of audiences, this program not promoting ASEAN Community widely, in fact just become status quo for the limited elite audiences.

Thailand and Indonesian Government Strategic Positioning in ASEAN Community

Thailand Vision on The Hub of ASEAN Connectivity

ASEAN Community is centered of Thai government foreign policy in recent years. Thai Ministry of Foreign Affairs (MoFA) published official document about “Thai Position in ASEAN Community”, which mentioned, “As the only country in the region without the experience of being colonized, and given its unique geographical location, Thailand naturally can serve as the...
hub of ASEAN connectivity, linking South Asia and Northeast Asia as well as continental and maritime Southeast Asia”.

Moreover, Thailand also initiates The Master Plan on ASEAN Connectivity (MPAC) as ASEAN’s flagship project to realize a closer and more integrated Southeast Asian region. MPAC is a strategic document and plan of action that aims to enhance the region’s physical infrastructure, institution, and people to people relations, adopted on 2010 through Hanoi Declaration.

Thailand’s Strategic Interests and Role in ASEAN beyond 2015 can be explained as follow:

○ **Positioning Thailand as a Regional Hub**

Thailand itself feels that has an important role to play in the ASEAN Community building especially, in promoting connectivity, since it has long land-borders with four other ASEAN Member States and already has relatively sound infrastructure in place. Thailand’s transportation infrastructure is relatively more integrated than other ASEAN Member States. Thailand should be the forefront hub for connectivity for the neighboring countries first and subsequently for ASEAN and Asia.²

Besides the potential in transport and logistics, Thailand also aims to be the ASEAN hub for activities such as education; health and medical; tourism and hospitality; food and agriculture; and certain manufacturing industries, such as automobiles an information technology.

○ **Hosting an ASEAN Connectivity Secretariat in Thailand**

Thailand should also consider hosting a secretariat for ASEAN connectivity to help coordinate the implementation of the ASEAN Single Window and the development of cooperation in this area. Without a proper secretariat, it is difficult to expect the ASEAN Secretariat to give adequate attention to this area.³

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Indonesia’s Vision on Global Maritime Fulcrum in Asia-Pasific

Under the leadership of President Joko Widodo, Indonesia’s foreign policy using concept of a “Global Maritime Fulcrum” as the centerpiece of his administration. It fundamentally represents a national vision and development agenda to rebuild the country’s maritime culture and expand its economy. Focusing on five key areas — maritime culture, marine resources, archipelagic connectivity, maritime diplomacy, and naval development. Specifically, the Jokowi administration targeting Indonesia to play a central role in two vast maritime regions — the Indian and Pacific rims.

Promoting the concept of global maritime, the Widodo administration deliberately aims at the increasingly inter-connected Pacific and Indian Oceans (PACINDO) as the primary theatre of Indonesian foreign policy engagement. In an effort to enhance its diplomatic presence in the region, the Indonesian government will undertake the following policy measures: (i) consolidating Indonesia’s leadership in the Association of Southeast Asian Nations (ASEAN); (ii) strengthening the centrality and cooperation within the regional grouping; (iii) building a cohesive regional security architecture to avoid the rise of a preponderant power; (iv) deepening and developing bilateral strategic partnerships; (v) managing the impact of regional economic integration and free trade on national economic interests; and (vi) promoting comprehensive maritime cooperation, particularly under the framework of the Indian Ocean Rim.

Indonesian strategic interests can be explained as follow:

- **Foster Indonesia’s maritime identity.**
  Reasserting the long-standing “archipelagic outlook”, President Widodo values the waters surrounding the Indonesian archipelago for its economic potential and national strength, rather than deem it as a natural disadvantage. Hence, with a view to expand the Indonesian economy, maritime connectivity and infrastructure will be improved — such as building “sea highways”, constructing deep seaports and logistical networks, and manage marine resources to ensure the country’s “food sovereignty”. The new maritime doctrine highlights a reconceptualization of Indonesia’s interests as the world’s largest archipelagic country, geo-strategically located at the crossroads of major power interests.

- **Maritime security disputes and projecting Indonesia as an “Asia-Pacific power”**
  In the document outlining his five-year policy agenda, President Widodo seeks to refocus Indonesian foreign policy and reposition the country in international affairs. Specifically, he would pursue an archipelagic oriented foreign policy in five key areas: (i)

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“maritime diplomacy” to promote the resolution of the country’s border disputes; (ii) maintaining the country’s territorial integrity, maritime sovereignty, safety and social welfare in its outer islands; (iii) safeguarding the national resources and exclusive economic zones (EEZ); (iv) intensifying defense diplomacy; and (v) diminishing maritime rivalries among major powers and promoting peaceful resolution of territorial disputes in the region.

Regarding Indonesia government focus on maritime issues, major problem that Indonesia faced is illegal, unreported and unregulated fishing. Depleted fish stock in Southeast Asia has led foreign fishing fleets to venture into the territory of other countries, creating tensions between Indonesia and its neighbor countries. In 2014, for instance, the marine law enforcement authorities have confiscated over a hundred foreign vessels for poaching fish in Indonesian seas. Referring to an official estimate, Indonesia annually faces a loss of at least US$24 billion due to rampant illegal fishing by China, Malaysia, Philippines, Thailand and Vietnam.

Conclusion

This qualitative research show that there is a significant level of acceptance and sense of belonging to ASEAN Community between Thai and Indonesian young sojourners, as well different attitude about the benefit or ASEAN Community for themselves and for their home country. Thai sojourners show all positive attitudes in acceptance to be a part of ASEAN Community and believe that ASEAN Community with benefit themselves as well as benefit Thailand country. Conversely, not all Indonesian sojourners accepted to be part of ASEAN Community, some reject the ASEAN Community belongingness. That is, also followed by the negative attitude uncertain about the benefit of ASEAN Community for Indonesia country as well for themselves.

To conclude, here some of the factors which influence the significant differences of ASEAN Community acceptance and a sense of belongingness to ASEAN between Thai and Indonesian sojourners:

- Massive and abundant promotions and publications about ASEAN Community in Thailand are supported by Thai Government as well as private sectors, All media platforms; mass media (television, print media, radio), and below the line media

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5 “Presenting Maritime Doctrine” The Jakarta Post (14 November 2014).
(posters, banners, murals, flags). Thus, being exposed almost everyday with this ASEAN’s things make Thai people are more aware and more familiar with the ASEAN Community, and believe that ASEAN Community is happening and will give benefit for them.

- Thai government fully realized of Thailand strategic location that is very potential to act as the main hub particularly from mainland Southeast Asia, as a result Thai government mobilize all the resources in all ASEAN related projects, research, etc. in all sectors like infrastructure development, logistic and supply, educations, tourism, and health.

- Limited and invisible promotions and publications about ASEAN Community in Indonesia (even in the main big cities), show that Indonesian government does not put ASEAN Community as main priority in Indonesia politics, social, economic administrative. ASEAN issues is not mainstream information in mass media and print media in Indonesia. Nevertheless, Indonesian young generation are quite active in social media platforms (Facebook, Twitter, Path, Instagram, etc) where they could get some information about ASEAN Community.

- Indonesian government priority in “global maritime fulcrum” targeted Asia Pasific connection through two main ocean are shifting Indonesian strategic positioning in ASEAN Community. Moreover, Indonesian administrations stressed in maritime security purpose in order to maintaining the country’s territorial integrity, maritime sovereignty, economic and social welfare.

- This research found there is strong awareness of differentiation between “Mainland ASEAN” (Thailand, Cambodia, Lao, Vietnam, Myanmar) which clustered under “Greater Mekong Sub-Region (GMS)’. Conversely, Insular archipelagoes nations of Southeast Asian also also identity themselves as “Maritime ASEAN” under Sub-Regional cluster “The Brunei Darussalam-Indonesia-Malaysia-Philippines East ASEAN Growth Area (BIMP-EAGA)”. Singapore, undoubtedly remain its exclusivity and speciality among all ASEAN Member States.
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“Indis” Dream House: 

Modernity and the New Image of “Indo” Family in Late Colonial Indonesia

Tedy Harnawan
Yogyakarta, Indonesia
harnawantedy@gmail.com

Abstract

House is a private distinctive space. In this realm, a family secretly constructs an identity along with the intrigues which is not widely discernible among the society. In colonial Indonesia, the “Indo” people (mixed blood offspring between European and Asian marriage) has contributed in establishing Dutch colonial culture and its empire for centuries. “Indo” as parts of colonial society, has formed mixed cultural exchange since 17th century and it produced the “Indis” culture. In early 20th century, the relationship between “Indo” and “Indis” was confronted with modernity and it led to a new interpretation of “Indis” culture. It was also influenced by the influx of the “totok” (the European full-blood offspring) who holds the colonial privileged authority to make clear-cut borders among the colonial society. The “Indo” family is always constructed between two different world, of Western and of Asian culture. In this paper, how “Indis” was juxtaposed with the spirit of modernity? To what extent the identity of “Indo” was constructed as a family unit? And how did “Indo” family translate modernity at home?

Keywords: -

Introduction

In the late 19th century, the European immigrants loaded the ship to the Netherlands Indies (now Indonesia) to pursue a better living in the Dutch colony. They worked in the real estate, private companies, government employees or soldiers. The passengers had no more fear of distance as the Suez Canal became the shortcut to reduce the long voyage from Europe to Asia within only three or four weeks. The Dutch middle class and lower class people dreamt to earn money in Indonesia. The wave of immigration was in line with the development of public services. The colonial government disseminated the spirits of modernity throughout the colony. As a consequence, the establishment of bustling cities initiated the “urban life” in colonial Indonesia.

In the 20th century, “modern” was a fashionable adjective to indicate an unprecedented progress. The middle class people was fascinated to look “modern”. Telephone, train, magazine,

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1 Tedy Harnawan graduated from Department of History, Universitas Gadjah Mada, Indonesia.
fashion and other symbols of modernity were visible and available on the city street. The influx of pure blood European (totok) as a superior power in the Dutch colonial system, has influenced the mixed-blood community (Indo) in search for identity in late colonial Indonesia. The life of “Indo” family since the early 20th century was allegedly overshadowed by European “totok” community.

“Indo” and “Indis”: The Body and Its Reflection

The Dutch colonialism has experienced the breeding of colonial society which produced interracial culture and its community. The “Indo” society has contributed in establishing colonial empire. “Indo” refers to a noun, a terminology to mention the mixed-blood community between European and Asian. In the first period of Dutch colonialism in Indonesia, “Indo” refers to liplap or mestizos. Later, it was called Eurasian or Indo-European. The history of “Indo” took its root since 17th century when the European merchants married the Asian women as a concubine. It is considered illegal and the children who were born from this marriages are called “Indo”.

In the history of mixed-blood community in colonial Indonesia, it is inevitable not to mention “Indo” without “Indis” or vice versa. “Indis” is Indonesian language different from Indië (in Dutch) or Indies (in English) that only represents a space of boundary of Dutch colony. ”Indis” is a culture that transcends the boundaries of space. “Indis” means culture as Djoko Soekiman stated that Dutch colonialism in Indonesia has brought cultural exchange between colonial culture (European) and local culture. It was later produced what the so-called “Indis Culture” (Kebudayaan Indis) in which it was supported by the colonial society. The “Indis” in quoted marks in the title is an attempt to stress out the emphasis on the forms of cultural representations and identity. I would like to shoot and explain the portrait of “Indis” as a state of mind and includes personal identity, deep feeling and memory within “Indo” family.

Historically, “Indis” culture had developed its components in the private estates or somewhat in the suburban where the orchards and tropical landscape were juxtaposed with the new European way of life. In the 20th century, as the emergence of big cities became residential purposes for workers, “Indis” altered to a new cultural framework. “Indis” culture shifted toward urban life with the loss of suburban areas.

But, understanding “Indis” is somewhat deceiving. It is sometimes articulated and possessed exclusively by certain community. According to Bambang Purwanto, “Indis” can also represent

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3 Djoko Soekiman, 107.
different denotations which depends on the word itself is attached, for example in *Indische Partij* or *Indische Vereeniging*. In *Indische Partij* (Partai Hindia), “Indis” is a new identity and it relates to all the Dutch colony in the *Netherlands Indie* to distinguish from merely a subject of a colony, regardless origins or mixed, West or Orientals, natives or sojourners. Meanwhile, in *Indische Vereeniging*, “Indis” is an embryo of national identity against Dutch colonialism which later becomes Indonesia. In this context, “Indis” has exceeded its meaning as a limit of boundary but provides a new significance in a sense of identity against colonial power.

In this paper, the dissemination of ‘Indis’ house was in the city and its urban vicinity. After 1870, there was a new influx of Dutch people with an entrepreneurial spirit who began to agitate for a degree of municipal self-government reminiscent of institutions in their homeland and they established municipalities (*gemeenten*). The majority of European and “Indo” people lived in towns or big cities. “Indis” turned into a new image in the late colonial Indonesia. “Indis” in another word, sometimes correlates to *tempo doeloe* which is translated and refers to a certain period of exclusive community. It stretched from 1880 until the First World War, but the other interpretation started from 1870 until the First World War. 1870 was the starting point of Agrarian Law (*Agrarische Wet*) when the liberal capital excessively flowed in to the Dutch colony. Regardless the time framework, *tempo doeloe* indicates a sacred world to the “Indo” people.

The image of “Indis” house in 20th century experienced a re-interpretation in its connotation of space. The new “Indis” house no longer reflected a vast land with big trees, but more indicating a small house with modern furniture in the colonial city. According to Elsbeth Locher Scholten, new city planning and construction involved smaller houses for European and “Indo” people in the city. This phenomenon was triggered by the modernization of urban planning. The majority of European “totok” and “Indo” settled in the big cities such as Batavia, Bandung, Malang, Yogyakarta, and Surabaya. In 1930’s, at least 240,000 Europeans lived in colonial Indonesia or approximately 4% of

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6.000.000 people throughout Indonesian archipelago and the majority of European community were born in the colony.⁸

**House as Identity**

The real living inside a house is not discernible until somebody knocked the door. But, the technology of camera or a story in a novel can unfold the domestic life to our visual images. Furthermore, I attempt to describe the “Indis” house through a novel, photos, magazines and advertisements. The main setting of this paper is inside the house, but the relationship with the outside world is inseparable in order to make connection that the affiliation between inner and outer domain remains essential in “Indis” house.

To understand what lies behind the house of “Indis” backdoor prior to the 20⁰ century, I used the photographic book of Breton De Nijs, “Tempo Doeloe”. In this book, the portrait of “Indo” family is his main attention and it contributes to build vivid images of how to be an “Indo” family in the colonial household. The colonial photographers portrayed the colonial household through the colonial lens. Most of the photographs are orderly organized and situated at home.

A situation of “Indis” house in “Tempo Doeloe” (Breton De Nijs)

The portrait of “Indis” house as situated in the photo background reveals the status of the family. In his photos collections, a house performs a state of intimacy as well as a mirror of identity. Historically, the “Indis” house style was a design of adjustment with local culture to adapt

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the tropical weather in the colony. The architecture of typical “Indis” house was the acculturation between European and Asian (Javanese) style. It was started when the European officials or well-to-do merchants built *landhuizen* or rest houses outside Batavia castle in 18th century.9 It situated in the hideaway of spacious land with big gardens to avoid the dirt and bustling city of Batavia.

Meanwhile, I selected a roman novel “Bayangan Memudar: Kehidupan Sebuah Keluarga Indo” (Faded Portrait: The Life of an “Indo” Family) to represent the narratives of each member of “Indo” family in relation with the house as fragmented memories. This novel was written in 1953, but the plot and its stories happened between 1900-1945. De Nijs wants to state that house is a private domain and also a space of personal expression where the personal experience and sensitive feeling are vivid and obvious within household domain. It is not only a place to reside, but also a home where some memories are built, collected, shared, forgotten, and remembered. In some parts of the story, house reveals the sequence of tragedy and tensions which might not be exposed publicly. Frequently, house is missed and admired, but sometimes it is cursed. This novel not only offers personal intrigues and sensitivity of “Indo” family in late colonial Java, but also a change when the remaining memories of old times has been shifted to unprecedented transformation of colonial society.

In early 20th century, the Dutch colonial government separated their society into three different kind of racial groups: European (pure European and mixed European), Foreign Oriental (Chinese, Arabs and Middle East) and natives (local inhabitants). The application of colonial racialism also takes place within “Indo” family that creates a rigid intimacy. The social distinction is based on racial segregation that follows the white supremacy standard. Among the European and Indo community, the European roots is a basis to make borders between the “pure” and “contaminated”. This disparity actually reveals a social gap and it causes the sociability within “Indo” family looks rigid. Later, it simply polarizes between two different kind of classes: upper class and lower class.

The “Indo” family embraces the presence of father, mother, children and servants. To spotlight every single role in “Indo” household, the Breton De Nijs novel based on a true story and written by Breton De Nijs. His original name is Rob Nieuwenhuis who also wrote some significant novels. There are some leading characters: Tante Sophie, Tante Christien, Oom Alex, Oom Tjen and Dubekart. The author himself takes the role within the novel as Eduard, the son of a Dutch.

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father and an “Indo” mother, Lien. Tante Sophie is the center of the narrative and her personal life represents the complexities of being “Indo” as a family. Tante Sophie (Aunt Sophie), Tante Christien (Aunt Christien) and Oom Alex were the descendant of De Pauly family, the successful Dutch merchants in Batavia. Tante Sophie and Tante Christien live in a big house in Salemba in Batavia where the main stories is set up. Their father is a Dutch “totok” who married with an “Indo” woman. From this lineage, De Pauly family has Asian roots which gave birth to the children of “Indo”.

The household of “Indo” family is very typical. The familial bond among “Indo” family is extremely strong. The attachment towards the relatives is united in a family feast and party. They will spend the night and dance. Sometimes, being “Indo” is about to remember and being “remembered”. Tante Sophie sometimes lost her identity. To recall her identity, she will tell the story of her family tree to everyone. She gazed at some old photos and try to remember her genealogical origins. The earliest marriage of her first descendants was between European and natives woman. From this marriage, the “Indo” children were born and it marks the first generation of Tante Sophie’s descendant had a branch of “Indo” offspring. In this memorabilia, she frequently wants to forget and omits the bad memories.

Life in “Indo” milieu has many intrigues. Eduard, the writer, proclaims his family belongs to the “Indo” lower-class. He considers his family is the “kicked out” and the whole family of Tante Sophie occupies an exclusivity of noble lifestyle which only reflects to the high-rank descendants. The debate over the high and low class within the family is frequently circulated about the social and racial prejudice between “totok’ and “Indo”. The racialism is actually an inner conflicts and never gets explicitly exposed among “Indo” family due to their family ties. The mother of Eduard, Lien, often expressed her anger behind her “totok” husband. She advised her son not to marry full-blooded woman with disgust. They ignored the body care and never clean up after defecation.

“Orang-orang totok itu, kotor. Bau bangkai!”

“Those ‘totoks’ are dirty. Stinky!”

As a mother and a housewife, Tante Sophie is always attributing her attitudes to the patrilineal relationship of De Pauly descent. In the whole family sociability, she not only represents a patron but also conducts the European authority. Tante Sophie actually believes in spiritual mysticism which somewhat more than the natives expected. Meanwhile, Tante Christien, shows a

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10 E. Breton De Nijs, Bayangan Memudar: Kehidupan Sebuah Keluarga Indo, (Jakarta: Pustaka Jaya, 1975) : 78.
11 ibid.: 159.
strict personality. She embraces the European culture and senses that colonial modernity is a freshly new identity. The youngest brother, Oom Alex, represents the natives world in the family. He thinks himself is “alienated” due to his preference to her local wife, Titi. They lived in the village and have three children who vividly represent low-class “Indo”. The father, who regularly subjugates the whole family under his European orders, becomes a frightening figure. His figure is functioned in paternalistic superiority. In this character, Dubekart, the husband of Tante Christien, embodies a figure of European “totok”. He frequently had been grumbling about the state of the “Indis” house which is complicated and has a native impression.

The existence of servants reflects a characteristic of European and “Indo” family. They bring local atmosphere into the house. The number of servants is based on the necessity and financial ability of the host. The recruitment of servants in “Indo” family in the late colonial Indonesia changed its forms compared to 19th century. New city planning and construction involved smaller houses with modern sanitation, providing less room for servants who traditionally lived in the headquarters of their employer’s house, often with their families around. In this new situation, servants might come only during the day and live in the kampung.  

Fear of Dirtiness

In the early 20th century, the Dutch colonial government forced to create a civilized society, or to be more precise, an orderly society. The colonial government undertook to colonize the body of people with the principles of cleanliness in the colonial way. The idea of “cleanliness” was propagated throughout the colonies as a colonial policy in order to avoid the society from dirtiness. The deployment of the colonial police was an attempt of colonial control to ensure a public safety. It is a modern European policy that civilization, cleanliness, decency, and hygiene could be assured to help prevent infectious diseases and mark a civilized state.  

In the early 20th century, the hygienic awareness was triggered and shaped by the Dutch colonial agenda. H.F. Tillema, a colonial publicist who proclaimed a hygienic colony (koloniaal-hygiënisch gebied), attempted to make a real “healthy Indie” (gezond Indië) in the whole colony. In many colonial newspapers, the figure of Tillema became a political propaganda to campaign

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12 Elsbeth Locher Scholten, Women and the Colonial State; 90-91.
hygienic colonial society. This colonial agenda immediately penetrated into the domestic realm of colonial households through European and “Indo” women.

The women played significant role and was responsible in all circles of the domestic domain. The heaviest task for housewives is to concern with hygiene in the household. Cleanliness among “Indo” family is an obligatory which focuses on the healthcare of the husband and the children. In an article of “De Hygiène van Het Gezin” (The Hygiene of the Family), only a “good housewife” and a “good mother” can commit with this engagement, even if it requires all her patience and energy.\(^\text{14}\)

Taking care of the baby is extremely vital. Although the baby is still occasionally handled by the maids, the “Indo” housewives tend to minimize their interference. Since the housewives considered the baby as an innocent and holy, the baby healthcare is significantly related to their bright future. In an advertisement of “Glaxo”, a vitamin D for a baby, reveals that “

\textit{Moederliefde is niet Genoeg}” (Maternal love is not enough). The entire of baby’s future depended on Vitamin D. Mostly mothers did not care about the importance of vitamin for their babies. It could affect to a firm flesh (\textit{stevig vleesch}), healthy blood (\textit{gezond bloed}) and strong teeth (\textit{sterke harde tanden}). The fear of disease and the significance of health interpret that the hygiene agenda is also projected for the baby.

\begin{center}
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\end{center}

An advertisement in \emph{De Huisvrouw in Indie}, 1932.

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Children are the main objects to follow the strict rule of hygiene. The father, who is mostly European, always warns the children not to go barefoot. But, the orders of European doctrine are also applied by the “Indo” women.

“Remember, kids! Auntie does not want to see you walking out barefoot. And don’t buy street foods. You have to eat in the table and you must be clean! With spoon and fork, and don’t eat with your fingers. Where is your toothbrush? No toothbrush? Auntie will get them for you. And after you had meals, you must rinse your mouth well. Like this: khhkkhrrrr! Kids! Cover your kimonos tightly! Remember those maids! And close the W.C door!”

The Pursuit of Modern Lifestyle

The Depression of 1930 attacked the colonial economic power and caused to trickle down effects. The pressure on economic life from the government affected on the daily basis of “Indo” household as well. From this period and on, the lifestyle of “Indo” family confronted with the daily saving budget system. The reduction of servants in the household also indicates this phenomenon. The anxiety of economic breakdown triggered European and “Indo” housewives in Surabaya to establish De Huisvrouwenvereeniging in Indië (The Housewives Association in Indie). One of the concern in this association is to publish a monthly magazine. The contents of the magazine are mainly functioned to manage the regular budget for the family.

In daily cooking, rijsttaffel (rice on the table) is also part of “Indis” culture. It became an elite identity for European and “Indo” people as a colonial adjustment with local culture. In the first half of 20th century, the rice consumption for daily meals was restricted to some occasions because it reflects a staple food for colonized people. But, this racial sentiments only shows a colonial ambivalence in colonial table. Rijsttaffel still prevailed. In 1930’s, the delightful taste and the exclusivity of rijsttaffel belonged to everyone who could independently cook at home or enjoyed it in a hotel or a restaurant. It can be cooked in the kitchen with the invention of butter and coconut oil. European foods also dominated the “Indo” family in late colonial Indonesia. Schotels, sauerkraut, chicken, cabbage pickles were the most favorite menus. It was triggered due to the

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imports of canned foods to the big cities and the increase of agricultural technology in the highlands of Java.  

The cooking demo and food receipts in the magazine are facilities to cook at home. But, cooking was a pleasing household activity in 20th century. The availability of cooking utensils in the stores and sophisticated cooking technology instigated the housewives to prepare foods in more convenient ways than previously years. The use of gas stoves and freezer became an identity of modern household in the kitchen.

Gas stove as a modern cooking technology, *De Huisvrouw in Indie*, 1932

The most important parts being modern in “Indo” family is to look fashionable and dandy. “Totok” women are the most influential trendsetters who influenced the European fashion to all women in the colony. Elsbeth Locher Scholten stated that the *sarung* and *kebaya* had completely disappeared and the preference went to the summer dresses. The sacred intimacy of “Indis” character is gradually disappeared by the European fashion which emphasizes on the women freedom.

The sewing machine is a mark of modernity at home. The housewives have to be able to sewing clothes. Jean Gelman Taylor stated that sewing machine indicates social object. In European schools, the European and “Indo” girls (*meisjes*) had to learn household activities. During the whole week, the 6th and 7th grade schoolgirls would have 26 hours consists of general subjects for 16 hours, practical hand working (sewing, embroidering, and knitting) for 6 hours, cooking or

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washing or ironing for 2 hours and for another household working ability for 2 hours.\textsuperscript{21} The skills of household management is a compulsory to prepare the girls for their future.

The sewing machine suggests that the owner values the new and that personal participation in global trends of consumption has been made possible by long-distance, mechanized transport.\textsuperscript{22} Here, the ownership of sewing machine demonstrates an acceptance of modern values. But, the availability of sewing machine at home also gives possibility to the housewives to spend less budget for shopping in mode fashion shops. Although the women sewed their clothes at home, the latest fashion can be obtained from the magazine.

The “Indo” women had an infatuation for the summer dresses. The obsession to look modern goes hand in hand with the mode fashion shops in the city. The well-known Dutch fashion store Gerzons for instance, started a mail-order service in 1922, and opened centers in Batavia and Surabaya in 1933, and in the following years in Bandung and Medan.\textsuperscript{23} Kitty, the daughter of Tante Christien and Dubekart, grew into a modern girl. She got a swimming suit from the Gerzon Mode Fashion which consists of a camisole and an underwear with tight strings. She walked freely inside the house without feeling bothered or clumsy.\textsuperscript{24}

Throughout leisure time, the “Indo” housewives took care of the kebon (garden). Garden is an “Indo” pride. Even though there was a limited space for gardening in the city, the variety of flowers were planted in ceramic or clay pots. In Maandblad Vereeniging van Huisvrouwen Te Magelang weekly magazine, there is a regular column discussing about Onze Tuin (Our Garden) to guide the housewives maintaining the “Indis” garden.\textsuperscript{25} The “Indo” and “totok” women have to understand the best season when the flower seeds should be seeded and planted. The description of the various flowers for decorated plants or for a shadiness is clearly stated in the magazine. The best season for planting flowers is in the end of rainy season in which they will blossom within 3 months during the dry season. The word “Our” in the “Our Garden” implies to the elite who believes and realizes gardening as a specific identity.

In addition, the outdoor outing for “Indo” family is also an alternative refreshment in their daily busy activities. Excursion to the hinterland or camping in the mountain was publicly promoted

\textsuperscript{23} Elsbeth Locher Scholten, Women and the Colonial State;: 131.
\textsuperscript{24} E. Breton De Nijs, : 237.
\textsuperscript{25} Maandblad Vereeniging van Huisvrouwen te Magelang, May 17\textsuperscript{th} 1938.; 8.
in the magazine to spend the holiday. In 1936, camping was an alternative reliefs for children to get close to nature. The difficulties and the worry to hike a mountain was solved by the development of transportation and comfortable access to the village. Sometimes, they also went swimming in the pool in a luxurious hotel.

**Goodbye Tempo Doeloe, Welcome Modernity?**

Maintaining “European purity” was a big agenda for the Dutch colonialism. The horror of “being contaminated” with the natives is a nightmare of colonial dreams. The failure of establishing European culture and morality was the consequences of the Dutch colonial pragmatism that the Dutch government inevitably adopted “Indis” values and manners to maintain their status.  

In the house, the two different worlds between Europe and Asia are visible forms of cultural distinctions. In 20th century, European culture dominated the modern domestic life.

The image of *tempo doeloe* which was associated with a deep feeling and memorable characteristic of “Indis” until early 20th century, has only been recalled from the photos frame hang in the wall. The breeze of modernity looks like a commodity and altered some of the substantial nature of “Indo” community. Being “modern” in late colonial Indonesia was contested among colonial society in order to possess authority, to obtain a certain identity and to look “civilized”. To be “Indo” is dilemmatic. The racial segregation among the Dutch colonial society oppressed their existence under the “totok” authority. From this reason, “Indo” community feels worried and intends to get a privilege law like the “totok”. On the 22nd May 1848, a meeting was held in Batavia which was organized by Dutch children of mixed marriages, “*Indlandsche kinderen*”, in order to seek for ways to improving their situation which had been made more disadvantageous by the arrival of more Dutchmen of “totok” from Holland. But, the tensions between “totok” and “Indo” is about racial conflict and it is collided with the ambivalent attitudes.

Throughout the story, Tante Sophie is highly influential figure to maintain modernity and educate her whole family to behave like European. But, she also reveals ambivalent attitudes. Tante Sophie takes care of all the children of her sister and brother under her strict commands. The accentuation of European morality is a duty. Tante Sophie frequently warns the children about the danger of *kampung* (quarter in the city), race, skin color and to be going natives. But in the meantime, she also burned incense in her sleeping room, going to the traditional shaman, call the

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27 *Memorie van Overgave 1839-1848;* xvi.
invisible spirits and believe in “good day” or “bad day”. In some occasion, she secretly went to the street food seller to buy *rujak* (traditional fruit salads with spicy sauce) which she shouted the children not to buy it. Tante Sophie also drinks *jamu* (traditional herbal drinks) to get healthy.  

In perpetuating the Dutch white colonial supremacy, “Indo” people tend to translate it in ambiguous notions between local beliefs and the rules of European-ness. Kitty was born white and “very clean”. Having a white-skin is a pride in the mixed-blood family. The story of her birth mentioned that her mother, Tante Christien, always had to drink coconut water during the pregnancy. In Javanese myth, coconut water has purifying nature. The “Indis” identity remains ambiguous when it is faced with familial awareness. The fear of “going natives” (*verindischen*) for “Indo” is denied subconsciously in their personal habit.  

Modern symbols reach the house in the forms of swimsuit, freezer, or magazine. Whatever it may find its shape, to understand the relationship between modernity and “Indis” is full of sensitivity, admiration, prejudice and ambivalence. Stating “Indo” as an individual identity is somewhat more confident than articulating it as a communal identity. In the familial relationship, they have to encounter with the rigid social class that split into two different classes: upper and lower class. Due to modernity, “Indis” identity becomes increasingly confined to rigid European racial exclusivity which in turn conceals the mixed identity of its roots from indigenous culture. The “Indo” people then attempted to disguise the mixed identity derived from the indigenous cultures which has contributed in shaping his distinctive personal character.  

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Instructional Model Modified for Writing Instruction for College Students’ Writing Improvement and Identity Constructed

Sanee Thongrin†
Thammasat University
sthongrin@gmail.com

Abstract
This research-and-development investigation is problem-driven, exploring unorthodox-and-practical solutions to students’ writing complications inherent culturally/linguistically. Extending my previous research (Thongrin, 2009), I examined L2-writing instruction with emphasis on cultural awareness, imagined communities/identities through the intercultural communication lens, teaching 3-group participants (N= 19, 22, 19) with differing English proficiency during 2013-2014. The mixed-method analysis showed the findings related to writing development and awareness of cultural identities. The findings suggest that the instructional model extended could be of use to the students with different language background, and teachers or researchers desiring to prepare citizens for society through classroom practices.

Keywords: extended TIMET, instructional model, cultural identities, writing competence

Introduction
Etienne Wenger, in Communities of Practice (1998, p. 176) speaks of two stonecutters who were asked what they were doing. One answered, “I am cutting this stone in a perfectly square shape,” and the other responded, “I am building a cathedral.” The answer by the second stonecutter could somehow explain excessive but valuable jobs language teachers may consider through the lens of critical pedagogy, where we, when planning for teaching, need to consider students’ voice and needs (Christie, 1990; Cope & Kalantzis, 1993), locality or lived experience, and learning equality (Freire, 1970). As such, teachers are important agents for implanting students’ consciousness. Aware of critical pedagogy, we, language teachers, need to encourage the transformed society through the formation between theory and practice, thinking and doing (Giroux, 1988).

Yet, as noted by Sung (2012), previous studies have provided insufficient applications in relation to how critical pedagogy can be spelled out in English instruction in Asian countries:  

† a Thammasat University faculty, published research articles in language and cultural identities, linguistics imperialism, critical pedagogy and academic/scientific publication, and serves as a featured speaker of the Pan-Korea-English-Teachers Association, Thailand TESOL, and more. Her scholarly works were awarded by National Research Council of Thailand in 2011 and 2012. (sthongrin@gmail.com)
“ELT in ASIA is the product of its relation with Western countries throughout the colonial, neocolonial, and modern era” (Sung, 2012, p. 30). With this view, language education in Asian countries rarely includes critical pedagogy in curricula. Despite the critical voices against the hegemonic role of English, there have been very few attempts to explore English education that shapes learners’ critical minds and senses of cultural identities: “English is not a mere tool for communication but a social marker for people to be on par with the haves in the era of globalization and internalization” (Sung, 2012, p. 28). What Sung (2012) calls for may rarely be heard in Asian educational contexts:

Instead of naively accepting the logic of market-clad globalization, which views English as a must to survive, EFL practitioners and learners will be better off by thinking first about how their desire of being an English speaker is formed and mobilized by others, what aims they want to achieve in teaching and learning English, and how their identities are shaped in the current context of globalization. (p. 30)

This seems to be more alarming as countries in this zone are joining the AEC policy and yet the problems in relation to citizens’ English ability have not been realized.

In Thai educational contexts, I often witness a number of Thai students with language constraint and don’t-know-what-to-do attitudes and identities. Left relatively unexplored has been the question of whether Thai students could be trained beforehand to hold both language skills and cultural identities so they serve as quality citizens of Thai society and at the same time function well for their regional societies like the ASEAN community.

In this paper, I aim to explore some possibilities to enhance the students’ writing abilities and implant their open attitudes toward local and global identities with the hope that they will become decent citizens and can serve societies on both local and regional scales. With this goal, I then resorted to TIMET, a teaching model that encouraged weak learners’ problem solving with the use of collaborative writing in scaffolding students’ individual writing (Thongrin, 2009). However, the model was originally designed to help less competent students. In this study, I needed to examine if the extended model can be helpful for other groups of students whose language abilities are differing from those taught by the original TIMET. As a result, this study examined the use of the extended TIMET model in writing instruction with emphasis on the students’ writing abilities and awareness of language competence and cultural identities, demonstrated through two major research questions.
1. To what extent did the participants develop their writing abilities when participating in the community?
2. How did the participants view their awareness of language and cultural identities as participating in the community?

**Literature Review: Identity and English Education**

**What is Identity?**

In the field of applied linguistics, identity is defined in many different ways. Identity is defined by perspectives in two major paradigms. The first paradigm is monocultural, cognitive view, seeing identity through individuals who are independent and self reliant, while the constructivism, the second paradigm, views that individuals' identity is socially constructed, although human identity is partly cognitive, and partly social (Brewer & Gardner, 1996; Brown, 2007). This informs that identity is viewed through an individual's cognitive lens, and social dimensions. Classified by cultural orientation, identity is viewed differently by the East and the West (Ha, 2008). Western scholars view identity as "hybrid and multiple" (Ha, 2008, p. 64.), whereas Eastern ones refer to it as a sense of belonging. In addition, more terms like subject, self and person are the terms that Eakin (1999) referred to as identity.

In terms of construction, identities could be considered as ‘given’ or ‘determined’ aspects, such as social class or physical characteristics (McKenna, 2004). This is similar identity traditionally viewed, being considered a stable state of self (Hall, 1996). However, post structuralist theorists (e.g., Bernstein, 2000; Block, 2006; Pavlenko, 2002; Wenger, 1998) have viewed it as a dynamic, contradictory, multi-faceted entity that can be negotiated, transformed (Bernstein, 2000), and discursively constructed (Le Page, 1986). According to Miyaharay (2010), identity is unstated, socially situated, and emerging while interlocutors are interacting in a given discourse. In other words, an individual’s identity is also considered as a process of becoming in socialization and learning processes in local-global interactions (Haneda, 2005; Wenger, 1998).

Moreover, identity can be seen in a way we see ourselves and are seen by others (Wu, 2011). This view is similar to that Wenger (1998), stating identity can be constructed when we have relationships with others, and identity arises in a continuum manner. What most strikingly defined by Wenger seems to be the identity as a dynamic construction of who we are and who we will be, which can be achieved by participations in social practice, where we have room for self negotiating in communities.
This view is closely related to classroom practice, where teachers and students negotiate for their meanings through class discussions, which in a way could shape the students’ attitudes and worldview. More importantly, if teachers’ roles are not limited to knowledge transmission but the roles could extend such basically assumed jobs to form the students’ identity in future, the perspective by Wenger implies that the students’ identity could be constructed through classroom activities in ways that pave the way toward what will be desired for future communities.

How Could Identity Be Constructed in Language Learning?

How identity is defined indicates that identity goes beyond the static, pre-given aspects. Instead, it is a dynamic element mediated by individual and social interactions. It needs to be constructed through the process in which individuals experience in living within specific social environment. It is, as claimed by Egan-Robertson (1998, p. 455), “in an intersection of a myriad of complex sociological factors within historical moment.” This implies that identity construction is also the process of socialization that could one way or another influence individuals’ becoming. Moreover, identity is related to “negotiated experience” (Wenger, 1998, p. 149), where individuals experience multiple identities (Luke, 1996) through their social participation, and make a choice among them, and these multiple identities negotiated are sites of struggle (Armour, 2004; McKay & Wong, 1996; Norton Pierce, 1995).

When it comes to students’ literacy, language plays an important role in defining or redefining identity of individuals—who they are and who they want to be (Belsey, 1980). In language learning, learners experience social negotiations within themselves to construct the identities they finally choose (McKay & Wong, 1996; Zacharias, 2010). Again, this perspective also indicates that learners experience multiple social identities that they can use in different positions in daily lives. Such positions “offers possibilities for difference, for multiple and hybrid subjectives that human subjects make and remake” (Luke, 1996, p. 86).

With this regard, the perspective by Haneda (2005) appears in the same line we view identity in language learning. As Haneda asserts, identity consists of four elements. First, one needs to be a member of a community representing who he or she is. The second element is a learning path one would pave toward his or her future. Third, the multiple forms or memberships could be linked to his or her own self. The fourth element is the intersection between local and global elements. These elements reflects the nature of identity as a socially bound entity and thus implies the transformative process in which we need to interact with people through multiple roles in such contexts, all of which shape who we are. And this process
is complex, recursive and on-going. This perspective, again, informs teachers, who desire to socialize learners with certain forms of identity, that identity can be constructed when learners are provided with situations or learning contexts that link them to their ‘self’. As a result, participating in specific learning environments is one way to deal with students’ process of identity construction.

I was more convinced by the view that identities can be performed, implemented and presented through various ways of linguistic and non-linguistic channels (De Fina, Schiffrin, & Bamber, 2006). As De Fina, Schiffrin, and Bamber (2006) cited Auer (2002, p. 4), “the very fact of selecting from a variety of possibilities a particular variant (on a given occasion) as a way of actively symbolizing one’s affiliations.” These perspectives well indicate that identities can tangibly be implemented in selected social contexts. This view supports the concept of communities of practice (COP) was mentioned in the work by Wegner (1998), seeing learning as a social process, where students share with class members their experiences, opinions, and knowledge on specific subject areas. Learners, as Wegner asserts, develop their identities through learning engagement in COP and their imagined positions within the COP. Here classroom as a community becomes more complex and pays more attention to students as members of the community that belong to and become legitimated by particular community. COP was adopted in the case study by Morita (201), in which her participants learning at a private Canadian university assumed different positions when interacting in an L2 classroom. The study revealed how the students were perceived by others, and how their background affected their experiences.

Also, in the study by Chavez (2007), Chavez focused on individual identity, and, through the convergence or divergence between the norm of language used and students’ task interpretation, found that the individuals’ identities were influenced by the degree and aspects of class participation.

However, a link between development of social identity and learners in language learning contexts is needed (Luke, 1996; Norton, 1995). As Luke views, learners have experienced multiple social identities that influence their positions in daily actions. This means teachers need to look into how students negotiate different identities while making use of different cultural and linguistic resources to construct their classroom knowledge.

As can be seen, classroom is a very important context used as the process to socialize and students’ identities. This setting contains a number of factors, among of which are two entities essential for students’ socialization of both language and identities—class environment which symbolizes social practice or community of practice (Gomez Lobaton, 2012), and
teaching approaches and methods (Zacharias, 2010) that entails learning-teaching activities serving as the means from which students construct and reconstruct their identities. These two entities help teachers explore how the construction of students’ identities can take place. Also, language teachers are required to use classroom teaching as the floor for socialization of learners’ dynamic identities (Norton Pierce, 1995). The same view goes on in Norton (1997) who implies through her case that learners’ identities can be implanted by teachers through students’ needs. Unfortunately, little attention to understanding However, what should be most effective in classroom teaching is still problematic (Gomez Lobaton, 2012) especially when identities would meet with EFL context.

Research Methodology

Resting on the research-and-development framework, this study was of a mixed method covering two phases: survey of the participants’ problems and literacy backgrounds, and the instructional model extended, tested based on one group pretest-posttest design, and revised for actual implementation.

Research Participants

The participants of this study were thee groups of the students (N= 19, 22, 19) taking EG. 231 Paragraph Writing, 2013-2014, in a large-size university located in a metropolitan region. They were randomly assigned by the quota system of the department of English. On the basis of the average of their grades in English foundation courses (EL171, EL172), the participants were designated into three groups: less competent, average, and more competent ones.

Research Framework

The conceptual framework underlying this research contains three important elements: (a) ontology, what knowledge claims are, (b) epistemology, how we attain such knowledge, and (c) axiology, what research merit is derived based on Creswell (2003). To extend the TIMET model, I applied the model I once used elsewhere (Thongrin, 2009), where the framework governs three inter-connected elements: the first two as research actions, the third as research outcome, as schematically exhibited in the following figure:
In the framework, the research epistemology, the knowledge to be claimed as a result of this study, is related to schools of pragmatism, with knowledge claim resulting from solutions to problems (Patton, 1990). To understand the problem, which is the priority for the inquiry, we need multiple approaches to arrive such solutions (Creswell, 2003). Accordingly, I used mixed research methods, the integration of quantitative and qualitative data collection and analysis, as a gateway to access to the problems and solutions, believing that this approach is the sound epistemology to derive such knowledge claims (Creswell, 2003). In the research, I selected concurrent triangulation procedures, where I used quantitative and qualitative data selections at the same time during the study and integrated the information in the interpretation of the overall research findings. With this design, the TIMET model was modified, added with the presentation of the work collaborative/individually written/revised and indicated as S1, S2, S3, and S4, as shown in Fig. 2.
Figure 2 TIMET and learning process

1. T: Thinking through individual freewriting
2. I: Inter-dependently writing in groups
   3: S1 Sharing time for the works collaboratively written
4. M: Modeling from teacher’s instruction
5. E: Editing paragraphs inter-dependently written
   6: S2 Sharing time for the works collaboratively revised
7. T: Transferring writing skills to individual works
   8: S3 Sharing time for the works individually written
   9: S4 Sharing time for the works individually revised

TIMET originally designed (steps 1,2,4,5,7)
In this study, the TIMET was extended with S1, S2, S3, S4 (steps 3, 6, 8, 9).

Research Elements
This research-and-development study was completed through the research elements shown in Table 1.

<table>
<thead>
<tr>
<th>Research Elements</th>
<th>Phase 1: Preliminary Survey</th>
<th>Phase 2: Testing the Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Participants</td>
<td>60 students enrolled in EG. 231: Paragraph Writing</td>
<td></td>
</tr>
<tr>
<td>Research Approach</td>
<td>Quantitative</td>
<td>Mixed-method</td>
</tr>
<tr>
<td>Data Collection Methods</td>
<td>Initial survey</td>
<td>Experimentation with classroom instruction - Pretest and posttest papers * - Written research papers - Interviews * - Class observation - Self-reported survey</td>
</tr>
<tr>
<td>Research instrument</td>
<td>Self-reported questionnaire</td>
<td>- Self-reported questionnaire - Pre- &amp; post tests - Course materials</td>
</tr>
</tbody>
</table>
The Faculty of Liberal Arts, Thammasat University Annual Conference 2016  
Theme: Modernity in Cosmopolitan Southeast Asia

| Issues of Validity | Index of Congruence value (IOC) by three specialists | - Two raters (a native teacher & the researcher) validating the pretest and posttest papers  
- course materials and self-reported questionnaire assessed by three specialists |
|--------------------|---------------------------------------------------|----------------------------------------------------------------------------------|
| Research procedure | - Surveying  
- Analyzing data  
- Constructing & validating the model | 1. Pre testing  
2. Training the participants to write through the model  
3. Post testing  
4. Self-reported questionnaire & attitude survey  
5. Analyzing data  
6. a seminar with 10 specialists and general audience to revise the model |
| Units of analysis | Quantitative analysis through descriptive statistics | Mixed-method analysis |

* To conceal the participants’ identity in all data sources (e.g., test papers, or written products, I assigned each a fictitious name.

With these areas, the study rested on six sources of the data: (1) the pretest/posttest indicating the participants’ writing improvement, (2) the participants’ learning process, (3) their written products of collaborative and individual writing, (4) an attitude survey eliciting their attitudes toward their constructed self, and awareness of cultural identities, (5) the participants’ throughout-semester learning journals written in English and their reflections written in Thai revealing their writing competence, problems with and motivations for learning, and any gains in terms of writing skills and culture-and-identity awareness, and (6) their course portfolio indicating the participants’ writing development.

**Methods of Analysis**

Due to the mixed methods used, the analysis of this research was both quantitatively and qualitatively oriented. Given that the data were derived from the participants randomly arranged by the English department quota system, the data were analyzed through a t-test measuring the students’ scores in the pre-post writing tests. The data from the attitude survey and the students’ written paragraphs were interpreted through descriptive statistics including a frequency, a mean and its standard deviation (S.D.). The analysis for the students’ reflections,
learning journals, and class observation, on the other hand, was qualitatively carried out through thick description. The major analysis was extracted from the student learning journals and the reflections of 4 learning units. “How can I transform such response into consistent patterns?” This is the key question that I used to search for patterns and consistency of the data (Stake, 1995). I accessed such patterns and consistency of the data by using the constant comparative method (Glaser & Strauss, 1967), including (a) comparing incidents applicable to each category, (b) integrating categories and their properties, (c) delimiting the theory, and (d) writing the theory. This was the way to avoid imposing preconceived categories on the data and letting naturalistic categories emerge. Finally, the research results were shared with ten specialists in the filed whose feedback constructed and reconstructed what I had analyzed.

Findings and Discussions

Research Question 1

To what extent did the participants develop their writing abilities when participating in the community?

To understand the writing instruction through the effectiveness/ineffectiveness of the TIMET model, I examined the students’ writing abilities quantitatively so the finding offered a holistic picture of what the participants learned in this research question, thus explaining how and why they learned or did not specifically in Research Question 2. In this research question, I analyzed the participants’ writing abilities through the lenses of their written products and writing development. Although their writing process was part of their writing abilities, I considered this area as part of the students’ identities constructed through their learning engagement, the focus in Research Question Two.

Participants’ Written Products

In this study, the participants produced more works than those learning with the instructions that followed the course book. Instead of writing 4 individual pieces (narration, place description, people description, and opinion paragraphs), the participants in this study, as a result of the model designed to use collaborative writing to scaffold individual writing, produced 4 pieces of group work and 4 individual works, each rhetorical mode was made up of two pieces of writing—one from group work, and the other from individual writing.

The reliability of the participants’ written works was achieved through the consistency of writing assessments by two raters, the researcher and a native English teacher with the assessment criteria used in normal practice of the department of English. No statistic difference
between two evaluators was found, indicating that the students’ works were scored systematically and consistently based on the evaluation criteria.

Descriptive statistics and t-test value were used to analyze the quality of the participants’ first draft and final draft, both collectively and individually written. The same processes were applied to three sections of the participants, as shown in Tables 2a-4b.

<table>
<thead>
<tr>
<th>Table 2a Group one’s written paragraphs scored by the researcher</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Researcher</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Group writing</td>
</tr>
<tr>
<td>1 Narrative</td>
</tr>
<tr>
<td>2 Descriptive (place)</td>
</tr>
<tr>
<td>3 Descriptive (people)</td>
</tr>
<tr>
<td>4 Opinion</td>
</tr>
</tbody>
</table>

| Individual writing |         |      |       |       |       |
| 1 Narrative       | 5.953  | 0.445 | 8.158 | 0.239 | -19.877 | <0.001* |
| 2 Descriptive (place) | 5.868  | 0.496 | 8.237 | 0.452 | -18.812 | <0.001* |
| 3 Descriptive (people) | 6.079  | 0.417 | 8.500 | 0.333 | -27.600 | <0.001* |
| 4 Opinion         | 5.526  | 0.485 | 8.526 | 0.311 | -23.657 | <0.001* |

N= 19

<table>
<thead>
<tr>
<th>Table 2b Group one’s written paragraphs scored by the corater</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Corater</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Group writing</td>
</tr>
<tr>
<td>1 Narrative</td>
</tr>
<tr>
<td>2 Descriptive (place)</td>
</tr>
<tr>
<td>3 Descriptive (people)</td>
</tr>
<tr>
<td>4 Opinion</td>
</tr>
</tbody>
</table>

| Individual writing |         |      |       |       |       |
| 1 Narrative       | 5.938  | 0.443 | 8.094 | 0.202 | -18.225 | <0.001* |
| 2 Descriptive (place) | 5.895  | 0.459 | 8.237 | 0.348 | -24.898 | <0.001* |
| 3 Descriptive (people) | 5.947  | 0.524 | 8.500 | 0.333 | -23.760 | <0.001* |
| 4 Opinion         | 5.632  | 0.496 | 8.579 | 0.344 | -23.354 | <0.001* |

N= 19
Table 3a Group two’s written paragraphs scored by the researcher

<table>
<thead>
<tr>
<th>Researcher</th>
<th>Draft 1</th>
<th>Draft 2</th>
<th>T</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td><strong>Group writing</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Narrative</td>
<td>5.773</td>
<td>0.429</td>
<td>8.000</td>
<td>0.000</td>
</tr>
<tr>
<td>2 Descriptive (place)</td>
<td>6.000</td>
<td>0.000</td>
<td>8.000</td>
<td>0.000</td>
</tr>
<tr>
<td>3 Descriptive (people)</td>
<td>6.000</td>
<td>0.000</td>
<td>8.273</td>
<td>0.255</td>
</tr>
<tr>
<td>4 Opinion</td>
<td>5.318</td>
<td>0.477</td>
<td>8.159</td>
<td>0.238</td>
</tr>
<tr>
<td><strong>Individual writing</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Narrative</td>
<td>5.682</td>
<td>0.824</td>
<td>8.432</td>
<td>0.417</td>
</tr>
<tr>
<td>2 Descriptive (place)</td>
<td>5.955</td>
<td>0.830</td>
<td>8.295</td>
<td>0.427</td>
</tr>
<tr>
<td>3 Descriptive (people)</td>
<td>6.091</td>
<td>0.610</td>
<td>8.591</td>
<td>0.453</td>
</tr>
<tr>
<td>4 Opinion</td>
<td>5.182</td>
<td>0.477</td>
<td>8.182</td>
<td>0.363</td>
</tr>
</tbody>
</table>

N= 22

Table 3b Group two’s written paragraphs scored by the corater

<table>
<thead>
<tr>
<th>Corater</th>
<th>Draft 1</th>
<th>Draft 2</th>
<th>T</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td><strong>Group writing</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Narrative</td>
<td>5.773</td>
<td>0.429</td>
<td>8.000</td>
<td>0.000</td>
</tr>
<tr>
<td>2 Descriptive (place)</td>
<td>6.000</td>
<td>0.000</td>
<td>8.000</td>
<td>0.000</td>
</tr>
<tr>
<td>3 Descriptive (people)</td>
<td>5.773</td>
<td>0.429</td>
<td>8.000</td>
<td>0.000</td>
</tr>
<tr>
<td>4 Opinion</td>
<td>5.545</td>
<td>0.510</td>
<td>8.159</td>
<td>0.238</td>
</tr>
<tr>
<td><strong>Individual writing</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Narrative</td>
<td>5.773</td>
<td>0.752</td>
<td>8.386</td>
<td>0.461</td>
</tr>
<tr>
<td>2 Descriptive (place)</td>
<td>5.932</td>
<td>0.849</td>
<td>8.341</td>
<td>0.390</td>
</tr>
<tr>
<td>3 Descriptive (people)</td>
<td>6.000</td>
<td>0.617</td>
<td>8.409</td>
<td>0.398</td>
</tr>
<tr>
<td>4 Opinion</td>
<td>5.318</td>
<td>0.568</td>
<td>8.273</td>
<td>0.505</td>
</tr>
</tbody>
</table>

N= 22
The data in all sections show the same trend regarding quality of paragraphs with four rhetorical types. The paragraphs written in groups and individually, when assessed by the two evaluators, were of the same direction. There was a statistically significant difference between successive drafts of narration, description of people and places, and expository writing, and in
each rhetorical mode, the t value signified the p. value lower than 0.001, which indicates that the quality of the final draft of each writing type was higher than that of the first draft significantly. Three students with different English abilities could improve their writing abilities after having practiced writing through the instruction with the extended TIMET model. Although the t test derived from the difference between the mean scores of all drafts of descriptive places written by the participants in group two was not found due to the equal S.D. values between the drafts, their abilities in this rhetorical mode could be inductively assumed improved, indicated by a greater score in draft two. Statistically speaking, the students with differing writing abilities could gain writing competence after learning to write through the extended TIMET, although their learning could have been influenced by some factors uncontrollable.

Participants’ Pretest-Posttest Scores

Also, I considered the participants’ pre-post test scores, asking another native teacher to validate my scores so our scores were analyzed through t test, where this process was applied with the participants in three groups. The data in Tables 5-7 indicated that the means signifying the participants’ pre-, and posttest scores assessed by two evaluators in all groups were not different significantly (p. > 0.05), meaning that my scoring was consistent and the results were reliable for their applications on a wider level.

Table 5 The participants’ (group 1) difference in pretest and posttest

<table>
<thead>
<tr>
<th>Evaluators</th>
<th>Pretest</th>
<th>Posttest</th>
<th>T</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td>1 Researcher</td>
<td>5.842</td>
<td>0.602</td>
<td>8.447</td>
<td>0.284</td>
</tr>
<tr>
<td>2 Corater</td>
<td>5.895</td>
<td>0.679</td>
<td>8.342</td>
<td>0.336</td>
</tr>
</tbody>
</table>

Table 6 The participants’ (group 2) difference in pretest and posttest

<table>
<thead>
<tr>
<th>Evaluators</th>
<th>Pretest</th>
<th>Posttest</th>
<th>T</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
<td>SD</td>
</tr>
<tr>
<td>1 Researcher</td>
<td>5.659</td>
<td>0.625</td>
<td>8.568</td>
<td>0.470</td>
</tr>
<tr>
<td>2 Corater</td>
<td>5.705</td>
<td>0.630</td>
<td>8.477</td>
<td>0.545</td>
</tr>
</tbody>
</table>
Table 7 The participants’ (group 3) difference in pretest and posttest

<table>
<thead>
<tr>
<th>Evaluators</th>
<th>Pretest</th>
<th>Posttest</th>
<th>T</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>( \bar{x} )</td>
<td>SD</td>
<td>( \bar{x} )</td>
<td>SD</td>
</tr>
<tr>
<td>1 Researcher</td>
<td>5.684</td>
<td>1.336</td>
<td>8.158</td>
<td>0.834</td>
</tr>
<tr>
<td>2 Corater</td>
<td>5.974</td>
<td>1.603</td>
<td>8.289</td>
<td>0.694</td>
</tr>
</tbody>
</table>

Then, the difference between the two tests was examined to indicate their writing development. The same trend indicating their writing development was found. The participants’ posttest scores were greater than their pretest scores \( t = -26.564 \) and \(-22.780\) as evaluated by the researcher and a co-rater in group one, \(-37.247\) and \(-30.320\) in group two, and \(-13.961\) and \(-9.008\) in group three. The t values in all groups showed a significant difference \( (p <0.001)\), indicating that the participants in all sections could develop their writing abilities when learning to write paragraphs through the extended TIMET model. As such, the model modified can be helpful for various levels of the students and thus should be used as one of the models for teaching paragraph writing.

Research Question 2

How did the participants view their awareness of language and cultural identities as participating in the community?

This research question rested on (a) an attitude survey holistically eliciting the students’ awareness of perceived identities, (b) a case’s process of writing and identities constructed/reconstructed, and (c) her class reflection explaining such a process. The first quantitatively provided general overview of the students’ awareness of identities perceived; the other two qualitatively gave me insight of the case’ process on becoming. All sources complimentarily explained the finding in breadth and in depth.

The Participants’ Awareness of Perceived Identities

How the participants perceived their identities constructed/reconstructed was achieved through the completion of a questionnaire corresponding to construction/reconstruction of identities drawn from Norton Pierce (1995) and Wenger (1998).
Table 8 The participants’ awareness of language and cultural identities

<table>
<thead>
<tr>
<th>Item</th>
<th>Identities-related view</th>
<th>Group 1</th>
<th>Group 2</th>
<th>Group 3</th>
<th>Combined means</th>
<th>f</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Interacting with my group and others made me aware of my writing skills.</td>
<td>3.950 0.621</td>
<td>4.190 0.602</td>
<td>4.330 0.594</td>
<td>4.160 0.616</td>
<td>1.932</td>
<td>0.155</td>
</tr>
<tr>
<td>2</td>
<td>Ideas or content taken from issues related to cultural values or identities of other countries could broaden my view for writing.</td>
<td>4.110 0.567</td>
<td>4.050 0.384</td>
<td>4.220 0.732</td>
<td>4.120 0.564</td>
<td>0.466</td>
<td>0.630</td>
</tr>
<tr>
<td>3</td>
<td>Ideas or content taken from issues related to Thai contexts like cultural values or identities made me aware of my present self.</td>
<td>3.890 0.658</td>
<td>3.710 0.644</td>
<td>3.830 0.618</td>
<td>3.810 0.634</td>
<td>0.412</td>
<td>0.664</td>
</tr>
<tr>
<td>4</td>
<td>The topic related to cultural identities or positive values (e.g. hard working, education, or diligence) my group and others wrote made me aware of desirable characteristics I should hold.</td>
<td>3.890 0.809</td>
<td>4.100 0.436</td>
<td>4.330 0.594</td>
<td>4.100 0.640</td>
<td>2.267</td>
<td>0.113</td>
</tr>
<tr>
<td>5</td>
<td>The topic related to cultural identities or positive values my group and others wrote made me aware of critical mind in writing and the worldview.</td>
<td>4.050 1.026</td>
<td>3.900 0.436</td>
<td>4.220 0.732</td>
<td>4.050 0.759</td>
<td>0.843</td>
<td>0.436</td>
</tr>
<tr>
<td>6</td>
<td>Paragraphs with the content related to identities or positive values of any cultures helped me realize goals of my own life more.</td>
<td>3.950 0.780</td>
<td>3.900 0.553</td>
<td>4.080 0.733</td>
<td>3.970 0.684</td>
<td>0.353</td>
<td>0.704</td>
</tr>
<tr>
<td>7</td>
<td>Paragraphs with the content related to identities or positive values of any cultures helped me visualize my roles and responsibilities for my society.</td>
<td>4.160 0.765</td>
<td>3.900 0.447</td>
<td>4.130 0.500</td>
<td>4.050 0.591</td>
<td>1.093</td>
<td>0.343</td>
</tr>
<tr>
<td>8</td>
<td>Interacting with members in my group and other groups helped me become aware of conflicts I can learn from.</td>
<td>3.840 0.834</td>
<td>3.900 0.700</td>
<td>3.940 0.725</td>
<td>3.900 0.742</td>
<td>0.087</td>
<td>0.917</td>
</tr>
<tr>
<td>9</td>
<td>Interacting with members in my group and other groups helped me become aware of regional cultural identities.</td>
<td>3.740 0.562</td>
<td>4.050 0.498</td>
<td>4.060 0.539</td>
<td>3.950 0.544</td>
<td>2.231</td>
<td>0.117</td>
</tr>
</tbody>
</table>
The grand means of the three groups holistically indicated a high level of awareness in relation to language and cultural identities (3.952, 3.998 & 4.126). There was no significant difference among them, indicating that the participants in all groups had a high level of awareness related to all aspects identified.

With the combined means indicating awareness levels of three groups, the data indicated as very high level of awareness (4.21-5.00 interval) appeared in items 13-16, all of which are related to their projected roles or citizenships for societies. The participants viewed that they perceive the beauty of acting locally (combined means = 4.313) and the importance of thinking globally (combined means = 4.280) and wanted to be a decent Thai citizen (combined means = 4.310). More importantly, they expressed that they gained writing abilities and citizen characters to be helpful for country partnerships like AEC (combined means = 4.214).

The data indicated that the participants were well aware of the identities that functioned differently, thinking globally to move forward the advanced world, and acting locally
due to the merits of their own cultural roots, all of which were parts of their writing tasks. The awareness of these cultural identities could perhaps explain the data found in the last two items.

The rest of data indicated the high level of awareness (means falling between 3.41 to 4.20), starting with items 1-2, corresponding to writing abilities. The students expressed that they became aware of writing skills as a result of the interactions within their group and other groups. Also, their writing that incorporated ideas or content taken from issues related to cultural values or identities of other countries could broaden their view for writing. The data of this item informs us that the participants’ socio-cultural backgrounds could be taken into consideration in teaching EFL Thai students to write in another language. The means indicating this were high in all groups (means = 4.110, 4.050 & 4.220). The participants in all groups viewed that integrating ideas in relation to their social or cultural contexts, such as positive values or cultural identities, was appropriate for the practice of paragraph writing.

Items 3-7 portray the high level of awareness in relation to their constructed ‘self’ drawn from the writing content and the topic involving cultural identities and positive value. The ideas or content applied from Thai cultural values or identities made them aware of their own ‘self’. Also, the paragraphs collectively written and shared with the topic related to cultural identities or positive values made the students aware of critical mind in writing and the worldview, and desirable characteristics they would hold. With the same conditions of writing, that the participants expressed their realization of life goals their roles and responsibility for society. The data revealed the high level of awareness in these aspects in all of the three groups, whose means ranged from 3.900 to 4.160. The pattern of these data indicated that the writing tasks integrated with the students’ socio-cultural background and especially the positive values and cultural identities helped the participants become aware of their roles as citizens of society.

In addition to awareness of self, the students also expressed their high awareness in terms of cultural identities, as shown in items 9-12. As indicated in the table, the students, while interacting with their group members and other groups, became aware of regional cultural identities, where the means were high, ranging from 3.740 to 4.060. The pattern with high levels of the awareness in items 11-12—being aware of differences among people, and being critical in learning others’ identities—appeared the same in all groups. This pattern, however, did not include the f test result in item ten, awareness of the values or cultural identities of global worlds (like those of English speakers). The data showed a difference statistically significant among three groups. The awareness of the average and the competent participants
in groups two and three were significantly higher than that of the less competent participants in group one, although the first group’s level of awareness was also high and interpreted as the same level.

The awareness in cultural identities was perceived highly among all group participants. Also, the integration of local and global identities was acknowledged in items 13-14, where the participants in all groups showed the greatest degree of awareness in acting locally. It was interesting as awareness of being oriented locally was considered essential by the participants, who could have danced along a lot of mainstream sub-cultures. They also showed the same pattern of their awareness of global culture, item 10.

Examining variance among three groups, the f test values in all items, except item ten, indicated that the participants in all groups were aware of such aspects of language and cultural identities to the high and highest extent. That item ten showed some difference when compared with the counterparts did not mean that the participants were not aware of such identities. As said, the data indicated so because the participants in the last two groups had so high extent of awareness that the statistical difference was found. Perhaps, the students’ interaction could influence all aspects of their learning, ranging from composing abilities with related skills to awareness, construction of self, attitudes toward or critical views on others, and, probably, most importantly, awareness of their potential roles in their society.

A Case’s Writing Process

Presenting the data through a case’s writing process was not aimed to reveal the process of identities constructed. By nature, identity construction is dynamic and cannot be observed quantitatively. The process, rather, could be induced through individual cases qualitatively understood. How a selected representative of three groups wrote paragraphs was then described based on four steps in the extended TIMET, step 1 (thinking through individual freewriting), step 2 (inter-dependently writing in groups), step 5 (editing paragraphs inter-dependently written), and step 7 (transferring writing skills to individual works). The other five steps excluded for this demonstration include steps 3, 6, 8, 9 (S1, S2, S3, S4, Sharing time for the works collaboratively/individually written/revised as these steps, though parts of identities constructed, were mainly considered presenting rather than writing-and-becoming processes.

The writer case was purposively selected as the one perceiving identities constructed and reconstructed overtime. As such, Sam, a student with good abilities in group three, was the case chosen, not because of her high competence in writing skills, but because of her obvious awareness in learning competence and some elements of student character—identities constructed. Like others peers in this section, Sam showed desirable abilities in writing in terms
of logical content, language and style due to some certain factors, such as educational history, or work experiences, but she did not see English learning as her passion. English is only a subject she could do well at school. However, while on tasks, I found that Sam had authorship to some extent. Below are her works presented based on 4 steps in the extended TIMET model.

Step 1: Thinking through individual freewriting

In the freewriting session, Sam could generate a large amount of thought transformed into sentences. Her ideas were quite fluid in terms of flow, and the paragraph was quite long. She rarely had problems with thought translated into sentences, known as global mistakes in the field of error analysis. Some small problems appearing in her pieces written in groups or individually, were of local mistakes.

Narrative of life: My busy day

From yesterday, I got a big lesson in my life. Since I was a first year in the university, I have joined many activities. The good thing about that is I can improve myself by working in many kinds of jobs. However, life is like a coin. It always has two sides (positive and negative). I was so busy doing this and that in the university all the time. Yesterday morning, I was studying when I received many calls from who I work with and from other people asking about a project which I have been working on. I sleep at 2.30 pm. It’s not only yesterday! It has been like this for a year! I don’t have times for my family (I wish I had more time) I don’t have time to go jogging. More than that I don’t have times to think about my future or to do thing about my study. Then I just realize that maybe I focus on a many point. I need to be more relax to myself. I know all most everybody work hard as much as me. (Sam’s individual work, 185 words)

Step 2: Inter-dependently writing in groups

With group writing, the paragraph became more appealing.

Humanity for all

Have you ever been a homeless man who is struggle to survive his life? While I was watching TV, a reporter reported the breaking news about a new order of laboring reinforced in our country. Tons of foreign workers are heading to their mother land by sending them like a sardine fish can. As soon as the unbelievable news ended, “Hrrr Hrrr”, I suddenly heard someone crying with sorrowful voice. Then I realize that the voice was from my beloved maid. She is like my second mother, my teacher, and my friend who I have spent my entire life with. Even though she is not the same nationality as us, I am bound with her like we area family. How would her life become is the land of poverty? As I imagine, she would live alone by herself trying hard to make money earned in our country, higher income jobs and better quality of life. Nowadays our government treats people like
they are not human but stray dogs that no one care. if there is a word “human”, there is also a word “humanity”. So I am begging the government “please don’t make humanity become once upon a time.”

(Sam & group members, collaborative writing, 200 words)

Considering that Sam and most students had vast knowledge about working class laborers, I let the students discuss this issue extensively, treating it as our first teaching-learning task in narrative writing of this study section. Amazingly, Sam and the participants in this section expressed their personal thoughts and in a collective manner formed their group writing with more emphasis on political issues. The paragraph written by Sam’s group was also interesting in the sense that the writers showed their humanitarian concerns toward the issue regardless of race or social norms. The piece seemed to reveal the nature of thinkers and future citizens the writers would uncover themselves in the long run. I was amazed with their creativity and good will—their humanistic view expressed and interwoven to fabricate the piece. The class had enjoyed discussing the political issues both directly and indirectly related to the paragraph before we exchanged comments in areas of development and language.

Step 5: Editing paragraphs inter-dependently written

Then, after the presenting and developing session, the S2, Sharing time for the works collaboratively revised, the students revised their works in a variety way. They were quite satisfied with their work elements, making some changes with various forms of language used. This should have something to do with the way the writers applied their knowledge they had gained from the previous steps and this one, step 5: Editing paragraphs inter-dependently written, where the participants modified their freewriting extensively, and all the pieces became the paragraphs that more or less moved around Thailand’ political tension, lives and hardships, lives and philosophical ideas, and more.

Final draft

Humanity for all

Have you ever been a homeless man who is struggling to survive his life? While I was watching TV, a reporter reported the breaking news about a new order of laboring reinforced in our country. A lot of foreign workers are heading to their mother land by they were packed trucks like a sardine fish in a can. As soon as the unbelievable news ended, “Hrrr Hrrr”, I suddenly heard someone crying with sorrowful voice. Then I realized that the voice was from my beloved maid. She is like my second mother, my teacher, and my friend who I have spent my entire life with. Even though she doesn’t have the same nationality as us, I am bound with her like we are a family. How
would her life become in the land of poverty? As I imagine, she would live alone by herself trying hard to make money to survive. Even more, all these foreign workers would lose a lot of things – money earned in our country, higher income jobs, and better quality of life. Nowadays, our government treats people like they are not human but stray dogs that no one cares about. If there is a word “human”, there is also a word “humanity”. So, I am begging the government “please don’t make humanity become the once-upon-a-time legend”, like what Einstein once said, “Remember your humanity and forget the rest.”

(Sam & group members, collaborative revision, 232 words)

Step 7: Transferring writing skills to individual works

After the ninth step, S3, Sharing time for the works individually written, Sam dramatically changed her developed draft, having many more ideas treated as content for writing, which still well connected to the existing details. Her revision carried a sense of stories she told her audience persuasively. With a big change in the paragraph—more ideas added, some deleted information, the new ideas and the old ones rearranged, and some persuasive style like the use of hook along the paragraph—the revised paragraph was more sophisticated and well written with appeal in emotion, logics and writer’s voice.

Revised draft

(Ad)mission Possible

“Ringgg Ringgg Ringgg”, my phone rang loudly when I was deeply sleeping. Half awake, I decided to pick up that call. “...Do you want to join my mega-project?”, it was a familiar voice of my friend. Even though I consciously caught only one sentence, I answered quickly, “Yesss, I will do it”. From that moment, you would never ever know how one call can give you such a big opportunity.

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While I was working, “Good Jobbbbb”, some voices passed my ears. “What's good? What’s good?”, I asked with anxiety. The leader of the project replied me immediately, “Now there are surprisingly 12,000 students who clicked LIKE on our page!”. Those numbers shocked me. It is beyond my expectation and I was so relieved. Moreover, I got comments from students who join the project. One said, “I live far away in southern Thailand. If we don’t have your Facebook page, we wouldn’t have a chance to join this fantastic tutorial project. Thank you for bringing us to the next step.” After I heard that, my mouth could not stop smiling. My heart was filled with happiness because I knew that a little thing from what I had done became a big encouragement for someone else. This opportunity finally made me realize that nothing is impossible. Every idea will come up if we look closely in our daily routine. (Sam’s revised work, 482 words)
Sam’s experience of identities constructed could be linked to the participants’ holistic gains through the examination of the students’ paragraphs written collectively and individually. The analysis conveyed a message. When the students interacted with others, they made use of who they are and who their group members are. On tasks, the students wrote paragraphs with diverse topics, regardless of rhetorical modes, and these paragraphs were of critical points of view. The topics were very abstract and thus demanded a very high level of critical thinking, which is more difficult than those related to concrete ones, like advantages or disadvantages of technology, or description of the computer center. Their paragraphs reflected their characteristics of critical persons, or thinkers, as their points of view were so critical as if they had been in charge of certain responsibility in social practices. For example, in expository paragraphs, they discussed a wide variety of valuable topics in relation to social relations, politics, environments, such as value of education, diligence, public mind, or wildlife conservation. When I took a look at other types of paragraphs, I also found the topics related to heroes or heroines, both on domestic and global levels, whose contributions to local and global society have long been recognized, such as Physician Pornthip Rojanasun, Aung San Suu Kyi or Mahatma Gandhi. With respect to descriptions of places, the students also wrote about places with historical or humanistic value like hospitals, orphans’ foster homes, and democratic landmarks. With narrative paragraphs, I also found some moving pieces they reflected understanding to foreign working-class laborers and the like. Together, the thought provoking paragraphs could be categorized in to four major groups, based on their common values or themes: social relation, desirable characteristics of decent citizens, political concern, and environmental issues. Of course, interactions that manifest the members’ points of view, value or worldview could influence, construct and reconstruct the community members in terms of language abilities, or abstract elements constituting the members’ characteristics, or concrete aspects like their behavior.

Whether my interpretations were sound could be accounted by the students’ reflections, the data I retrieved through learning journals the students wrote throughout the semester. Sam’s thoughts on one of her reflections, as shown below, echoed her attitude toward the value of the paragraphs the students had written. She evaluated ‘beauty’ levels of those paragraphs and concluded that how much paragraphs contain elements of beauty depends on writers’ historical backgrounds.
Entry 14: beauty is in the eye of the beholder

... if we look closely, we will see that there is narrative paragraph in descriptive paragraph. We mostly use narrative writing around 5% for telling a story in a first part of a paragraph. For instance, we read two well written paragraphs that show us the different value of beauty. First, our teacher told us to read “Grandmother’s Picture” story and asked, “How do you feel with this paragraph?” For me, I wasn’t really interested in it but I can see clearly that this is a well writing paragraph. I like that the writer use a picture as a source to describe. This story ties the ideology feature and physical feature together by telling the Eastern religious background first and then following with describing the grandmother’s identities. Moving to the second example, we all could see what a good paragraph is like. While I was reading “My wicked piano teacher”, I stopped in the middle of the paragraph and smiled. The writer wrote a very good sensory detail and gave action details of the piano teacher obviously in funny way. Especially this sentence, “…The fat that hung from her arms wiggled and shook every time she slapped the rhythm…”, made me laugh because I was imagining a picture of the hilarious fat moving. Moreover, the writer tends to make readers misunderstand. The topic sentence made us believe that the piano teacher would be cruel but she is not. Comparing two paragraphs that we learned today, we could identify one big difference which is “The value of beauty” between the eastern and the western world. In my point of view, each writing piece has its own value that depends on where you are looking from. And as far as I’m concerned, we usually give the value to the writing which comes from the same background as we were brought up. It is just like the meaning of this idiom, “Beauty is in the eye of the beholder.” (Sam’s reflection)

Here I see that learning community could be a place for identity construction. What affected students’ view relates to what they see from working in groups where they observe how others view the world and translat it into written pieces.

“Gr[е]ate friends & good atmosphere” encourages my study

Again, we learned from another student’s writing. There was one good descriptive piece that our teacher suggested us to read it. She described “Laan Poh” using good combination between narrative and descriptive writing. I like her idea that she hooked the story by telling her dream. After we all received our writing back, we started to discuss ways to improve our work. We helped each other figured out what we missed. I got reflection from friends that I wrote about my feeling too much and I focused on too big frame of a place. I now have my guild line to rewrite my work. (Sam, learning journal, entry 21)

Sam’s reflection indeed explains the nature of identities as being constructed. What the students discussed in groups not only helps with their literacy as the course goal but also little by little shapes their inner voice that could after all be formed as their identities.
At the end of the class, our teacher reflected something to us. She said, “**Good friends are a stair that would bring you up or down**”. I then turn my face to the right and stared at my beloved friend. “Yes, that’s right”, I said to myself. What that just happened in the class showed us that friends are important part of one’s life. (Sam’s reflection)

Learning tasks could trigger students’ real-world learning. When I demonstrated the topic about ‘friends’ during our writing process, Sam linked what was being discussed to reality with a friend of hers. I learned that what was happening in class could be a springboard for students’ lives. The same is true with the following reflection, where Sam, once again, expressed what she connected from the class process.

**Who is that?**

Starting with a question, “Who?”, our class has continued about descriptive paragraphs. From the last class, each groups finished writing one paragraph. So, today we all tried to guess who those people are. While our teacher read a paragraph, I caught some key words – democracy, peace , and a woman. Those words suddenly made me knew an answer, “Aung san suu kyi”. She is one of the most powerful woman who has made a big change in Myanmar. Two groups wrote exactly the same person, but however they have a different style of writing. There are many ways to describe a person depending on which perspective we are looking at. Nevertheless, the most important thing is that we have to specify identities of a person clearly. Identities can be both a physical feature and inside beauty.....

I enjoyed this second paragraph very much and it made me felt like I was brought into the story with the writer. From all lessons which I had learned today, I realized that “identities” from both inside and outside are so important for people to recognize one person. I ended up this day with a question, “Do I have my own identities or I need to create it”? (Sam’s reflection)

This reflects that identity could be some differences between individuals. Identity for some is not restricted to external elements. It, however, can also include those delicate that could represent ones’ characteristics or personal traits. To Sam, it is necessary to describe paragraphs with people meaningfully. Paragraphs with people described need to be realistic through identities that would make them interesting. This should be applied to those holding desirable characteristics to be viewed as identities. If this is true and recognized, teaching languages to students with identities implanted is what we should do, if we agree that the job for language teachers is not limited by the obvious responsibilities but should go beyond them, lighting up the students’ lives and values through various ways, such as imagined identities, student characters, moral reasoning, and more.
How do language teachers implant students’ desirable characteristics? Through what activities we can do so? To function beyond our basic job description, we may listen to what Sam reflected in her class journal. As shown in her paragraph, one simple way to integrate social functions into language classroom can be achieved by the selection of task content or matter for learning. What Sam described in her learning journal that I showed below indicates well how working collaboratively had many things to do with her constructed identities.

Entry 18

*Kareang (non-native) students are learning*

“Ten-mouths saying doesn’t equal to one-eye seeing.”, plainly, this sentence is translated directly by rookie writers like us. As the same lesson from the last class, we still continued reviewing our group writing. The third group gave us a picture of Thammasat Hospital. Unquestionably, the rumor about this hospital has gone viral. It is infamously in extremely slow services. Recalling one situation, I remember well that one of my friends went to see a doctor at 8.00 a.m. but unfortunately he could meet a doctor at 15.00 p.m. So, I already had a bad impression about this place. This group described an image of the hospital at first and then they put a turn point to the story. Behind those bad images of Thammasat Hospital, writers tried to reveal good things which people barely know. The story ended with the sentence mentioned in the first sentence. Even though, we have gained lots of experiences in writing, we are still like Kareag in English language world. However, all mistakes are writers’ identities that show their visions.

Afterward, it is my turn to receive the reflection from others. Throwing back, while my friend and I wrote this group work, we used techniques that we had learned a lot. We tried to describe a place by using metaphor. We assumed this place, Puey library, is our second home. Most of students know that we can really do everything in the library like we are in our real house. In paragraph, we describe each zone of the library like each room in a house – a bedroom, a home theater room, a book room, and even a kitchen. Altogether, in my view, I think this metaphor of writing would appeal readers. Nevertheless, the reflection from our teacher and friends is that our paragraph is not interesting enough. I need to put more emotional appeal to the story and also to create the main idea that would grab readers’ attention. So, we decided to build up a new main actor. That story teller has best friends who are not human. But they are books as we assumed.

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Needless to say, I gained tons of knowledge and experiences from other people’s fault, other people’s goodness, and even many from beautiful stories from our teacher. I appreciated every moment in this class. If all these lessons give me the butterfly impact in writing, I would proudly give a credit to EG231. (Sam’s reflection)
The reflection echoes what Norton stresses. The students’ community plays a crucial role in that it is the site for the students to reconstruct both their historical entity, and “a community of the imagination, a desired community that offers possibilities for an enhanced range of identity options in the future” (Norton, 2014, p. 62). This view has been underlined by Lave and Wenger (1991) and Wenger (1998), where Norton believes that “an imagined community assumes an imagined identity, and a learner’s investment in the target language can be understood within this context” (Norton, 2013, p. 3).

To Norton, identity is defined as “the way a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future” (Norton, 2013, p. 4). This means what the students react while interacting with others in the community of practice of this research forefronts the process of constructing and reconstructing the students’ identities. Although the instruction already took place, such identities constructed and reconstructed should continue to form their future identities as someone functioning in society due to the characteristics ‘across time and space.’ As such, two key elements for this on-going process of identity construction defined by Norton are the nature of identities constructed through ‘time’ and ‘space’ dimensions, where what the students were socialized in our community of practice will shape who they will become in future. This means what the students learn today will foreshadow who they will be and what they will do for society in future. We can see that what we teach can influence the students’ identities constructed for future. This interpretation does reflect the nature of identities as the changing and context-bound entities. Obviously, to construct the students’ identities, we need to look into how we set classroom practices to be a site for students to observe others, to interact with others to accomplish learning tasks, and to decide directions of their becoming.

Research Application: the extended TIMET as our community of practices

Spelled out as certain steps for learning-teaching processes, the extended TIMET could be viewed as our Community of Practices that constructed the students’ identities. As Norton (2013) mentions, identity and social practices are closely connected. This indicates that one’s identity can be influenced by the practices commonly found in related institutions, such as families, schools, or workplaces, as well as available symbolic or material resources. This means teaching and learning tasks play a crucial role in socializing the students’ identities. The students’ becoming in any directions could be resulted from what the students planned in the learning tasks. To achieve this in writing classes, the teachers can start with their teaching approach that will allow the students to learn the language and socialize with certain
characteristics. For the approach I used in my instruction, learning to write in English through the invented TIMET was different from learning that relied on the course book used in the department curriculum in that TIMET was an integrated approach that socialized learners through the writing input oriented to certain issues of identity. For instance, the teachers who aim to cultivate humanistic nature in the students may include the writing input in relation to such symbolic resources as ideas discussed, feeling while discussing, attitudes toward social practice, to name a few. Then these attitudes could transfer to their material resources like behavior or desirable actions for society.

In the context of the extended TIMET, to understand how students’ identities are constructed and negotiated, we pay attention to the classroom interactions that are the process of two types of learning tasks: group working and the show time that the students shared their works to the community. Seeing various group works, the students evaluated all the works and agreed that each written product was of at least one aspect of interesting areas, such as creativity in generating ideas for writing, voice the authors revealed, style or tone of language used, writing strategies, and more.

While in the process, one could be impressed with some of these aspects, and to some extent reflected on herself/himself if s/he wanted to reconstructed who s/he had been. In this way, one’s identities could be reframed by relationships with others, where interactions play a key role as the students see both similarities and differences. This links to the notion of hybridity as students learn from what lies in the intersected areas, which, in my opinion, could be some entities that differ from theirs, and at the same time, it could be possible that the commonality between theirs and others could confirm or reinforce who they really are.

Undoubtedly, our community of practice could socialize the students to be well motivated to achieve their writing development and at the same time make themselves meet the requirement of the course community by collaboratively working on the tasks to produce four rhetorical modes of paragraphs. Here comes the notion of investment, an important construct in teaching and learning the language (Cummins, 2006; Norton, 2003).

**Final Remark**

How the students used the language as a tool to show their voice in writing reflects the role of language that constructs their own ‘self’ or who they are, and how they interact in writing tasks influence them in terms of worldview and attitudes. As Weedon asserts in her 1997 work, language classroom “is the place where actual and possible forms of social organisation and their likely social and political consequences are defined and contested. Yet it is also the place
where our sense of ourselves, our subjectivity, is *constructed*" (p. 21). With what Weedon views, we can see that what language teachers do in teaching is beyond our students’ language mastery. In language classrooms, what we teach and how we plan for the students’ learning forefront relationships between the students’ areas of learning and identities constructed, negotiated and reconstructed, and our social practices. Sam’s entry 18 reflection stood behind this: “Needless to say, I gained tons of knowledge and experiences from other people’s fault, other people’s goodness, and even many from beautiful stories from our teacher. I appreciated every moment in this class. If all these lessons give me the butterfly impact in writing, I would proudly give a credit to EG. 231.” As Weedon notes, identity is constituted in and through language. Any time language learners interact in class, they not only exchange information with community members, they also construct and reconstruct a sense of who they are and how they relate themselves to their social practice. What Wenger raises in her 1998 work regarding the answer by the second stonecutter indeed explains what I meant to commence this research project, although the answer by the first counterpart, “I am cutting this stone in a perfectly square shape” (p. 176), of course portrays the jobs teachers like us always assume. Generally, we eagerly come to class to teach students to gain language skills with the hope that our knowledge could be transformed in our students’ learning. This is hopeful enough. However, what I have done in this project did not seem to be limited by the students’ language competence. It would rather reflect the answer the second stonecutter provided when he said: “I am building a cathedral” (p. 176).

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LEVEL OF MALAY LANGUAGE WRITTEN AMONG FIRST DEGREE STUDENTS AT THAMMASAT UNIVERSITY, BANGKOK, THAILAND

Muhammad Saiful Haq Bin Hussin\(^1\) (Ph.D)
Puteri Rosлина Abdul Wahid\(^2\) (Assoc. Prof. Ph.D)

\(^{1,2}\) Malay Language Department Academy of Malay Studies
University of Malaya Kuala Lumpur
\(^1\) ipul62@um.edu.my
\(^2\) puteri61@um.edu.my

Abstract

The study was conducted at Thammasat University, Bangkok, Thailand for 15 days, from 1 July until 15 July, 2012. This study was conducted in conjunction with the lecturer’s exchange program between the Academy of Malay Studies, University of Malaya with the Faculty of Liberal Arts, Thammasat University, Bangkok. The objective of the study is to identify the level of written Malay language among undergraduate students learning Malay as a foreign language (second language/foreign language) in the Southeast Asian Studies Program, Faculty of Liberal Arts, and also to resolve problems in mastering written Malay language. The subjects consisted of 18 students. The theory used in this study is Monitor Theory by Stephen Krashen. The study uses teaching and examination methodology to collect and analyze quantitative and qualitative data. The findings show that students who are taught by systematic instructional design, methods, approaches and techniques successfully master the Malay language. All subjects received scores of between 70-85% in the writing skills examinations.

Keywords: language learning, Malay Language as foreign language, written Malay

Introduction

Bangkok Metropolitan Area (BMA) covers 7,761.50 square kilometers with a total population of 10,100,964 (1\(^{st}\) June 2008). The population density is 1,301.42 per km\(^2\). Bangkok is famous as a city for tourists as people from all over the world come to visit it. About 20 to 30 years ago, people from India (People Sikh), Pakistan, Persia, Burma, Cambodia, Laos and others had migrated and settled here. There are more opportunities for them for a better living. Almost 3 to 4 million foreigners had been staying illegally in Bangkok. One-third of the population which is about 20 million is not of Thai origin. During the celebration of the Thai New Year, Songkran Festival, Bangkok is said to resemble the Los Angeles for its night life. The districts in Bangkok are Samut Prakan, Nonthaburi, Pathum Thani, Samut Sakhon and Nakhon Pathom. Most of the people used vehicles such as buses, vans, and trains commuting to
Bangkok for work which causes serious traffic jams. The administration is governed by the Office of the BMA. The local government is trying to solve problems caused by the increasing of migration which also prevail the linguistic diversity in the society such as Malay language.

**Research Background**

The Muslim community in Bangkok is the second largest in Thailand. They are not the same as the Muslim in southern Thailand, although most of them had migrated to Bangkok decades ago. They are able to speak Thai, had the same personality as other Thai people and claimed to be part of the Thai nation just like the others - 'One Nation, Different Religion'. Bangkok itself is the capital of Thailand as well as the Southeast Asia's largest city was founded in 1782 by King Rama I of Siam, replacing the previous capital of Siam, Ayutthaya. The city was founded on the banks of the Chao Phraya River, which is just forty kilometers from the Gulf of Thailand. Bangkok is known as Krung Thep or "City of Angels'. Of the approximately ten million inhabitants, 70 percent of whom are of Chinese descent. The Muslims occupied the suburbs in the vicinity such as Ayutthaya, Chachoengsao, Nakhon Pathom, Pathumthani and Samut Prakan. In Bangkok, there are about 570,000 Muslims and 165 imams for a total of 2,475 people (Islamic Committee of Thailand, December 2000). When combined with its suburbs, the Muslims totaled around 700,000 with a total of 260 mosques.

The Muslims in Bangkok originated from various places such as Southern Thailand, Persian, Arab, Pakistani, Indian, Bengali, South China - Yunnan, as well as Northern Thailand, Chiang Mai and Chiang Rai. They can be recognized by the selection of their residence. Muslims in the area of Soi Nana ('soi' means 'gang' or 'trail' in Thai) usually are of Arab descent. Muslims in the area of Silom and Bangrak are descendants of Pakistan-India. Muslims in the area Bang Kha Lam came from India and Africa. Bang Khrua is a Muslim ethnic Cham of Cambodia. The Muslims in the area of Thanon Petchaburi and in Minburi Nongcok are from Pattani and its surroundings. The majority of Muslims are Sunni Muslims from the Shafie school of thoughts. Unlike the Muslims in southern Thailand, the Muslims in Bangkok are relatively more educated and had a better socio-economic status. They worked almost in all regions just like the Thai citizens. Among others, they are the traders, private employee, or working the public sector of the Thai government. Their community, though small, but still quite intact.
**Thai government's policy towards Malay**

The government policy towards the Malay language can be categorized into two, namely:

1. Policies related to people's names and places; and
2. The policy regarding the use of the Malay language, especially in education.

**Research Area**

Thammasat University (TU), is the second oldest university in Thailand. TU also is one of the most renowned and respected institutions for higher learning in the country. Officially established on 27th June, 1934, the university was originally named “Thammasat Lae Karn Muang” or “University of Moral and Political Sciences”. It started as an open university with 7,094 students enrolled in the first year comprising of law, academic, and political study. The university's philosophy is “to teach students to love and cherish democracy”. Over the decades since its inception, TU has grown from an open university to study Laws and Politics into a prestigious international university for graduate degree in the field and academic discipline that is increasingly widespread. It has produced more than 300,000 undergraduate and graduate students who have contributed to the development and advancement of Thai society and the state. The university alumni include members of the Royal Family, the Prime Minister and government officials, corporate leaders and leading national artists. At the moment, Thammasat University has over 30,000 students (25,000 undergraduates) studying in 23 faculties, colleges and institutions: the Faculty of Law; Business and Accounting; Political science; economy; Journalism and Mass Communication; Liberal Arts; Public Administration; Sociologists and others (from [http://www.topuniversities.com/universities/thammasat-university](http://www.topuniversities.com/universities/thammasat-university)).

**Statement of Problem**

The performance of students studying Malay as a second language (L2) or as a foreign language (FL) are often said to be problematic. It is such a common phenomenon faced by anyone trying to learn L2 or FL other than their mother tongue. Most previous studies prove that the approaches, methods and techniques of teaching Malay language in Thailand is not very encouraging. In view of teaching aids available, most of the materials used is not stimulating enough for the students’ learning process, or increasing their interests and motivations. The sophisticated teaching aids such as computers, the Internet, Overhead Projector (OHP), Liquid Crystal Display (LCD), radio and other equipment as additional teaching
aids should be utilized to the maximum possible use. If these tools are not properly used as teaching aids, it will decrease the proficiency of language among students and continues to be a problematic issue.

Research Objectives

This study aims to achieve the following objectives:

1. To identify the Malay language proficiency among undergraduate students who learn Malay (L2 / Foreign Language) at Thammasat University.
2. To solve the problems in mastering the written Malay among the students.

Limitations of study

This experimental study was conducted over 15 days (1st July 2012 to 15th July 2012) at the Faculty of Liberal Arts, Thammasat University, Bangkok Thailand. The process of teaching and learning was recorded by audio-visual equipment. The questions were unstructured interview.

The study includes:

<table>
<thead>
<tr>
<th>Week 1</th>
<th>3rd July 2012 (Tuesday)</th>
<th>Grammar:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1. Identify, speak, and write letters of the alphabet.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Spell, write and form word - based on CV + CV.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. Form simple sentences in languages other than Thai.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>4th July 2012 (Wednesday)</th>
<th><strong>Grammar test:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Group - Write the roman alphabet, open syllable and form and write words</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Individual - Form 10 simple sentences.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>5th July 2012 (Friday)</th>
<th>Malay in printed media:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Writing headlines.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Write news side.</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>Week 2</th>
<th>10th July 2012 (Tuesday)</th>
<th>Reading and Writing Test:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Group - writing and reporting the news headlines.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Individual - writing and reporting the news side.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Verbal and reading tests.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>11th July 2012 (Wednesday)</th>
<th>Conversations in Malay:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Group - write and act out the dialogue.</td>
</tr>
<tr>
<td></td>
<td>2. Individuals - read dialogue.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>13th July 2012 (Friday)</th>
<th>Oral test:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Group - reads and role play based on dialogue.</td>
</tr>
<tr>
<td></td>
<td>2. Individuals - read dialogue.</td>
</tr>
</tbody>
</table>

The approaches, methods and techniques must be resolved to enhance the competence in the Malay language. According to Richard and Lockhart (1994) teaching is a complex process. To understand how teachers conduct lessons, we must examine their beliefs and thoughts to determine the actions of the teacher in the classroom (Seet Wong Leng, 2005). At the same time, teachers must provide a proper teaching design. In addition, the use of teaching materials is also important. According to Wan Nordin (2006) among the factors that hinder the effectiveness of the process of learning a language is insufficient tools in the teaching process. Thai language is often used among students as a communication tool in school and at home. The lacks of interest in studying L2 among students increase the burden for the teachers to improve their teaching skills. These will caused the students becoming less motivated, lost interest in the subject and demotivated them to learn L2 or foreign language such as Malay.

**Operational Definition**

Malay language proficiency refers to the level of mastering the language by the students who are directly involved in the process of learning the Malay at TU. As for this study, it refers to the written Malay. Malay language is the language used in addition to the mother tongue or a foreign language. Malay language used when having conversations with their

Literature Review

Research on language acquisition has been investigated quite extensively after the birth of the discipline of psycholinguistics. However, this does not mean the absence of efforts to study and investigate before the birth of the discipline. Such research is not yet so widespread compared to its growth in Western countries. In the United States there are many studies conducted to analyze the problem neatly. For instance, Smith in his book *Reading: Seventy-five Years of Progress* has been formulated based on the progress of his research in the field of literature for 75 years, starting from 1891 to 1966 and its-kind found that persists to this day.

Mariayee and Suppiah (2011) carried out the action research focusing on the problems faced by some Year 2 Students. The problems faced by these classes were written work. Their writings were difficult to read. The hand writings does not follow the instructed lines in the exercise books and the word is not of the same size. They had problems of holding a pencil correctly, positioning their hands and choosing the right book such as the inconsistency of the book’s size, sizes of the words, inaccurate spaces between words, and can’t even write correctly. The achievement can be seen after all activities in accordance with prescribed steps have been carried out. Students understand the right concept of the importance of a letter. Before giving an activity of writing, the students were told about the importance of the letter. Results of his research found that:

<table>
<thead>
<tr>
<th>Level</th>
<th>Total of percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good</td>
<td>20%</td>
</tr>
<tr>
<td>Satisfactory</td>
<td>60%</td>
</tr>
<tr>
<td>Unsatisfactory</td>
<td>20%</td>
</tr>
</tbody>
</table>

There were students who didn’t achieve the objectives. However, there were others who master the skill of writing.

Muhammad Saiful Haq Bin Hussin (2001) also found that there is a problem of language proficiency at the basic readings that were directly attributable to the writing skills of
students. The problems arise when students were required to master a number of skills but the instructional materials used were not systematic. At the same time there was also the problem of competency in approach, method and of the Malay language teachers. In addition, the researcher also found that the importance of teaching materials being organized systematically i.e. from easy to difficult and from the concrete to the abstract. At the same time, teachers who teach at that level also need to master the approaches, methods and techniques (eclectic) to provide a positive effect on the students’ achievement. In conclusion, the teacher should have a high level of creativity to enable the student to achieve the learning objectives.

Stern’s (1975) research output had received interest from other researchers. For example, Bialystok and Forhlich (1977, pp. 3-4) have adopted Stern review into the framework of their studies. Both conducted a review of the types of L2 students’ linguistic knowledge L2, and as a result they can identify two things which complement each other, namely implicit and explicit. The results of his research proves that explicit linguistic knowledge can be traced through learning L2 vocabulary conducted in formal situation and implicit linguistic through the use of proper vocabulary of L2.

Research Methodology

The researchers have identified the study design, sample, informants and subjects of the study as well as the appropriate instrument to fulfill the specified objectives. Teaching is carried out and the assessment was conducted on the skills and performance of the students in relation to the level of proficiency.

Research Design

This research is an experimental observation by conducting research on approaches, methods and techniques of teaching and learning process that has been designed, then the students were tested. The objective is to analyze the level of command of written Malay language writing among subjects, and passing on recommendations to overcome these problems.

Theoretical Framework

The researcher applied the Monitor Theory introduced by Krashen (1985). According to Krashen in Monitor Theory, acquisition takes place unconsciously, which is similar to the way of a child’s processing language indirectly (Krashen, 1985, p. 1). Meanwhile learning is a
consciously process and ended with knowing a language (Krashen, 1981, p. 1). Language acquisition occurs when there is a significant interaction resulting from a natural communication. According to him, language can be acquired in the classroom if there is two-way communication such as dialogue, role play and other forms of meaningful interaction.

Krashen identified learning (consciously) based on the rules of grammar, while acquisition (subconscious) is associated with the ‘feel’ (Krashen et al. 1978, pp. 73-92). This approach appears blurred because it is difficult to know whether the subject follow the rules of grammar or just the ‘feel’ of the language. Krashen (1982, p. 15) stated that learning has only one function, namely as a monitor. Basically, the acquisition is the product of communication, and the monitor serves to modify acquisitions in order to meet the norms of the target language. In this case, the monitor acted as the editor. Monitor can modify the generated speech through acquisition.

In Natural Order hypothesis, Krashen (1985, p. 1) stated that humans acquire language rules in a predictable order. This rule differs from the rules taught in the classroom. The composition of the natural language acquisition is considered to be the result of a language system which has been acquired by the students, and monitor does not interfere. The Input Hypothesis (1985, p. 2), stated that during the process of acquiring the new linguistic structure, the student will experienced acquiring the language naturally and gradually. Input hypothesis put forward proposals that humans acquire language by receiving input that can be understood. Human is said to receive input starting from i, the current level that he had, to i + 1, and moving to the next stage along the phases of a natural language acquisition by understanding the basic input that contains i + 1. This means the teachers do not need to teach the next grammatical structures because these structures will be supplied spontaneously if the students understand a language input. As such, the grammar of the target language will be acquired (Krashen, 1985, p. 2).

Affective Filter Hypothesis states, a language acquisition requires complete input. However, the complete input do not necessarily qualify the acquisition of a target language. Affective factors also play an important role. Affective Filter Hypothesis stated that even if the input is understood by speakers of L2, it will not be used if there is a mental block that prevents the input from being used to the fullest (Krashen, 1982, p. 3). This is illustrated in Figure 1.
If the filter decreases, the input will reach the Language Acquisition Device (LAD) or the acquisition of language became the language proficiency. If the filter increases, the input is blocked and will reach LAD. Thus, the efficiency of the language will not be acquired. It is clear that the affective factors will facilitate or restrain the delivery of inputs to LAD (Krashen, 1982, p. 32). To acquire a language, students should be exposed to the language inputs.

Based on the four hypotheses that have been proposed by Krashen, the Monitor's theory was introduced as a theory of language. Hypothesis of acquisition focus on how students process language based on considerations consciously or unconsciously. The ability of individuals to change the output of acquired language is associated the monitor hypothesis. This hypothesis implies that important to language teaching as its assumption that stated --to understand the language, one should place communication as a first requirement rather than learning the rules of the language. The main important aspect is to expose oneself or the students to the language environment. The students will have difficulty in mastering the language after the age of 13. Yet some suggested that this is a problem faced by students 14 years and above. After reaching this age, students who did not acquired mastered the language will go through the learning process.

**Subject, Method and Actual Studies**

The subjects were chosen from the students who took the SEA482 ADVANCED MALAY 1 papers, aged 19 to 20 years, study at the 2nd year and majoring in Southeast Asia Study. A total of 18 students involved in this study. This study is based on teaching method and observation in classrooms. The events are recorded during the T & L processes.
The researchers did the teaching in a controlled environment. This study is based on the participation and controlled observation. The observations were carried out during the teaching process in the classroom. Data collection is based on learning activities undertaken by the subjects. Tests were carried out and controlled directly by the researchers.

Observations made include:

1. Teaching-learning activities in the classroom.
2. Approaches, methods and techniques used by researchers during the T & L.
3. Subject response during learning activities.
4. Understand and mastering the writing skills that have been taught.

Written activities are recorded via audio and audio-visual recordings during the process of learning. The results are analyzed to get the research output. Visual recordings were also made during oral activities undertaken by the study subjects.

The actual study was conducted on 1st July 2012 to 15th July 2012. Participation observation is done in the lecture hall. The T & L process had been done by the researchers. During the T & L activities, observations were made on the subject of the study. At the same time, audio and audio visual recordings have been made. Observations were made on approaches, methods and techniques used by during the process of learning. The duration is 3 hours (180 minutes) for each slot or teaching sessions. Writing exercises were observed by researchers. The data is then made based on individual and group work in the classroom. In addition, analysis of the recorded items is also done by the researchers to consolidate and strengthening the findings.

Research Findings

Having completed the research, the researchers performed the findings of the data obtained. The data from the tests of the study subjects were analyzed manually. The results are displayed in the form of qualitative and quantitative. The descriptions made by researchers to describe the findings of the investigation conducted. The division was based on the findings of the objectives set. The findings show that the identification of the poor command of the Malay language among study subjects can be identified techniques in T& L (see Table 2) Solutions have been successfully carried out by researchers through a variety of approaches, methods and techniques.
<table>
<thead>
<tr>
<th>No.</th>
<th>Student ID</th>
<th>Name</th>
<th>Group</th>
<th>Ind.</th>
<th>Total</th>
<th>Average</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sample 1</td>
<td>Miss X</td>
<td>90</td>
<td>80</td>
<td>170</td>
<td>85</td>
<td>A</td>
</tr>
<tr>
<td>2.</td>
<td>Sample 2</td>
<td>Miss X</td>
<td>90</td>
<td>70</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>3.</td>
<td>Sample 3</td>
<td>Miss X</td>
<td>90</td>
<td>70</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>4.</td>
<td>Sample 4</td>
<td>Miss X</td>
<td>80</td>
<td>70</td>
<td>150</td>
<td>75</td>
<td>A-</td>
</tr>
<tr>
<td>5.</td>
<td>Sample 5</td>
<td>Miss X</td>
<td>80</td>
<td>70</td>
<td>150</td>
<td>75</td>
<td>A-</td>
</tr>
<tr>
<td>6.</td>
<td>Sample 6</td>
<td>Mr X</td>
<td>80</td>
<td>50</td>
<td>130</td>
<td>65</td>
<td>B</td>
</tr>
<tr>
<td>7.</td>
<td>Sample 7</td>
<td>Miss X</td>
<td>80</td>
<td>60</td>
<td>140</td>
<td>70</td>
<td>B+</td>
</tr>
<tr>
<td>8.</td>
<td>Sample 8</td>
<td>Miss X</td>
<td>80</td>
<td>80</td>
<td>160</td>
<td>80</td>
<td>B</td>
</tr>
<tr>
<td>9.</td>
<td>Sample 9</td>
<td>Mr X</td>
<td>80</td>
<td>70</td>
<td>150</td>
<td>75</td>
<td>A-</td>
</tr>
<tr>
<td>10.</td>
<td>Sample 10</td>
<td>Miss X</td>
<td>80</td>
<td>80</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>11.</td>
<td>Sample 11</td>
<td>Mr X</td>
<td>90</td>
<td>70</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>12.</td>
<td>Sample 12</td>
<td>Miss X</td>
<td>90</td>
<td>80</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>13.</td>
<td>Sample 13</td>
<td>Mr X</td>
<td>90</td>
<td>70</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>14.</td>
<td>Sample 14</td>
<td>Mr X</td>
<td>90</td>
<td>70</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>15.</td>
<td>Sample 15</td>
<td>Mr X</td>
<td>80</td>
<td>70</td>
<td>150</td>
<td>75</td>
<td>A-</td>
</tr>
<tr>
<td>16.</td>
<td>Sample 16</td>
<td>Miss X</td>
<td>90</td>
<td>70</td>
<td>160</td>
<td>80</td>
<td>A</td>
</tr>
<tr>
<td>17.</td>
<td>Sample 17</td>
<td>Mr X</td>
<td>80</td>
<td>60</td>
<td>140</td>
<td>70</td>
<td>B+</td>
</tr>
<tr>
<td>18.</td>
<td>Sample 18</td>
<td>Mr X</td>
<td>80</td>
<td>50</td>
<td>130</td>
<td>65</td>
<td>B</td>
</tr>
</tbody>
</table>
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Note: A comparison with the University of Malaya Grading System

<table>
<thead>
<tr>
<th>Marks</th>
<th>Grade</th>
<th>Grade point</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>80 –100</td>
<td>A</td>
<td>4.0</td>
<td>Excellent</td>
</tr>
<tr>
<td>75 – 79</td>
<td>A-</td>
<td>3.3</td>
<td>Excellent</td>
</tr>
<tr>
<td>70 – 74</td>
<td>B+</td>
<td>3.7</td>
<td>Distinction</td>
</tr>
<tr>
<td>65 – 69</td>
<td>B</td>
<td>3.0</td>
<td>Distinction</td>
</tr>
<tr>
<td>60 – 64</td>
<td>B-</td>
<td>2.7</td>
<td>Distinction</td>
</tr>
<tr>
<td>55 – 59</td>
<td>C+</td>
<td>2.3</td>
<td>Pass</td>
</tr>
<tr>
<td>50 – 54</td>
<td>C</td>
<td>2.0</td>
<td>Pass</td>
</tr>
<tr>
<td>45 – 49</td>
<td>C-</td>
<td>1.7</td>
<td>Marginal Pass</td>
</tr>
<tr>
<td>40 – 44</td>
<td>D+</td>
<td>1.3</td>
<td>Fail</td>
</tr>
<tr>
<td>35 – 39</td>
<td>D</td>
<td>1.0</td>
<td>Fail</td>
</tr>
<tr>
<td>00 – 34</td>
<td>F</td>
<td>0.0</td>
<td>Fail</td>
</tr>
</tbody>
</table>

The mastery level of the written Malay writing among the subjects

Both part of the oral test either its individual or groups showed that all subjects totaling 18 students able to master the written Malay language.

Chart 1 Writing Achievement Test

Table 3 Writing Test Scores

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number</th>
<th>Percentage(%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>9</td>
<td>50.0</td>
</tr>
<tr>
<td>A-</td>
<td>4</td>
<td>22.0</td>
</tr>
<tr>
<td>B+</td>
<td>2</td>
<td>11.0</td>
</tr>
<tr>
<td>B</td>
<td>3</td>
<td>17.0</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Subjects were found to prefer the written Malay language. This phenomenon is due to the subjects were exposed to basic Malay language before. In fact, they have been in Malaysia for study tour and were exposed to the basic Malay during the tours. The subjects were also taught basic skills in Malay language by Malay language lecturers. This is further confirmed by the current Dean of the faculty during the briefing session at the early stage of the research.
Applying the approach, method and teching technique of Malay language

Approaches, methods and techniques are important elements in the process of learning that enable the students to master the skills taught to them. This is because of the diversity in all the three elements will help to determine the ability of teachers as educators. As for the students, they will demonstrate their ability to understand the skills taught to them. According to a survey conducted by Stern (1975, p. 315), exposure occurs a subconscious language and very useful to study the latent learning. Latent learning allows individuals to learn a language faster, in this case, learning Malay as L2 or FL. The students should be exposed to the Malay language as the target language. The subjects were given reading materials in Malay via internet, websites, on-line news, and these are used as teaching aids and learning. Furthermore, additional readings and exercises are given so the subjects will get more language input. Indirectly, the students will improve their vocabulary.

Problems and constraints faced by the subjects in the process of T & L

The subjects of this study had been introduced to Thai language from a young age, as early as the start of formal education. They had used the Thai language as their communication medium. Thus, they had difficulties to speak a second language or foreign language. Communication with their parents, guardians, siblings, and peers had been in the Thai language. The subjects also use English as a medium of communication. These factors also influenced their motivation to master the Malay language. However, in order to meet the requirements of the course and the Malay language is an important aspect for a better CGPA, as well as an opportunity to get a better job due to the dominance of the Malay language, the subjects become more motivated.

Summary and Recommendations

The results show that the level of written Malay by the subjects at TU is good. This situation shows that the mastery level of the students seems to match the level of development of physical and mental age. At the same time the role and status of the Malay language in Thailand should be enhanced. The role of the Malay language as the medium of communication must be expanded. The use of social networking sites such as Facebook, LINE, WhatsApp, Skype, Wechat, etc. should be applied for the purpose of strengthening the skills of the students. Society should also play a similar role. Hopefully, Malay language will play its role as a language of knowledge and solidarity with the effort of every party involved.
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McUniversity: The Rationalization on Higher Education

Rizqi Amelia R. A.
Universitas Gadjah Mada (UGM), Indonesia
rizqy.ahmad92@gmail.com

Abstract

This paper talks about the McDonaldization system that is applied to education, especially in higher education or university. In this paper, I use Max Weber and Karl Mannheim’s rationalization theory, which then expanded by George Ritzer into McDonaldization. By using McDonaldization theory to analyze the (bureaucratic) system of higher education, this makes the university as the seller, the student as the consumer, and education as its product. Therefore, the McDonaldization system not only spread and applied in the market industry, but also in education.

Keyword: -

Introduction

The life of human being is not separated from three things; food, clothes, and house. From the primitive life into modern life, these needs are not only limited to those three things, but evolved into many kinds, and one of it is education. Today, education is very important to survive in this world. Someone without proper education will find it hard to continue their lives, even if they have inherited with huge amount of money. In reality, education today is almost as important for human as food.

From education, human then strive to invent new things to make life easier. From one invention to another, human seems to be racing to be better than another. From a short view, this advancement seems to be a good one. But come to think of it, one would begin to wonder, is this really a good progress for the human lives, and humanity itself?

As human has progressed to be more civilized, the importance of material things becomes even more important than before. Inventions and discoveries made to make life easier and of course, to bring more profit. Capitalism way of life has then become lifestyle. Thus, many sides of human’s life now are measured by its probability to bring more profit. And education is not an exception. The grasp of capitalism has made its way and made its roots in human’s life.

In this modern era, humans now demand all the things to be done in a short amount of time and also have a satisfying result. The example of it is that the process can be found in the means of consumption like McDonalds. McDonalds, franchise restaurants that have chained all over the world provide the similar service in each of its restaurants. The main menu is the
same; only several things that are different, adjusted to the local culture. The uniform of the waiter also the same, and the way they treat the consumer are also the same. These all done in order to increase the satisfy rate of the consumer, so they will come and buy the food again in another time.

But what if this method is applied to education? That means the system of education will be operated with cold and rational manner, demanding the best results from the students and with the strict and discipline way of learning. On the other hand, the students also expect to get the education according to what they want. This method also known as McDonaldization of education or McUniversity, since the method is run similarly to the way McDonalds run and serve their consumers. This method apparently has already been applied to the school, especially in the universities. The students are required to give the best result, according to the program that is applied by the university. Hence, the effects of this method vary, and many actually give very good results. However, there are good and bad deeds in every method, and the question is which one is dominant, the good or the bad one.

**Theoretical Approach**

Regarding with this issue, I will first explain Max Weber and Karl Mannheim’s theory of rationalization, and the McDonaldization approach. The term McDonaldization itself was first mentioned by George Ritzer in his book, The McDonaldization of Society. First of all, I will explain Weber’s rationalization. In Weber’s view, modern society, especially the Western world, is growing increasingly rationalized. As the reader will see, Weber regarded bureaucracy as the ultimate example of rationalization. Thus, Weber can be seen as being focally concerned with the rationalization of society in general and, more specifically, its bureaucratization (Ritzer, 1996).

There are four types of rationality according to Weber; they are practical, theoretical, substantive, and formal rationality. Practical rationality is found in human’s mundane, day-to-day activities and reflects their worldly interests. In Weber’s (1958) terms, through practical rationality people seek the “methodical attainment of a definitely given and practical ends by means of an increasingly precise calculation of adequate means” (p. 293). Therefore, actors calculate all possible means available to them, choose the alternative that best allows them to reach their ultimate end, and then follow that line of action. All human beings engage in practical rationality in attempting to solve the routine and daily problems of life (Levine, 1981).

Theoretical rationality involves “an increasingly theoretical mastery of reality by means of increasingly precise and abstract concepts” (Weber, 1958). Among other things, it involves
logical deduction, the attribution of causality, and the arrangement of symbolic meanings. It is derived from the inherent need of actors to give some logical meaning to a world that appears haphazard (Kalberg, 1980). Whereas practical rationality involves action, theoretical rationality is a cognitive process and has tended to be the province of intellectuals.

Substantive rationality involves value postulates, or clusters of values, that guide people in their daily lives, especially in their choice of means to ends. These clusters of values are rational when they are consistent with specific value postulates preferred by actors (Kalberg, 1980). Substantive rationality can be linked more specifically to economic action. To Weber (1968), economic action is substantively rational to “the degree to which the provisioning of given groups of persons with goods is shaped by economically oriented social action under some criterion (past, present, or potential) of ultimate values, regardless of the nature of these ends.” Thus, substantive rationality involves a choice of means to ends guided by some larger system of human values (Ritzer, 1996).

Formal rationality involves the rational calculation of means to ends based on universally applied rules, regulations, and laws (Kalberg, 1980). Formal rationality is institutionalized in such large-scale structures as the bureaucracy, modern law, and the capitalist economy. The choice of means to end is determined by these larger structures and their rules and laws.

Whereas Mannheim’s rationalization is divided into two types of rationality and two types of irrationality. He argued that both rationality and irrationality can be subdivided into the "substantial" and the "functional" (paralleling, at least to some degree, Weber’s distinction between substantive and formal rationality). Substantial rationality and irrationality deal with thinking, while functional rationality and irrationality are concerned with action. In this section we will deal with his greatly revised thoughts on rationality, while in the next section we will analyze his similarly modified thinking on irrationality. Substantial rationality is defined as "an act of thought which reveals intelligent insight into the inter-relations of events in a given situation" (Mannheim, 1940). Substantial rationality is a micro-subjective concept relating purely to individual thought processes (although the larger social setting is clearly implied through the notion of the situation in which the thought takes place) (Ritzer, 1997).

Mannheim comes closer to his earlier, more global sense of rationality in his definition of functional rationality as "a series of actions . . . organized in such a way that it leads to a previously defined goal, every element in this series of actions receiving a functional position and role" (Mannheim, 1940). The series of actions is functionally rational in that each has a role to play in the achievement of the ultimate goal, although the goal itself can be either rational or
irrational McDonaldized systems are functionally rational with all elements occupying a functional position in a series of actions leading to the objective, say the sale of large numbers of hamburgers to the public (Ritzer, 1997).

On the other hand, Mannheim defines substantial irrationality as "everything else which either is false or not an act of thought at all (as for example drives, impulses, wishes and feelings, both conscious and unconscious)" (Mannheim, 1935, 1940). Substantial irrationality involves a lack of thought and tied to drives, impulses, wishes and feelings (Ritzer, 1997), whereas Functional irrationality is defined as "everything which breaks through and disrupts functional ordering" (Mannheim, 1940; Ritzer, 1997).

In the McDonaldization itself, there are four characteristics of McDonaldization; they are calculability, predictability, efficiency, and increased control over human unpredictability through the substitution of non-human for human technology (Ritzer, 1997). Calculability, or an emphasis on things that can be quantified, on quantity rather than quality, is manifested in mainstream American sociological research in several ways. Predictability is the fairly uniform and predictable effect of what the consumer expects. Just like in McDonalds, the consumer could be able to predict what kind of service and menu provided in the restaurant. Therefore, there's no element of surprise in both the service and menu. Efficient is the big number of item that can be produced in short time. In this characteristic, the quantity is more highlighted than quality. And then the last is the replacement of human technology by non-human technology. The cashier machine is one of the examples of human technology replacement by non-human technology.

In this paper, I will use Mannheim’s rationalization instead of Weber’s, since Mannheim’s theory is the one that is used by Ritzer in his book. Therefore, in accordance with the McDonaldization approach that I choose, I will use Mannheim’s rationality and irrationality theory of rationalization. I also will use the examples of education in Indonesia, since I am more familiar to Indonesian education than that of other countries.

**Characteristics of McDonaldization**

1. **Calculability**

In Indonesia, there are time limits for the university students to carry on their studies; the undergraduate is four years, and the graduate program is two years. In order to fulfill this regulation, a certain number of semester units are required. The number of the graduates in a year also determines the rank of the faculty in a university. This kind of regulation emphasizes on the quantity of the graduates, not the quality of the graduates because no one can
guarantee that all of the graduates are graduate with a good quality, aside from the graduation requirements that they fulfilled. This new legislation is enforced to university students, being obstructive for the student to be better in quality than in quantity.

2. Predictability

In the syllabus of the course, everything has been planned from the first meeting; the kind of knowledge is going to be discussed in each meeting; and the kind of skill and knowledge is hoped for the students to be gained. In every subject area, there are such kinds of teaching plans that enable the school to predict, or know what knowledge that is transferred by the teacher to the students.

3. Efficiency

As the time passes, the new fields are emerging and needs to be learned. Therefore, the schools and universities provide the means for the students to fill these fields; or if to take example from economic term, “the demand determines the supply”. Also, the students who are able to graduate in the short time usually reputed as a smart one, therefore makes them more attractive for the job vacancy provider. Whereas, this is not always true. For example, the elder generations who do not have the same regulation at their time, can make it for the better, even best position in society. My point is that the efficiency applied in the educational institution doesn’t have a different result from the previous generation that hasn’t applied those regulations at the time, though indeed, today’s university graduates take a shorter time than the elder generations of university graduates.


In the past, the teacher will check the answer sheet of their student manually. But right now, they don’t have to do that anymore. The invention of the machine that can check the correct answer is making it easy for the teacher to check the result of their students. Also, the invention of computer and internet make it easier for the students to study. But, indeed, these inventions do not always have a good effect on the students. Many of them will misuse the internet for the purpose that is very un-academic. For example, the internet makes the act of cheating very easy to be done by the student.
Mannheim’s Theory of Rationalization

1. Functional and Substantial Rationality

As it was stated above, substantial rationality is an act of thought and functional rationality is the series of action for a certain goal. In the school, the teacher should follow the syllabus that is required by the school or even the Ministry of Education. And in several subjects, sometimes there is knowledge that is forbidden to be delivered to the student, even though it is related with the subject. For example, there are some periods that are forbidden to be taught in history subject at schools in Indonesia, for it is related with the current political policy. The teachers are restricted from delivering the knowledge that they judge is important to be taught to the students. Also the regulation at the school, how to dress, how to learn, how to teach, many things are being controlled and required to be followed by both the student and the teacher.

Furthermore, Mannheim goes further by arguing that functional rationalization has tended to "paralyse" substantial rationalization by leaving people less and less room to utilize their independent judgment (Ritzer, 1997).

2. Functional and Substantial Irrationality

The substantial irrationality tied to drives, impulses, and wishes. Therefore, the educational institutions are persuade the student and the parents that the rationalized educational system are better; the fully organized school system, even some of the institution give the guarantee that their student will get a better quality of their knowledge. This is, we know is cannot be done, since each individual have a different ability to understand the subject. Not everyone with good grades academically will also be good in their skills, and vice versa.

McUniversity

In his *The McDonaldization Thesis*, George Ritzer along with Parker and Jary (1995) and Prichard and Willmott (1996) created a hypothetical education institution called McUniversity. In this hypothetical education institution, the system used in the means of consumption like fast food restaurants, ATMs, malls, and etc. can be found, even being sought after by them. Thus, since the institutions (universities) are similar to the means of consumption, then the students who enjoy the service of the institution also can be determined as consumer.

Just like the consumers of malls who enjoy all of the facilities and the service of the staffs, students are also the same. They are looking for the low cost educational institution with
good service which brings benefit for its student. Such demand is what makes the McDonalds very popular; cheap price and a delicious, large portion of food. The danger effects of junk food are often ignored by the consumer. The students also do not really think about the quality of McUniversity as compared to traditional universities. The important thing is that they are able to have a taste of higher education.

This situation also added by the high use of internet. Today, many e-learning sites and e-campuses appear and offering an online course. Such method would not need a large number of lecturers like the traditional universities. And the lecturer also will not be a full time lecturer at a traditional university. With this system, the online campuses don’t have to give a high salary to the lecturers, since the lecturers are not acknowledged, high rank professors.

The application of McDonalds system in university also helps them to save large sums of money. Many universities are now trying to attract the students by applying a variety of latest technologies. The application of the latest technology gives several benefits for the university. First of all is that it can attract students who are interested to a university with high tech facility. The second is that the university will have less staff to paid because many of their jobs are covered by technology. Of course, many universities will take this path in order to have more students join in and less money lose. But such method will take a toll on the students. Just like a self-service system in the McDonalds or ATMs, the students will have to do the same. Almost all of the activities in the class will have to be done by the students themselves. Moreover, the application of technology will add to this self-service system. The same standards of assessment can be considered unfair, since the target of the university assessed also vary. It doesn’t matter if the university is a private, national, new, old, favorite, the standards are just the same.

**Conclusion**

Not only in the economic business, McDonaldization also has spread into the educational system. However, the McDonaldization does not seem to be suitable for education. Indeed, the short time of learning is good, but the knowledge that is gained by the student is more important than that. In the traditional universities, or traditional way of teaching, the teacher also could have a good and different judgment for each student, since the ability of each individual is different; it cannot be considered as the same. And McDonaldization not only gives a bad impact to the students, but also to the university itself. The more the university applying this system to the institution, the less standard the university will gain. Therefore, with this conclusion it can be seen that America’s McDonalds actually have the greater impact than
it is expected. This McDonald's trends then evolve into McDonaldized system, becomes the iron cage that control and lure human mind into the irrationality of rationalization.

References
Multi-culturalism enforcing multilingualism at a young age – A case study of a multilingual infant vocabulary development

Man Ki Theodora Lee, (Ph.D.)
Hong Kong Shue Yan University
mklee@hksyu.edu

Abstract

This paper provides a qualitative analysis of the speech production of a Chinese infant, Effy, at her young age (1;8). Effy is simultaneously multilingual in Mandarin Chinese, Cantonese and English as a result of her multi-cultural family background. A large productive vocabulary and advanced sentence production from the three languages are observed to be unusual at her age. The study focuses on her word choices and explores her abilities in recognizing and identifying the right speaker for the right language. It sheds light on future research on child speech development with exposure to a multicultural environment.

Keywords: -

Introduction

Infants being born monolingual is no longer the norm, however, the fact that most infants are born bi- or multilingual has become a common phenomenon. According to McLaughlin (1978), most infants get to be exposed to more than one language since birth. There is a need to differentiate a true multilingual case where infants differentiate the different language systems as first languages (L1s) and a code-switching case where infants simply mix the two systems interchangeably and randomly in an utterance. In this study, multilingualism is defined as infants acquiring and receiving equal amount of input from three L1s simultaneously and infants being competent in differentiating the three language systems. Whereas, code-switching is merely the use of two or more languages in one single sentence, discourse or constituent (Lanza, 1992). The question lies in whether infants know when exactly to use a particular language in an appropriate context.

Empirical studies on first language acquisition suggest that the nature of the language(s) that infants learn and are exposed to since birth, namely the ambient language(s), bring an effect on their speech perception and production at an early age (Vihman & Boysson-Bardies, 1994; Kuhl & Meltzoff, 1995). In addition, Koponen (2002) suggests that such effect can take place at 12-months the earliest, the period when infants’ vocabulary sizes begin to expand massively. Therefore, data collection of the current on-going longitudinal study began sometime when the observed infant Effy, who is believed to be a real trilingual case and indeed receive
equal amount of the input of the three languages (Mandarin Chinese, Cantonese and English), was around one year-old. This study focuses on the input that Effy had been exposed to and presents preliminary results analysing her speech production. Implications drawn from the comparison to other two mono-/bilingual infants were used to argue for her trilingual case being enforced by the multi-culturalism background/ growing environment. The following two research questions are thus formulated:

1) When exactly do trilingual infants select a particular language in different contexts?
2) What is the factor governing the language selection?

Methodology

Participants

Three young infants aged between one year eight months old and one year eleventh months old, at the time of analysis, were observed.

Effy, whose data was analysed as the primary sources, was observed since she was one year-old. As a pure Chinese infant, she had been exposed to Mandarin Chinese, Cantonese and English. She was raised in a multi-cultural family, with her dad being a Chinese (Mandarin) native speaker and her mum being a Cantonese (spoken dialect of Chinese) native speaker\(^1\). Her parents had lived in Manchester, UK over ten years before Effy was born and they were open to the western cultures and indeed “westernised”. Thus, Effy had been exposed to multi- cultures since young in that particular sense. One parent two languages policy was adopted by the parents in particular, such that the father spoke to the infant in only Mandarin Chinese and English whereas the mother spoke to the infant in only Cantonese and English interchangeably. Since birth, Effy had been living in the UK for a month at one year one month old (1;1)\(^2\), and Hong Kong and Dalian China for a fair amount of time. Table 1 shows further details about Effy’s stay in the three places.

\(^1\) Although there is only one standard written from in Chinese, spoken Mandarin Chinese and Cantonese are considered two different language systems here with different sound systems, lexical representations and sometimes syntactic structures.

\(^2\) The number before the semicolon represents the number of year, whereas the one following the semicolon represents the number of months of the age.
At 1;1, right at the earliest moment where the ambient language is bringing an effect to infant’s language perception and production (Koponen, 2002), Effy stayed in Leeds, UK for a month, where she was first exposed to native English and the culture of England. Hence, she had been exposed to both Chinese and western cultures. While Effy stayed in Dalian, China, she also lived with her grandparents who only speak Mandarin Chinese and attended nursery with American and Filipino teachers twice a week (45 minutes each session); while Effy stayed in Hong Kong, she was surrounded by relatives who mostly speak Cantonese and English. Either way, she got to make video and audio calls to her family every day for at least 30 minutes. Her English input was also from talking to family member who is an English native speaker and watching “Pepper Pig” every day (ranging from 30 minutes to 4 hours a day).

Ethan and Abi, whose data was collected at the age of 1;10 and 1;11 respectively and analysed as the secondary sources, are English Cantonese bilingual and English monolingual respectively. Ethan was a British Chinese mix-raced infant with his dad being an English native speaker and his mum being a Cantonese native speaker having lived in London, UK over fifteen years. He travelled quite a lot with his parents, to the UK, the US, Thailand, Indonesia and Singapore; and thus, had been exposed to the cultures of England and Hong Kong since birth. He lived in Hong Kong at the moment of data collection and analysis; he spent most time with his carer (five days a week since 0;7) and granny, who are both native speakers of Cantonese, in the day; and had been attending nursery once a week where teaching split into half English and half Mandarin Chinese. Abi, with her dad being a Vietnamese but born and raised in Melbourne, Australia and her mum being British Hong Kongese mix-raced, was indeed monolingual in (Australian) English only. She had always been living in Melbourne and visited Hong Kong at 0;4 and 1;6 for two weeks respectively; and was exposed to mainly Australian but limited Asian cultures.

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3 According to Wikipedia, Pepper Pig is a British preschool animated television series. The series included characters with multi-cultural background and accents. https://en.wikipedia.org/wiki/Peppa_Pig
Procedure and materials (if any)

Parents were informed about the study and asked to provide language background information via casual interviews. They were instructed not to interfere the natural speech production of their infants, but keep interactions as natural as they could. Natural speech (video) recording, mothers’ diary and observation were used throughout the longitudinal study. The video recordings were used for transcription. Thus, we would be able to capture first hand data on the infants’ language comprehension and (first) word or sentence production from the mothers’ recording and diary. In addition, the data collected would also be enriched by non-recorded speech or behaviour associated to their language comprehension via the participant observation (Dayton, 1996). During the observation, we focus on the analysis of Effy’s trilingual choice of words and structure (if any at the stage) in different contexts.

Data Analysis and Discussion

Empirical studies showed that trilingual infants would only begin to differentiate the two or more than two languages by the end of the second year (Redlinger & Part, 1980; Volterra & Taeschiner, 1978). Therefore, her productive vocabulary and advanced sentence production from the three languages are observed to be more competent than expected at her young age. Deuchar and Quay (1998) proved that children are indeed competent in using language-specific morphology in the right context, so the situations where Effy demonstrated high competence in comprehension or production in the three languages are discussed.

Word-level Comprehension and Production

Apart from some of the typical initial words like /baba/ “daddy” (either Mandarin Chinese or Cantonese) and /mama/ “mum” which took place much earlier at 9 months, most of Effy’s early first-words are in English.
Since Effy was exposed to English input extensively during her stay between 1;1-1;2 in the UK, most of Effy’s first words are in English at 1;3. Indeed, most of her English first-words begin with the /b/ sound, which are as expected as her previous individual babbling\(^4\) pattern was /baba/ when she first learned the word for “daddy” in Mandarin Chinese and Cantonese. In most cases, Effy was pointing to the right objects when she used these words, likely as a result that these are the things that appeared in her surroundings. An interesting finding was from her production of “a bag” /\(\Theta\)bag/. At that stage, she had already acquired the meaning of “bag” given that she was pointing to the right entity when saying these words. She learned that the article “a” and the word “bag” are used together when referring to one bag. It could merely be the case that the two words appear from the input, for example from hearing “This is a bag”; however, she demonstrated her realization that such two sounds are to be retrieved as one unit rather than any other random patterns like “is a” or “is a bag”. Yet, we would need further evidence to prove her competence on English articles.

Apart from demonstrating correct mapping of first words with their meanings (pointing to the right entities), the subject also tended to use some of her first words in a particular language in the right context. As reported in the mother’s diary, Effy was competent in counting from 1-10 perfectly well in all three languages. At 1;8, she merely repeated those numbers in

\[^4\] Babbling pattern refers to the strings of syllable in the clusters of one consonant and one vowel sound; and the babbling stage typically takes place at 6-8 months.
the three languages while holding a calculator at first. Later, she started to negotiate in all three languages using number, in particular when she was watching her favorite cartoon “Pepper Pig”. She used numbers in either language to negotiate the number of episodes she was allowed to watch. In addition, the two observed first-words in Mandarin Chinese at 1;8 in Table 2 were used while the infant was interacting with her grandparents in Dalian, China. On the one hand, She uttered “擦手” /tsʰa sou/ (“wiping hands”) the moment when she finished eating with her hands and her grandmother was wiping her hands. The consonant /tsʰ/ was pronounced accurately as judged by native speakers of Mandarin Chinese, which could indeed possibly be a difficult sound to Cantonese or English learners of Mandarin Chinese. Therefore, Effy’s accuracy in producing the /tsʰ/ sound suggested that she had acquired such sound in one of her L1 Mandarin Chinese. On the other hand, she uttered “打開” /da kaɪ/ (“open”) when she would like her grandmother to open the book that she would like to read. While her mother was helping Effy with her bath, she uttered “海錦” /hoɪ mɪ:n/ in Cantonese while pointing to the sponge; and while she was playing kid clay under her mother’s observation, she uttered “press” /pres/ quietly on her own.

Moreover, she had acquired word-meaning mapping of some Cantonese English pairs at 1;8. While playing the pointing game, one that the mother pointed to random object or body part and asked Effy to respond with the correct words, the mother would ask either “What is this in English?” or “What is this in Cantonese?” occasionally. Results showed that Effy had learned the following pairs and answered the correct word in either language according to the instructions given.

3) Acquired Cantonese English pairs:

“水 (Water)”, “蘋果 (Apple)”, “香蕉 (Banana)”, “頭 (Head)”, “頭髪 (Hair)”, “眼睛 (Eye)”, “鼻 (Nose)”, “嘴 (Mouth)”, “耳朵 (Ears)”, “手指 (Fingers)”, “腳指 (Toes)”, “膊頭 (Shoulder)”, “膝頭 (Knee)”, etc.

In addition, Effy was highly aware about the differentiation of the three languages when she was tested and answered questions in all three languages spontaneously.

4) Q: What do you like to eat most? (in Cantonese)

A: “Ice-cream” (in English).
Q: What did you drink this morning? (in Cantonese)
A: “/nai/” (Milk) (in Cantonese/Mandarin)

Q: What is that in English? (in Cantonese)
A: “Milk.” (in English)

Effy demonstrated correct lexical storage of individual L1 in her mental grammar and interact with different speakers according to the appropriate language respectively (e.g. Mandarin Chinese to grandmother, Cantonese and English to mother, etc.).

**Sentence-level Comprehension and Production**

Four months before turning two years old, Effy demonstrated advanced sentence-level competence in understanding and producing simple structures in the three languages.

In the following, the structure of interrogatives and the correct responses would be discussed. To form simple yes-no questions, *Do*-insertion is applied in English and *A*-not-*A* structure is applied in Mandarin Chinese and Cantonese.

5) **English yes-no questions**
   Question: “Do you…?”
   Answer: Yes/ No.

The correct response to a yes-no question in the form of “Do you…?” structure in English as in (5) is either “yes” or “no”, but nothing else.

6) **Cantonese A-not-A questions**
   Question: Subject A-not-A (Object)?
   e.g. You miss not miss me?
   She pretty not pretty?
   Answer: A/ Not-A.
   e.g. Miss/ Not-miss.
   Pretty/ Not-pretty.

   Besides, the correct response to an A-not-A question in Mandarin Chinese and Cantonese as in (6) is either A or Not-A. In either Mandarin Chinese and Cantonese, either verbs or subjects could be placed in the A-position in forming an A-not-A questions.
At 1;8, Effy understood both English yes-no and Cantonese A-not-A questions very well. Her responses to those questions demonstrated the availability of the two representations in her mental grammar at such young age. The following is an extract from Case 1 from the appendix:

7) Mum: 姨姨懶吾懶惰呀？(Cantonese)
   aunt lazy not lazy Q?
   “Is your aunt lazy?”
   Effy: 懶。 (Cantonese)
   “Lazy.”

Effy was competent in fully comprehending the lazy-not-lazy structure in Cantonese as in (7) and gave a correct “lazy” response, from either “lazy” or “not lazy” options, correctly. It is noticed that her responses were not merely random, but indeed due to full understanding to meanings of the uttered questions. Later when she was asked “Who is pretty”, a much simpler interrogative structure in Cantonese, under the conditional “If between a cat and herself” in the same case and another comparative interrogative structure “Effy is prettier or the cat is prettier?”, she always gave the “mother” response. The reason could be due to the fact that to her, her mother was always the prettiest.

8) Mum: Do you miss yiyi (aunt in Cantonese)? Tell yiyi.
   Effy: Miss.
   Aunt: Miss? Miss me? (Effy gave a long puzzled look)
   Mum: Do you miss yiyi?
   Aunt: Do you miss me? Yes or no?
   Mum: Yes or no?
   Effy: Yes.

   In the above extract from Case 2 in (8), the English yes-no question was tested another time. Incorrectly, Effy replied “miss” rather than either “yes” or “no” to the English yes-no question. However, noticed from her reaction in the video, she gave a long puzzled look later when her aunt questioned her further. She finally gave the correct “yes” response to the question at the end. Her long puzzled look was analysed as a result of not noticing the inaccuracy of her first response, because “miss” would be the correct response for the
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Cantonese counterpart A-no-A structure ideally. The data suggested that likely at that young age, she had both the parametric values of the yes-no-question and answer representations for the two/three languages. However, she had not yet map the correct value to the right language as a result of learning all L1s since young. According to Chomsky (1959), there are sets of linguistic rules that generate novel utterances being innate to all humans and different parameters being specific to individual languages would need to be triggered by the input exposure. It is evident that Effy got both representations at that stage, yet further input exposure is required for the correct mapping. (Note that, Effy mother spoke to her in both Cantonese and English).

Compared to Abi’s case in the following, as a mix-raced infant, Abi did not appear to obtain the A-not-A representation in Cantonese as an English monolingual, even when the mother was asking the question in Cantonese. Note that, Abi’s mother just started to interact with her in Cantonese; thus, she was only exposed to English input before.

9) [Abi 1;11]
   Mum: 要 吾 要?
       want not want
       “Do you want this?”
   Abbie: No.
   Mum: 要 吾 要?
       want not want
       “Do you want this?”
   Abbie: No 要.
       No want
       “No, I don’t.”

When got asked “want-not-want” (Lit. “Do you want this?”) in Cantonese, neither responses “No” nor “No-want” are the correct response to such A-no-A structure. The results suggested that there appeared to be absence of the A-not-A representations in Abi’s mental grammar at the stage. Results from the above cases demonstrated a high correlation between the kind of input received and the infants’ competence. Effy acquired both English yes-no and Cantonese A-not-A interrogative structure because she had been exposed to both input from her mother, whereas Abi failed to acquire the Cantonese yes-no interrogative structure as she was never exposed to any Cantonese input beforehand.
Apart from the Cantonese A-not-A and English yes-no interrogatives, it was shown that other representations of L1 structures were also available to infants since birth, even complex ones.

10) [Ethan 1;10]

哩隻咩黎架？ (Cantonese)

This COUNT-animal what SP

“What is this (animal)?”

In another case with the bilingual infant Ethan, Case 4 in the appendix, even complex functional morphology in an interrogative was achieved. In structure (10), the use of determiner “this”, classifier as the counting unit and the correct sentence-final particle for interrogatives were used accurately in Cantonese. Given that the mother was communicating to Ethan completely in English but he was giving such response in Cantonese, he demonstrated his ability in processing the two L1s simultaneously.5

Similarly, Effy was also highly competent in other simple structures and produced full sentences in the three languages in the appropriate context.

11) Context: Picking up the phone (next to her grandmother) at home in Dalian and pretending to speak to someone

你好，在哪？愛你。 (Mandarin Chinese)

you good, at where? Love you.

“What Hello, where are you? Love you.”

12) Context: On her mother’s birthday

“Happy Birthday to you. I love mama.” (English)

It is observed that Effy used a particular language according to the associated context. When she was living in Dalian, China, where she was also living with her grandparents who only spoke Mandarin Chinese, she spoke to herself in Mandarin Chinese. In example (10), she uttered a complete full sentence in Mandarin Chinese while picking up the phone at home with her grandmother being right next to her. On her mother’s birthday, she expressed her love to

5 Note that in Ethan’s case, he spent more time with Cantonese native speakers in the day than with his parents during weekdays.
her mum and uttered “Happy Birthday to you” as in (11). In fact, Effy would also utter “我爱你 (I love) xx” in either Mandarin to her dad and grandparents and in Cantonese as well in other contexts.

The trilingual infant’s ability to use the corresponding L1 in the right context was further proven by Case 3 in the appendix, where she showed that her competence in both English and Cantonese is fully active when both languages were used in the same context. In a situation where she had been interacting with her mother in Cantonese and her aunt interrupted with English input, Effy demonstrated a clear preference in selecting Cantonese to respond to her mother while making a request that is relevant to the context (open the book) and in selecting English to respond to her aunt instruction to say “please” in order to make a request.

**Conclusion**

To sum up, data presented at such preliminary stage of the current on-going longitudinal study provided evidence to Chomsky’s innateness theory (1980). Representations corresponding to individual language of multi-lingual infants are available since young with the appropriate input exposure as trigger. In Effy’s case, as a tri-lingual infant, she demonstrated high competence in understanding and using the three languages at word-level and sentence-level at the age of 1;8. She appeared to differentiate the three languages proven by her use of the right language in the right context. Results showed that Mandarin Chinese was used when interactions involve the speakers providing Mandarin Chinese input; Cantonese was used when interactions involve the speakers providing Cantonese input; and English was used when interactions involve the speakers providing English input. Hence, infants experience in the input they were exposed to is crucial in their first language acquisition.

When compared with the other two bilingual and monolingual cases, it is suggested that being mix-raced is not a key factor in determining a particular language selection. With the exposure to both western and Chinese culture, Ethan demonstrated knowledge in accessing to both English and Cantonese grammar actively while responding to English expressions in Cantonese; whereas with the lack of exposure to Chinese culture, Abbie demonstrated a lower competence in giving a correct response to the Cantonese A-not-A question structure. The current data analysis highlights the nature of input exposure as a crucial factor in bringing an effect in first language acquisition on both comprehension and production. In addition, it brings forth the correlation between the nature of input and the exposure to the culture for its corresponding native language. The current on-going study has provided some useful data in putting forth multiculturalism enforcing multilingualism, however, further investigation on the
participants is required to look at the effect of (multi-) cultural exposure to the language development of multi-lingual infants.

**References**


**Appendix: Transcriptions of some video recordings in the analysis**

**Case 1: Effy [1;7]**

Aunt: 媳 媥 吾 懶惰 呀? (Cantonese)

Aunt lazy not lazy Q?

"Is aunt lazy?"

Mum: 媳 媥 吾 懶惰 呀? (Cantonese)

Effy: 懶。 (Cantonese)

"Lazy."

Aunt: 媳 媥 懶惰呀?! 媽媽呢? (Cantonese)

Aunt lazy Q? mother Q?

"Aunt is lazy?! How about mother?"

Mum: 媽媽 懶 吾 懶惰 ? (Cantonese)

Mother lazy not lazy
"Is mummy lazy?"
Effy: 懶。 (Cantonese)
   "Lazy."

Mum: 甘Effy 靚 D 定 Kiki 靚 D 呀? (Cantonese)
so Effy prettier or Kiki prettier Q?
   "So, is Effy prettier or Kiki prettier?"
Effy: 媽媽。/mama/ (Cantonese)
   "Mum"
Mum: 但係 如果 Kiki 同 Effy 呢 邊個靚呀?
   But if Kiki and Effy Q who pretty Q
   "What if it is only between Kiki and Effy, who is pretty?"
Effy: 媽媽。 (Mandarin Chinese /máma/)
   "Mum"

Case 2: Effy [1:8]
Context: (Video and audio call) Effy’s aunt interrupted her during her story reading time.
Aunt: Do you miss me?
Mum: 你掛吾掛住 Do you miss 姨姨呀？
Effy: (Shaking her head and hand)
Mum: No?
Aunt: ...
Mum: Yes or no?
Aunt: Do you miss me?
Mum: Yes or no?
Effy: No.
Aunt: Oh, why don’t you miss me? I miss you so much, Effy.
Mum: Do you miss 姨姨? Tell姨姨.
Effy: Miss.
Aunt: Miss? Miss me? (Effy gave a long puzzled look)
Mum: Do you miss 姨姨?
Aunt: Do you miss me? Yes or no?
Mum: Yes or no?
Effy: Yes.
Aunt: Okay, I miss you too.
Case 3: Effy [1;8]
Context: Effy could not wait to continue reading books and was begging her mum to help turn the page.
Effy: 打開 /Da hoI/ 打開 /Da hoI/

“Open, open.”
Aunt: Well, you have to say “please” to mummy. (Effy kept shouting “open”) No! You say “please”.
Mum: Say “please”.
Aunt: You say “please mummy”.
Effy: /pI:s/

“Please.”
Aunt: Then mummy is gonna help open the book, well done. (Effy waited patiently.)

Case 4: [Ethan 1;10]
Context: Ethan is enwrapping gift from uncle in Australia
Mum: Open this one? Open.
Ethan: Take..
Mum: Yeah, take take. Waaa.. What is this? Waa… Look.
Ethan: 哪 一 㓕 黎架？哩隻咩黎架？ (Pointing at the deer print on the top)

This COUNT-animal what SP “What is this (animal)?”
Mum: It’s a top top.
Ethan: Top top.
Mum: Yeah, that’s right. Put it on, that’s right. What animal can you see? What is this?
Ethan: Deer.
Mum: Deer, that’s right. Very good. Very good. Ethan, you look here and you say “Thank you Henness 舅父.”
Ethan: Thank you Henness 舅父.
Mum: Say “多謝哂”. Ethan, you say “多謝哂”.
Ethan: 多謝哂。
Mum: Good boy. Give give 舅父 a big kiss.
Ethan: (Kissing).
Thai Flight Attendants’ Durations of Employment and Intercultural Sensitivity

Narudol Semchuchot\textsuperscript{1} (Ph.D. Candidate)
Wannana Soontornnaruerangsee\textsuperscript{2} (Ph.D.)

\textsuperscript{1-2} Department of Foreign Languages, Kasetsart University
\textsuperscript{1}nspin84@gmail.com
\textsuperscript{2}wannana61@yahoo.com

Abstract

Intercultural sensitivity is a required attribute for flight attendants. Duration of exposure has been argued as a factor affecting intercultural sensitivity. The longer the duration of time a person is exposed to intercultural interactions, the higher their intercultural sensitivity level. This study compared intercultural sensitivity levels among Thai flight attendants with different durations of employment. One hundred and twenty respondents completed the Intercultural Sensitivity Scales questionnaire adapted from Chen and Starosta (2000). The results indicated that there was a significant difference in two categories, “Interaction Confidence” and “Interaction Enjoyment”. This reflects the necessity for the airlines companies to help increase flight attendants’ intercultural sensitivity in certain aspects regardless of the duration of exposure.

Keywords: intercultural sensitivity, duration of employment, airlines industry, flight attendant

Introduction

English language has gained prestige status in business worldwide, especially in air travel because of the industry’s growth at an accelerating rate where English is the tool of communication in the industry (Crystal, 2009). The growth is evident in many countries including Thailand where English is taught as a foreign language. To further emphasize the importance of studies on English language in the aviation industry, Tajima (2004) asserts that the airline industry has played a crucial part in making the world socioculturally smaller by bringing people together, which has led to increasing interactions amongst people from different socio-linguistic backgrounds. Therefore, proper use of English is a crucial prerequisite for aviation related personnel, who speak different varieties of English, and whose socio-linguistic backgrounds differ, to communicate efficiently so as to avoid miscommunication which may threaten flight operations safety (Tajima, 2004). Atkinson (1999) suggests that, “apart from learning and teaching ‘culture’ is the central concept in English language teaching”. Culture is clearly a crucial factor in efficient communication, especially in intercultural contexts which include communications between airlines personnel and their customers. Tajima (2004) further asserts
that culture is a factor which could affect communication breakdowns in aviation. Such breakdowns could cause airline passengers’ dissatisfaction, or they could lead to undesired safety violations or accidents. It is suggested from his findings that culture be considered in the training, evaluation and assessment of airlines communication. This type of communication is a form of intercultural communication. As English language is evaluated and assessed basing on proficiency and competency, which also includes sensitivity, and has been conceptualized as the target in intercultural communication evaluation and assessment. Duration of exposure to foreign cultures has been argued as a variance of intercultural sensitivity (Engle & Engle, 2003; Medina-Lopez-Portillo, 2004; Soria & Troisi, 2013), yet, there are very few studies evaluating, or assessing, Thai international airlines personnel, despite the fact that airline personnel are one of the most likely persons, in terms of profession, to encounter diverse cultural settings and to interact with persons from a variety of sociocultural backgrounds. There are even fewer studies considering the effect of flight attendants’ exposure duration to a variety of cultures in terms of intercultural sensitivity, or even intercultural competence, especially in Thai context.

**Theoretical Framework**

The need to understand languages and cultures other than one’s own has become crucially important in the increasingly multicultural nature of industrialized societies (Garrett-Rucks, 2012). While English proficiency can be evaluated and assessed by a number of standardized tests (TOEFL, IELTS, TOEIC etc.), intercultural competence has no single standardized test for evaluation or assessment. There are a few instruments proposed for assessment in varied intercultural aspects. The following are some of the scales and instruments, including models, which exist in the literature. Intercultural Development Inventory (IDI) of 5-point Likert scale (Hammer, Bennett, & Wiseman, 2003) developed from the Developmental Model of Intercultural Sensitivity (DMIS) by Bennett and Bennett (1993). DMIS conceptualizes intercultural sensitivity development in two phases which are ethnocentric and ethnorelative, each phase consists of the same three stages i.e. Acceptance Stage, Adaptation Stage and Integration Stage. Despite the support and widespread use by Paige et al. (2003), IDI and DMIS’ capability of transfer across cultures is questioned by Greenholtz (2005). Moreover, Pusch (2004) argues that DMIS is not designed to assess a person’s behavior or skills but his experience of cultural differences. The Behavioral Assessment Scale for Intercultural Competence (BASIC) of 4- and 5- point Likert scales was developed by Koester and Olebe (Koester & Olebe, 1988). Ruben and Kealey (1979) developed and used the scales to conduct pre and post- tests with couples who were living one year abroad after moving from
Another country. There are a few more instruments in the literature all of which tend to be practical in one way or another including both the Intercultural Sensitivity Inventory (ICSI) of 7-point Likert scale (Bhawuk & Brislin, 1992) and The Cross-Cultural Adaptability Inventory (CCAI) (Kelley & Meyers, 1995) scales. As for a qualitative framework for assessment, the Model of Intercultural Communicative Competence-Learning Objectives to Develop ICC by Byram (1997) focuses on the intercultural dimensions of: attitude, knowledge, skills of interaction/discovery, and relating/interpreting, and critical awareness in learners’ development of intercultural communicative competence.

Though more recently, it is argued that to assess intercultural competence, multi method longitudinal approach is suggested (Deardorff, 2006), such practice requires tremendous cooperation from the academia as well as the respondents.

Even though there have been a few attempts to assess intercultural competence (Byram, 1997; Chen & Starosta, 2000; Hammer, Bennett, & Wiseman, 2003; Koester & Olebe, 1988; Paige et al., 2003), there is no single instrument which can effectively measure such competence in all existing proposed conceptualizations of intercultural competence (Perry & Southwell, 2011). Though criticized as being designed not to measure behavior or skills of a person, the Intercultural Sensitivity Scale (ISS) developed and validated by Chen and Starosta (2000), addresses many of the weakness of the IDI. There are five dimensions: engagement, respect for cultural differences, self-confidence, enjoyment and attentiveness. Research has found that the ISS is capable of measuring attitudinal aspects of intercultural sensitivity (Chen & Starosta, 2000; Graf & Harland, 2005).

Duration of exposure to foreign cultures has been argued as a variance of intercultural sensitivity. Medina-Lopez-Portillo (2004) asserts that duration of study abroad programs significantly impacts the intercultural sensitivity development of students. The longer the duration of study abroad, the more development of intercultural sensitivity as compared to shorter durations as claimed both quantitatively and qualitatively by the results and findings in her study. Similarly, Engle and Engle (2004) claim that university students, from a selected American university in France, who have studied foreign language, and have studied abroad tend to obtain a relatively high score in both language proficiency and intercultural sensitivity. Both studies (Engle & Engle, 2003; Medina-Lopez-Portillo, 2004) focus on the setting of study abroad whereas, Soria and Troisi (2013) examine American students who did not study abroad, but participated in global or international activities in class and outside classrooms on campus.
The results suggest that students, who did not study abroad, are more international and intercultural competent than students who have studied abroad. Regardless of whether a person has spent time abroad or not, the existing literature suggests that if a person is exposed to a different culture, he or she tends to develop intercultural sensitivity. Moreover, the longer the exposure, the more development of the sensitivity.

This paper examined the relationship between durations of exposure to different cultures, in other words, the durations of employment of Thai flight attendants and intercultural sensitivity by adapting the Intercultural Sensitivity Scale developed by Chen and Starosta (2000). The hypothesis or \( H_0 \) = respondents with different durations of working experience as a flight attendant will not display significantly different levels of intercultural sensitivity. The results from this study could be beneficial to pedagogy and training preparations for personnel in hospitality industries where intercultural sensitivity is crucial for effective communication and customer satisfaction.

**Research Methodology**

From the review of intercultural measurement instrument in this study, it can be seen that most scales and models tend to apply a Likert scale as a part of, if not all, assessing instruments which prefer a quantitative-like nature of approach. This study takes the advantage of such characteristics of inquiry which allows larger samples (Creswell, 2013). Quantitative studies yield results in numeric and tabulated forms which, according to Deardorff (2006), have some advantage of being preferred by administrators and management figures.

**Data Collection**

Intercultural Sensitivity Scale developed by Chen and Starosta (2000) is one of the most applied tools for intercultural sensitivity assessment and it was selected in the study in order to examine the relationship between durations of employment and intercultural sensitivity of the randomly selected international airlines, by using an adapted Intercultural Sensitivity Scale questionnaire developed by Chen and Starosta (2000). The validity of the ISS scales by (Chen & Starosta, 2000) selected in this study has been measured and confirmed by confirmatory factor analysis making the instrument an applicable and useful one (Fritz, Mollenberg, & Chen, 2001).
The twenty-four original English versions of the questionnaire were piloted to twenty non-population respondents. From the pilot and informal interviews, the researcher was convinced to have the questionnaires translated into Thai, back-translated into English, and revised to insure the equivalence by the researcher and two translation validators. The researcher decided that the English version of the items in the questionnaire remained, while the Thai translation accompanied it, so as to best convey the intended meanings of all the items as both the translation validators and the researcher agreed that the two-language version of the questionnaire best served this purpose. Basic demographic data as well as job related items, including the durations of employment of the Thai flight attendants, were also included in the survey and prepared on a different page of paper from the Intercultural Sensitivity scales questionnaire section. The respondents were informed of the objective of the study before being asked to complete the questionnaire and respond to the adapted twenty-four item questionnaire on a 5-point scale (5=strongly agree; 4=agree; 3=uncertain; 2=disagree; 1=strongly disagree) based on their impression towards each item. Out of the twenty-four items, the questionnaire claims to measure 5 aspects of intercultural sensitivity:

1) Interaction Engagement items number 1, 11, 13, 21, 22, 23, and 24
2) Respect for Cultural Differences items number 2, 7, 8, 16, 18, and 20
3) Interaction Confidence items number 3, 4, 5, 6 and 10
4) Interaction Enjoyment items number 9, 12, and 15, and
5) Interaction Attentiveness items number 14, 17, and 19.

The questionnaires were completed anonymously and voluntarily by a total of 120 respondents (N=120). Thirty-six percent of the respondents were male while sixty-four percent were female. The duration of employment as an employee at the airline company ranged from less than six months to more than fifteen years (less than 6 months n=43, 6 months to 1 year n=0, 1 to 3 years n=3, 3 to 5 years n=3, 5 to 10 years n=58, 10 to 15 years n=5 and more than 15 years n=8.). The durations of employment were determined in accordance with the past recruitment of flight attendants at the airlines company. All of the 'less than 6 months' respondents were newly recruited while the '5 to 10 years' respondents were flight attendants who were advancing in their career at the time of the survey. These two groups of respondents were students in an English class provided by the airlines company’s language training function where the researcher was an instructor. The questionnaires were distributed and completed then collected at the end of the English classes. As for the other groups of respondents, the
survey was conducted in person by convenience sampling during the period when the researcher was teaching at the airline company’s training center. The quantitative data obtained were then analyzed using SPSS software (SPSS v.11), in addition independent sample t-test and one-way analysis of variance (ANOVA) were used in the analysis.

Results

ANOVA results indicated that there was no overall significant difference found among work durations for three out of five categories which were Interaction Engagement ($F=2.300, p < .05$); Respect for Cultural Differences ($F=1.348, p=.249$) and Interaction Attentiveness ($F= 1.170, p=.328$) at significance level of $p < .05$. Nonetheless, the results indicated that there was significant difference among durations of employment in two categories which were Interaction Confidence ($F=3.498, p=.006$); and Interaction Enjoyment ($F= 2.444, p=.038$). The significance difference between duration of employment groups under interaction confidence was evident from three items notably number 3, 5 and 10 out of a total of five items (items numbered 3, 4, 5, 6 and 10). The significance difference between duration of employment groups under interaction enjoyment was evident from one item which was items numbered 9, 5 and 10 out of a total of three items (items numbered 9, 12, and 15).

Table 1 ANOVA results of Interaction Confidence among work durations for items number 3, 5 and 10

<table>
<thead>
<tr>
<th>Interaction Confidence</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>3.152</td>
<td>5</td>
<td>.630</td>
<td>*3.498</td>
<td>.006</td>
</tr>
<tr>
<td>Within Groups</td>
<td>20.548</td>
<td>141</td>
<td>.180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>23.700</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p < .05

Table 1 shows that there was an overall significance difference between groups of respondents from different durations of employment for items numbered 3, 4, 5, 6 and 10 under Interaction Confidence. The results of the significance difference between groups under Interaction Confidence of respondents from different durations of employment consisting of seven flight attendant groups which are: 1) less than 6 months 2) 6 months to 1 year (6m-1y), 3) 1 to 3 years (1-3y), 4) 3 to 5 years (3-5y), 5) 5 to 10 years (5-10y), 6) 10 to 15 years (10-15 y) and 7) more than 15 years (>15 y).
Table 2 Mean scores of significantly different durations of employment between groups under Interaction Confidence item number 3: I am quite confident/I am pretty sure of myself in interacting with people from different cultures

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 m</td>
<td>3.79</td>
</tr>
<tr>
<td>3-5 y</td>
<td>3.45</td>
</tr>
<tr>
<td>10-15 y</td>
<td>3.80</td>
</tr>
<tr>
<td>&gt; 15 y</td>
<td>2.75</td>
</tr>
</tbody>
</table>

*(p <0.05)*

**Difference between groups:** group 0-6m and group > 15 y were significant (*F*=.001, *p* < .05) and group 0-6m and group 3-5 y were significantly different (*F*=.036, *p* < .05) for item number 3 under Interaction Confidence. Group 0-6m scored higher than the others. Group 10-15 y and group> 15 y were also significantly different (*F*=.023, *p* < .05), the former group scored higher for item number 3 under Interaction Confidence. The results indicate that Thai flight attendants with zero to six months and ten to fifteen years significantly had more interaction confidence than the groups of three to five years, and the group of more than fifteen years of employment durations.

Table 3 Mean scores of significantly different durations of employment groups under Interaction Confidence item number 5: I always know what to say when interacting with people from different cultures

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 m</td>
<td>3.33</td>
</tr>
<tr>
<td>3-5 y</td>
<td>.90</td>
</tr>
</tbody>
</table>

**Difference between groups:** group 0-6m and group 3-5 y were significantly different (*F*=.003, *p* < .05) for item number 5 under Interaction Confidence. The results indicate that Thai
flight attendants with zero to six months of employment duration significantly had more interaction confidence than the group of three to five years of employment duration.

**Table 4 Mean scores of significantly different durations of employment groups under Interaction Confidence item number 6; I can be as sociable/outgoing as I want to be when interacting with people from different cultures**

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 m</td>
<td>4.05</td>
</tr>
<tr>
<td>3-5 y</td>
<td>4.33</td>
</tr>
<tr>
<td>5-10 y</td>
<td>3.98</td>
</tr>
<tr>
<td>&gt;15 y</td>
<td>3.12</td>
</tr>
</tbody>
</table>

**Difference between groups:** the following pairs of employment duration groups were significantly different; group 0-6m and group >15 y ($F=.001, p < .05$), group 3-5y and group >15 y ($F=.001, p < .05$), group 5-10y and group >15 y ($F=.012, p < .05$) for item number 6 under Interaction Confidence. The results indicate that Thai flight attendants with zero to six months, three to five years and five to ten years of employment durations significantly had more interaction confidence than the group of more than fifteen years of employment duration.

**Table 5 Mean scores of significantly different durations of employment between groups under Interaction Confidence item number 10; I feel confident when interacting with people from different cultures**

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 m</td>
<td>3.70</td>
</tr>
<tr>
<td>3-5 y</td>
<td>2.67</td>
</tr>
<tr>
<td>5-10 y</td>
<td>3.57</td>
</tr>
<tr>
<td>&gt;15 y</td>
<td>2.88</td>
</tr>
</tbody>
</table>

**Difference between groups:** the following pairs of employment duration groups were significantly different; group 0-6m and group >15 y ($F=.006, p < .05$), group 0-6m and group 1-3y ($F=.026, p < .05$), group 0-6m and group 3-5y ($F=.026, p < .05$), group 3-5y and group 5-10y ($F=.049, p < .05$), group 5-10y and group >15 y ($F=.018, p < .05$) for item number 10.
under *Interaction Confidence*. The results indicate that Thai flight attendants with zero to six months, three to five years and five to ten years of employment durations significantly had more interaction confidence than the group of more than the group with fifteen years of employment duration.

**Table 6 ANOVA results of Interaction Enjoyment among employment durations for item number 9**

<table>
<thead>
<tr>
<th>Interaction Enjoyment</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>9.627</td>
<td>5</td>
<td>1.925</td>
<td><em>2.444</em></td>
<td>.038</td>
</tr>
<tr>
<td>Within Groups</td>
<td>89.794</td>
<td>114</td>
<td>.788</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>99.421</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p < .05

Table 6 shows that there was an overall significant difference between groups of respondents from different durations of employment for item number 9 under *Interaction Enjoyment* (F=2.444, *p*<.05).

**Table 7 Mean scores of significantly different durations of employment between groups under Interaction Enjoyment item number 9; I get upset easily when interacting with people from different cultures**

<table>
<thead>
<tr>
<th>Groups with Significant Difference for Item Number 9</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-6 m</td>
<td>1.67</td>
</tr>
<tr>
<td>1-3 y</td>
<td>3.33</td>
</tr>
<tr>
<td>3-5 y</td>
<td>2.59</td>
</tr>
</tbody>
</table>

**Difference between groups**: group 0-6m and group 1-3 y were significantly different (*F*=.014, *p* < .05), and group 0-6m and group 3-5 y were significantly (*F*=.000, *p* < .0) for item number 9 under *Interaction Enjoyment*.

The results indicate that Thai flight attendants with zero to six months of employment duration significantly had more *interaction enjoyment* than the group of one to three years and the group of three to five years of employment durations.
Conclusion and Discussion

Due to the unequal numbers of respondents in each group of durations of employments, it may affect the representativeness of the groups and the generalisation of the results. Statistical analysis indicated that there is no overall significant difference among different durations of employment groups; therefore, the $H_0$ cannot be rejected. Yet, a closer look at the data and further analysis indicates that, under Interaction Confidence and Interaction Enjoyment, according to mean scores, participants with less duration of employment are more interculturally sensitive than their colleagues who have worked longer in the profession. The group ‘More than 15 years’ shows less intercultural sensitivity, especially when compared to the group ‘0 to 6 months’. In terms of duration and exposure to different cultures versus intercultural sensitivity, the results from this study contradict the aforementioned findings (Engle & Engle, 2003; Liu, 2014; Medina-Lopez-Portillo, 2004; Soria & Troisi, 2013) that the longer the duration and/or the more exposure, the more intercultural sensitivity. Generally, persons may perceive that flight attendants with more experience in the profession would become more intercultural sensitive; therefore, the results from this study could benefit airline companies, and other related industries, to readily prepare proper training to help keep their employees motivated, and develop their intercultural sensitivity in order to assure successful intercultural communication between their employees and customers as well as maintain customers’ satisfaction. For pedagogical implications, the results from this study could reconfirm Atkinson’s (1999) statement “except for ‘language’, ‘learning’ and ‘teaching’, there is no more central concept in the field of teaching English than ‘culture” that culture is a major focus in English language training.

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The Cultural Hegemony in Indonesian’s Traveling and Foodies Instagram Accounts

Dias Gita Chrismanna¹
Ramadhina Ulfa Nuristama²
¹-² Universitas Gadjah Mada
¹ diaschrismanna@yahoo.com
² ramadhinanuristama@gmail.com

Abstract

Instagram is one of the most popular social media platforms at the present time. This platform, has grown tremendously since 2010, and has created a new trend, namely the emergence of traveling and foodies accounts. In Indonesia, there are a lot of accounts which specifically cover the themes of traveling and food and have gained popularity and a lot of followers. Thus, we focus on the cultural hegemony found in traveling and foodies Instagram accounts in Indonesia. These phenomena can be seen as a new type of lifestyle and cultural product.

The data was collected from the followers of Indonesian traveling and foodies Instagram accounts. Several followers of traveling and foodies Instagram accounts were also interviewed and the mixed method approach was used to analyze and interpret the data. In analyzing the data, the theory of hegemony and the resistance towards cultural hegemony itself were utilized to identify cultural hegemony in these accounts. As a counter reaction to cultural hegemony, a form of resistance by other Instagram users has also been found.

Keyword: Instagram, hegemony, resistance, traveling and foodies accounts

Background

Instagram is one of the social media that most people use in the present time. Since its inception in October 2010, Instagram has grown over 500 million monthly users, with an average of 70 million photos uploaded daily (Rich, Haddadi, & Hospedales, 2016, p. 1). More impressively, Smith (2013) noted that three years after the creation as in October 22, 2013, 55 million photos are posted daily and 8,500 likes are generated per second on Instagram (Chang, 2014, p. 1). The popularity of the application created by Kevin Systrom and Mike Krieger is supported by the development of technology and the increasing interest in photography among young generations. Additionally, with the easy and user-friendly interfaces and the digital photography’s ability to mass-produce image, Instagram cements its position as one of the most-use social media in recent time. The rising popularity of Instagram is supported by the fact that Instagram is seen as a more convenient social media to share pictures than the preceding social media, namely Facebook, Twitter, Tumblr, and Blogspot.
With its renowned fame, Instagram creates and possesses ongoing trends, such as selfie photos, outfit-of-the-day pictures, throwback Thursday, and accounts about specific matters. Amongst those trends, Instagram accounts specified to cover traveling and food blogging appear as one of the prominent trends of Instagram, especially in Indonesia. The traveling accounts and food blogging accounts (or foodies) exist as one of the effects of the increasing demand of traveling and eating places references in Indonesia. Likewise, sharing traveling pictures and reviewing about food in social and mass media become a new lifestyle that people consume.

Since many people use Instagram to share their photos, Instagram gains its success and popularity as the social media platform. The extraordinary success of Instagram corroborates the recent Pew report which states that photos and videos have become the key social currencies online (Rainie, Brenner, & Purcell, 2012). Instagram deserves attention from the research community as that given to Twitter and other social media platforms (Elison, 2007). We study Instagram in order to gain insights into social, cultural and environmental issues regarding people’s activities through their photos.

McLuhan (1989) apprises that changes in technology transform the social construct, which in turn shapes perceptions, experiences, attitudes and behavior (Howe, 2011, p. 8). Thus, based on McLuhan’s statement, as Instagram is a part of technology, its traveling and foodies accounts are thus significant to the society, as they inform and shape public opinions because, as proposed by Maggard, “the media bring people their concepts symbols, images of heroines and heroes, emotional charges, definitions of public values and directional information” (Maggard, 1983, p. 68). For the case of traveling and foodies accounts on Instagram, their beliefs and ideas come into contact with the beliefs and ideas of other Instagram users, especially their followers, resulting in the dissemination of ideology of one group over the other groups. Furthermore, this dissemination of ideology between different parties will cause the cultural hegemony. Thus, this paper will discuss the cultural hegemony and its resistance, as reflected on Instagram traveling and foodies accounts in Indonesia.

The Data

The primary data were gathered through Instagram traveling and foodies accounts while the secondary data were gathered from books, journals, articles and internet sources. Nonetheless, the writers decided to divide the active Instagram users into two groups: the traveling and foodies accounts, which specifically upload the pictures related to travel destinations and food reviews, and the followers’ accounts. The traveling and foodies accounts
will represent the dominant groups while the followers will represent the subordinate or the submissive groups. Both groups are Indonesians living in Indonesia.

Furthermore, the writers also put together a small questionnaire in order to get the desired data. The questionnaire, among other things, asked the followers, (a) whether they follow traveling and or foodies accounts, (b) why they follow those accounts, (c) whether they constantly refer to the uploaded pictures of the accounts before making any decision regarding the travel destinations or food, and (d) whether they take a picture of their traveling destinations and food and the reason they do so. Random sampling was used to gather this data, hence the respondents were coming from different backgrounds. The writers interviewed the followers through their social media and by phone. From forty questionnaires that were distributed by the writers, thirty four answers were completed and useable. Though this is a small sample, the result is suggestive for the discussion and conclusion to be explored.

The Hegemony in *Instagram*

As today’s society has become more digitalized, the increasing use of social media has penetrated various spheres of modern life. Social media function as a relatively easy medium for the society to communicate and interact with one another. Social media allow people to share their activities through photos and texts, and for that reason many people use social media to share their activities. Thus, *Instagram* becomes the media for people to share their activities. In relation to hegemony, *Instagram* becomes the media platform to hegemonize the society, as it transfers the idea of the ruling class and turns it into the ruling idea which is believed by the society. Through the widespread use of *Instagram*, the dominant groups are able to exert their control to the subordinate group. The dominant groups on *Instagram* are from different backgrounds and fields, such as food, travel, fashion, etc. They become the clinchers who determine the kind of things and goods which should be enjoyed and shared on social media.

Hereinafter, traveling and eating are activities that people enjoy the most. People travel to refresh their mind and enjoy their leisure. Similar to traveling, food, apart from being a source of nourishment, also provides enjoyment. Thus, these enjoyable activities become two of the most shared activities on *Instagram*. A lot of *Instagram* users, then, create accounts specifically to share traveling destinations, outdoor activities, food choices and reviews of dining places to help people get ideas about where and what they can go on their days off or where to eat, resulting in the rise of both traveling and foodies accounts. These two accounts become the
dominant groups on *Instagram* as they determine and create the ruling ideas regarding traveling and food.

With their particular coverage on traveling and food, these accounts gain a huge number of followers as other users put interests and recommendations related to traveling destinations and dining places. Moreover, the act of following and being followed creates an interaction between the account holders and the followers, bringing about the exchange of beliefs and ideas. The contact or encounter permits disseminations of ideology of one group over another. Thus, the dissemination of ideas relies on the strength of each group. The strongest one will disseminate ideology over the weakest one (Cheal, 1979, p. 110). It means that the strong group who becomes the dominant group rules the weak one who is regarded as the subordinate group. By disseminating their ideology, the dominant group maintains its status quo as the ruler of the subordinate group. This dissemination of ideology enables the dominant to reshape the practical ideas of the subordinate (Cheal, 1997, p. 110; Baker, 2000, p. 59). This idea of reshaping the subordinate group’s practical ideas or preferences by the dominant is based on Gramsci’s theory of hegemony. Nonetheless, the ideology or the ruling idea which is spread by traveling and foodies accounts is tied to the “it” person: the users should live their life to the fullest by doing, going or buying certain items. In short, the ideology of these accounts is related to consumerism and capitalism.

Based on the statement above, the interaction between traveling and food accounts and their followers creates the dominant group and subordinate group. The accounts of traveling and foodies become the dominant group because they can disseminate their ideas and beliefs related to travel destinations and food to their followers. The followers do not simply stop at seeing and hearing the ideology of traveling and foodies accounts, but they consciously and willingly accept and implement the ideology and ruling ideas of traveling and foodies accounts. In Gramscian concept of hegemony, ideology becomes the material that is disseminated by the ruling group to gain the spontaneous consent of the subordinate group. The consent is basically understood as the planned and willing act of individuals, and as the only ground for political authority of ruling class (Femia, 1981, p. 36). Consent then emerges as the ultimate principle about what is right or wrong to indicate the manner of individuals in the society. This principle determines the individual that should be involved directly or indirectly in terms of governing activity to maintain the status quo of the ruling group (Femia, 1981, p. 37). In this case, the ideology, or the ruler power, takes place when the *Instagram* followers or the subordinate group, in order to be part of the dominant group, follow the path laid out by those traveling and foodies accounts (i.e. eating at or visiting the suggested places). Therefore, the followers who
follow the ideology of the traveling and foodies account and implement the ideology of the traveling and foodies account maintain the status quo of the ruling group. Consequently, they become the subordinate group in this case of cultural hegemony.

The answers of the followers who served as the respondents are in line with the hegemony theory which proposes that the subordinate group will follow the ideology laid out by the dominant group. When asked whether they constantly referred to the uploaded pictures of the accounts before making any decision regarding the travel destinations or food they eat, 20 followers, out of 34 respondents, stated that they used the traveling and foodies accounts as references before deciding the destinations and the food they would eat. For traveling, respondent 3 said that the uploaded pictures made him want to climb the mountains. Meanwhile, respondent 15 said that he had hiked a certain mountain because of the pictures he saw on Instagram accounts. As for the foodies accounts, respondent 22 said that she often bought the food based on the review of the foodies. Similarly, respondent 25 and respondent 34 said they believed in the foodies’ judgment in taste.

From these instances, it can be seen that the leadership or the superiority of the traveling and foodies accounts is acquired through the willingness of their followers to follow the ideology of the accounts. According to Gramsci (1999, p. 508), hegemony is the idea of dominant class that rules and leads the society by implementing two types of leadership: moral and intellectual. These leaderships are established by creating a freewill pledge or spontaneous consent of the subordinate class to the dominant class. This spontaneous consent of the subordinate class is obtained because of their agreement on ideology imposed by the rulers. Thus dissemination process of ideology is embodied through establishing system and organization such as taste, culture, education etc., so as to build common sense for the ruled class in strengthening the hegemony. In relation to Gramscian concept of hegemony, Chris Barker argues that hegemony is a situation in which the ruling class has the capabilities to rule the subordinate one. This capability is translated into leadership over the subordinate through applying resources which give the ruling class power to control the subordinate. The resources of power can be obtained from the advantage of wealth and capital which are owned by the particular group of people to make them superior than others (Barker, 2000, p. 59).

As hegemony implies a desire or willingness of the subordinate group to take on the ideology of the dominant group, Joseph Femia (1981, p. 24) notes that hegemony is attained through the myriad ways in which the institution of the civil society operates to shape directly or indirectly cognitive and affective structures whereby man perceive and evaluate problematic social reality. Additionally Klein notes that the central of hegemony is the idea of consent, which
serves to differentiate hegemony from other oppressive forms of domination (Klein, p. 303). It means that soft power is used to dominate the subordinate group instead of using hard power. Consequently, the hegemony of traveling and foodies accounts is done by using soft power. They use pictures, captions (the written description of the pictures) and hash-tag (keywords) as the way to put and indirectly shape the ideas, beliefs and concepts of their followers. Then, the soft power here is the using of social media like Instagram to spread their ideology into the subordinate group. Additionally, with the frequent posting time, their ideology is more easily perceived by their followers because the followers are often exposed to the ideology.

The Resistance to Cultural Hegemony

Hereinafter, the cultural hegemony does not go away without any critics and reactions from the society. One criticism comes from Klein who criticizes, "the absence of critical thinking which would necessitate holding an ideology or set of cultural preferences in line with one condition......Hegemony, in this instance......convinces the ward-state of its superiority and right to dominate through sharing its ‘vision of a just social order’" (ibid.). Besides that, resistance also appears as the reaction to the cultural hegemony. Resistance usually implies holding off or stemming the flow of cultural influences through the propagation of cultural integrity or cohesion (ibid). This resistance can be an active/overt resistance and a passive resistance. In general, an active resistance is the resistance which bluntly resists the cultural hegemony, for example, by rejecting the ideology or protesting the ideology. On the other hand, passive resistance is the resistance with the act of still accepting the ideology but some changes are made to be more acceptable to the society.

Based on the explanation above, the followers of traveling and foodies accounts and other Instagram users also show resistance to oppose the cultural hegemony. Several of this study’s respondents indicated that they carried out active resistance. For example, there is an active resistance related to one ideology of foodies - the habit of taking picture of the food before eating it. For the followers of the foodies accounts, some firmly rejected the habit of taking pictures of their food. Three respondents provided similar answers concerning the idea of taking the picture first before eating. One respondent proposed that her priority was to devour the taste of the food, not to take the picture of the food. Another respondent said that he did not see the point of taking the pictures.

Deliberately, passive resistance is also shown to encounter the cultural hegemony. The first case can be seen from traveling accounts and their followers. There are many traveling accounts on Instagram that share traveling moments through beautiful photos. Since there are
a lot of destinations in Indonesia that attract people to do traveling, *Instagram* is very useful for those who want to share their traveling moments. The natural beauty reflected through the photos encourages people to do the same thing. However, most of nature destinations in Indonesia are far from the urban city where many people stay. This long distance makes people reluctant or thinks twice to visit the place. Additionally, the long distance will affect the budget needed by the traveler. The sources of the traveling accounts allow them to go to places which are hard to reach, both from geographic (location) and economic (budget) perspectives, as the followers do not have the same resources that allow them to do the same. The dominant group, therefore, has the power to dominate the subordinate group through their posts.

Thus, it will trigger resistance from the followers, or the subordinate. We asked some respondents why they did not or could not travel farther. First, it was a matter of budget. Many people like traveling, but when it is costly, the *Instagram* followers or people in the subordinate group have to find an alternative place where they still can get the same atmosphere or feel. The followers will go and share photos in common and easy-to-reach places both from geographic and economic reasons. For instance, to take a trip to Raja Ampat (one of the best snorkeling spots in the world), located in Papua Island, people spend more than 20 million rupiah. It is extremely different from snorkeling at Indrayanti beach, located in Yogyakarta, which costs less than one million rupiah. Through *Instagram* pictures, these two places are drastically different. Both locations have different beauties. Raja Ampat is a very well-known snorkeling spot, a hidden paradise with millions species in the sea; Indrayanti is on the coast of south Yogyakarta with several anemones and beautiful fish. Snorkeling in Indrayanti therefore has become a form of resistance by the subordinate group.

Similar to the followers of traveling accounts, the followers of foodies accounts also resist in a similar way – they try to adapt and modify the culture. This matter is reflected through the type of steak that they eat. The foodies are able to eat the first-grade meat at a high class restaurant, which the followers could not afford. Therefore, they created a low-budget steak which can satisfy their need and desire. There is also another interesting form of resistance related to the foodies accounts. Due to the high price, other *Instagram* users create new foodies accounts which only review and share cheaper food. Additionally, they use taglines such as “karena makan gak harus mahal” or “eating is not always expensive”, making this another form of resistance regarding *Instagram* foodies accounts.

Second, the emergence of camera enables people to easily capture their every moment. There are so many camera industries that offer best image quality and several
performances of the cameras. However, these advances absolutely deal with expensive prices. The dominant group who has a lot of money can easily buy this kind of camera. As for the subordinate group whose buying power is limited, they can use their mobile phone cameras to capture their moments. It is shown from their photos on Instagram that the dominant group and subordinate group use different devices to capture traveling moments. Photos with great exposure and balanced brightness are taken by high quality cameras, whereas photos with low brightness and exposure are taken by regular cameras and most of them are taken by mobile phone cameras with less than ten megapixels. Therefore, the captions and hashtags accompanying pictures taken by the dominant group always include the brand and type of cameras used, something that is missing from the subordinate’s Instagram accounts. For them, resistance is done through mobile phone cameras.

Conclusion

Since the emergence of the social media platforms, a lot of people use them to share their activities. Instagram is one of the successful social media platforms that people use, and as cited by CNN News Indonesia, it has successfully gained more than 22 million active users in Indonesia. People use it to share moments of their lives, making certain pictures such as traveling and food become very popular. The researchers of this study classify Instagram users into two groups: the dominant group and the subordinate group. We find that the dominant group disseminates their ideology to the subordinate group by making them interested in traveling and foodies. In addition, hashtags on Instagram make things easy to identify. Becoming prominent and popular is another ideology that the dominant group disseminates to the subordinate group. As suggested by John Fiske (1989), popular culture is the culture of the subordinate and dominant groups and thus always bears within it signs of power relations.

The followers are the subordinate hegemonized by the ideas and beliefs of traveling and foodies accounts from the dominant group. However, the cultural hegemony also evokes both active and passive resistance from the followers. The subordinate group tries to resist the dominant cultural hegemony by finding an alternative to exert their own subjectivity through their very own Instagram traveling and foodies accounts. Even though the dominant and subordinate groups upload traveling and foodies photos, there is a gap between them, which explains that both groups are different.
References


Abstract

This paper focuses on the two-way influences between a city and its residents represented in a Malaysian literary work in the cosmopolitan Southeast Asian context. The city does not only shape the city residents’ personality but the city dwellers also define the city. These mutual influences are developed through the notion of distance depicted in A. Wahab Ali’s short story, “The Gentle Hand”. The city in “The Gentle Hand” is related to the theme of distance in two aspects; the distance of people from others and of people from religious beliefs. The distance is presented to the readers through the point of view of the young Tuan Haji, the narrator and protagonist influenced by the distance caused by living in the city, while the gentle hand old Tuan Haji Ahmad Muhammad is a symbol of the helping hand and Islamic religious beliefs. Living in the city makes the protagonist float and become lost in the city space. “The Gentle Hand” criticizes the gradual religious decline in the constantly modernized city which is a shared phenomenon in any cosmopolitan Southeast Asian city. There are still religious practices but people “perform” them without the awareness that they are floating far away from the core religious concepts. The young Tuan Haji is the embodiment of the loss of Muslims in the “distanced closeness” constructed by living in the city and by the lack of the awareness that he, himself, is subject to the mutually constructed personality of a city citizen as well.

Keywords: A. Wahab Ali’s “The Gentle Hand”, Malaysian literature, distanced closeness, city space and city citizen

Sometimes I feel that my presence at the mosque is only because of its proximity to my house but in reality there is a great distance between the mosque and me. The distance between the mosque and me is as great as the distance between the group and me. (Selat & Kathryne, 2000, p. 173)

The quote is taken from “The Gentle Hand”, an English version translation by Khatijah Shamsuddin of a short story of a Malaysian S.E.A. Write awardee A. Wahab Ali (Abdul Wahab Ali). “The Gentle Hand” depicts the story of the young Tuan Haji, the narrator and the

1 Sirirat Pholmoo is a lecturer at the English Program, Faculty of Humanities and Social Sciences, Phranakhon Si Ayutthaya Rajabhat University. She graduated with a B.A. in English from Faculty of Arts, Silpakorn University and a M.A. in English from Faculty of Arts, Chulalongkorn University. She is interested in Literature.
protagonist and the gentle hand old Tuan Haji Ahmad Muhammad who is a symbol of the helping hand and Islamic religious beliefs. The gentle hand conveys layered meanings; it refers to the old Tuan Haji Ahmad Muhammad, his namesake Muhammad the prophet and the notion of Islamic religious beliefs. The notion of Islamic religious beliefs develops alongside the notion of the city and its effect on people interaction towards others.

The quote highlights on the notion of distance which is the key issue discussed in this paper. First of all, it is needed to define the layered meanings of the distance. The distance can be literally perceived as the amount of space between places, people and things. This paper does not only aim to illustrate a distance depicted in “The Gentle Hand”, but it also aims to trace how the distance is constructed in a city context, how the protagonist defines the distance and how he is overwhelmed by the distance himself.

The distance can be noticed when going along with a short story following the point of view of the narrator and the protagonist; the readers will be fully enlightened on the distance when finishing the last paragraph of the short story. The author, A. Wahab Ali, begins and ends this short story with a poignant realization of the protagonist who is not the same young Tuan Haji but the one affected by becoming a city resident, consciously or unconsciously.

The “not-the-same” young Tuan Haji seems to be naïve to the fact that the rest is not the same. The readers follow the story through the first person point of view of the young Tuan Haji that his neighborhood has been changed. There used to be a small surau as a place of warship, but now there is a bigger mosque and “the rest is the same”. However, it can be implied that the rest is not the same due to the great distance caused by the development of a city.

It can be noticed in the first paragraph that now there is a bigger place for religious gatherings and practices. The mosque is bigger and seems to be better than a surau. In contrast to the development of religious buildings in the city, the city residents’ relationship is developed in an opposite direction. The closeness tied by sharing the same religious beliefs is distanced by the lack of trust and social interaction among the city dwellers.

Young Tuan Haji goes to the mosque more frequently after he was back from Mecca. Therefore, it can be said that the protagonist have completed a pilgrimage at the beginning of the story. When the story goes on until the ending, it can be noticed that the notion of religious beliefs is also emphasized and is ironically highlighted by the fact that young Tuan Haji is floated with the current of city stream of life without any realization that he is the product of the city way of life that he condemns.
In “The Gentle Hand”, the theme of life in the city is discussed in relation to the theme of religion. The characters including the young Tuan Haji and the old Tuan Haji Ahmad Muhammad are the city citizens and are the representation of the young cosmopolitan generation and the old ideal generation. There seems to be a generation gap between these two characters although they share the same Islamic religious practices. The way both of them address each other shows that both of them have already been on haj pilgrimage at Mecca. The term “Tuan Haji” conveys more layered of meanings. Firstly, both the protagonist and his revered respectable old Tuan Haji Ahmad Muhammad choose to identify each other through the Muslim perspectives. Secondly, there seems to be some equality when both of them use the same words to call each other. Finally, it can be implied that there is no other equal term existing for them to use in the city context in which people are related to others by their positions and functions in a capitalist society.

The title of the short story “The Gentle Hand” then becomes a symbolic crucial literary device to communicate both literal and in-depth meanings. Literally, “The Gentle Hand” refers to the hand of the old Tuan Haji Ahmad Muhammad, the one who extends his helping hand to other Muslims in his community without any discrimination. The deeper meaning of the gentle hand is the Islamic religious beliefs and practices which seem to be the one and only way to connect the distance among city residents and the one between people and the way of Muslim in a city context.

In “The Gentle Hand”, the readers follow the story through the point of view of the protagonist and also the narrator of the story, young Tuan Haji. The fact that we do not know the real name of young Tuan Haji conveys layers of meanings. Tuan Haji is a term in an Islamic religious context to address the Muslim who has already been to Mecca. The way the protagonist and narrator is presented through the term signifying a religious function helps emphasizing the criticism of a city in which people are defined by their duties or functions towards others. The term “Tuan Haji” then seems relevant to address or to name the people because in the city it does not matter who an individual actually is, the thing that counts is his/her relation to the others, and the term “Tuan Haji” can perfectly shows that the addresser and the addressee are related to each other by Islamic religious bond.

According to Islam, “the haji is a physical demonstration of Muslim notions of human equality and unity – it is the personhood of Islam in action.” (Sardar & Malik, 2009, p. 55) Therefore, it can be implied that the term “Tuan Haji” can signify the equality and unity of Muslim through religion. However, in the protagonist’s view, the equality and unity seem to fade.
in the city context. In the village in the middle of the city, young Tuan Haji resents the way city dwellers lead their lives which can be defined as “distanced closeness”.

The distanced closeness can be noticed from the bond of sharing the same Islamic religious beliefs. The city residents participate in religious activities and share a sense of belonging among the mosque goers. There seems to be an amiable atmosphere of Muslim unity, but young Tuan Haji is irritated by the indifference that comes after that seemingly amiable atmosphere of the seeming unity. Apart from the space of religion, the city residents seem to share nothing at all. Through the narrator’s point of view, it feels like cursing. However, young Tuan Haji, unconsciously belongs to the distanced closeness as well. He makes a complaint about city residents’ behaviors, but he is also a city citizen. This can be noticed from the interaction between him and the old Tuan Haji. “The old Tuan Haji” is the only way the protagonist addresses the revered and beloved old man that he meets in the mosque. The protagonist makes an excuse that he does not want the old man to think that he wants anything from the old man, so he prefers not asking for any further information. His perception and approach are the ones of a city resident. Young Tuan Haji as a city citizen is also emphasized by the fact that he has no idea at all that the old Tuan Haji is the same person as Tuan Haji Ahmad Muhammad until the end of the story and it is too late because the old Tuan Haji Ahmad Muhammad has passed away. The closeness created by the gentle hand and the gentle kindness of the old Tuan Haji touches the protagonist’s heart, but this closeness is distanced in a city context in which the protagonist is influenced by his own perception towards any relationship in the city.

The young Tuan Haji has known about the serious illness of Tuan Haji Ahmad Muhammad but he insists on not going to visit Tuan Haji Ahmad Muhammad because he thinks that Tuan Haji Ahmad Muhammad is not of any importance to him nor he to Tuan Haji Ahmad Muhammad because he does not know Tuan Haji Ahmad Muhammad personally nor does he know Tuan Haji Ahmad Muhammad’s family. Young Tuan Haji’s reaction is still the same when he knows about Tuan Haji Ahmad Muhammad’s death. It is an irony that a city resident like the young Tuan Haji criticizes the city residents while he does share the same characteristics of the city citizens that he feels resentful.

Furthermore, the distance is thematically related to the relation between Islamic religious practices and beliefs in the city. Young Tuan Haji and the old Tuan Haji Ahmad Muhammad are the representation of a criticism on how Muslims can identify themselves as a Muslim in a modern city context in which religion seems to be the device to unite people.
The short story opens with the description of the mosque and the surau. Both are the places of worship in Islam but the sarau is smaller. The mosque appears in a city that consists of developed versions of places and things including the religious sites. According to the protagonist's view, there is no difference apart from the bigger and modernized place for Muslims to go for religious practices while the rest is all the same.

In contrast to the protagonist's view, the readers realize that the rest is not the same. "The Gentle Hand" reminds us throughout the story and particularly at the end of the story that both the city and city citizens are changed and both share the mutual two-way impacts, the first one is the impact of the city on people and the second one is the impact of people on the city. Both of them can be seen through the characterization of the protagonist young Tuan Haji.

At the beginning of the short story the protagonist is identified with Islam. The first two opening sentences bring a background of the protagonist and set the direction of the story. The protagonist is a Muslim and has been going to the mosque since he went to perform the haj at Mecca. Following the story, it can be assumed that the protagonist is a middle age city resident emigrating from a rural area. From the beginning to the end of the story, there is no other name of the protagonist apart from the Islamic religious word, “Tuan Haji”. Therefore, there are two key themes attached to the young Tuan Haji which are the city and religious beliefs.

For the theme of the city, there seems to be the sharing South East Asian context of leaving the rural to the urban areas in a city to earn a living. The city then is an epitome of pursuing the meanings for living, particularly the materialistic ones. The space for the spiritual means of living does exist in the city but it seems to be deformed by its setting because the city can distance any religious bond. There are “tears of loneliness” in the city mosque in which young Tuan Haji sitting among the group of praying feels isolated from the friendship of Muslims. The condition that the young Tuan Haji confronts is the one of “distanced closeness” that people share the same religious beliefs and practices, but the bond seems to exist only in the mosque or in religious gatherings. Out of religious circles, there seems to be no sharing aspect among the mosque goers. They know other Muslims by sight, not by “touching” the others’ lives personally.

Similar to most of city citizens, young Tuan Haji does not touch anyone’s life more deeply than being an acquaintance even with the one he really admires like the old Tuan Haji. The old Tuan Haji touches his soul, but the young Tuan Haji cannot figure out that the old Tuan Haji is the same person as the revered Tuan Haji Ahmad Muhammad. His excuse of not-to-disturb others’ lives is shaped by being a city resident. The protagonist tries to define himself in separation to the other city residents. He accuses them of being indifferent to the Muslims they
meet outside the religious spaces such as the mosques or religious gatherings. The irony is that while the protagonist resents the other Muslims’ behaviors, he is the clear illustration of the “distanced closeness” behavior of the city citizen. Young Tuan Haji loves and respects the old Tuan Haji so it seems easy to get to know more about the one he feels touching his heart and soul, but it is shown in the story that it seems impossible for him to even try to find out more information about the old Tuan Haji. It can be said that young Tuan Haji absorbs the city citizen perception that he resents and he becomes what he resents and does not realize that he belongs to the city.

Paralleled with the distance of people from others, there is the distanced closeness condition of people from religious beliefs. The short story deals with the elements of highlighted religious representation consisting of the namesakes, the beliefs and the practices. The three elements are distinguishably noticed through the young Tuan Haji and the old Tuan Haji Ahmad Muhammad.

The namesakes “Tuan Haji” and “Muhammad” are related to Islamic religious beliefs. The first one is the names of the two main characters differentiated by ages. The protagonist is the young Tuan Haji while his paralleled character is the old Tuan Haji. The difference of generation closely intertwines with their perception construction. It seems that the old Tuan Haji is not affected by living in the city comparing to the young Tuan Haji who is outstandingly affected by living in the city. However, looking from the end of the story, it can be arguably said that even the old Tuan Haji is also affected by living in the city.

The young Tuan Haji is identified by his religious haj fulfillment and it seems that it is not he who defines himself as Tuan Haji, but it is the haj pilgrimage that defines who the protagonist becomes. It can be seen in the opening of the story that the young Tuan Haji goes to the mosque more frequently after his trip to Mecca. He is more religiously oriented since his haj. It can also be noticed that the transformation of the protagonist to the one entitled Tuan Haji occurs at the same time as the transformation of the setting which is changed from the small surau in a rural area to a big mosque in a city. In contrast to the “formation” of the places of worship, there is a kind of “deformation” of its people. It can be inferred from the protagonist point of view that the more there are functional spaces for religious gatherings, the less exist spiritual spaces for people. The protagonist is also “deformed” by living in the city. He accuses the other people but does not even realize his city perception because he is governed by the setting. The places he lives in shape his character.

The protagonist’s condition can be compared as a state of “floating and loss” in a city. The city residents, represented through the protagonist, mostly move from the rural areas to
live in a city for various reasons. The protagonist goes to earn his living in a city and he feels lonely among city residents because there is no sharing bond for them except Islamic religious beliefs. However, the fact that they are Muslims cannot create the secure sense of belonging among them. Furthermore, the way of Muslim seems to exist only in the religious gatherings. Through the protagonist’s perception, it can be said that people in the city have the sharing spaces that are the spaces of “distanced closeness”. They may identify themselves as Muslims and at the same time they are the city citizens. This short story then criticizes how Muslims can “survive” in the developing city surroundings in which people cannot avoid. The “touch” of spiritual soul of the seemed to be avatar of the prophet Muhammad gives a sense of hope in identifying oneself as a Muslim, particularly, the one who has already performed haj and is called as “Tuan Haji”.

The old Tuan Haji Ahmad Muhammad represents the gentle hand or the helping hand similar to his namesake the prophet Muhammad. However, it can be implied from the fact that Muhammad in the short story belongs to the upper middle class while the prophet Muhammad belongs to a working class. Tuan Haji Ahmad Muhammad in the city is completely different to the prophet Muhammad because the first is rich, powerful and educated while the second is poor and uneducated. According to the short story, Tuan Haji Ahmad Muhammad is the ex-chief of Police of Perak who travels in his Mercedes 200. His goodness and also richness are depicted as following:

The name [Tuan Haji Ahmad Muhammad] was always associated with good deeds. It was associated with school donations, mosque donations, welfare donations and various other forms of donations. This was the name of one who was always willing to be the chairman of a school, a society, an organization sponsorship, a company or other types of activities not least those of agencies that handled the umrah to Mecca. (Selat & Kathryne, 2000, p. 176)

It can be said that Tuan Haji Ahmad Muhammad is a reverse version of the prophet Muhammad in his social and economic backgrounds. The prophet Muhammad has to struggle to earn a living since a tender age and is illiterate. (Sardar & Malik, 2009, p. 5) Therefore, the context of a city governed by capitalist economic structure affects the way to identify oneself including the one with the holy name like Tuan Haji Ahmad Muhammad. It can be implied that in a city, the pseudo-holy name can be the one of holiness and can stay powerful with the background of high-ranking social status and wealth. The death of Tuan Haji Ahmad
Muhammad at the end of the story can be considered as a symbol of the death of the “old” version of the gentle hand because the gentle hand and helping hand in the city need to be powerful, rich and in the high-ranking position and social status. The death of Tuan Haji Ahmad Muhammad is not only the loss of the namesake and symbol of Islamic religious beliefs, but also the loss of any “purity” interpretation of the gentle hand in a city with its capitalist context and distanced closeness atmosphere. The gentle hand or helping hand can be as pure as it could be, but the fact that Tuan Haji Ahmad Muhammad is a middle class or upper middle class can bring the acceptability among Muslims in a city in which people are connected together by the duties or “functions” towards others. The function-connection of city residents makes the admired social status and wealth easily and outstandingly be focused in the city.

In conclusion, the distance in the city in A. Wahab Ali’s “The Gentle Hand”, presented as “distanced closeness”, makes the one with the gentle hands and the holy name gone…maybe forever. The distance is constructed by the two-way influences between a city and its residents. The city seems to be the space without any resident sharing backgrounds and even if there are the same Islamic religious beliefs, Muslims in the city are distanced from other Muslims. They perform religious practices together but lack a sense of closeness due to the function-duty interactions towards one another in the city. The city resident distanced closeness ways of life are shaped by living in the city. City residents seem floated in the current of these distanced closeness ways of life without any awareness. The death of the namesake of Muhammad the prophet and the realization of the protagonist at the end of the story remind the readers that people are lost in the city. They seem to be indifferent with their mutual distanced closeness. “The rest is [not] the same.”

References
The Use of Asian Learner Corpus to Explore Learners’ Attitudes Expressed in University English Essays

Passapong Sripicharn, Ph.D.
Thammasat University
psripicharn@hotmail.com

Abstract

This paper begins with a brief introduction to corpus linguistics and describes a particular source of language corpora known as a learner corpus with an emphasis on data collected from different linguistic and cultural backgrounds such as International Corpus of Learner English (ICLE), International Corpus of English (ICE), and International Corpus Network of Asian Learners of English (ICNALE). It then argues that research in learner corpora should not be limited to the study of language problems or disparities between native speakers and learners of English, but should include examination of learners’ attitudes or voices expressed in their language production such as essay writing. This paper therefore seeks to demonstrate how international learner corpora particularly those compiled from learners in Asian countries, could be used to uncover attitudes, particularly on issues related to students’ life, in this case, the argument for or against taking on a part-time job while studying at university. Two sub-corpora of the ICNALE (i.e. learner texts from the Thailand and Singapore sub-corpora), each consisting of essays on the part-time job argument, were chosen for the investigation. Various corpus analysis tools such as keyword list, cluster list, collocation table, and concordances were used to analyze the texts. It was found that while there were both arguments for and against university students having a part-time job in each sub-corpus, reasons for and against the issue seemed to vary from one context to another. For example, in discussing advantages of working and studying at the same time, Thai students tended to focus on financial issues, while students from Singapore cited skills to support their argument. While caution has been taken on the grounds of limited data and danger of over-generalization, the study illustrates a more critical research focus on learner corpora and carries pedagogical implications, particularly in argumentative writing and critical reading.

Keywords: -

Introduction

The word ‘corpus’, as used in Corpus Linguistics, can be defined as:

‘...a collection of texts (a ‘body’ of language) stored in an electronic database. Corpora are usually large bodies of machine-readable text containing thousands or millions of words. A corpus is different from an archive in that often (but not always) the texts have been selected so that they can be said to be representative of a particular language variety or genres, therefore acting as a standard reference.” (Baker, Hardie, & McEnery, 2006, p. 48)
From a practical perspective, when you compile a corpus in this strict sense, you are collecting texts, usually authentic texts from reliable sources that represent a topic or domain under investigation, and converting the texts into a format that computer can process (the most reliable format is plain text in a file with ‘.txt’ extension). The text files are then stored, organized (e.g. into different folders), retrieved, and most importantly analyzed for linguistic purposes using specially-designed software called a corpus analysis tool. So essentially you need two ingredients to conduct a corpus-informed study, a well-represented corpus and computer software that can process your corpus texts in a number of ways such as creating a wordlist based on frequency or generating extracts of words or phrases with contexts known as concordances or concordance lines. (Also see Hunston (2002), O’Keeffe and McCarthy (2010), Biber and Reppen (2015), and Timmis (2015) for general introduction and key issues of language corpora and corpus linguistics)

There are two main sources of language corpora; online and self-compilation. For those who want to make use of existing corpora with a large amount of data from different genres or domains for general linguistic enquires, online or web corpora such as the one created by Mark Davies, Professor of Linguistics at Brigham Young University (http://corpus.byu.edu/) is probably the most practical source as the corpora and the corpus analysis software are both embedded in the same server or user-interface. If specialized data are needed to address specific research objectives such as in terminologies or ESP, a self-compiled, usually smaller, corpus is preferred. In this case, a corpus is to be built and a separate corpus-processing tool such as Antconc (http://www.antlab.sci.waseda.ac.jp/software.html), or Wordsmiths (http://www.lexically.net/wordsmith/) are required.

While early studies in corpus linguistics were aimed at providing more accurate descriptions of language, making lexical behaviors such as collocation and phraseology more salient, (Partington, 1998; Sinclair, 1990; Stubbs, 1996), a more recent stream of corpus-driven research reports and assesses the use of language corpora in various pedagogical settings (Aijmer, 2009; Breyer, 2011; Flowerdew, 2012; Harris & Jaen, 2010; Sinclair, 2004). Learners’ interaction with language corpora is also associated with teaching approaches such as Data-Driven Learning (DDL)(Chambers, 2011; Johns, 1991) in which learners are encouraged to find answers to their linguistic questions by observing and generalizing from the corpus data.

It can be observed that most corpus data originally used in the English language classroom were largely taken from texts produced by native speakers or high-proficient users of English. However, data produced by learners of English, also known as a ‘learner corpus’, have now become a useful source of texts in a build-up of language corpora for pedagogic purposes.
As one of the pioneers in learner corpus research, Granger, in Granger, Hung, and Petch-Tyson (2002), define learner corpora as:

‘…electronic collections of authentic FL/SL (foreign language/ second language- my italics) textual data assembled according to explicit design criteria for a particular SLA/FLT (second language acquisition / foreign language teaching- my italics) purpose. They are encoded in a standardized and homogeneous way and documented as to their origin and provenance.’ (Granger et al. 2002: 7)

Most studies based learner data attempt to shed lights into some linguistic features, particular using native-speaker corpora as benchmarks. A large cluster of research analyzes errors or untypical uses in learner language production as part of contrastive studies e.g. (Gilquin, Papp, & Díez-Bedmar, 2008; Luo, 2015), examines overuse or underuse of certain language features with native-speaker corpora as reference corpora e.g.Zhang (2014), or investigates particular language features with an emphasis on lexical patterns such as collocation e.g. (Granger, Gilquin, & Meunier, 2015; Nesselhauf, 2004). As far as learner corpus resources are concerned, earlier compilations of texts consisted of data from what described as EFL learners such as ‘The International Corpus of Learner English’ (http://www.uclouvain.be/encecl-icle.html), while recent learner corpora incorporate samples of language from a wider range of sources with the notions of English as an International Language or World Englishes taken into consideration such as ‘The International Corpus of English’ or the ‘ICE’ corpus (http://ice-corpora.net/ice/), the spoken corpora in the ‘VOICE’ corpus (https://www.univie.ac.at/voice), or a more regional database such as ‘The International Corpus Network of Asian Learners of English’ or ‘ICNALE’, which is the main corpus source that forms the basis of this study.

It is widely acknowledged that findings from such studies have resulted in a better understanding of learner language, particularly on the overuse/underuse of words, phrases, or patterns, various types of ‘errors’ (or untypical uses), particularly those related to collocation and phraseology, L1 interference and other observable evidence of interlanguage development, or uses that reflect varieties of English. However, with more research that has recently attempted to incorporate corpus linguistics and Critical Discourse Analysis (CDA) such as (Baker, 2006, 2012), this study aims at exploring learner corpora beyond the linguistic analysis, looking more into some critical aspects such as learners’ voices, attitudes, identity, or hidden agenda that can be deduced using corpus analysis tools and methods. Based on the International Corpus Network of Asian Learners of English’ or ‘ICNALE’ (http://language.sakura.ne.jp/icnale/index.html), this research aims at studying learners’ attitudes
that are subtly expressed in second language essays collected from two specific EFL settings, essays written by Thai and Singaporean students. The two research questions are:

1. What are the keywords extracted from the essays in each corpus?
2. How other pieces of information related to the keywords obtained from corpus analysis (e.g. collocation, lexical phrases, and concordances) reveal different attitudes of the learners on the main issue raised in their writing?

Corpus data and data analysis

The data used in the study are sub-corpora of the International Corpus Network of Asian Learners of English’ or ‘ICNALE’ (http://language.sakura.ne.jp/icnale/index.html), which is one of the largest learner corpora focusing Asian leaners. The ICNALE holds 1.3 M words of controlled essays (argumentative essays) written by 2,600 college students in 10 Asian countries and areas as well as 200 English Native Speakers. The ICNALE includes essays written by EFL learners (China, Indonesia, Japan, Korea, Taiwan, Thailand) and ESL users (Hong Kong, Singapore, Pakistan, Philippines) in Asia, as well as English native speakers (US, UK, Australia, etc.), covering all of the Inner, Outer, and Expanding Circles in Asia (Kachru, 1992). The following table provides an overview of the ICNALE corpus components.

Table 1 The components of the ICNALE

<table>
<thead>
<tr>
<th>Country Code</th>
<th>Country/ Area</th>
<th>Writers/Essays</th>
<th># of Tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inner Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ENS*</td>
<td>USA, UK, CAN, AUS, NZ</td>
<td>200/ 400</td>
<td>88,792</td>
</tr>
<tr>
<td>Outer Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>HKG</td>
<td>Hong Kong</td>
<td>100/ 200</td>
<td>46,111</td>
</tr>
<tr>
<td>PAK</td>
<td>Pakistan</td>
<td>200/ 400</td>
<td>93,100</td>
</tr>
<tr>
<td>PHL</td>
<td>Philippines</td>
<td>200/ 400</td>
<td>96,586</td>
</tr>
<tr>
<td>SIN</td>
<td>Singapore</td>
<td>200/ 400</td>
<td>96,733</td>
</tr>
<tr>
<td>Expanding Circle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHN</td>
<td>China</td>
<td>400/ 800</td>
<td>194,613</td>
</tr>
<tr>
<td>IDN</td>
<td>Indonesia</td>
<td>200/ 400</td>
<td>92,316</td>
</tr>
<tr>
<td>JPN</td>
<td>Japan</td>
<td>400/ 800</td>
<td>176,537</td>
</tr>
<tr>
<td>KOR</td>
<td>Korea</td>
<td>300/ 600</td>
<td>130,626</td>
</tr>
</tbody>
</table>
In this study, the Thailand (henceforth ‘TH’) and the Singapore (henceforth ‘SIN’) sub-corpora were selected for the data analysis. As the purpose of the comparison is to find out to what extent the data from two sets of corpora could reveal learners’ attitudes about the issue prompted by the essay topic, the TH corpus could be seen as representing language produced by the expanding circle in which users are presumed to have intermediate proficiency, while the SIN data would represent language produced by high proficiency students from the outer circle. However, due to a small size of corpus and lack of detailed information about individual learners, any differences of attitudes deduced from the analysis would simply be regarded as those expressed by two different groups of learners without attempting to link very strongly to the proficiency and the categories of World Englishes proposed by Kachru (1992).

To make the data as comparable as possible, only the texts from the same essay topic were selected for the analysis. There were two topics on which the corpus essays were written on, ‘college students’ part-time jobs’ and ‘smoking in public places’, the topic ‘It is important for college students to have a part time job’ was chosen as the corpus data on this topic were larger. The other conditions related to the collection of essays are identical: the time given for essay writing is about 40 minutes; the length of an essay is about 200-300 words (±10%); and dictionaries are prohibited. Following the criteria, the TH selected corpus for this study has the size of 64,166 words, and the SIN corpus is made up of texts totaling 50,571 words.

The data are analyzed using three corpus analysis functions equipped in the corpus analysis software called ‘Antconc’ (http://www.laurenceanthony.net/software/antconc/). The first function ‘keyword’ was used to compare each set of main data (TH or SIN) against the total corpus data from the ICNALE corpus referred to as a reference corpus. A correlation statistics embedded in Antconc would compare word frequencies generated by each main corpus against those generated from the reference corpus and would quantify ‘keyness’ values. Words or phrases with high keyness values are the lexical items that are significantly more frequent in the main corpus compared with the occurrence of the same words in the reference corpus. The cutting point or the critical keyness value can be determined at different levels of significance. For example, at 5% level; \( p < 0.05 \); the critical value is set at 3.84, or at 0.01% level; \( p < 0.0001 \); the critical value is calculated at 15.13 (http://ucrel.lancs.ac.uk/llwizard.html). How a significant level is set depends on the nature of the discipline and research. In most corpus-
based studies, the critical value is set at 15.13, which means the keyness value given by Antconc higher than 15.13 would be considered significant. However, in corpus-based research in which the raw frequencies of words/phrases are quite high, the critical value could be adjusted in accordance with the corpus size and researcher's judgement when looking into words in the keyness lists. In this study, the critical value was set at 25 to cover words standing out from the other comparable corpus. In this study, keywords with the value higher than 25 were chosen for the analysis of cluster, collocation, and concordance to be described below.

The second function is ‘Clusters’. When a word or a phrase is specified, the software can use its embedded statistical tool to make a list of clusters or lexical bundles containing the search term according to the level of significance. The cutting point in the Cluster List follows the same principle as described in the significance level and critical value of keyness in the previous paragraph. In the TH corpus, the significant cutting point was set at 4, while the critical value in the SIN corpus was set at 1. In this study, the keywords identified and selected from the keyness analysis were used as search words to generate clusters.

The third function is ‘Collocation’. Upon a search word, the software will calculate the strength of collocation between the search term and its context to the left and right at a specified span. In this analysis, the critical value in the TH corpus was decided at 6, while the number is 1 in the SIN corpus. In this study, the keywords identified and selected from the keyness analysis were used as search words to generate collocation information.

The last function is ‘Concordance’. As Hunston (2002) suggests, ‘a concordance is a program that searches a corpus for a selected word or phrase and presents every instance of that word or phrase in the centre of the screen, with the words that come before and after it to the left and right’ (p. 39). This unique presentation of the extracts with the search word placed in the middle along with the sorting facility (in which the immediate contexts to the left and right are sorted alphabetically to allow the same context words to be located one after another), allows the researcher to take notice of recurring patterns. In this study, the chosen keywords were searched for their contexts in the form of concordance lines.

The data gathered from the keyness analysis were used to provide the answers to the first research question, while the results generated by the other tools in the subsequent phases of analysis were used to make sense of the keyness indication, which responded to the second research question. The interpretation, which is related to the attitudes of the writers of the essays towards the issue (whether or not college students should have a part-time job), will be summed up and presented in the form of conceptual network of attitudes towards the issue.
Results and discussion

1. Keyness Analysis Results from the TH corpus and the SIN corpus

Table 2 Keyness Analysis Results of the TH corpus

<table>
<thead>
<tr>
<th>Rank.</th>
<th>Frequency</th>
<th>Keyness value</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1045</td>
<td>226.887</td>
<td>you</td>
</tr>
<tr>
<td>2</td>
<td>910</td>
<td>115.761</td>
<td>money</td>
</tr>
<tr>
<td>3</td>
<td>379</td>
<td>96.733</td>
<td>think</td>
</tr>
<tr>
<td>4</td>
<td>422</td>
<td>93.945</td>
<td>good</td>
</tr>
<tr>
<td>5</td>
<td>632</td>
<td>89.092</td>
<td>do</td>
</tr>
<tr>
<td>6</td>
<td>822</td>
<td>69.195</td>
<td>i</td>
</tr>
<tr>
<td>7</td>
<td>345</td>
<td>68.761</td>
<td>make</td>
</tr>
<tr>
<td>8</td>
<td>170</td>
<td>65.541</td>
<td>free</td>
</tr>
<tr>
<td>9</td>
<td>1236</td>
<td>62.723</td>
<td>have</td>
</tr>
<tr>
<td>10</td>
<td>195</td>
<td>46.407</td>
<td>use</td>
</tr>
<tr>
<td>11</td>
<td>292</td>
<td>39.291</td>
<td>t</td>
</tr>
<tr>
<td>12</td>
<td>148</td>
<td>36.372</td>
<td>thing</td>
</tr>
<tr>
<td>13</td>
<td>1703</td>
<td>35.136</td>
<td>job</td>
</tr>
<tr>
<td>14</td>
<td>337</td>
<td>34.504</td>
<td>your</td>
</tr>
<tr>
<td>15</td>
<td>352</td>
<td>34.094</td>
<td>many</td>
</tr>
<tr>
<td>16</td>
<td>156</td>
<td>33.544</td>
<td>don</td>
</tr>
<tr>
<td>17</td>
<td>220</td>
<td>30.601</td>
<td>want</td>
</tr>
<tr>
<td>18</td>
<td>195</td>
<td>29.427</td>
<td>about</td>
</tr>
<tr>
<td>19</td>
<td>325</td>
<td>27.702</td>
<td>should</td>
</tr>
<tr>
<td>20</td>
<td>661</td>
<td>26.506</td>
<td>work</td>
</tr>
<tr>
<td>21</td>
<td>164</td>
<td>26.119</td>
<td>find</td>
</tr>
<tr>
<td>22</td>
<td>78</td>
<td>25.623</td>
<td>yourself</td>
</tr>
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</table>
### Table 3: Keyness Analysis Results of the SIN corpus

<table>
<thead>
<tr>
<th>Rank.</th>
<th>Frequency</th>
<th>Keyness value</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>309</td>
<td>138.835</td>
<td>would</td>
</tr>
<tr>
<td>2</td>
<td>542</td>
<td>92.780</td>
<td>as</td>
</tr>
<tr>
<td>3</td>
<td>204</td>
<td>90.835</td>
<td>up</td>
</tr>
<tr>
<td>4</td>
<td>71</td>
<td>59.597</td>
<td>hence</td>
</tr>
<tr>
<td>5</td>
<td>142</td>
<td>58.845</td>
<td>however</td>
</tr>
<tr>
<td>6</td>
<td>655</td>
<td>57.272</td>
<td>be</td>
</tr>
<tr>
<td>7</td>
<td>138</td>
<td>48.385</td>
<td>skills</td>
</tr>
<tr>
<td>8</td>
<td>128</td>
<td>44.591</td>
<td>able</td>
</tr>
<tr>
<td>9</td>
<td>57</td>
<td>43.664</td>
<td>allow</td>
</tr>
<tr>
<td>10</td>
<td>351</td>
<td>41.408</td>
<td>on</td>
</tr>
<tr>
<td>11</td>
<td>243</td>
<td>39.210</td>
<td>one</td>
</tr>
<tr>
<td>12</td>
<td>162</td>
<td>38.065</td>
<td>his</td>
</tr>
<tr>
<td>13</td>
<td>55</td>
<td>34.570</td>
<td>academic</td>
</tr>
<tr>
<td>14</td>
<td>299</td>
<td>32.722</td>
<td>this</td>
</tr>
<tr>
<td>15</td>
<td>108</td>
<td>31.994</td>
<td>during</td>
</tr>
<tr>
<td>16</td>
<td>78</td>
<td>30.741</td>
<td>taking</td>
</tr>
<tr>
<td>17</td>
<td>34</td>
<td>30.717</td>
<td>singapore</td>
</tr>
<tr>
<td>18</td>
<td>143</td>
<td>30.136</td>
<td>studies</td>
</tr>
<tr>
<td>19</td>
<td>2160</td>
<td>29.926</td>
<td>to</td>
</tr>
<tr>
<td>20</td>
<td>34</td>
<td>28.013</td>
<td>holidays</td>
</tr>
<tr>
<td>21</td>
<td>33</td>
<td>27.114</td>
<td>hold</td>
</tr>
<tr>
<td>22</td>
<td>50</td>
<td>26.616</td>
<td>thus</td>
</tr>
<tr>
<td>23</td>
<td>87</td>
<td>26.069</td>
<td>gain</td>
</tr>
<tr>
<td>24</td>
<td>41</td>
<td>25.880</td>
<td>allows</td>
</tr>
</tbody>
</table>
To answer the first research question, the keyness analysis results generated from the THA corpus showed that most of the keywords (meaning they were found a lot more in the essay written by Thai students than the same words found in the essays produced by their Singaporean counterparts) are words related to the essay topic such as ‘job’, words used to give an opinion in general such as ‘think’, and words that could signal positive attitudes towards holding a part-time job while studying such as ‘good’. The word ‘money’ seemed to stand out in the THA corpus, which could give a clue to the reason for taking up a job, although more contexts such as clusters or collocations of the word ‘money’ are required to find a clear connection to students’ argument.

The keyness results in the SIN corpus overall revealed more grammatical words such as ‘would’, ‘hence’, ‘however’, ‘be’, or ‘during’, which could suggest that the students used more explicit language mechanics to organize ideas in the essay. In terms of content, although there were no words or phrases that clearly relate to the topic such as ‘job’ or words that signal clear opinions such as ‘think’, words that imply positive attitudes towards part-time jobs were detected such as ‘allows’ and ‘gain’. Other content words could suggest factors or reasons for taking up a job during their college years such as ‘skill’, or ‘academic’, although longer contexts are needed to justify such connection.

2. More contexts of the keywords

The findings related to keywords in 1. suggested that more contexts were required to see a stronger connection to the learners’ attitudes. To do so, other corpus processing tools, which are ‘clusters’, ‘collocation’, and ‘concordance’, were operated to provide more contexts to the keywords in each corpus. To illustrate, the content keyword with the highest keyness value from each corpus (the word ‘money’ from the THA corpus, and the word ‘skills’ from the SIN corpus) was selected as search term for cluster and collocation analysis, and some phrases derived from cluster or collocation lists were used as search word(s) to generate concordance lines, which display even larger contexts for further examination of the related keywords.
2.1 Further analysis of the word ‘money’ from the THA corpus

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Table 6 Concordance lines for the word ‘money by themselves’

| From part-time job. Student who can earn money by themselves will be proud of them and |
| Part-time job is because student can earn money by themselves and get the special skill, For |
| if the experience but someone wants to earn money by themselves. Obviously, there are |
| student they will proud that they can earn money by themselves. It is the good way to |
| it is alternative choice that they can make money by themselves. Thus, it is good for |
| a part time job practice everyone to save money by themselves. It teaches every one |
| the expensive thing, they should collect the money by themselves. The best way to find |
| for helping their family about money and use |

The results from these additional analysis allowed us to understand the student writers’ arguments more clearly. For example, the emphasis on the word ‘money’ suggested that Thai students who wrote these essays seemed to cite ‘financial’ issue as the most important reason in argument for having a part-time job. The data from the cluster and collocation analysis suggested that when taking on a part-time job, students earned extra money for themselves, and for their parents (or at least lessen the financial burden of the parents). They could spend that extra money on a number of different items such as education fees, daily expenses, and more interestingly on things that can be seen as excessive such as new mobile phones.

2.2 Further analysis of the word ‘skills’ from the SIN corpus

Table 7 Clusters Analysis of the word ‘skills’

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Table 9 Concordance lines for ‘skill and’

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The results from the further analysis of the word ‘skills’, which is the most significant content word in the SIN keyness list indicated that, while financial factor was observed to be central to the arguments put forward by Thai student writers, for Singaporean students writing on the same essay topic, obtaining various skills from doing a part-time job in the college years seemed to a more important reason. The lists of common clusters and collocations that provide co-texts to the key term ‘skills’ revealed that a number of different skills such as ‘social’ ‘interpersonal’, or ‘teamwork’ skills could be enhanced on the job or internship. Some connection between ‘skills’ and ‘experience’, or ‘skills’ and ‘knowledge’ were also worth mentioning.

3. Differences that could be deduced from the overall analysis

The same analytical procedures were also conducted with other keywords in both corpora. The results suggested that while both groups of students tended to argue for taking up part-time jobs while studying at college, the reasons for doing so may not be exactly the same. Thai writers of the essays seemed to see the jobs as a way to earn extra money, while Singaporean writers tended to cite skills or experience as the most important advantage to taking up a part-time job. Another difference was that most Thai writers produced one-sided argument either for or against the practice, whereas Singaporean students expressed some reservation even when having a clear thesis statement. For example, for those who argue for the job seeking also pointed out concern about a possible negative effect on the study. The overall observations can be summed up in the following conceptual charts.
Chart 1 Conceptual analysis of reasons for taking up a part-time job in Thai students’ essays

- Pay for daily expenses e.g. transport, food
- Reduce parents’ financial burden
- Buy things they want that may be excessive e.g. phone
- Spend free time wisely

Chart 2 Conceptual analysis of reasons for taking up a part-time job in Singaporean students’ essays

- Should also focus on study/May affect academic performance
- Part-time job
- Gain various kinds of skills e.g. leadership, interpersonal skills
- Put theories into practice
Conclusion

The findings of this research have some implications on research related to language corpora in general and in studies based on learner corpora in particular. First, it gives a rationale for the use of general and learner corpora as a tool for research in CDA and a shift in corpus linguistics research, from linguistic to critical analysis, following research conducted by Baker (2006). It also suggests more important roles of international learner corpora (written and spoken) and a changing role of Native Speaker (NS) corpus, from a ‘model’ for language use to a tool to uncover or identify unique aspects in Non-Native Speaker (NNS) corpora and demands a more significant role of English as an International Language or related notions (De Klerk, 2006; Xiao, 2009).

For pedagogical implications, the study argues for more places for critical aspects of writing e.g. learners’ voice and attitudes (Alagozlu, 2007), and more focus on strategies of arguments e.g. logical connection, reasoning, strengths of arguments, uses of examples or evidence, rather than on grammatical errors. In addition, more syllabus or materials should be based on research on international learner corpora, and international learner corpora should not be simply used in the classroom to point out similarities or differences of errors across learning settings but should play more roles in raising awareness of cultural or social issues in other parts of the world.

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The Waste Land of Smiles: Literature and the Totalitarianism of Enjoyment

Verita Sriratana¹ (Ph. D.)
Lecturer at the Department of English, Faculty of Arts
Head of the Central and Eastern European Studies Section,
Centre for European Studies at Chulalongkorn University
Verita.s@chula.ac.th

Abstract

‘What are you thinking of? What thinking? What? I never know what you are thinking. Think.’ – one of the most recognized passages from T. S. Eliot’s 1922 masterpiece written in the aftermath of the First World War – bears resonance in today’s world and especially in the Thai context. We live in the kind of society where the desire to understand how and what a fellow human being thinks and feels [What are you thinking of?], tends to be pushed aside by prejudice and sheer indifference. We also live in an epoch when epistemic curiosity, or hunger for knowledge [What thinking? What?], regarded as one of the traits of modernity by Bacon, Hume, Kant and Hegel, tends to be either valorized out of context or undermined — or worse — artificially satiated by the illusion of power and knowledge. Fear of the unknown and inconvenience [I never know what you are thinking. Think.] becomes the trump card which deprives individuals of not only the desire to battle oppression but also the possibility of a political space to foster, let alone fulfill such a desire. We are living in the waste land of smiles, governed by the imperative to enjoy ourselves instead of liberating ourselves – to smile in subdued silence. We take pleasure in subjecting ourselves to the new kind of slavery – that of complacent, compulsive and compulsory consumption which reduces human beings to mere numbers, commodities and instruments of pleasure. Faced with such a bleak prospect, what could scholars of the Humanities do? Is there still a point in reading and discussing books and thoughts? This paper is an attempt to investigate the role of literature and the relevance of the teaching/learning of literature vis-à-vis totalitarianism in its most subtle and treacherous form – what the philosopher Günther Anders (1902-1992) calls the “Totalitarianism of Enjoyment”.

Keywords: -

¹ Verita Sriratana is a former recipient of the Anandamahidol Foundation Scholarship under the Royal Patronage of HM the King of Thailand. She earned her BA (First class honours; gold medal for highest achievement) in English from Chulalongkorn University, her MA (Distinction) in Colonial/Postcolonial Literature in English from the University of Warwick. After attaining her PhD in English literature with a thesis on Virginia Woolf and theories of space/place and technology from the University of St Andrews, Verita won the Slovak National Scholarship, which enabled her to work as a postdoctoral researcher at Comenius University in Bratislava, Slovakia. She is currently Lecturer at the Department of English, Faculty of Arts, and Head of the Central and Eastern European Studies Section of the Centre for European Studies at Chulalongkorn University. Verita’s book Particular Modernity/Modernism: Locating Modernist Moments in Czech and Slovak Literature was published by Comenius University in Bratislava in 2015.
Introduction

'What are you thinking of? What thinking? What?/I never know what you are thinking. Think.'

'My nerves are bad to-night. Yes, bad. Stay with me.

'Speak to me. Why do you never speak. Speak.

'What are you thinking of? What thinking? What?

'I never know what you are thinking. Think.'

I think we are in rats' alley

Where the dead men lost their bones.
"What is that noise?"

The wind under the door.

"What is that noise now? What is the wind doing?"

Nothing again nothing.

"Do

"You know nothing? Do you see nothing? Do you remember

'Nothing?'

I remember

Those are pearls that were his eyes.

'Are you alive, or not? Is there nothing in your head?' (Eliot, 2014, p. 33-34)

One of literary Modernism’s important characteristics is its playfulness and ruthless demand that one reads works of literature an active reader. Allusion and decoding form the keys of communication especially when one is forbidden to think out loud, let alone think silently. The original title of TS Eliot’s *The Waste Land* is not *The Waste Land*, the title by which one comes to know this 1922 masterpiece, but *He do the police in different voices* – itself an allusion to Charles Dickens’s last novel entitled *Our Mutual Friend*, written in the years 1864–65. *He do the police in different voices* is a direct reference to a character named Sloppy, who likes to read aloud court cases from newspapers: “‘For I ain’t, you must know,” said Betty, “much of a hand at reading writing-hand, though I can read my Bible and most print. And I love a newspaper. You mightn’t think it, but Sloppy is a beautiful reader of a newspaper. He do the police in different voices”” (Dickens, 1867, p. 206). As a homage to Sloppy, the prototype of an active reader, *The Waste Land*, a collage of voices, is to be read and interpreted in as many different ways as possible. TS Eliot’s work condemns passive reading in the same way that other writers of his time condemn passive reading and passive partaking of knowledge as what Virginia Woolf terms “a nugget of pure truth” (Woolf, 2015, p. 4): “I should never be able to come to a conclusion. I should never be able to fulfil what is, I understand, the first duty of a lecturer—to hand you after an hour’s discourse a nugget of pure truth to wrap up between the pages of your notebooks and keep on the mantel-piece for ever” (Woolf, 2015, pp. 3-4). To discuss in this essay “Modernity in Cosmopolitan Southeast Asia”, specifically in this Waste Land of Smiles—Thailand in the twenty-first century where one cannot openly state the obvious, requires the same level of alertness and playfulness. Allusion and decoding of innuendos as well as hidden meanings will be this essay’s mode of presentation.
The “Apple & Bathtub” Tyranny

Like Josef K in Franz Kafka’s *The Trial*, written from 1914 to 1915 and published in 1925, who wakes up one morning to find two strangers in his flat devouring his breakfast and also declaring that he is under arrest for unknown reasons, one is stunned in the first few moments of realisation then gradually and wholeheartedly embraces such violation of one’s fundamental rights. This is done by merely acknowledging the presence of intruders and violators of our freedom, let alone accepting and adhering to their commands. Kafka’s story is a harrowing portrayal of the “process”—in the most literal sense of the word—in which a citizen’s rights and dignity are slowly stripped away. How does one get to the stage of not accepting with resignation but, rather, fervently wishing to be ruled by tyranny? To analyse this, one must actively return to the morning when Josef K is confined in his room by two junior officials who confiscate his breakfast: ‘‘You are not allowed to leave, you are our prisoner.’ ‘That’s what it


Like Josef K in Franz Kafka’s *The Trial*, written from 1914 to 1915 and published in 1925, who wakes up one morning to find two strangers in his flat devouring his breakfast and also declaring that he is under arrest for unknown reasons, one is stunned in the first few moments of realisation then gradually and wholeheartedly embraces such violation of one’s fundamental rights. This is done by merely acknowledging the presence of intruders and violators of our freedom, let alone accepting and adhering to their commands. Kafka’s story is a harrowing portrayal of the “process”—in the most literal sense of the word—in which a citizen’s rights and dignity are slowly stripped away. How does one get to the stage of not accepting with resignation but, rather, fervently wishing to be ruled by tyranny? To analyse this, one must actively return to the morning when Josef K is confined in his room by two junior officials who confiscate his breakfast: ‘‘You are not allowed to leave, you are our prisoner.’ ‘That's what it
looks like,’ said K. ‘May I ask why?’ ‘It is not our place to tell you that. Go to your room and wait. The proceedings have been set in motion and you will be told everything at the appropriate time’ (Kafka, 2009, p. 6). Having been denied his rightful breakfast, Josef K withdraws into his bedroom and resorts to the apple he has saved to quell his anger and hunger:

He dropped onto his bed and took a juicy apple off the bedside table; he had put it there the previous evening, ready for his breakfast. Now it would be all he would have for breakfast, but at least it was much better, he assured himself as he took his first big bite, than a breakfast from the grubby all-night café that he could have had as a favour from the guards. He felt at ease and full of confidence. It was true that he would be absent from the bank that morning, but that would be no problem, given his relatively senior position there. Should he state the real reason as his excuse? (Kafka, 2009, p. 10)

In an attempt to find satisfaction in and to rebel against the situation in which he finds himself, justifying his passivity towards the violators, Josef K bites hard into his apple and into the delusional consolation that this apple of petty rebellion tastes far better than the breakfast that has been wrongfully taken away from him. Later on, when he is finally summoned to meet the supervisor, Josef K is ordered to put on his black coat:

It has to be a black jacket,’ they said, at which K. threw the jacket on the floor and said — he had no idea himself what he meant by it — ‘But it isn’t the main hearing yet.’ The guards smiled, but stuck to their ‘It has to be a black jacket.’ ‘That’s fine by me if it’ll hurry things up,’ said K., opening the wardrobe himself. He spent a long time looking through all the clothes in there before choosing his best black suit, that had almost caused a stir amongst his acquaintances because of the jacket’s fitted waist. He also changed into a shirt and began to dress himself carefully. Secretly he believed he had gained time by the guards forgetting to force him to go and wash. He observed them to see if they would remember, but of course it never occurred to them; on the other hand,
Willem did not forget to send Franz off to report to the supervisor that K. was getting dressed. (Kafka, 2009, p. 11)

Why is Josef K so obedient to these ridiculous norms and rules? Answer: He wants the trial to be over as soon as possible so that he can resume his work in the bank and so that he can continue living a cocooned life. Instead of expressing his dissent to the senseless system which facilitates such an absurd trial, he willingly subjects himself to its tyranny. Frustrated, he takes joy and comfort in willing himself to believing that he can speed up the whole process by not wasting time with taking a long bath. Such is his little revolt: taking pride in a leftover apple and in skipping bath sustain him. I would venture to call Josef K’s defence mechanism, of which he convinces himself to think as political dissent or rebellion, the “apple & bathtub” tyranny.

The tyranny of the apple and the bathtub can be found in modern Thai political discourses. One does love one’s little pleasures in life and takes pride in loving one’s little pleasures in life. One witnesses how some have voted for or willingly signed their names in support of speedy trials, speedy processes, towards a safer world or a corruption-free nation without thinking that they have also signed away their rights and freedom. One witnesses how some surrender their rights in exchange of self-congratulatory sense of security. One seeks satisfaction in eating the forbidden apple and in avoiding the bathtub. How can one read oneself out of the normalisation of the abnormal? Who is to blame? The apple and the bathtub tend to be branded, marketed and advertised as part of the much coveted and romanticised "slow life", an independent pursuit of happiness. The munching and smelly respectable class would ask, “why so serious?”, “why are you angry all the time?” or “why take politics so personally?” One is encouraged to wipe the gloom off one’s face and smile more. Smile when you are happy or sad, when your hearts are breaking, when you commit atrocities, even when you are angry. Smile, or else… These are what one probably hears from those busy biting hard into their apples and refusing to climb into their bathtubs under the pretext that they consciously exercise their basic rights to be happy. It does not matter if this country is increasing becoming the waste land – inhabitable, too arid and barren for freedom and respect to live and roam -- where differences and diversity are merely tolerated. And toleration has an expiration date. It does not matter, just smile. Josef K’s “apple & bathtub” tyranny has become totalitarianism in its most subtle and treacherous form, what the German philosopher Günther Anders calls the “Totalitarianism of Enjoyment”.

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Günther Anders and Totalitarianism of Enjoyment

Thais who witnessed the end of absolute monarchy in 1932 could be forgiven if they were tiring of new constitutions. But the 20th incarnation, which voters approved by 61% to 39% in a referendum this week, may turn out to be one of the more momentous. According to the military junta the charter is a milestone on the "roadmap" towards democracy, but in reality it tightens the army's grip on power to a degree not seen for several decades.


Günther Anders, né Günther Stern, was born in 1902 in Breslau, present day Wrocław in Poland, to an assimilated German Jewish family. As a young man, he was a former student of Edmund Husserl and Martin Heidegger in Freiburg. Under Husserl's supervision, he completed his dissertation in 1923. But life did not go as he had planned. Having his habilitation rejected by Theodor Adorno at the University of Frankfurt, Anders began work as a critic and journalist. One of the founders of the anti-nuclear movement, Anders lived the majority of his life as an exile. He married Hannah Arendt in 1929, having met her in the early 1920s in a Heidegger seminar. With his wife, he emigrated to Paris in 1933 and the US in 1936, returning
to Europe only in 1950. The name “Anders” was adopted when a Berlin editor with too many writers named Stern on his staff pointed out that this young journalist should rename himself “something different”. Anders took this suggestion literally and from then on called himself “Anders” [which means “different” in German], the nom de plume he used for the rest of his life.

For Günther Anders, modern men and women are governed and manipulated by totalitarianism. However, this totalitarianism is not a straightforward oppressive regime one knows, but the kind of totalitarianism which rules in the world of things. He wrote an antifascist novel entitled *The Molussian Catacomb* (1992) which takes the form of a dialogue between two citizens in Molussia, a fictional fascist country which has striking similarities to the contemporary Germany of his time. Referring to this novel, Anders recounts how, instead of the line “Give us this day our daily bread” – which one normally hears and recites as part of the Lord’s Prayer, society under the totalitarianism of enjoyment is driven by the slogan “Give us this day our daily hunger”:

A Molussian aphorism says that if we were honest our prayer would not take the form of, “Give us this day our daily bread”, but Give us this day our daily hunger, so that the daily manufacture of bread should be assured. Given the fact that those who pray today are really the products themselves, insofar as we even pray at all these days, the prayer should be: Give us this day our daily eaters. In fact, this Molussian aphorism is absolutely valid for 99 percent of all products, since most of them—even those that we could hardly call artificial, like the butter that is piled up as high as mountains and is assured of easy digestion—have a hunger to be consumed, since they can and must depend only on a corresponding human hunger. So that the accounts can balance, that is, so that production can continue, we have to produce and introduce, between the product and man, a subsequent product called demand. (Anders, 2015, p. 6)

Since one’s demand for products does not naturally arise like hunger does, one needs to produce it. Such production process relies on the intricate and isolating yet homogenising web of media and advertisement. Moulding the same hunger or demand in individuals sitting in front of the television can be regarded as massification of taste and happiness through the illusion of choice and individualism. Political indifference, according to Anders, finds fertile ground in this
introvert production of demand. Indifference is also aggravated by one’s inability to imagine the type, mode and consequence of one’s product(ion), what he calls “Promethean Disjunction” or “Promethean Discrepancy”. Prometheus, one of the most Modernist figure in Greek mythology who stole fire from Mount Olympus and gave it to humans, is put in eternal punishment. Chained to a rock in the mountain, his liver is devoured daily by an eagle, the symbol of Zeus. Due to his immortality, Prometheus’s liver regenerates by night. Thus continues this vicious circle of unending anguish. Günther Anders situates Prometheus in his contemporary world of war and genocide. The Promethean Disjunction/Discrepancy can thus be understood as willed ignorance when faced with the apocalypse:

[T]his Promethean disjunction, which in my first introduction to the concept was exemplified above all in the difference between representation and production, becomes real, because production no longer has anything to do with what is produced, even within the process of production itself. Thus, it seems to me that my thesis is obvious, because unless this fraud is eliminated (that is, if it were to be rendered impossible or prohibited), then naturally one can no longer speak of “making” (Anders, 2015, p. 44).

This gap between human’s capacity to invent and that to imagine reflects how innovation and production outpace human sympathy and foresight. Thus, moral judgement and political responsibility are repeatedly, as in the Promethean curse, crushed against the rock. One of the most serious repercussions of being trapped within one’s own totalitarianism of enjoyment is the problems which come with blind conversion of knowledge into belief. This is how extremism is produced and propagated.

What can remedy Promethean Disjunction/Discrepancy which totalitarian authorities advocate? What can bridge the gap between product(ion) and image/imagination? What can topple the totalitarianism of delusional pleasure and enjoyment of consumption? In other words, what can snatch away Josef K’s apple from his hand and expose the absurdity of his refusal to take a long bath so as to speed up the process of our delusional life and political goals?

Enter Literature.
How does literature help us imagine the almost unimaginable gap between technology’s function and its aftermath? Anders draws inspiration from Franz Kafka’s “The Cares of a Family Man”, a short story written between 1914 and 1917 and published in 1919. This is a story about a creature/artefact called Odradek, a word which comes to stand for any useless object made and kept for no obvious reason:
At first glance it looks like a flat star-shaped spool for thread, and indeed it does seem to have thread wound upon it; to be sure, they are only old, broken-off bits of thread, knotted and tangled together, of the most varied sorts and colors. But it is not only a spool, for a small wooden crossbar sticks out of the middle of the star, and another small rod is joined to that at a right angle. By means of this latter rod on one side and one of the points of the star on the other, the whole thing can stand upright as if on two legs. (Kafka, 1995)

In this story, the narrator fixates and contemplates on this strange creature/artefact. He is pained by the fact that the Odradek would one day outlive him and his children and his grandchildren:

I ask myself, to no purpose, what is likely to happen to him? Can he possibly die? Anything that dies has had some kind of aim in life, some kind of activity, which has worn out; but that does not apply to Odradek. Am I to suppose, then, that he will always be rolling down the stairs, with ends of thread trailing after him, right before the feet of my children, and my children's children? He does no harm to anyone that one can see; but the idea that he is likely to survive me I find almost painful. (Kafka, 1995)

For Anders, Odradeks are not produced to fulfil consumers’ demands. On the contrary, consumers are the products which have been created, sustained and governed by Odradeks: “man has been transformed into homo creator; and in the fact, no less unprecedented, that he has transformed himself into raw material, that is, into homo materia...” (Anders, 2015, p. 10). Through such objects which have no reason to exist and have no relations to the human’s basic needs and necessities: “today thousands of things are born, thousands of odradeks (as everyone knows, this is what Kafka called those objects that have no reason to exist, a term that he invented), things that correspond to no human need, not only to none of the so-called "natural" needs" (Anders, 2015, p. 7). The mass is mass-produced. Pleasure is produced. Mass-produced pleasure and distraction govern us and blind us to the surrounding waste land. It is only through art, through literature—such as Kafka’s The Trial and "The Cares of a Family
Man”—that one comes to reflect on oneself and tries to deconstruct the mentality and mechanisms by which a totalitarian state is sustained and upheld.

Conclusion

The Czech playwright, political dissident and philosopher-statesman Václav Havel (1936-2011), in his own way, calls for the people to challenge the totalitarianism of enjoyment
by deconstructing the deception and self-deception invested in Odradeks—many of Josef K’s apples and bathtubs. He calls for one to simply be true and honest to oneself. The particular Odradeks which Havel mentions in his masterpiece, “The Power of the Powerless” (October 1978), are signs and banners bearing the message of loyalty and affection towards the totalitarian regime. The particular example discussed in the writing is a sign which one greengrocer displays in front of his shop. The sign, which says “Workers of the world, unite!” (Havel, 1991, p. 132), befits the trend of socialism in Czechoslovakia. Here, Havel questions whether the greengrocer really subscribes to the content of the slogan which he displays for the customers and for the whole world to see:

[T]he greengrocer declares his loyalty (and he can do no other if his declaration is to be accepted) in the only way the regime is capable of hearing; that is, by accepting the prescribed ritual, by accepting appearances as reality, by accepting the given rules of the game. In doing so, however, he has himself become a player in the game, thus making it possible for the game to go on, for it to exist in the first place. (Havel, 1991, p. 136)

This is how we let pleasure and complacency rule over us. This is how we—with smiles on our faces—not only allow but also welcome totalitarianism of pleasure to oppress and censor us. As a remedy, Havel advocates for truth and honesty. If we do not believe in the content of slogans, bumper stickers, or signs and posters, we should never pretend that we subscribe to it out of fear and, most importantly and devastatingly, out of pleasure. Though it has become the name of the game to display such affection in public as a passport or certificate which ensures that one is included in the normalised mainstream mass and, hence, is entitled to all the benefits promised by the totalitarian regime, one should instead voice out one’s opinion and fight. That is the only way the powerless can build up their own power:

[If living within the truth is an elementary starting point for every attempt made by people to oppose the alienating pressure of the system, if it is the only meaningful basis of any independent act of political import, and if, ultimately, it is also the most intrinsic existential source of the "dissident" attitude, then it is difficult to imagine that even manifest "dissent" could have any other basis than the service of truth, the truthful
life, and the attempt to make room for the genuine aims of life. (Havel, 1991, p. 179)

Return power to the already powerful powerless. This should be the right slogan for our waste land of smiles, not return artificial happiness to the powerless and empower the already powerful.

To conclude this essay, I shall evoke Anders’s epigraph from The Obsolescence of Man, Volume II:

> It is not enough to change the world. That is all we have ever done.
> That happens even without us. We also have to interpret this change.
> And precisely in order to change it. So that the world will not go on changing without us. And so that it is not changed in the end into a world without us. (1)

And so dear scholars, teachers, students of the Arts & Humanities, citizens of the world—unite in this freedom of reading and interpretation! So we beat on... against totalitarianism of pleasure in this waste land of smiles.

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University Websites as Intercultural Communication Bridges across Thailand

Benjawan Rungruangsuparat
bowbenjawan@hotmail.com

Abstract

Among the rapid changes of information influx moving from one to multicultural communities across the globe, websites are a crucial intermediary between educational service providers and learners looking for the right choice to further their studies. The English websites of eight Thai universities from four regions were investigated to find their critical intercultural communication components. Utilizing multimodal discourse analysis, both visual and verbal codes were analyzed to support textual interpretation that consequently discloses social issues and institutional concerns about the lifestyles of global youth in the 21st century.

Keywords: -

Introduction

Digital discourse, as suggested by Thurlow and Mroczek (2011), is required to explore intertwining patterns in new media texts in which not only discourse, but also technology, Multimodality and ideology are studied. This highlights the importance of digital media, especially an institutional official website and discourse on its platform with interactive practices designed to help public viewers, either as internal stakeholders or visitors, make a decision in becoming future members. Schiffrin, Tannen, and Hamilton (2001) agree that more enhanced methods of discourse analysis and social practices are in need to deal with research on Computer Mediated Discourse.

Literature review

Multimodal Discourse Analysis becomes a critical method in analyzing mediated texts in which written and image data coincide for meaning making. According to Kress and Leeuwen (2006), the vertical and horizontal axis of multimodal presentation plays signified patterns for interpretation. While the left side refers to ‘Given’ ideas, the right one is interpreted as ‘New’ information to viewers. At the same time, the upper areas of the texts represent ‘Ideal’ parts;
meanwhile, the bottom spaces refer to the ‘Real’ ones. As this methodology was based on Halliday’s Systemic Functional Linguistics extensively enhanced and investigated by many scholars (e.g. GWilliams & Fontaine, 2015; Hasan, 2014; Martin, 2014; Matthiessen, 2009), the processes shown in the multimodal texts reflect both transaction and non-transaction of the subjects. The transactional processes are subject to be done by actors toward goals that may be humans or items. Meanwhile, carriers are the key players when the non-transactional processes are found. The latter is well-known in commercial materials and also designated communicative media for political interests. In this paper, the critical components of Thai university websites in the English medium are studied.

**Intercultural Communication** is known as a vital research area in many fields of social and humanities. The intercultural transfer of messages, information and entertainment can be seen in the media, academic and business transactions because of physical transportation and uncontrollable flows of digital network among members in a globalized, virtual community. Lanqua (2016) states that the learners in a university level should acquire not only cultural, institutional, and historical knowledge, but also appropriate manners. Moreover, recognition of the relationship between language, context, and culture, as well as awareness of oneself and the others’ differences of beliefs and values that may lead to stereotypes and misunderstanding are vital. In addition, knowledge on traditions and interactions in specific situations for a successful intercultural communication is required. At the same time, it is not compulsory these days to directly experience social interactions involving works, friendship, commerce and else but to interpret the meanings through intermediated materials that present their narratives of institutes, identities and selves (Webb, 2006).

**Communities of Practices** mean group members sharing practices for the same objectives with respective repertoires but not limited to merely physical spaces or any rules abided for very specific tasks and goals (Wenger, 2008). Meanwhile, the definition of community generally refers to “a set of shared values, practices, and ways-of-being-in-the-world.” (Latham, McCormack, McNamara, & McNeill, 2009, p. 149). Wenger’s concept tends to elicit the interactions among the related members involving sets of verbal and non-verbal practices in forms of disciplines, roles, and relationships that contribute to identity construction of the communities.

**Research question**

What are the critical components of Thai university English websites as an intercultural communication tool for global viewers?
Research samples

The samples were eight Thai university websites presenting the information in English. The selected institutes were well-established public and private universities from central, northern, north-eastern and southern provinces of Thailand: Asia-Pacific International University, Assumption University, Chiang Mai University, Chulalongkorn University, Hat Yai University, KhonKaen University, Payap University and Prince of Songkla University.

Data collection and analysis

The data were collected in 12 weeks, from mid-March to early June, 2016. This comprised the main homepages and the related webpages—about (institutes), student/campus life, news/events, and listed services. Also, the webpages hyperlinked under those main items but within the institutional addresses were considered.

Findings and discussion

The results of multimodal investigation were presented and discussed in the following topics:

Must-have icons of social media

Besides the main menu mostly shown on the institutional homepages, Thai university websites provided social media icons—Facebook, Twitter, Instagram, YouTube, Google mail etc., to help easily connect with those platforms. Facebook and YouTube became the key application icons appeared on the university homepages. While the Facebook fanpage assisted the organizations to connect with more numbers of users, YouTube was a highly used application among businesses and educational institutes to create visual presentations for new visitors and video lovers who may often view clips of others or even uploaded theirs.

However, the visual hyperlinks spread over the homepage areas. Most frequently founded location was on the bottom banner of the homepage samples, from left to right. Only two out of eight samples showed these icons on the right part of the top areas. The accessibility to the other options reflected the attempt of the universities to engage with their target audiences who nowadays play with digital gadgets and generally search for news and required information from the online sources.

Their appearance on the top shot of the homepage allowed the viewers to switch the platforms more rapidly from formality to familiarity and flexibility. The other samples with the lower presentation of these icons treated them merely as the choices to communicate with their
members accompanied by the mailing addresses. Thus, the viewers had to go through the whole webpage before they could exit to another platform.

**Language options for linguistic diversity**

English is the only one western language among the other choices. The dominant number of the offered languages was found on the northeastern university homepage. Even though there was no declaration of ethnographical statistics of the students, Bahasa Indo, Cambodian, Laotian and Vietnamese flags were shown on the top banner. Meanwhile, the most offered choice of the third language on the homepage samples was Chinese, followed by Vietnamese. By its number of population, unavoidably for Thai universities, the Chinese menu was also included for the prospective members, mostly students. At the same time, the partnership and historical backgrounds might prompt the institute to provide other options.

As suggested by Altbach, Reisberg, and Rumbley (2009), the Christian and Catholic universities have identified their own distinctiveness with religious orientation. In many societies, religions are referred to in daily languages (Cushner, McClelland, & Safford, 2009, p. 284). In Thai university website samples, the verbal codes relating to Christianity and its practices, e.g. Chapel, Church, Sabbath, Worship as well as the specific names in the Christ’s bibles such as St. Gabriel, Solomon, Elijah, Eve, Ruth were used to label student dormitories and other facilities. Meanwhile, the Thai provincial and district names, for example, Phuket, Surat Thani, Patong were employed to refer to buildings and meeting rooms. This kind of practices is well known in a hospitality sector, especially accommodation that employs thematic titles of a certain category helps promote local communities and tourist attractions to the visitors.

**The news and events section**

Whether or not they are fully aware of economic forces, the universities turned their roles from learning facilitators to news agency selling lifestyles and events created for self-recognition and imaginative opportunity. Most university homepages placed the news headlines below the main frame of sliding images. However, nearly all the institutes purposively selected the recent news or events to share on the sliding spaces with the viewers.

The design of the news/events presentation consists of visual images on either the left or top side of the news/events pieces, and verbal texts in either the right or bottom part of the abstraction on the university homepages. In this kind of section, the visual data act as an ‘Ideal’ portion of the whole story with no clear explanation of the concerned parties, time, procedures
and purposes. On the other hand, the verbal placed to represent ‘Real’ part give more specific but brief information.

The news section supports institutional existence and movements – welcoming, visiting. Comparing to the verbal data, the presented visual images functioned more promotional events that required further description of processes besides visibly frozen circumstances, for example, in front of the landmark, in the meeting room. In many cases, the leaders of the universities including the presidents and/or the executives were mainly shown to address the key occasions with honorable guests.

**Emerging area of Facebook ongoing flow and videos**

Along the scroll bar on the bottom shot was the place to attract the viewers to the popular social platform-Facebook. This window shared the promotional space for further interactions with the subordinated site, but, at the same time, could prevent the viewers from guessing what others were happening in the full screen of the Facebook fanpage. According to Shapiro (2011, p. 83), “Consumers expect Websites to have the latest information.” In addition, the users who are defined as the target audiences to experience the web design with some reasons should be more concentrated than ideal goals of the business as this helps knowing the visitors as well as competitors better (Shapiro, 2011). It seems that the university websites these days follow trendy lifestyles of new generations by offering a variety of new media choices they are familiar with and in-prompt-to doors to those platforms.

The most favorite social media platforms used by the prospective students included Facebook, LinkedIn and Youtube, respectively (QS, 2014). As a result, the video posts appeared on the homepages as attractive promotional tools to take the viewers across the institutional platforms to more socialized ones, such as YouTube, which allowed promptly public space to share with authors and other members on the sites. In all the samples of the university homepages, the video clips were placed at the bottom areas. More than single clips were posted to share the news scoops, as found in one provincial sample. In addition, the video was the evidence guaranteeing its ranking by the external agency.

**Visual images as intercultural representation**

The selected pictures combining both verbal and visual codes became a vital instrument for the universities in addressing the cultural highlights of local communities among global viewers. For example, the greeting image of the Songkran festival displayed wording on the left or the Given part accompanied by the visual figure of the lady dressed in Thai costumes with a
bowl of water as a symbol reflecting historical values of this cultural event. Meanwhile, another image in the news section of the different institute’s homepage displayed the practice of watering the elders by the younger generation on this Thai New Year occasion. At the same time, the Thai New Year festival was represented through the President’s left half image combining with the right side of a silver bowl pouring the water and flower leaves down, together with the colorful splash item of the ‘Songkran’ word in Thai language.

From all three images, the bowl of water played a vital role as a symbol of Thai traditional practices. While the first and the second examples portrayed the Given parts with the verbal greetings and the participants, respectively, the last sample was different as it placed the important figure in a Thai silk shirt with a white flower garland around his neck and the smile on his face conveying a warm welcome to the viewers. Yet, the shot of water pouring without any actor was in the New part. Nonetheless, this kind of visual-verbal combination was often found as a promotional-action purpose, regardless of locality. In other words, these in fact disclosed the digital practices that people always connect with others, including the university via online network and communicative gadgets: mobile phones, tablets, notebooks. Not only local but also international students’ cultures were mentioned in both visual and verbal formats on the official website in the news abstract. Khmer New Year was highlighted as one of the on-campus events that brought participants to join an outdoor party and a dance similar to the Thai ‘Ram Wong’.

Another interesting sample was reflected through modes of transportation by local vehicles in Thailand-TukTuk and Song Taew. Even though the similar kinds of three-wheel motor bikes and trucks were also found in other ASEAN neighborhoods, there were recognized figures and colors of design. The most important thing is an attempt to promote them on the institutional media as options and symbolic icons to visitors. Sports choices for prospective audiences were nowadays Muay Thai and SepakTakraw, recognized as cultural heritages and highlights of this region among sport players and tourists.

Besides choices of transportation shared among other neighboring countries, temples were found as not merely religious but historical icons of Thai culture. Recently, Thailand has become the most popular destination for global tourists with the references of favorite places to visit, such as Wat Phra Chetuphon (Wat Pho), Wat Saket (Golden Mount), Wat Arun Ratchawararam Ratchaworamahawihan (Temple of Dawn) and Wat Phrakaew or Wat Phra Sri Rattana Satsadaram, surveyed by Mastercard Global Destinations Cities Index (Thairathonline, 2016). Unsurprisingly, the symbolic figure of the temples was hence employed to represent Thailand in the visual image of promotional poster for the collaborative conference event with
the foreign partner institutions on one of the university websites. At the same time, Thai architecture, especially roofs of temples and traditional houses, were valued and built upon many Thai university campuses. Purposively, Thai houses of the higher education institutes are remarkable facilities for special cultural events relating to Thai musical and dancing performances, while being selected as distinctive scenes on the institutional websites portraying local culture and green environment well prepared for their learners.

It was found that in some webpages, certain social icons were placed to send or tag others. When the information approached to serve the viewers’ needs is placed with option to ‘like’ or ‘share’, the increasing number of visitors is expected. This is because the given spaces viewed become the user’s destination and then the straightforward and sustainable relationship between each side of the interactions is established (Shapiro, 2011).

**Digitalized services: Here and there**

The student groups performing as institutional representatives smiling and holding the notebooks or tablets symbolized their changing ways of learning on the campus as well as de-contextualized practices of which place and carrier was unknown. The latter focus was rather on a close shot of human interaction with the digital devices. The availability of services and facilities plays a countered-directional role in the university websites to sell institutional programs and users’ interactions by locating the hyperlink addresses for further search and engagement. This emphasizes the required skills for labors in the era of Economy 4.0 where employees need to have not only English and foreign language but also computer and internet skills. According to Jones and Shao (2011, p. 12), online residents engage their lives with internet longer than digital visitors surfing the online sites for fulfilling the identified needs.

Yet, the more important requirements are specialized and problem solving skills as well as learning ability of the manpower (Luankaew, 2016). From the organizational perspectives, the website and social media factors are weighted more than a quarter among other critical components such as mobile technology, sales, customer services to evaluate how excellent different business sectors provide their users with the digital experience with regard to functions and innovations (Shapiro, 2011, p. 224). This implies that future graduates as both prospective users and service providers in many businesses are required to engage with the digital communication processes in which specific skills are in need. Also, the effort put into the online platforms of the educational institutes supports Webb’s comment (2006) on lifestyle construction and visual design’s role towards value creation for marketing products.
A closing remark

The dominant components of the university websites as international bridges significantly reflect altering phenomena of the institutional online platforms. They help these institutions establish their own existence by addressing both geographical space and virtual place. The online, multimodal language of educational institutes in these decades means the same lifestyle and experience like one pool of the shared knowledge and cultures including but not limited to learning technology, transportation methods, and multi-religious context. It witnesses the fact that “we are equal in our global community”.

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Yogyakarta Cabaret Show as the Delineation of Global Culture

Farah Ratna Afriani Al-Kaff
Gadjah Mada University, Indonesia
farahafriani.alkaff@gmail.com

Abstract

By the fact that globalization plays role in creating products of culture, many intercultural phenomena have led the society to define the taste of doing the way of life. Bearing in mind that entertainment is a part of the center of attention upon the society, that would be the main idea of explicit critiques. By emerging the transnational theory, researching cabaret show in Yogyakarta is concerned as unique since it is such a crossing entertainment between the traditional aspect in town and international desire. The experience of the performers also would be explored even deeper in this paper.

Keyword: -

Introduction

It was more than a century that Western culture philosophy had categorized culture amongst the society which encompasses high culture and mass culture. The both natures of culture are distinguished by the stretching line of work. The high culture work, which is mentioning literature as its central of art, is commonly unpopular and enjoyable for the upper class society only. Otherwise, the mass culture is such a fulfillment of society’s need of entertainment. “It is sometimes called popular culture”, Macdonald (1994) said “but I think mass culture a more accurate term, since its distinctive mark is that it is solely and directly an article for mass consumption, like chewing gum.”

Drawing a short conclusion about mass culture, people might have been said that they need such a ‘cheap thrill’, that enjoyable entertainment is easily to get even they do not need to move the chair. According to Nachbar (1992), "popular culture has discovered the secret of perpetual motion in the age of relativity: stay in one place and everything will come to you. Around the world in thirty minutes—just stay tuned". In other words, popular culture nowadays could be defined as a means of society service for getting the human interest; the more it shows what the people want, the more it would be favorable. And regarding a specific phenomenon around Yogyakarta, this paper would be an expository of Cabaret Show and its red line to popular culture.

The show of lady-boys in Oyot Godhong – Mirot Batik has performing the talents since 2010. The performances are never about one time satisfaction that makes people want to see it
again, over and over. This is due to the ultimate nuance of consolation which is offered during the show that perhaps, caused by uniqueness of the settings and the performers. The big lights of the stage are such a reflection of luxury that mass culture will always be in favor to and the lady-boys are such a society’s denial upon the conformity. And it would never be a failure ‘show’ when the society is offered a drama, because people always demand contradiction as such anti-mainstream paradox.

The relevance of cabaret, the lady-boys and the society denial is very tangible, that everyone could barely see the conflicts over the LGBT issue in Indonesia. As it seems that not many people want to embrace the existence of those lady-boys, the cabaret show is such a right place for the marginalized community. Whether or not that Yogyakarta is open with its society’s multiculturalism, the owner of the show—Mirota Batik (Hamzah) realizes that the repetitive show is still rather difficult to be an approach for those lady-boys to show up in their daily life. The ticket show is indeed always sold out of the box, but there has no yet a room for the people to distinguish how to embrace LGBT or how to support it. In brief, what the society wants is just watching the pleasure offered in the show. And by analyzing the circumstances, the symptom of popular culture does play role in the stage.

In order to make it becomes more popular than ever before, the management of the Cabaret sets the place as a grandiose stage. The energy of the performers could only be felt by letting the lights sparkle. More than the common performers, the lady-boys are accustomed to make a show as if they were famous Hollywood stars, which is American popular culture effect takes account. By regarding this, popular culture and transnational studies is related each other.

Yogyakarta and The Cabaret Show

"Jogja itu terbuat dari angkringan, pulang dan rindu."

Joko Pinurbo, A Legendary Writer from Indonesia

The quote above, “Yogyakarta is made from angkringan—traditional food stalls, sense of being home and yearning” is a depiction of how lovable that city is. One of the most visited cities by Indonesians and foreigners, a hidden traditional heaven to the people who had lived or have been living there. Dealing with its slogan, “Yogyakarta is special”, give more excuse to people that this city has things to be explored some more. What is special from Yogyakarta? Firstly, It literally is a witness of graduation of billions bachelor from many institution; UGM is
one of it, the place where legends of Indonesia were born. Secondly, Yogyakarta is the one and only city specialized by the country’s government for having such a monarchial governance in which the province is ruled. The King and The Queen take the order during their lifetime and being very respected by the Yogyakartans. Patriarchal kingdom systemizes the occupation of Kraton Yogyakarta, that today the governance of the province is under the order of King Sri Sultan Hamengkubuwono X.

In order to give more factualization that this city is worthy to be explore—even in a paper, culinary must be one of the consideration on it. Noting down Luciano Pavarotti’s quotation, that one of the very nicest things about life is the way we must regularly stop whatever it is we are doing and devote our attention to eating, Yogyakarta is going to be the best place to go get over the lush life. The blended delicacy between Central and East Java in meal seasoning might have made it distinctive. Again, the new comers from different region of Indonesia and foreigners had made it rich in various culinary. All different food stalls are in harmony. It bears in mind that the more various the meals are found, the more multiracial the place is. In a very brief conclusion, no matter how abundant racial difference and its aim are, Yogyakarta could still be the place where everyone puts tolerance on top of all amongst them—one thing commonly speaking as unification.

Many are recommending the concept of a "multicultural society" as a new model for societies whose populations have become increasingly multiethnic through immigration. Whatsoever it is, being in a multicultural society obviously is not as easy as folding back the hands, many things could inevitably happen. Difference of ethnics sometimes bring clash amongst the society—which are not the natives and this is considered as common. In order to give more delineation of multicultural society, Yogyakarta also has Cabaret Show in Oyot Godhong-Mirota Batik located in Jalan Malioboro. It is like the other Cabaret Show, obviously this show is all about performance of men impersonation to women singer—most of them are Hollywood stars. There will be also transgender in town performing in the show, the famous ones are: Alessandra Marsya, Dita Beyonce, Anggun C. Sastrowardoyo and many more.

The existence of LGBTQ in Yogyakarta never is a troublesome. Yet, in late yesterdays, Yogyakartans—and actually most of Indonesians—have been heading a problem regarding LGBTQ (Lesbian, Gay, Bisexual, Transgender and Queer). People shout a big no upon the existence of this phenomenon either politically or religiously. The rejection campaign starts to spread not only in public sphere, but it has also been truly spread in campus scope. The worst is yet to come; the hatred towards LGBTQ was definitely shown in a TV program entitled “Indonesia Lawyers Club” for an episode discussing LGBTQ. Pros and contrasts should have
been part of it for sure. Through the discussion, people are very reflective on giving their opinion towards LGBTQ. What now? People are very offensive to the LGBTQ, as if they are very disgusting. People judge without willing to listen, they classify LGBTQ as a mental illness. There is no room to discuss what should have done to encounter this diversity—sexual orientation and look. Apparently people should have known that LGBTQ are human too and they need to be appreciated. In other words, it is unfortunate that Indonesia is very open with multicultural ethnics but it never deals with human ideology diversity. Thus, this paper is discussing on how LGBTQ appearance should be embraced although it is not supported.

**Research Questions**

When it comes into the background of the research, questions might appear after the curiosity. Hence, the two major things called as research questions are:

1. What makes Cabaret become one of the most favorable shows in town for almost 10 years?
2. How do the people embrace the blending global which is reflected from many aspects through the show?

**Theoretical Framework**

**Transnational Theories**

Applying theory of transnational studies, consideration towards Sherley Fisher Fishkin’s paper seems quite right to explain how America influences other countries culturally. American Studies was appraised as a pro-American national study and reflected to arrogancy. (Fishkin, 2010) Instead of being in favor to that idea, Fishkin noted that the goal of American Studies is to understand the multiple meanings of America and American culture in all their complexity. In this very frame, America however had felt the sense of irony and dismay as its political landscape was not stable yet. It created gaps by making a focus on the unilateral power projection and hegemony over the other nations. Somehow, as noted by Fishkin, the complexity bears awareness that the study should encompass some ideas, “... it requires that we pay as much attention to the ways in which ideas, people, culture and capital have circulated and continue to circulate physically, and virtually, throughout the world, both in ways we might expect, and unpredictably...” Thus, Fishkin did suggest the scholars to put transnational in the center of American Studies.

There are several things which are very important to consider that transnational factually becomes the center of American Study. The commodification of culture makes transnational
centralized deeper and deeper because of the blended figures of ethnicity. In addition, the most salient one is the concept of hegemony which has made American Studies should pay attention into the borderland both inside and outside of the United States. Again, US political power, gives impulse to understand how the American mindset was made. Thus, it is such a mark that transnational in the center of American Studies has perspective that its scholars need to know the different social, political, and educational purposes around the globes.

**Method of Research**

Determining the method of research depends of what kind of used data and how the data is collected. Considering that the research would be more exposition rather than contrasting percentage of the data, hence, the most applicable research design for this research is **qualitative method** because it suits with strategies of inquiry of the method. According to Creswell (2009), qualitative method contains several viable ways to do:

- **Ethnography**
  This is such a strategy which needs the researcher to make contact directly in the natural setting with the subject. The ethnographic research natural setting needs to be observed in detail, thus, in collecting the data the researcher needs a prolonged period of time.

- **Grounded theory**
  This derivative strategy of inquiry lets the researcher derives general, abstract theory of process, action, or interaction grounded in the views of participants. The cardinal characteristics of this research design are the constant comparison of data with emerging categories and theoretical sampling of different groups to maximize the similarities and the differences of information.

- **Case Studies**
  According to Stake (1995), the researcher has to explore in depth a program/activity/process in order to get a certain data from certain time and activity.

- **Phenomenological research**
  The essence of human experience about a phenomenon engages to development pattern of the way of life. In this process, the researcher brackets or sets aside his or her own experiences on order to understand those of the participants in the study. (Nieswiadomy, 1993)

- **Narrative research**
In this strategy of inquiry, the researcher studies the lives of the individuals and asks them to tell about their lives. The necessary of this method is to get narrative chronology that eventually creates collaborative narrative between the subject and the researcher.

In order to make the method even clearer for this research, phenomenological research design may be the best way to conduct. The phenomenon of cabaret would be effective when the researcher is stick into the development pattern of the way of life. The historical aspect is necessary because the research’s quest is also demanding the red line between the new and old cabaret show. Beside that, the anthropological theory would be conjunct to analyze the cultural aspect of the data.

Discussion and Analysis

Discussion with the Lady Boys

In making this phenomenological research, calling for a focus group discussion is a part of the certain way to collect the data. The keys are not only found in the side of the lady boys but also the cabaret visitors. In order to be able to make a good conclusion, questions needed in the discussion must be specific. Involving As such:

1. How long have you performed for the Cabaret Show?
2. What kind of song that used to be performed?
3. What is your specific role in the show? (Regarding their alter ego)
4. When do you take practice for the song of your performance? And how do you take practice?
5. Which one is the best between playing role as an Indonesian/Malaysian singer or Hollywood singer?
6. Do you relate to any foreigners?

These questions were answered in a concise summed up passage:

1. Almost of the cabaret performers are professional, they have performed for about two until three period of performance.
2. The performers really love to bring western songs although they also perform the local songs both are upbeat and slow.
3. Unique is when those performers are found their alter ego name or alias name in their shows:
- Ji’ah Sunrise as the soul song performers both Indonesian and Hollywood songs.
- Dita Beyonce commonly takes role as Beyonce Knowles
- Arihanna plays role as Rihanna
- Alessandra Marsya as Jennifer Lopez
- Vera Minaj as Nicki Minaj

When it comes up into their professional performances, they admit that repetition and self confidence is necessary as show conduction. That is why they name themselves with alias because using the western names would make them look so cool and fantastic.

4. The performers of the cabaret love to impersonate as the singer that the name is taken by them because of they are such a big fan. That is why they sometimes hit the stage with no exercise before the show because they have known well what actually the idol does.

5. They feel more comfortable to make a show as if in Hollywood stage with sparkling lamps circumambulating.

6. The performers are often in a circle of friendship with foreigners especially the ones who come from US.

Discussion with the Visitors

Other data were also gotten from the visitors’ interview that was evolving 5 persons to answer 3 questions:

1. What is your perspective about this show?
2. Which one is your idol?
3. What do you think of the phenomena of LGBTQ in Indonesia and its correlated with this kind of show?

The answers are:

1. Almost of the visitors realize that this is such a unique show because it is not only performing both ridiculous and spectacular show but also how the culture is blended.

2. Their favorite is commonly the ladyboys who are impersonating women Hollywood singers as such; most of them like Alesandra Marsya and Dita Beyonce. It is caused by their total performance and non-conformity that make them idolized.

3. Some of them think that this show should not be related with LGBTQ issue in Indonesia because the artists/performers are just doing their job as entertainers. Yet, some of them feel so happy because Cabaret show indeed gives a brand new kind of show.
Analysis

Interviewing the lady boys is quite interesting because they were quite open to answer the questions. So that it is quite easy to analyze. By evaluating the interview with the lady boys, the role of western culture is taking part in creating the ideology of cabaret community. “Ideology is used here to indicate how some texts and practices present distorted images of reality. They produce what is sometimes called ‘false consciousnesses.” – (Storey, 1992, p. 3) Ideology is commonly defined as the idea of people in a particular group, aiming such interests as economy, politics, social ideas and culture. Considering the quote from Storey above, ideology could be understood as a means of reality bias. A coming out ideology from major people in one group could change the rest of perspective remained amongst other people in the same group.

Having an alter ego name, feeling like a Hollywood stars had become their ideology in conscious way. In a very short explanation, the original culture of Javanese which is stick into their personality is slowly eradicated. Realizing that the fact is there, hegemony is taken into account. Hence, transnational culture appears as a causative effect of cultural assimilation in their created culture specially in the cabaret performance.

The popular culture vibes is also rolling in the cabaret show. American Popular Culture encompasses the idea of common culture, which refers to the culture of working class. According to Williams (1963), “In fact, the main source of this ‘popular culture’ lies outside the working class altogether, for it is instituted, financed and operated by the commercial bourgeoisie, and remains typically capitalist in its methods of production and distribution.” that popular culture is a product of capitalism. Not only was he a Marxist, but also due to his proposal that actually culture could be classified depending on its class selection. Different class distinguishes taste between working-class and middle-class society which deals with the idea between collective culture and individual culture. Collective culture lies in working-class is delineation that popular culture is produced massively throughout many kinds of media. In this state, popular culture’s value is nothing but common culture enjoyed in cheap mode. Differently, the individual middle-class is more exclusive and higher than any popular culture. This is, therefore, popular culture is closely related to degraded mass and minority.

In addition, Ambirajan (2000) also noticed that popular culture needs skill of communication to transmit the meaning of the culture festivity itself. “The development of communication skills and cultural forms arose out of this visceral need of human beings. Music, poetry, ballads, religious/ethical ideas, painting, drama, sculptures and artifacts are only some of man’s cultural creations to reach and possibly control the minds of fellow human beings. We
should add even sciences, linguistics, medical and educational knowledge systems to this list. In the earlier period, the media available to transmit these were few—predominantly oral—and could cover only a limited geographical and social area”. One of the causes of making a work—specifically entertainment—is well known by the society is stick to the media promotion of the commoditization.

Pop culture is consumed in a large motion, is influenced by how the one as the work creator performs his/her persuasion throughout a clear communication in order to make people interested on that. This could probably easy when the creator of the work let the media in. Media spreading undoubtedly reaches a large area of society geographically and socially. The transmission of entertainment could be very speedy and festive once the media is really on point, because somehow, society’s taste is clearly understandable to media institution. Yet, in order to make a very good service for the society, the media could not merely serve the bare entertainment without any educative room. In brief, one’s work would be very priceless and valuable when the media spread it in a very sophisticated way.

Relating to the popular culture, the cabaret show is actually selling the commodification of false unconsciousness. It is also related to the manner of Indonesians who reject the fusion of LGBTQ in common. Yet, in the different state—by enjoying the cabaret performance, they have been in a joyous. The game of capitalization has been mentioned in the promotion of the event. The causative effect from symbiotic relationship between the media and market in cultural development brings self-delineation for the society. Why? Raymond Williams asserted, “Culture is the body of intellectual and imaginative works, in which, in a detailed way, human thought and experience are variously recorded.” (Williams, 1963, p. 17) The more the media and market expose what is in the society, the more people get into the clear self-reflection. And the most acceptable culture is going to be the greatest wave of culture in globalization. This is because culture could be stated as an organic system of human life as it grows, getting larger, from time to time. Nothing could border culture unless people stop thinking of life essential that brings nothing for their life.

Conclusion
Cabaret show in Yogyakarta is unique. It is acceptable enough to the Yogyakartans as the city is very multiethnic; in domestic and international state, there are so many foreigners and also other ethnic of indigenous people. The citizens get used to it and it makes a quite conducive area for acceptance of LGBTQ in several levels—although it has not completely accepted yet.
The diasporic community takes role in playing the hegemony of westernization. The cabaret show performers apply it to the stage as they impersonate Hollywood stars. It puts the visitors to “sleep”, as they joyful moments make them forget of the conflict in LGBTQ terrain. A room for LGBTQ discussion is never available in our society, because this still is a taboo. Different sexual orientation seems like a new thing for some people within an old perspective. In fact, the existence of LGBTQ portrayal has been there for several years without any consciousness that today, a threat towards Cabaret Show in Yogyakarta is real. In order to make a big deal, what people must have learned is having their arms widely to make all of this is capable to be cope with.

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