PROCEEDINGS

THE 6th INTERNATIONAL CONFERENCE ON LANGUAGE, LITERATURE, CULTURE AND EDUCATION (ICLLCE)

HO CHI MINH CITY, VIETNAM
10th – 11th December 2016

Co-sponsors:

Proceeding of the 6th International Conference on Language, Literature, Culture and Education (ICLLCE) 2016

Editors: Lokman Abd Wahid
Fazidah Fariyah Md Ali
Salahuddin Ismail
Mohd Iskandar Abdul Wahab

Publisher: Infobase Creation Sdn Bhd

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MALAYSIA

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ISBN 978-967-14467-3-7

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6 ICLLCE 2016-009 Atyaka Laksmitarukmi

The Impact and Representation of Official Nationalism as Reflected in Helvy Tiana Rosa's Short Story, "*The Red Nets*"

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ABSTRACT

This study attempts to **first**, find out that the military operation as launched in Aceh under the name *Red Net Operation* is one of the examples of official nationalism. **Second** is to unravel how printed media and print capitalism are related to each other and the role of these two in affecting the sociocultural situation. Helvy Tiana Rosa is one of Indonesian female authors whose short story '*The Red Nets'* captured the event of MOA in Aceh. The notion of nationalism will be reviewed and will be presented related to how Indonesian people consider the meaning of it. Nationalism in relation with official nationalism, the factors that trigger and the impact will also be posed. This short story will be the object of the study because it represents an ideology, which can be considered as official nationalism. Intertextual references will be used largely to provide some pieces of evidence of the impact of *Red Net Operation* as one of the forms of official nationalism, an attempt to maintain the hegemony and power done by those who authorize and rule due to the possibility to be dethroned. The intertextuality will discuss the importance of maintaining hegemony for people with power. The role and appearance of print capitalism will be used in the research to capture the contribution of the short story used as the object of the research towards the objective of the project. Language and literature have big contribution toward social and cultural situation in many parts of the world including in Indonesia.

Keyword: Women's writing, cultural studies, woman, nationalism, Islamic fiction, military operation

Introduction

Indonesia has experienced various periods since the colonization era and still needs to struggle until now, not because of other periods of colonization yet due to the inside factor of the country itself. After Indonesia proclaimed the Independence on August 17, 1945, Indonesian government cannot conduct the administration peacefully without problems and obstacles. If then, the issues were caused by colonization, after the Independence the chaos came from the inside.

One of the noticeable events in Indonesia is the appearance of *GAM* or also known as *Gerakan Aceh Merdeka* (Free Aceh Movement or FAM). This movement is often classified as criminal and Indonesian government refers this as *Gerakan Pengacau Keamanan* (*GPK* or Security Disturbance Movement). During 1990 – 1998, Indonesian government appointed Indonesian National Armed Forces to launch a military operation called the *Operation Red Net* or *Military Operation Area* to handle the separatist movement led by Teuku Hasan Di Tiro.

The emergence of FAM became very concerning for the government in that era. Even until now, when FAM had been disbanded, the government still must be aware of other separatist movements in Indonesia, because their growth posed a threat to the sovereignty and stability in Indonesia. There are many possibilities that the movements can shake the ideology applied in the country and the government cannot handle the chaos. Furthermore, the innocent people and civilians who actually do not know the real problem but they will be the worst victims.

Helvy Tiana Rosa is one of Indonesia female authors whose works portrays social and national issues happening in Indonesia. One of her short stories entitled '*The Red Nets'* captured the event of a military operation conducted in Aceh. The story is about a girl named Inong who is traumatized by the massacre and rape several years ago. She has lost her sane yet she gets company by a volunteer named *Cut Dini.* Being traumatized by the tragedy, in the end of the story, Inong is forced to receive money by some people with the capacity to silent her for not telling about the massacre and torture happened in her area.

Purpose of the Study

On the grounds of dissatisfaction toward the ruling government or the different foundation and ideology of conducting governmental matters, the separatist movements start their actions. It has also happened in Indonesia. When their ideology does not comply with the current ruling government, there will be insurrection and national chaos cannot be avoided. Both parties (the government and the movement) will force the intention and it leads to a war in which there will be the winner and the loser.

Free Aceh Movement is one of the examples of separatist movement that causes terrible impact regionally, nationally and globally. Regionally, the local society where the movement is started will also be affected. The civilians who are actually innocents and they know nothing about the real problem can no longer live in peace, even worse is when they are victimized. Nationally, the separatist movements are national threat dealing with security, sovereignty and stability of a nation. Globally, the world will witness the issue and the impact can affect in the economy, social and politic.

Nonetheless, the attempt to eradicate the movement on the purpose of saving national stability and security does not mean without particular intention. Sometimes, the political intention causes worse damage and ironically, those who become real victim were innocent civilians. It is unjust toward human being and human right. The impact of the military operation in Aceh as the attempt to eradicate FAM was horrible by the massacre of more or less 3000 people not to mention those who are disappeared until today. The victims were whom considered as the member of FAM or helped Hasan Tiro although the truths and facts were unconfirmed.

This study attempts to **first**, find out that the military operation as launched in Aceh under the name *Red Net Operation* is one of the examples of official nationalism. **Second** is to unravel how printed media and print capitalism are related to each other and the role of these two in affecting the sociocultural situation. Inong, the main character of this short story is perceived as not only as a victim of physical and mental abuse but a victim of official nationalism. Besides, other characters show how the official nationalism is conducted as well as the result of this attempt. Although the official nationalism in this short story does not mention or appear clearly, some implications can be taken as the examples.

Literature Review

The Red Nets by Helvy Tiana Rosa is one of the stories in her book entitled *Dolls and The Man of Mist*. This short has received an award as the best short story in decade 1990 – 2000. In brief, the short story is about a girl named Inong (in the story, referred as 'I') who is the victim of the incident of Red Net Operation, a military operation launched in Aceh to control the rebellion of FAM (Free Aceh Movement). Her family was slaughtered including her fiancé. Some men raped her, she also saw how the men shot her family and her neighbors not to mention the houses were burned to the ground. She ended up losing her mind and she is taken care by a volunteer of an NGO named Cut Dini. In the short story the psychological condition related to traumatic experience and the depiction of situation happened in that place and time is clearly described.

Study related to the notion of official nationalism has been conducted regarding the field of Hispanism. Anderson proposes the idea of official nationalism by providing some examples of Russification and Anglicization. Nonetheless, he does not mention about the Hispanization in Latin America comprehensively. He only mentions that Hispanization is done by the Christian conversion and it has no relation with culture. Yet, a study proposes the sample of analogue that Anderson may look for as conducted by Alfonso Reyes in which, "for like the intellectuals of whom Anderson speaks, Reyes also stretched the philological skin of his Hispanic nation over an enormous political entity that had yet to be imagined as a totality, that had yet to be brought under the rubric of a National Culture" (Conn, 1998, p. 110).

Official nationalism is closely related to the notion of ideology and hegemony. Therefore, the notion of power proposed by Antonio Gramsci relates to the official nationalism. The discussion of power according to Gramsci is that power produces ideology or vice versa. A great power can be resulted by consciousness of people in which it can be accessed (Daldal, 2014).

Theoretical Framework

Nationalism according to Seton-Watson (1977, p. 3) has two different meanings. First is a doctrine about the character, interests, rights and duties of nations. Second is a political movement which is organized and it is designed to further the alleged aims and interests of nations. Official nationalism is the result of the second meaning of nationalism that has shifted. In his book, it is emphasized that the principle of dynastic loyalty is imposed to be the basis of government legitimacy. Therefore, imposing the nationality on all subjects completely including religion, language and culture is a moral duty for the leaders of the (most powerful) nation (1977, p.148).

Official nationalism is a term which is not widely used by people. People tend to discuss nationalism and values of nationality. Related to the object of the study, the official nationalism in this story is not clearly explained or told. By reading between lines, although it is not transparently described or written, the form of official nationalism can be observed. Therefore, this research is different from the existing ones because it captures the least used notion related to the sociocultural and political views.

According to Benedict Anderson (1991, p. 101), there are several aspects of official nationalism. First is compulsory state-controlled primary education. Second is state-organized propaganda. Third is the attempt to officially rewrite the history. The last are militarism and endless affirmation of the identity of dynasty and nation. In the short story, the setting of place and time, which is taken during FAM era, shows that in Indonesia, there was militarism and attempt of official rewriting of history.

The awareness of nationalism was affected by printed language brings three different points in the basis of national consciousness. First is the creation of unified exchange field

and communication. Second, print-capitalism plays important role in building the image of antiquity. Third is that print capitalism, which can create the language of power (Anderson, 1991, p. 45).

Significance of the Study

The discussion about official nationalism is very likely to conduct. However, the number of studies using this perspective is still limited. This study can give another shot to other studies which concern to the notion of power and ideology especially in areas that had experience of official nationalism, the shifted ideology and many more. Future research can be conducted by combining this notion with the post-colonial issues especially in post-colonial regions. Perceiving the "Self" and the "Other" or studying about literary works created by post-colonial writers in which most of them tend to show the resistance, yet the mental of being colonized has been already set up and it takes time to change.

Methodology

The short story will be analyzed from the way of telling and what the main character and the supporting characters try to convey. The focus of the analysis will be on the extrinsic elements of the main character's condition after the massacre during the Operation Red Net. In addition, many other supporting data can be quoted as the evidence that official nationalism is represented in this short story. The author of the story did not intend to reveal about this notion. Therefore, this research deals with one of the characters of official nationalism and the impact of it. The data will be taken from the short story as the evidence.

The notion of nationalism will be discussed along with its relation with official nationalism, the factors that trigger and the impact will be also be posed. The reason behind the launching of the military operation in areas where separatist movements exist will also be reviewed. The use of intertextuality in providing the evidences of the impact of *Red Net Operation* as one of the forms of official nationalism, an attempt to maintain the hegemony and power done by those who authorize and rule due to the possibility to be dethroned. The intertextuality will discuss the importance of maintaining hegemony for people with power. If the militarism is one of the methods to preserve the authority behind the mask of nationalism, how it influences the social situation as Helvy Tiana Rosa captured in her short story.

Discussion

Culture develops in other fields of discussion including politics and nationalism. Today, it can be seen that some values have shifted and they influence so many aspects related to social, culture and politics. Power and authority impose particular ideology to maintain and prolong the ruling government. Nationalism has two meanings which are 1) a doctrine the character, interests, rights and duties of nations and 2) a political movement that is organized and created to further the alleged purposes and interests of nations (Seton-Watson, 1977, p.3). The embodiment of the nationalism is also reinforced by the use of vernacular language and the spread of printed language.

However, the idea of nationalism cannot be accepted by all people or the application is not entirely applicable. Therefore, for those people who feel that they have own idea about nationalism according to their opinion by proposing their idea and looking or others who also have the same ideology is acceptable. By that, the separatist movements rise and start to shake the current rule. Later on, the current rulers will consider them as a

disturbance toward the official government and release command or mandate to stop the separatist movements. Here is the notion of official nationalism then appears.

According to Benedict Anderson, official nationalism can be reviewed as 1) an event as the result of 'after' and 'in reaction to' particular situation. Initially it was a popular national movements happened in Europe in the 820s (1991, p. 86); 2) the rise of official nationalism can be triggered by the ruling classes that felt threatened by the spread of nationally-imagined community worldwide (1991, p. 99); and 3) it is an anticipatory strategy adopted by dominant groups which are threatened with marginalization (1991, p. 101).

In the short story entitled *The Red Nets*, the setting of time took place in Aceh during Free Aceh Movement reinforced their purpose of separating from Indonesia. The movement is triggered by dissatisfaction of Acehnese led by Teuku Hasan Di Tiro toward Indonesian government at that time (1990 -1998). After the rebellion, as the reaction, the government launched Military Operation named Red Net Operation to decimate the FAM. The government might feel threatened by the separatist movement since they proposed to separate from Indonesia and run a country independently. The military operation is the anticipatory strategy of ruling government in facing the rebellion of the marginalized parties or those who are disappointed with the government.

Referring to the second meaning of nationalism by Seton-Watson, the political movement tends to be dominant and put aside the character, interests, rights and duties of nations. It unfortunately narrows the range of the notion and thus, the word 'official' is used to refer to a particular society in which this community also has a specific purpose of why they have their own idea of nationalism. Ironically, the idea of official nationalism was initially formed by groups which own power to secure their own purpose and interests.

In the short story, it is told that some men came to Cut Dini bringing money for Inong as the reward if those girls keep silent and do not tell anyone about the human right violation happened during the military operation. Yet, Cut Dini refused and mentioned some other terrible slaughtered incidents and violation in surrounding areas.

> "We ask her not to say anything to foreigners. She, or you as her guardian, is to sign this sealed document."
> Dini read the document. I could see the anger on her face. But why? I poked my head forward to get a closer look through the window.
> "No way! What about all the rapes, the torture, the murders, the corpses littering Bukit Tangkurak, Jembatan Kuning, Tamiang River, Cot Panglima, Krueng Campli Forest... everywhere!"Dini's voice was becoming shrill. "And what about the village with three thousand widows, the orphaned children so heartlessly left to fend for themselves! No, I won't do it!" (Rosa, 2002)

The men denied by justifying the incidents as the way to ensure the safety of people. There is a pathetic and ironic statement said by Cut Dini that people ended up are afraid of the Military instead of the FAM (Rosa, 2002).

> "We're just cracking down on the GPK. This is a military operations area. We're ensuring the safety of the people." (Rosa, 2002)
> "Oh yeah?" said Dini cynically. "And who are the people afraid of? There was a time when many of them were forced to spy on and report their own friends as followers of Hasan Tiro and the Free Aceh Movement. But that's all over now. There's no place around here anymore for the likes of you." (Rosa, 2002)

The Military Operation launched in Aceh had become an inappropriate step of ruling government since there were many violations of human rights such as massacres, rapes, cases of disappearance and tortures done by the Military with justification of security and safety for the civilians. In fact, the worst victims were the civilians that know nothing about the political situation in their area.

In the story, it was described when Military arrived at the village of Inong and start dragging innocent people who were considered as the help of FAM leader. The torture and slaughter were done as the lesson for the members of the Security Disturbance Movement. No matter how the civilians try to defend themselves by telling the truths that they are innocent, Military seemed to be blind and did not care about the civilians' statements.

> "We're not defending them, they're not criminals," said Harun, the village head. "Pak Zakaria is just a muezzin. An ordinary villager." Hazily I saw our village head being tied to a tree. (Rosa, 2002)

The initial purpose of this movement or 'ism' is because the desire of getting equality and freedom. It ends up with the human ego to be always superior to others. Moreover, official nationalism is initiated because a group is afraid of the power or threat of popular communities which is oppressed in term of nationalism (Anderson, 1991, p. 109). Disguise in the idea to unite the community, official nationalism hides under the notion of imperialism, in which according to Hobson (2005, p. 281) is an attempt to retain control over lower parties (states, nations, peoples).

In *The Red Nets*, the way to cover the power maintenance is portrayed when some men came to Inong and Cut Dini bringing some money and ask them to keep silent about the violence and violations of human rights in Inong's area. Between official nationalism and imperialism, there is a very thin line boundary since, basically it is all about how to preserve the power. No matter what ideas to conveyed the purpose. If society wants to look deeper and behind the surface, they will only find that there is a surprisingly not surprising fact that power and domination is always the motivation of what power-group initiates an idea to unite people. In addition, the power-groups with ideas of official nationalism are actually betraying their own origin because they, in many ways, have equality and similarity with people who they marginalize.

Conclusion

Studying about official nationalism and how it is represented in society is one of the sociocultural studies that have a significant impact to conduct such as to raise the awareness of young generation about nationalism itself and they will more concern on the notion of 'loving the country'. An idea about imagined communities in which there will be a group of people that the members of even the smallest nation barely know other members, however, they have in mind about the image of the other communion (Anderson, 1991, p. 6) will be kept in mind and it will guarantee the sovereignty of Indonesia until later in the future.

The notion of retaining control over others are old issues yet it is still preserved by those with power and want to maintain their authority. Behind the guise of nationalism, and took similar basic to imperialism, official nationalism is another attempt to preserve current power for particular interests of leading elements. Analyzing a work from an Indonesian author also brings a new perspective about Indonesian literary works to particularly, Asian Literature and the World Literature. The print capitalism still contributes toward the way of conveying especially related to how empowers the awareness of individual to be more involved with togetherness of nation. This is expected

to be the seeds of nationalism that lead to stronger unity. Then, the notion of imagined community will remain in meaning that is more positive.

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6 ICLLCE 2016-012 Kim Thanh Tuyen

Developing and Validating Scoring Rubrics for Assessing Research Papers Writing Ability of EFL/ESL Undergraduate students

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ABSTRACT

To avoid the subjectivity and a risk of reliability, selecting the most suitable method of scoring written texts is important in the evaluation of academic writing ability. Thus, previous authors proposed several methods of marking, namely holistic method, the impression method, error count method, analytic method, etc., for scoring academic writing texts in different genres at various levels. However, very little attention has been paid to identifying effective methods of scoring research papers writing ability. Therefore, this paper aims to propose using analytic method including an attempt to separate various aspects of a composition. Specifically, in this study, analytic scale is proposed to evaluate research papers writing ability of EFL/ ESL undergraduate students. According to this marking scale, writing components, namely content (relevant ideas), organization (structure and coherence), language use (vocabulary and grammar choice), and mechanics use (punctuation and spelling based on APA style) are graded separately. Delphi technique (DT) was used to validate it through the interviews of experts including two boards of ten experienced and qualified lecturers of TESOL and curriculum studies in Can Tho University (CTU), Vietnam and Universiti Sains Malaysia (USM). The results from the interviews revealed that scoring rubrics for the assessment of research papers writing ability were determined. This paper is, therefore believed to contribute to practical applications for research papers reviewers, lecturers, examiners and undergraduate and postgraduate students in EFL/ ESL contexts.

Keywords: Research papers writing ability; scoring rubrics; EFL/ ESL undergraduate students

Introduction

Objectives

Due to the importance of English academic writing in academic life as well as at workplace, it is necessary to identify valid and reliable ways to test undergraduate students' academic writing ability. Indeed, testing plays a vital role in the educational system as well as in the teaching and learning process. It is actually required in all classrooms and becomes a key predictor of future professional or academic success. It is also important to students due to its impacts on their education and their daily life (William 1996; Brown 1996; White 1994; Sahin 2007). According to Hughes (1989), testing can provide both lecturers and learners with beneficial backwashes as well as harmful backwashes. A good classroom assessment can bring benefits to lecturers in some ways; for example, it helps the lecturers see how well learners have learnt. Moreover, a valid assessment can also help the lecturers to evaluate the effectiveness of the syllabus as well as the methods and materials the lecturers are using. Consequently, the lecturer can select their own teaching methods to make sure that it corresponds to the syllabus, the objective of the curriculum,

learners' needs and learners' levels. Additionally, a good classroom assessment provides a good feedback for learners; as a result, once the task has been scored and evaluated, learners can learn something about their areas of strengths and weaknesses. Learners also have a better chance to assess and self-regulate their learning process. In other words, assessment plays a decisive role in deciding the final result of students' learning process.

However, assessment can lead to harmful backwashes if it lacks validity and reliability. It is challenging for teachers of English to evaluate students' assignments in a reliable way, especially students' writing ability (Alderson et al., 1995) because it needs to take into considerations task variables, test taker variables, rater variables, and rating scales (Bachman & Palmer 1996). Therefore, to avoid the subjectivity and a risk of reliability of assessment, selecting the most suitable method of scoring students' assignments including English written assignments is necessary. Methods of scoring have been presented in previous literature (e.g., Hamp-Lyons, 1991; Shohamy, 1995) to improve both accuracy and consistency (Brown, 1996; Wiseman, 2012). Nevertheless, there is a need to take into account the rating scale. According to Park (2004), in order to assess academic writing ability, scoring rubrics should be used. In this sense, three types of scoring rubrics, namely analytic, holistic and primary trait are introduced (Bachman & Palmer 1996; Weigle 2002; Alderson, 1995). In addition to the use of such scoring rubrics as scoring guilds to evaluate writing ability, the impression method, and error count method are used (Heaton, 1974; Cohen, 1994) for scoring academic writing texts in different genres at various levels. Yet, Becker (2010/2011) revealed that U.S. universities usually adopted an existing scale, and very few educational institutions designed their own scoring rubrics. Especially, very little attention has been paid to identifying effective methods of scoring research papers writing ability. For this reason, this paper aims to propose a valid and reliable scoring rubric to assess research papers writing ability of EFL/ESL undergraduate students in Can Tho University who major in English.

Research Question

Based on the above objectives, the research question of this study is stated as follows:

> "Which core components of English academic writing should be proposed in the scoring rubric of assessing research papers writing ability of English majored students of Can Tho University, Vietnam?"

Theory

Which core components of English academic writing should be assessed? Scoring rubric is known as a marking scheme or marking guide. Cohen (1994) suggested grading aspects of academic writing such as organization, ideas, spelling and so on separately. Meanwhile, Park, T. (2004) suggested grading more aspects of writing components such as content, organization, cohesion, register, vocabulary, grammar, or mechanics. In this study, analytic scale adapted from Carroll and West (1989, as cited in Tribble, 1996) is proposed to grade research papers writing ability of EFL/ ESL undergraduate students. According to this marking scale, writing components, namely content (relevant ideas), organization (structure and coherence), language use (vocabulary and grammar choice), and mechanics use (punctuation and spelling based on APA style) are graded separately.

Methodology

Instrument

Using the Delphi method has a wide range of advantages (Brill et al., 2006; Hasson et al., 2000; Lambrecht, 2007) such as expressing opinions without anxiety. Thus, Delphi method, as the most effective method, has been used to gain experts' ideas in a reliable way. Interestingly, this technique does not require us to directly contact the participants. Thus, Delphi method is allowed to gather experts into a panel despite their different backgrounds so that these experts could contribute to the discussions regardless of their geographic location (Linstone & Turoff, 2002). However, it was suggested by Sappe (1984) that institutions should be flexible when using this method. It means that, instead of depending on outside groups' ideas, these educational institutions are possible to change or adjust the content of the program to fit the real contexts. Similarly, self-analysis is also encouraged to be used for the application of this method.

For the mentioned reasons, in this study, the Delphi Technique (DT) was conducted within two rounds to validate a scoring rubric for evaluating research papers writing ability of EFL/ESL undergraduate students. To save time, a questionnaire with structured questions was used through face to face discussions to survey two groups of experts' opinions about the criteria description. The questionnaire was developed by researcher based on literature on scoring rubrics of academic writing ability. Three point scale responses (Yes, No, Undecided) were used for each item. The questionnaire includes necessary criteria of evaluating research paper writing and thus categorized into 4 structures. Structure 1 contains items involving evaluation criteria related to the content of RPW. Structure 2 contains items involving evaluation criteria related to the organization of RPW. Structure 3 contains items involving evaluation criteria related to the language use of RPW. Structure 4 contains items involving evaluation criteria related to the mechanics use. The scoring rubric of evaluating research paper writing ability through the questionnaire was then introduced to the expert jury. These experts were asked to evaluate and validate it based on the proposed questionnaire. They were also encouraged to make any addition, omission, corrections, and change if necessary. After all their comments and suggestions were consolidated, the scoring rubric was adjusted by the researcher and then sent to the expert jury again to confirm the final scoring rubric of evaluating research paper writing.

Participants

In this study, a scoring rubric was designed to evaluate research papers writing ability of EFL/ESL undergraduate students, who were the third year university students in academic year (2016-2017), majoring in English. They are studying in English Department, School of Education, Can Tho University (CTU), a multidisciplinary university, which is the biggest public university in the Southeast of Vietnam. It has a mission to develop scientific research projects and get an access to scientific and technological knowledge for problematic solutions to science, technology, economics, culture and society in the region. These student are taught four skills of English as their major subjects (i.e., speaking, listening, writing, and reading). They are compulsory to study genres of academic writing (i.e., sentences writing, letters, paragraphs writing, essays writing etc.) in the first and second academic year. In the third academic year, these students are encouraged to attend a course of research paper writing to prepare for their thesis writing in the final year of their undergraduate program.

Sutphin (1981) proposed using nine experts, whereas Huber and Delbecq (1972) suggested using at least five of them. According to Dobbins (1999), determining the number of experts should be based on the study, and the cost. An expert as an individual

who has special skills or knowledge (Gove, 1981). Therefore, in this research, ten experts including two boards of experienced and well-qualified lecturers of TESOL and curriculum studies in CTU and Universiti Sains Malaysia (USM) were interviewed to confirm the components of the scoring rubric of assessing research paper writing ability of EFL/ESL undergraduate students. Six lecturers got Ph.D degree, and four lecturers got Master degree. All of them are enthusiastic and experienced in teaching academic writing for ESL/ELS university students.

Literature review

What is an effective scoring rubric of assessing English academic writing ability? Scoring rubrics are descriptive scoring schemes that are developed by teachers or other evaluators to guide the analysis of the products or processes of students' efforts (Brookhart, 1999). Scoring rubrics are typically employed when a judgement of quality is required and may be used to evaluate a broad range of subjects and activities. One common use of scoring rubrics is to guide the evaluation of writing samples. Judgements concerning the quality of a given writing sample may vary depending upon the criteria established by the individual evaluator. One evaluator may heavily weigh the evaluation process upon the linguistic structure, while another evaluator may be more interested in the persuasiveness of the argument. A high quality essay is likely to have a combination of these and other factors. By developing a pre-defined scheme for the evaluation process, the subjectivity involved in evaluating an essay becomes more objective. Schafer (2004) views rubrics as tools that are used to assess the quality of student work in a range of excellent to poor performances. A rubric has a criteria that corresponds to a scale of possible points to score spoken or written performances. The highest point refers to the best performance, whereas the lowest one refers to the worst performance on the scale. Various levels of proficiency are included in the scale. It can be generic enough to be used with various types of writing. Four common scoring types which use rubrics include holistic scoring, analytical scoring, weighted trait scoring, and primary trait scoring (Campbell, Melenyzer, Nettles, & Wyman, 2000). Herman, Aschbacher, and Winters (1992) proposed four characteristic features of a rubric such as criteria, standards, scale, and examples. An effective rubric has a clear criteria for the test-takers to know what is expected and for the raters to assess the answers. It also has a good standard for various levels of performance, and has a valid and reliable scale to meet the standard of writing performance. It is possible to include an example of expected performance at the different levels on the scale.

Types of Assessment Rubrics

Advantages and disadvantages of holistic scoring rubrics**.** Relevant literature (e.g., Cumming, 1990; Weigle, 2002; East & Young, 2007) refers to the important role of three basic assessment rubrics for evaluation, namely primary trait analytic, and holistic scoring rubrics in the evaluation of written proficiency. There is a difference in impact, discriminatory power, inter-rater reliability, the degree of bias, and the cost-effectiveness in terms of time, effort and money among three basic assessment rubrics (Kuo, 2007). Holistic scoring takes into account the general response of written work and provides an overall score to the performance (White, 1994; Weigle, 2002; Hyland, 2002). According to Park, T. (2004), holistic scoring is economical compared to analytic scoring because a single score is used to grade writing work. A single score gives useful ranking information but no details. Therefore, holistic scoring is widely used to assess writing in large-scale due to its a general guideline that defines good performance at each score point. According to White (1994) and Cohen (1994), holistic scoring has more advantages than

disadvantages. In addition to its advantages, holistic scoring rubric has its drawbacks. For example, diagnostic information about students' writing cannot be provided because specific aspects of writing (e.g. organization, grammar, vocabulary etc.) are not provided. Moreover, it lacks reliability because it scores the text generally (Ferris & Hedgcock, 1998; Park, T., 2004)

Advantages and disadvantages of analytic scoring rubrics**.** Using analytic rubrics to assess students' writing may lead to the improvements in learners' writing skills (Anderson, 1995) and critical thinking subskills of writing (Becker, 2011). In this regard, writing components (i.e., unity, coherence, flow of ideas, formality level and so on) are analyzed. Based on this type of scoring rubric, aspects of writing such as organization, ideas, spelling and so on are graded separately (Cohen, 1994). According to Park, T. (2004), writing components such as content, organization, cohesion, register, vocabulary, grammar, or mechanics are graded. In this sense, more detailed information about a test taker's performance in different aspects of writing is provided. Unlike holistic scoring, analytic rubrics provide more useful diagnostic information about students' writing abilities including information about the strengths and weaknesses of students. Therefore, instructors and curriculum developers could give the instruction to meet the students' needs. It is stated that L2 learners get more benefits from analytic scoring, especially for some learners who may perform content and organization of writing well, but may have more errors on grammars; others may perform sentence structure well, but may not good at organize their writing coherently. Likewise, less inexperienced raters find it easier to grade students' writing based on analytic scale. Finally, a clear analytic scoring with clear criteria helps writers get consistent and direct feedback. However, it has several disadvantages. It is impossible to evaluate a piece of good writing based on 3 or 4 criteria. Each scale may not be used separately. It is difficult to grade writing performance effectively based on the description for each scale (e.g. what does 'adequate organization' mean?'). Indeed, if the 'idea' scale has high scores, other scales are influenced.

Advantages and disadvantages of primary trait scoring**.** Primary trait scoring was developed for scoring the performance of essay writing (Lloyd-Jones, 1977). Primary trait scoring, known as holistic scoring, is less common than other methods (Becker, 2011). It is similar to holistic scoring; however, it is required to focus on individual characteristics of writing task. It deals with the core features of particular genre of writing; for instance, by considering differences between several types of essays (Weigle, 2002). According to Lloyd- Jones (1977), like analytic scales, primary trait scoring yields a quite reliable score thanks to sufficient training which is provided for raters. Primary trait scoring guides focus on the rater's attention to the features of a piece of writing which are relevant to the kind of discourse (i.e., audience, speaker role, purpose, and subject). A unique quality of primary trait scoring is that scoring guides are constructed for a particular writing task set in a full rhetorical context. However, it also has its drawbacks due to this characteristics. For example, it will ignore other mistakes or errors on other aspects of writing. Moreover, it takes a longer time to design because the scoring guilds are long. Perkins. K (1983) stated that it has not been widely used in the classroom due to inadequate feedback about students' writing.

Findings

Core Components in the Scoring Rubric of Assessing Research Papers Writing Ability

From the obtained data, all of ten experts were agreed with core components in the scoring rubric of assessing research papers writing ability of EFL/ESL undergraduate students proposed by the researcher of this study. As mentioned earlier, scoring rubric has

also been known as a marking scheme or marking guide. In this study, analytic method, including an attempt to separate various aspects of a composition was used. Specifically, analytic scale adapted from Carroll and West (1989, as cited in Tribble, 1996) was proposed to grade research papers writing ability of EFL/ESL undergraduate students. According to this marking scale, writing components, namely content (relevant ideas), organization (structure and coherence), language use (vocabulary and grammar choice), and mechanics use (punctuation and spelling based on APA style) are graded separately.

Based on the evaluation system of Can Tho University, the total point of all subjects is 10.0 points. Thus, in this paper, the total point of research writing ability is 10.0 points including 4.0 points for content, 2.0 points for organization, 2.0 points for language use, and 2.0 points for mechanics use. The score is converted into 4 levels. Excellent to good level includes Level A and level B+. Level A is in the score range of 9-10 points. Level B+ is in the score range of 8.0-8.9 points. Fair level includes level B and level C+. Level B is in the score range of 7.0-7.9 points. Level C+ is in the score range of 6.5-6.9 points. Average include level C and level D+. Level C is in the score range of 5.5-6.4 points. Level D+ is in the score range of 5.0-5.4 points. Poor level includes level D and level F. Level D is in the score range of 4.0-4.9 points. Level F is below point 4.0. Detailed scoring rubric of assessing research papers writing ability is presented in Figure below.

Writing components	Score value	Level/ Description of criteria
Content	9-10 (A) 8.0-8.9 (B+) 7.0-7.9 (B) 6.5-6.9 (C+) 5.5-6.4 (C) 5.0-5.4 (D+) 4.0-4.9 (D) <4 (F)	EXCELLENT TO GOOD: Excellent to very good treatment of the subject• Content relevant to the topic • Balanced presentation of relevant and legitimate information that clearly supports a central purpose or argument and shows a thoughtful, in-depth analysis of a significant topic•Readers gain important insights. FAIR: Adequate treatment of the topic• Most content relevant to the topic• Information provides reasonable support for a central purpose or argument and displays evidence of a basic analysis of a significant topic•Readers gain some insights. AVARAGE:Treatment of the topic is hardly adequate • Some irrelevant content, relevant to the topic• Analysis is basic or general•Reader gains few insights. POOR: Inadequate treatment of the topic • almost no useful detail• Reader is confused or may be misinformed•Central purpose or argument is not clearly identified•Analysis is vague or not evident.
Organization	9-10 (A) 8.0-8.9 (B+) 7.0-7.9 (B)	EXCELENT TO GOOD: Fluent expression • ideas clearly stated/supported • Appropriately organized paragraphs or sections• Logical sequenced (coherence)• connectives appropriately used (cohesion).

Writing components	Score value	Level/ Description of criteria
	6.5-6.9 (C+) 5.5-6.4 (C) 5.0-5.4 (D+)	FAIR: Uneven expression • but main ideas stand out• Paraphrasing or section organization evident• Logical sequenced (coherence)• Connectives appropriately used (cohesion).
	4.0-4.9 (D) <4 (F)	AVERAGE: Very uneven expression• Ideas difficult to follow stand out• Paraphrasing or section organization does not help the reader, logical sequence difficult to follow (coherence)•Connectives largely absent (cohesion).
		POOR: Lack fluent expression, ideas very difficult to follow• Little sense of paraphrasing / organization• No sense of logical sequence (coherence) • Connectives not used (cohesion).
Language use (Vocabulary+ grammar)	9-10 (A) 8.0-8.9 (B+)	EXCELLENT TO GOOD: accurate word and usage• Appropriate selection to match register• Confident handing of appropriate structures • Hardly any errors of agreement, tense, number, word order/function, articles, pronouns, prepositions, meaning never obscured.
	7.0-7.9 (B) 6.5-6.9 (C+)	FAIR:• Occasional mistakes in word choice and usage• Register not always appropriate• acceptable grammar- but problems with more complex structures•Mostly appropriate structures• some errors of agreement, tense, number, word order/function, articles, pronouns, prepositions, meaning some times obscured
	5.5-6.4 (C) 5.0-5.4 (D+)	AVERAGE: A noticeable number of mistakes in word choice and usage• Register not always appropriate• insufficient range of structures with control only shown in simple constructions• Mostly appropriate structures•Frequent appropriate structures• Some errors of agreement, tense, number, word order/function, articles, pronouns, prepositions, meaning some times obscured
	4.0-4.9 (D) <4 (F)	POOR:Uncomfortably frequent mistakes in word/ idiom choice and usage• Register , no appropriate sense of register• Major problems with structures-even simple ones• frequent errors of negation agreement, tense, number, word order/function, articles, pronouns, prepositions, meaning often obscured

Writing components	Score value	Level/ Description of criteria
Mechanics use skills	9-10 (A) 8.0-8.9 (B+) 7.0-7.9 (B) 6.5-6.9 (C+) 5.5-6.4 (C) 5.0-5.4 (D+) 4.0-4.9 (D) <4 (F)	EXCELLENT TO GOOD: The writing is free or almost free of errors on punctuation, spelling and APA style. FAIR:There are occasional errors on punctuation, selling and APA style, but they don't represent a major distraction or obscure meaning. AVERAGE: The writing has many errors on punctuation, spelling and APA style, and the reader is distracted. POOR: There are so many errors on punctuation, spelling and APA style that meaning is obscured.

Figure 1. Scoring rubrics of assessing research paper writing
Sources: Adapted from Carroll and West (1989)'s scoring profile (as cited in Tribble, 1996)

Limitations

From the results obtained from Delphi technique, this study is limited to propose the scoring rubric perceived as essential for EFL/ESL lecturers and examiners to evaluate research paper writing ability of EFL/ESL undergraduate students, who major in English and study four skills of English: listening, speaking, reading, writing. Especially, they have already learnt basic academic writing skills and academic writing language in the previous courses. This scoring rubric is, therefore, not generalized to the assessment of research paper writing ability of EFL/ESL undergraduate students in all fields.

Recommendations, and Conclusions

The results from the interviews revealed that scoring rubrics for the assessment of research papers writing ability were determined. Thus, it is believed that this paper will significantly contribute to the practical applications for examiners, lecturers, undergraduate and postgraduate students in EFL/ESL contexts. Noticeably, it is suggested that Higher Education institutions in general and lecturers in specific should adjust or modify the description of each criteria as possible to meet the requirements of their own educational institutions.

Acknowledgements

I am grateful to my main supervisor and co-supervisors for their research knowledge support, and the sponsors of the Mekong 1000 Project for their financial support.

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6 ICLLCE 2016-017 Nguyen Thi Hong Nhung

Beyond experiential education: Knowledge and power relations in Service Learning

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ABSTRACT

The purpose of the research paper is to explore the representation of knowledge and power relations in literature on service learning. There is a need to consider the problem of whether and how work-integrated experiential service learning benefits all stakeholders through its institutionalization in higher education. The method used for this exploratory, analytical research was to undertake a selective review of literature on service learning covering the period of 2006 – 2015 using Rancièrian conceptions of knowledge and power relations – in terms of democratic power and police order. Not all the research literature for this period could be analysed here. Thus, only a selection of this research literature is analysed in this paper. It does include publications by leading edge authors in the field of service learning. There are two major findings from this study. First, research literature reviewed here on service learning indicates that students depend on teachers' knowledge because of institutional requirements governing curriculum, pedagogy and assessment thereby reproducing intellectual inequality. However, there is some literature which suggests possibilities for students to produce knowledge through serving. Second, this literature foregrounds democratic power while neglecting the enabling or constraining power of the 'police order.' One of the implications of this study is that there is a need for a *framework* that addresses these contradictory forces. It is not a matter of either or, but of AND. There is a need for framework that addresses the tensions between already existing structures of inequality against any desires for intellectual equality, between the power of democracy and police order - simultaneously, rather than treating them separately.

Keywords: Service learning, experiential education, power, democracy, knowledge

Introduction

Service learning is an approach of experiential education involving students in supporting, contributing to the community and bridging the theory and practice boundary to foster meaningful scholarship in action". It seems to "have a high-impact, apparently moving from the margins to the mainstream of higher education" (Butin, 2015: 5). Service-learning which is also known as "community engagement" concerns "the linkage of academic coursework with community-based service within the framework of respect, reciprocity, relevance, and reflection as both a pedagogy and philosophy" (Butin, 2010: 1).

Butin and Pianko (2012: 159) acknowledge "there are many modes and models to engage with the community such as community engagement, civic engagement, public scholarship, translational research, action research, participatory action research, community-based research". There is also a variety of views about service learning with respect to pedagogical methods; being a means of civic and multicultural enhancement, and a mode of social justice. This variability brings its own problems. Research into service learning also raises concerns about the issue of power relations but does not explicitly and implicitly address (Butin, 2006). Innovative pedagogies in service learning

have brought the benefits of relocating students' learning from the classroom to real world. However, "biases, unearned privilege, and power" (Michell, 2008: 57) in the enactment of service learning require close analysis, illumination and discussion. This article analyses Rancière's concepts of intellectual equality and democratic power and social justice first. Then systematic literature review of service learning in terms of knowledge and power is analysed before bringing Rancière's thoughts in service learning for discussion.

Objective

This paper raises specific issues concerning power inequities which aims at social justice through the lens of democracy and theoretical knowledge using the work of Rancière (1991, 2011a). In particular, these mean the empowerment of students where power inequities in service learning is interactive with knowledge. The point is that in this literature review of service learning, the issue of power are knowledge are largely not discussed or theorised, well defined. There is not a great deal of evidence in this literature about these issues. This is what will be shown in this paper with comprehensive literature review which means except for some key authors with recent and relevant papers such as Butin (2006; 2010; 2015) and Mitchell (2008), most of the papers cited were published from 2010-2016 with the most significant literature review in the field. By this I mean this study is not reviewing, reporting or summarising what is up to date in the field nor comparing views among authors. The paper uses Rancière's (1991; 2011b) concepts knowledge and power as the analytical tools for the current literature review of service learning. The article also aims to give insights of the relationship among stakeholders in service learning enactment.

Theory: Framing the Analysis of Knowledge and Power

Jacques Rancière's (1991) practical ideas have relevance to the debate over service learning in higher education. For instance, in *Althusser's Lesson* Jacques Rancière (2011c) questions the idea of focusing solely on the theoretical level - of learning exclusively through books – and in particular, of learning only from the classics. Students can say everything, provided nothing that nothing they say has practical effects. However, focusing solely on theory, leaves much at stake on the practical level. The focus on pure theory means university education cannot have practical effects.

A practical idea to be found in the English translation of the intellectual adventure that is *The Ignorant Schoolmaster: Five Lessons on Intellectual Emancipation*, is that explanation runs contrary to intellectual equality. Rather than explaining Rancière (1991) practical ideas, I follow his practice of rewriting those of others by reassembling, summarizing or otherwise paraphrasing them into terms that speak to service learning in higher education. My paper consists in translating Rancière's (1991) writing into the vocabulary of service learning so as to (re)frame current problems and debates in this field, and informed by the work of Singh (2009; Singh, Harreveld & Chen, 2012; Singh & Meng, 2013).

Expert knowledge and intellectual equality

In *The Ignorant Schoolmaster*, Rancière's (1991) pedagogy is directed at convincing students of their capacity to learn based on the equality of all human intelligence has for learning. In contrast, pedagogies that act to transmit knowledge through explanations tend to generate and perpetuate a structure of inequality between those claiming to explain and those whose ignorant requires such explanations. This structure of inequality is re-enforced each time educators provide knowledge and thereby reassert their intellectual

superiority. The key pedagogical problem is having students reveal their intelligence to themselves, rather than transmit knowledge (Rancière, 1991: 28).

In terms of teaching, Rancière's (1991: 17) works to verify the presupposition "that each ignorant person could become for another person the master who would reveal to him his intellectual power." This presupposition of intellectual equality must extend to everyone, and not just one privileged category (May, 2011). Thus, Rancière (1991) does not say whose intellectual equality might be presupposed and verified, nor does he say in what areas this intellectual equality might be applied. Thus, teaching involves verifying the presupposition of intellectual equality can mean working with a Vietnamese woman who sees herself as ignorant or is seen by others as ignorant can become another person through revealing to her, her intellectual power for theorising, for critical thinking, for connecting academics and knowledge contributing. Vietnamese theorising is an instance of democratic interruption in a world where English and theories in English now dominate university education and research in countries within and beyond the Anglosphere.

Police Power and Democratic Power

In his "Ten Theses on Politics", Rancière (2001) contends that there are two kinds of power namely the power of what he calls the "police order" and the power of democracy – the power of the demos – the people.

The Power of the Police Order

The power of the police order says that there is nothing to be seen, that there is nothing to do, that there is nothing to say. In other words, the police order consists of those bodies that are assigned can be named by their particular places in, and tasks of defining, allocating and making visible ways of doing and not doing, ways of being and not being, and ways of saying and not saying. The police order sees that speaking English is understood as an academic discourse and while speaking another language (e.g. Vietnamese) is just noise.

The power of the police order to "explain" to the masses what is in their best interest from a superior position of claiming expert knowledge. Here, the education of the masses denounces their ideological illusions or necessary ignorance. This intellectual hierarchy finds its power in rationalising all forms of inequality. Experts claim power through demonstrating the ignorance and incapacities of other people (Rancière, 1991: 129). In *The Emancipated Spectator*, Rancière (2009) notes two strategies used by those in power to demonstrate and redress people's ignorance. First, being seen as sitting in the darkness, people may be conceived as a being passive, thus requiring countless devices to "activate" them. Second, attempts are made to pull the people out of their position of darkness, their normal, comfortable life through brief provocations of through, in order to push them to become doers or agent. In explaining to the people what they ought to understand about society, they insert a wedge between those who know and the "ignorant" masses, thereby portraying the latter as passive and powerless fools, numbed by society's spectacles. Such practices reproduce the stultifying division between those who have knowledge and power, and those who said to lack the power to understand and the knowledge make judgements.

The power of democracy. In contrast, the power of the people disrupts the police order through dissensus which focuses on partitioning or redistributing what is taken to be sensible and to make sense (Rancière, 1991). Dissensus is "the process of transforming the sensible by placing it in conflict with a rival conception of the world" (Tanke, 2011: 103). Dissensus is a method used here to redistribute the prevailing sense and sensibility associated with critical thinking. The power of dissensus consists in transforming what is

seen, done and said through the appearance of those who have a part in the police order but do not count. The power of dissensus consists in refiguring and making perceptible what there is to do, to be seen and said.

In Rancierean democracy, the power concept refers to "all those with no special entitlement to exercise it" (Rancière, 2011a: 78). Democratic power is concerned with the question of how what is regarded as "sensible is distributed, partitioned, and shared" (May, 2011: 18-19). Rancière (2011a) argues that democratic power entails the negotiation of agreements between those who are governed and do the work (in paid and unpaid work), and those who govern and control them and the places where they work. Democratic power as envisioned by Rancière has nothing to do with elites politics in the electoral sense and sensibilities associated with representative democracy (May, 2011: 18-19). The power of political elites which is based on their claims to wealth, wisdom or birth is challenged by democratic power (Rancière, 1991: 17). The democratic power of the people is the power of anyone at all to verify their presupposition of intellectual equality, the equality of capabilities to theorise and to think critically. It is not the predetermined power of a particular group within the population (e.g. the workers) (Rancière, 2006, p. 49). Rancière (2006, p. 49) acknowledges that it is the norm for societies to be ruled by those of wealth, wisdom and/or birth, and that democratic power comes into existence, usually in exceptional circumstances when the people seek to limit the power of those having wealth, wisdom and birth. For (Rancière, 2011: 79) "democracy is an egalitarian presupposition" and its critical function is to struggle to insert equality jammed into the mechanisms of domination effected by oligarchic regime of elite politics. Representative democracy is "a system of elections and capitalist economics that revolves around ceding political and economic power to those [of wealth, wisdom or birth] who [proclaim they] know best how to utilise that power [to govern and control those who work]" (May, 2011: 3). Representative democracy is a limited and highly manipulated expression of democratic power of those who are governed and work – as seen in the case of the US elections of November 8, 2016 (Rancière, 1991).

The Ignorant Schoolmaster contains a key proposition advanced by Rancière's (1991) concerning the definition of power, the form of power that involves the verification of the presupposition of the equality of intelligence. Rancière argues against the structural inequality of this equation of power and knowledge as misleading, because it tends to kill the democratic process at the same time as he pretends to enlighten it. The citizenry is divided in those who have the knowledge, and thus those who are entitled to command power, and those who lack the knowledge and must therefore obey those with power. The problem for democracy is that those who use their expert knowledge become a tool of power to silence those said to lack knowledge. The point of democracy is that anyone and everyone are entitled to the power of ruling for no other reason that that they are one of the people.

A Rancièrian teacher provides opportunity, contexts, situations and structures through which their students' power to learn finds chances to be actualized. In other words, teachers help their students by removing the obstacles that separate them from their own power to learn and generate knowledge, rather than providing them with what they lack, whether it be knowledge, understanding, intelligence, or power. Rancièrian democratic power consists in producing or in exploiting the practical conditions - contexts, situations, structural frameworks that will solicit students (and teachers) to use the intelligence and power they have. Rancièrian democratic power involves setting in motion or fuelling a practical verification of the equality of intelligence. That is, democratic power is a process through which all participating agents find out for themselves how their conditions of living might be improved.

Rancière (1991) recognises the people exercise an active power of intelligence, engaging in forms of interpretive activities which trigger operations of attention, selection, retention, anticipation, retrospection, translation, adaptation.

Methodology

Analyses of the research literature in the field of service learning have become increasingly important as this field of research has expanded in the research methodology, research settings and perspectives. In particular, such analyses provide a means of bringing theoretical coherence to this field of research. They also provide researchers with an indication of the state of research in this field in terms of scholarly debates; identify blind-spots requiring closer investigation, and thus suggest questions where researchers might investigate to make new contributions to knowledge.

This study uses the method of systematic review of literature on service learning (Bland, Meurer & Maldonado, 1995), and indicates its replicability, reliability, and trustworthiness. The following procedures were carried out:

1. Retrieving research literature through the use of Proquest and Google Scholar search engines for the period 2005 – 2016 on the topic of power and service learning, knowledge and service learning.
2. Rating the research reported in literature for quality, which means only refereed journal articles, book chapters and books but no conference papers or research theses, professional magazines or general guidebooks in service learning were included.
3. Identifying that subset of the research literature found of sufficient quality to be considered for in-depth reading based on seminal works.
4. Searching for direct quotations of these three key concepts.
5. Coding the quotations to identify and sequence key themes and then annotating high-quality references using a synthesis matrix (Klopper, Lubbe, & Rugbeer, 2007).
6. Using Rancierian theoretical framework for analysing the literature.

A key step in the method for undertaking this meta-analysis of the research literature on service learning was to generate a synthesis matrix (Klopper, Lubbe, & Rug beer, 2007). In this synthesis matrix, arguments presented in the literature of knowledge and power were systematically coded (labelled) and categorized. The first column was used to record the names of each of the researchers (data sources) while the second one offers direct quotations relating to main points of argument on each of these topics.

Findings

Knowledge from Service Learning: Dependence and Independence

Instead of taking for granted that SL helps students improve both their understandings and capabilities to deal with circumstances in real world, there is more to address the kind of knowledge, forms and status of such knowledge in SL in the society. Whether the knowledge offered and obtained is a kind of fixed model in the curriculum or matching the needs of the served and the servers due to the political nature of the partnership or network between institutions and community. More concerns need to be clarified for the student empowerment in changing their roles for proactive and critical learners through community service activities. Knowledge is both dependent and independent in terms of power relations.

That knowledge is influenced by the teacher's authority questions the existing SL programs. This type of power influence causes students' dependence on knowledge which they should be empowered and able to gain through participating in service learning.

> "… there is the traditional method of teaching and learning dominated by the teacher's authority and power. Knowledge is transferred by and from the teacher to the students, who remain passive recipients" (Deeley, 2015: 45).

The knowledge in prevailing SL is disconnected from student empowerment, which may not enlighten the learning potential in each student in traditional teaching and learning due to the teacher's authority and power. Knowledge is like the granting rather than the reciprocity of both parties involved in the knowledge conveyed and generated. What critical service learning is trying to do is offering students the authority of their knowledge obtained and the opportunities to contribute to knowledge to the community and society. They also have chance to enhance their transferable skills (Jones, 2013) which are the focus of the knowledge given in service learning.

One of the positive outcomes in service learning is the knowledge produced along with students' learning agency which means their capabilities to act.

> "… challenge themselves beyond their comfort zones in unfamiliar scenarios, and establish strong community ties: learning is multi-dimensional" (Gibson et al, 2011: 293).

The knowledge explored in SL is student learners' agency (Mercer, 2012) in their capabilities to deal with unexpected situations in the real world. This knowledge empowers students to make their own decisions in their study and life. The knowledge gained in SL helps changing the misconception that students are passive knowledge recipients. Students' knowledge is clarified by students taking charge of their study through SL "… ownership of their knowledge and understanding because they had been actively involved in its construction" (Deeley, 2015: 172). The knowledge here is interrelated with democratic power in which students find themselves responsible with their study and make their voice raised and heard. Students are the recipients but also the knowledge producers of their education journey. They may choose the kind of knowledge they wish to gain. They are entitled and make their efforts to do so. SL also brings students the knowledge from many dimensions through the disciplines students are studying, the actual institutionalizations, the active involvement, students' funds of knowledge (Moll et al. 1992), and their meta-cognitive abilities (Robinson, 2012).

Knowledge is not the process of passive understanding; this process is getting students' involvement independently and making their contribution to the community as the product of serving and learning process.

> "service learning is a pedagogical strategy in which students engage in community service that will enhance their understanding of course concepts and enable them to make contributions to their communities" (Warren, 2012: 56).

Knowledge from SL is shaped by both students' proactive commitment and willingness to contribute to community development by partly changing community attitudes or awareness. Students may not realize the value of this kind of knowledge nor be aware that they are a part of making the world change. Service learning, hence, challenges the institutionalisations in the way that knowledge is no longer for one-way transferring.

Rather, the interactive knowledge recipients tend to make a transformation in that experiential learning process.

Knowledge may be explored through the joining the discussion of diverse cultures. This is a process of knowledge discovery from knowing more than one culture.

> "Active, first-hand experiences with diversity enabled students and conversation partners to exchange cultural knowledge" (Gross, & Maloney, 2012: 195).

Knowledge is a part of cultural identity originates from languages. Variety of cultures allows knowledge contribution through cultural exchange. SL offers knowledge from interactive conversations in which students of diverse cultures share what they know and what they lack when being involved in community activities. Diversity in cultural contexts enables students' understanding of what cultures can add a part of their local knowledge which may be unique. The concept local knowledge is not from among countries but regions of any particular country when students join in any SL program. This links to equality education where students of diverse cultural background offer a part of knowledge generation.

Students' independence in obtaining knowledge in Service Learning is a process of self-management through engagement and exploration.

> "… the process of service-learning is characterized by reflection, discovery and acquisition of skills and knowledge through experience rather than rhetoric" (Said et al, 2015: 473).

The notion of knowledge has changed from students receiving what they are offered to having more authorities. Students in service learning are in the driver seats of their journey driving from planned and oriented departure towards to scholar destination. They learn, cogitate, find out what they gain or fail, self-manage and control their understanding.

Power Nature and structure in Service Learning

Power needs investigation in how an education system arranged and relationship among stakeholders in service learning.

Power nature is both known and unknown, which may be explored in teacher's superiority and connected to educational targets and curriculum.

> "Despite attempts to create a democratic classroom, a power relationship between the teacher and students cannot be eradicated where the teacher is responsible for the curriculum and factors such as educational aims, intended learning outcomes, and assessment" (Deeley, 2015: 43).

Once the teacher is still in charge of pedagogies and institutionalisations, it may be very hard to create democratic power in learning environment. They have the power of making key decisions on offering knowledge and getting their students involved in what they are supposed to learn.

Power is also revealed as structure of education system reflected in the performance of institutionalisation.

> "Education can serve the interests of the individual, the state, or both. Invariably, one takes precedence over the other, and this largely depends on which political party is in power at any given time and the nature of its education policies" (Deeley, 2015: 58).

Power presents itself in how teaching and learning takes place and how service learning participants are treated. The power may affect the benefits of the stakeholders in service learning program as well as the knowledge given to students who are the initial focus of this educational approach.

Power balance is essential reciprocity among stakeholders in service learning. However, the power between teachers and students and community staff that creates reciprocity is ignored in SL.

> "Many of these programs do not always achieve the reciprocity they strive for" (McMillan, & Stanton, 2014: 65).

The nature of power resides in the service learning enactment. Some programs fail to achieve the reciprocity that should be in the educational approach. The reason for this may start from student empowerment, then the common voice between the students and the community and then the collaboration between institutions and the community.

Identifying power necessitates addressing the roles of stakeholders for promoting the intellectual equalities in service learning programs.

> "The critical approach re-imagines the roles of community members, students, and faculty in the service-learning experience. The goal, ultimately, is to deconstruct systems of power so the need for service and the inequalities that create and sustain them are dismantled" (Mitchell, 2008: 50).

Analysing the power system in critical service learning requires revaluing the roles of stakeholders in service learning. The idea is to see how democratic the learning environment through community serving is. In doing so, the first attention is paid to the servers and the served in service learning activities.

The power that needs focussing is the power for the ones giving services and the ones receiving services. Targeting power that each stakeholder has may help driving the society towards democracy and social justice.

> "Without looking at access to social power and the role of power (or the lack of power) in determining who receives service as well as what services are provided, the potential of using service-learning as a pedagogy that brings society closer to justice is forfeited" (Mitchell, 2008: 56).

Power may have been ignored when implementing service learning programs. The practice can be from the ideology that serving is the students' tasks while learning without caring and clarifying their roles and status in the learning process and their contribution to the community.

Power needs more clarifications from what is meant by student empowerment.

> "Students became empowered through the process of service learning" (Gross, & Maloney, 2012: 194).

Traditional teaching and learning approach challenges the student empowerment. Power is given to students indirectly in service learning through learning from serving the community. However, power is not clearly defined in service learning. More questions of what type of power the teacher should have and what power should student maintain in SL need addressing..

Discussion

As noted, Rancière's (1991) educational philosophy is complex. The following interrelated aspects of his ideas on equality of intelligence are spelled out drawing on the guidance provided by Citton (2014).

Findings on literature of service learning point out the intellectual inequality as shown in student's dependence on teachers' knowledge included in the institutional protocols reflected in the curriculum, pedagogy and assessment thereby generating intellectual inequality. For Rancière (1991: 39), a basic educational principle for service learning might be the "equality of all speaking beings"; that is "everyone is of equal intelligence" (Rancière, 1991: 101). Students are defined "as a will served by an intelligence" (Rancière, 1991: 51). While there may be "inequality in the manifestations of intelligence … there is no hierarchy of intellectual capacity" (Rancière, 1991: 27). There is a big question to deal with equality of intelligence when the literature review also shows that there are possibilities for students to produce knowledge through serving. The equality of intelligence here does not imply that "all intelligence is equal" (Rancière, 1991: 46). Those who develop tests of students, productivity performances regimes for academics, promotion scales and ranking schemes for universities are determined to measure and make manifest something supposedly resembling intellectual capacity (and only intellectual capacity). They do so, claiming that their agendas are to present equality as a goal for the future, even while admitting that their measures mean it can never be an achievable goal. In contrast, Rancièrian equality of intelligence is a premise that drives the democratic power of service learning.

Intellectual equality is a point of departure for service learning, "a supposition to maintain in every circumstance … not an end to attain" (Rancière, 1991: 138). In other words, intellectual equality is considered as a premise for any service learning informed by democratic power. This premise about intellectual equality is taken as a presupposition to be verified through the practice of teacher and students, and is treated as a goal which can be not postponed to be attained in the very distant future. The presupposition of equality of intelligence begins with students making a self-declaration, "As speaking – languaging - beings, we declare our power and consider ourselves equal in intelligence to those deemed superior, and we have the will to verify this premise" (Citton, 2014).

The literature of service learning in this paper foregrounds democratic power while neglecting the enabling or constraining power of the 'police order.' In service learning, democratic power consists in the practical verification of the presupposition of equality of intelligence. That is to say, that equality of intelligence "it is practiced, it is verified" (Rancière, 1991: 137–8), it is neither taken as a given, nor is it just asserted. Equality of intelligence only exists through its actual verification and it has to be verified always and everywhere, otherwise it does not exist (Rancière, 1991: 137–8). This means that the verification of the presupposition of equality of intelligence has to be made manifest through multiplying the experiments that are inspired by this premise (Rancière, 1991: 46). However, the point of these student-willed investigations "is seeing what can be done under that supposition [rather than] proving that all intelligence is equal" (Rancière, 1991: 46). Thus, the educational value presupposition of equality in service learning is limited just to the effects achieved through practical investigations and (theoretical) reflections created through attempts at its verification. The deferment of equality into a never-to-be realised future constitutes a major failure of any service learning program. For instance, in terms of theory and critical thinking, that proposition is that students from Asia must submit our (lower) intelligence to the West's (higher) knowledge and understanding of today so that in the future you may be equal, by learning Western theory and modes of critical thinking. Such service learning is based upon the "principle" of inequality of

intelligence, and it perpetuates the intellectual inequality – the division of intellectual - it supposedly promises to eliminate. Since the equality of intelligence cannot be observed as such in its given manifestations.

Limitations

This paper is but a preliminary exploration of the literature of knowledge and power in service learning. The framework provided by Rancière's (1991), work focusing on a detailed systematic, analytical review of the research literature dealing specifically and directly with knowledge and power is not being tested yet.

Recommendations

Questions requiring further investigation include whether and how service learning might function to democratize power through its "pedagogy, research, organizational learning, and community development" (Swords & Kiely, 2010: 148). What might be done in many service learning programs that "do not always achieve the reciprocity they strive for" (McMillan, & Stanton, 2014: 65)?

Presupposing the equality of intelligence leads to investigations into the intelligence at work in service learning. This includes the types, levels, intensities, qualities, and therefore the value of the operations generated by learning experience. These can vary widely from the most conventional to the most transgressive.

Conclusion

This paper has opened up the possibility for exploring research into service learning using a different lens, specifically Rancière's (1991) unusual conceptualisation of knowledge and power. With the analytical literature review of service learning, this study raises an issue of having an appropriate agenda for service learning programs. This is due to knowledge in the forms of both "dependent" and "independent" for students in service learning as a result of institutionalisations and intellectual inequality caused by power in such institutionalisations. Understanding service learning does not entail explaining it from a position of superior knowledge and authority. Service learning enactment, therefore, needs a framework with investigation for verifying the presupposition of equality of intelligence in which power is not disregarded.

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6 ICLLCE 2016-020 M. Singh

Multilingual Researchers Engaging in Educational Theorizing

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ABSTRACT

The purpose of this study was to investigate potential pedagogies for extending and deepening *Multilingual Higher Degree Researchers'* (MHDRs) capabilities for theorising by having them use their full *linguistic repertoire,* and understand the reasons for doing so. This longitudinal study, which was initiated in 2003, has engaged of population of 79 MHDRs, who in addition to speaking English, also spoke Chinese, Hindi, Tamil and Vietnamese, in *post-monolingual intercultural education*. A sample of 12 participants volunteered to engage projects informed by *pedagogies of intellectual equality.* The most significant findings reported in this paper are that MHDRs who have the will can make an original contribution to the production, application and circulation of theoretical knowledge by (a) exploring *conceptual divergences within/between languages* for theorising; (b) accounting for the value of *theorising through using metaphors* from multiple languages, and (c) demonstrating and developing *multilingual capabilities for theorising* using images. This paper, and the research project of which it is a part, indicates that MHDRs can develop their capabilities for theorising by using their full linguistic repertoire. Future research in Anglophone universities can further investigate ways to institutionalise this as a means for MHDRs to make original contributions to knowledge.

Keywords: conceptual divergences within/between languages, linguistic repertoire, multilingual capabilities for theorising, multilingual higher degree researchers, pedagogies of intellectual equality, post-monolingual intercultural education, theorising through metaphors

Introduction

Despite the internationalisation of research education, where any consideration is given to developing multilingual higher degree researchers' capabilities for theorising the focus remains steadfastly wedded to those theories in English produced and disseminated by Anglophone universities. However, local/global restructuring of knowledge production over the course of the past century, gives warrant to reconsidering inclusion/exclusion of the theorising possible through multiple languages. In particular, the absence of non-Western theories and theorising in efforts internationalise research education has troubled scholars for a long time (Hoffman, 1997). In an era of international education, theorising about this interconnected, multipolar world warrants academic inquiries into the legitimate place of the full linguistic repertoire of multilingual researchers. This paper reports on a longitudinal project that is exploring how, why and under what conditions, including *Multilingual Higher Degree Researchers* (MHDRs) might develop the capabilities for theorising through using their complete linguistic repertoire.

Objective

A key objective of this project was to improve the trajectories by which MHDRs could develop their theorising capabilities so as to make original contributions to knowledge as an outcome using their wide-ranging linguistic repertoire (Singh, Manathunga, Bunda & Qi, 2016). This paper specifically focuses on reporting results relating to the objective of investigating the prospects for extending the scope of doctoral pedagogies by directly engaging the linguistic diversity made possible by the increasing presence of MHDRs in universities throughout the Anglosphere.

Research Question

The key research question addressed here is what pedagogies might be useful for extending and deepening MHDRs capabilities for making an original contribution through using their linguistic repertoire for the production of theoretical tools? Answering this question required the development of an appropriate theoretical framework concerning post-monolingual intercultural education.

Post-monolingual intercultural education

Efforts are being made to have universities which enrol multilingual students, as do many in the Anglosphere, contribute to research, education and scholarly debates about enriching their personal multilingual capabilities and advancing local/global multilingualism (Preece, 2011). Post-monolingual intercultural education is the term used here to refer to HDRs (a) demonstration and justification of the significance of their multilingual intellectual repertoire, and (b) addressing the intersecting power and privilege of English-only monolingualism theory, pedagogies and policies. Thus, post-monolingual intercultural education is a vehicle whereby MHDRs who seemingly have nothing that counts as theory in their languages other than English, to claim intellectual equality by verifying that their linguistic repertoire does provide resources are equal to those who only have English for theorising. The term "post-monolingual condition" is used by Yildiz (2011: 4) to "identify a field of tension in which the monolingual paradigm continues to assert itself while multilingual practices persist or re-emerge". Given these tensions, this means researching and representing the used of multiple languages for complementary modes of theorising in what are now mistakenly said to be English-speaking monolingual universities.

Postmonolingual Capabilities

Post-monolingual intercultural education enables MHDRs - and their monolingual research collaborators - to structure access to, and to affect the mobility of theoretic-linguistic resources and modes of critique across epistemic communities, albeit in tension in with monolingual forces (and the larger anti-multicultural, and racist policies) (Singh, 2001; 2009). In doing so, MHDRs have the potential to develop their capabilities for:

1. theorising through categorising evidence using typologies; engaging analytical
2. concepts to make meaning of data; using images to elaborate nuanced propositions, questioning existing ways of labelling knowledge claims, and demystifying 'theory' itself;
3. using the concepts, metaphors and images available in their full linguistic repertoire to extend and deepen their theorising capabilities, including exploring the conditions under which these might be applied to sociolinguistic contexts beyond those where they were produced.
4. demonstrating the significance of multilingualism in making original contributions to theorising by exploring how the theoretical resources they

produce might gain a reasonably wide degree of authority or legitimacy.
5. using the conceptual divergences that arise from related ideas within/between languages to produce theoretical tools in the act of self-reflexively exploring their own capabilities for theorising.
6. identifying the tensions and problems of academic dependency created by the privileging of English-only monolingual theory, pedagogies and policies that might provide sites for making strategic changes in their field of inquiry. This entails interrogating rather than taking for granted the conditions under which post-monolingual theorising is seen as useful and relevant.

Combined with everyday encounters with MHDRs, the intellectual resources that have made post-monolingual intercultural education thinkable, sayable and doable include postcolonial critical thinking, pedagogies intellectual equality, histories of intercultural knowledge exchange, and practices of translanguaging. However, these research programs which question Anglo-centrism tend to frame their critiques in terms of Anglo-European theories. This reflects and gives expression to tensions created by the English-only monolingualism, ironically asserting itself in theoretical practices that license post-monolingual intercultural education (Preece, 2011).

Postcolonial Critical Thinking

Postcolonial critical thinking has influenced the theorising that informs post-monolingual intercultural education. Postcolonial critical thinking focuses on concerns about the geopolitics of theoretic-linguistic knowledge and issues of local/global knowledge production, circulation and consumption (Manathunga, 2010; 2014). An inventory of what post-monolingual intercultural education owes scholars in the field of postcolonial critical thinking indicates their work has informed several strata of theorising in this emerging field. This includes informing the multilingual researchers' capabilities for analysing, interpreting and theorising concerns about academic dependency (Beigel, 2011; In, 2006). Further, postcolonial critical thinking has contributed tactics to the local/global dynamics of decolonizing theorising through the post-monolingual production of theoretical knowledge.

Pedagogies of Intellectual Equality

Another impetus for developing post-monolingual intercultural education has been provided by "pedagogies of intellectual equality" (Singh, 2011) which offer the potential for generating theoretical tools beyond English. A conventional orientation to education foregrounds inequality, making equality a goal that is deferred into the distant future on the expectation that it cannot be achieved. In contrast, pedagogies of intellectual equality take equality as "a point of departure, a supposition to maintain in every circumstance … not an end to attain" Rancière (1991: 138). Pedagogies of intellectual equality entail working with MHDRs to see what they can achieved through working with them to verify the presupposition that intellectually they are equally capable of theorising using the full linguistic repertoire as monolingual HDRs (Singh, 2012). Thus, interested MHDRs have the chance to see what they can do, say and be by with the working presupposition that they speak multiple language (and do not just emit noise) and they through these languages they can demonstrates that they themselves are intelligent, reasoning and reasonable beings (Singh & Chen, 2011). However, here there is a need for caution. Verifying the presupposition of the equality of intelligence is most definitely not about proving that MHDRs have equal intelligence as judged by one test or another.

History of Intercultural Knowledge Exchange

An additional stimulus for the development of post-monolingual intercultural education has come through insights into the history of intercultural knowledge exchange (Beckwith, 2012). Modern theory travels almost exclusively (but not quite) from Europe and North American across the world (Akena, 2012). However, history documents the diverse array of knowledge from Asia, Africa, the Middle Easterners, and other places which fed into modern Euro-American knowledge production (Freely, 2011). This theoretical knowledge enabled European colonial, economic and technological work throughout the world. As Belting's (2011) study demonstrates, the mobility of theoretical ideas across time and space saw them transformed by this movement, as well as them in turn transforming the context into which they moved. The challenge for today's MHDRs is enable the movement of theorising from around the world toward Euro-American regions of theorising (Singh, 2013).

Deliberative Translanguaging Practices

Translanguaging calls forth MHDRs' intellectual performance through working across their languages. Thus, translanguaging goes beyond the binary logic of treating languages as completely separate, autonomous entities, resisting the asymmetrical power of monolingualism (Li & Zhu, 2013). Here translanguaging refers MHDRs' flexible use of their entire linguistic repertoire, all their potential theoretical resources from their different languages, in order to theorise or otherwise make sense of the evidence they generate through their investigations (Singh & Cui, 2011). As a meaning-making activity translanguaging can be used by MHDRs in-between conventional theorising practices and disciplines in English. They can work across the spectrum of disciplines from Mathematics and Engineering, through Technology and the Arts to Languages and Sciences (METALS). Through translanguaging practices, MHDRs develop their capabilities for selecting and combining meaning-making concepts, metaphors, images and modes of critiques from their complete linguistic repertoire to make original contributions to knowledge. In effect, translanguaging practices provide multilingual HDRs' with new ways of speaking and acting, knowing and of doing. Of course, through such translanguaging practices the meanings of ideas are reinvented as they move from place to place rather than simply being transferred.

In sum, the concept of post-monolingual intercultural education raises questions about the values of the English-only monolingualism and the investments Anglophone universities have in its practices. The marginalisation, if not suppression of other languages sees this monolingual orientation to MHDRs' education imposing constraints on their efforts to make original contributions to knowledge, and thus limiting their academic freedom. Not surprisingly, innovations in post-monolingual intercultural education are haunted by the press for monolingualism. However, post-monolingual intercultural education recognises that MHDRs have access to a wide--ranging linguistic repertoire for producing innovative theoretical resources that extend across and merge two or more languages (Singh, 2017a; 2017b). MHDRs shuttle across their full linguistic repertoire as they extend their capabilities for theorising by drawing concepts, metaphors and images in their various languages. Thus, post-monolingual intercultural education presents for Anglophone universities opportunities for developing teaching/learning activities and forms of reward for MHDRs' scholarly uses of their complete linguistic repertoire. However, there is still "a long way to go in developing teaching strategies out of these broadly conceived models" (Canagarajah, 2011: 401). Through a longitudinal multi-cohort study it has been possible to conduct research into pedagogies which make a small but nonetheless significant contribution to addressing this research problem.

A Longitudinal Multi-Cohort Study

The method employed to address the objective of this project and its research question has been a longitudinal, multi-cohort study. This research design was used to identify (a) the changes that the post-monolingual pedagogies produced in the MHDRs' capabilities and willingness to theorize, and (b) the changes warranted in these pedagogies themselves. However, templates for reporting research cannot capture the complexities of this project. For instance, the larger context for this research is that certain political/managerial elites do not care about, and do not necessarily want to know the 'facts' that research offers; instead they insist on whatever they believe. Nevertheless, in terms of scope it has involved repeated interventions to develop the theorizing capabilities of different individuals (Swedberg, 2016), in this instance all of whom were MHDRs. Here it must be noted, that in accordance with the theory investigated in this study they were not labeled 'non-English speaking background students' as is commonly the case. This longitudinal study investigated the potential of post-monolingual intercultural education across this time and across changing cohorts through studying pedagogies for developing MHDRs' capabilities for theorizing and willingness to use their complete linguistic repertoire in doing so.

In terms of population, over the past 12 years this longitudinal multi-cohort study has worked with 79 MHDRs who in addition to speaking English, also spoke Chinese, Hindi, Tamil or Vietnamese. They were all presented with a common educational experience, namely insights into *post-monolingual intercultural education*. In accordance with ethical requirements governing voluntary participation in this research project, a self-selected sample of 12 MHDRs participants willing engaged with *pedagogies of intellectual equality* to develop their theorising capabilities using their full linguistic repertoire. Thus, these 12 volunteers shared being *multilingual higher degree researchers* as a defining characteristic and shared a common educational experience through developing knowledge of *post-monolingual intercultural education* and *pedagogies of intellectual equality.*

The duration of this study is such that it has been conducted over a long period of time, with the initial multi-cohort study beginning in 2008. Thus, this longitudinal multi-cohort study makes it possible to distinguish short from long-term pedagogical possibilities through comparing the theses of the self-selected sample and those who only participated in the initial educational program in *post-monolingual intercultural education*. The existing data that has been produced through this longitudinal study is now being subjected to retrospective analysis, and used prospectively to inform future pedagogical interventions and data collection. None of this is possible using one-off studies. The next section presents evidence from only one MHDR, a person who speaks both English and Vietnamese. However, this evidence is part of a systematic, longitudinal research project that has sought to produce trustworthy and credible knowledge about the complexities of languages in research in Anglophone universities, contexts where managers, academics and HDRs bring multiple meanings and ways of relating to multilingual situations (for reports of related findings see for example Singh & Chen, 2012; Singh & Cui, 2011; Singh & Huang, 2013; Singh & Meng, 2011).

Most Significant Findings

This section reports findings on the following pedagogies which have been investigated and found useful for extending and deepening MHDRs capabilities for theorising, specifically for theorising Service Learning:

1. exploring *conceptual divergences within/between languages* for theorising
2. accounting for the value of theorising through using *metaphors* from multiple

languages
3. demonstrating and developing multilingual capabilities for theorising using *images*.

Exploring Conceptual Divergences Within/Between Languages for Theorising

The expected, ordinary, predictable translation of học tập phục vụ cộng đồng is Service Learning. This term is used at universities in Vietnam, including for instance at Ho Chi Minh City University of Science, Ho Chi Minh City University of Social Sciences and Humanities and Hoa Sen University. Given that there are six words in this Vietnamese concept and only two in English, this open up possibilities for moving beyond the uniform interpretation of the terms as equivalent. This divergence opens up possibilities for exploring this concept in depth.

Table 2 indicates that the potential for learning (học) though serving (phục vụ) is variable and complicated. Learning and serving can be linked by more than one channel driven by curriculum requirements or social responsibilities to the local community or to the nation. Further, the translation of phục vụ (serve) can speak to an ideology of serving, albeit according to different societal interpretations. For some serving may a part of people's work whereas for other there may be a hierarchical divide between working and serving. Working (làm việc) is seen as making a societal contribution, but serving (phục vụ, hầu hạ) is held in lower status and undeserving of honour.

Table 1
Analysis of Divergence in Học Tập Phục Vụ Cộng Đồng (Service Learning)

Word-by-word	**English/Vietnamese meaning**
học	1. imitate (bắt chước), follow a good example (theo gương), learn and enquire (Học hỏi), study, 2. research (nghiên cứu), 3. receive teaching/education (thọ giáo)
tập	practice
phục vụ	1. do someone's own work 2. do work that benefits society or others 3. serve someone in a service 4. serve someone who has more authority
cộng đồng	of all groups, adding the common things, together

MHDRs confront the challenge of finding ways to make an original contribution to knowledge. They may do this by making the ordinary, the expected and the predictable unfamiliar or strange. To do so, MHDRs can explore the conceptual divergences within/between languages by probing the taken-for-granted, singular understanding of concepts. This opens up new possibilities for making meaning of key concepts. Through exploring conceptual divergences within/between languages it is possible to engage in intercultural educational dialogues by shifting the focus to questions of theorising rather than translation. From one perspective, phục vụ (serve) means to do someone else's work, while cộng đồng means of all groups together as a community. However, from another perspective, phục vụ means to do work that benefits others, although cộng đồng may mean adding to what is held in common.

Theorising Through Using Metaphors from Multiple Languages

Post-monolingual intercultural education is oriented to extending MHDRs' capabilities for theorising. In this instance, this entails making an original contribution to knowledge through using metaphors from their multiple languages. Table 1 illustrates how "service" and "learning" are encoded in Vietnamese metaphors. By providing summary observations these metaphors provide a reasonable and persuasive means for making arresting arguments that theorise 'service' and 'learning'. Together these metaphors may be used to scaffold the re-theorisation of received notions of service learning. In other words, these metaphors provide a means for of making sense of "service" and "learning", scaffolding the chance to theorise "service learning" differently.

Table 2
Vietnamese Metaphors about Service and Learning

Vietnamese metaphors	English translation
	Service
Có nếp có tẻ	There must be boys and girls in giving birth
Đông con là nhà có phúc	Lucky families have lots of children
Cây độc không trái, gái độc không con	A woman who cannot give a birth to children is like a poisonous plant
	Learning
Phụ nữ học làm gì cho lắm	It is no good for women to get a higher degree in education
Đàn bà đái không qua ngọn cỏ	Women cannot do anything outstanding
Khôn ngoan cũng thể đàn bà, dẫu rằng vụng dại cũng là đàn ông/ Đàn ông nông cạn giếng khơi, đàn bà sâu sắc như cơi đựng trầu	Women can never be better and more thoughtful than men

Metaphors are used extensively in making meaning, reasoning and understanding. Such theorising involves using metaphors to ground evidence in the intellectual culture. In other words, metaphors are part of people's conceptual system that informs how we think, speak and act. For Lakoff and Johnson (2006) people's conceptual system is largely metaphorical, that is to say the way we think is a matter of metaphors. They contend metaphors have more value as conceptual tools than as decorative literary devices. Thus, metaphors are not just matters of rhetoric let alone frozen idioms or tired clichés. Metaphors provide a vehicle for imagining, reasoning and theorising about all kinds of issues.

In this instance, the metaphors in Table 2 open up the intellectual horizon for theorising the relationship among (a) women; (b) the services they are required to provide in the workplace, the home and for the family and (c) educating their talents and capabilities. This entails systematically analysing large array of metaphors, a selection of which is represented in Table 2 to identify those that can be used productively as theoretical resources. The focus is then on explaining the metaphors in terms of their particular contextual usage and specific themes; giving explicit illustrations of the value added through using metaphor schemata in analysing evidence, and using metaphors to structure the analytical discussion in which they are employed.

Developing Multilingual Capabilities for Theorising Using Images

Here consideration turns the question of how and why visual images might be used as tools for theorising, that is to convey and contain or expand meaning-making. Figure 1 shows how a Đông Hồ woodcut painting. As a vehicle for summarizing a scholarly argument, this image provides a useful as a way of triggering researchers' visual-theoretical imagination. Focus on this painting for a few minutes; insert yourself somewhere inside it; think about its important features and precede analytically the logic at work in the relationships between the varying parts. The performance of the norms and rituals of marriage are grounded in the affections the villagers feel for each other. The customs that emerge to support this event extend beyond the villagers' immediate community of affections, outward to others whose good favours must be secured. In effect, this image represents an artist's efforts to make meaning of differential power relations, specifically how those with limited power work to soothe the dangers posed by the powerful in order to carry on their lives. This painting expresses the social, political, and cultural critical thinking of an artist regarding the influence of macro-level societal forces on individuals at the micro-level, and how individuals influence macro-level societal forces. The image points to the problems with assuming either the causal uniformity or the fragmentary specificity of human events. Instead, it can be read as showing an uneven patchwork of temporal and spatial registers which nevertheless evince meaningful patterns across contingent human activities.

Figure 1: Đám cưới chuột (Rat's wedding), Tranh khắc gỗ dân gian Đông Hồ (Đông Hồ folk woodcut painting)

In the sciences dealing with nature it is common to use forms of visual representations to work out and present analyses. This includes visually theorising gender in science itself through the uses of images (Shteir & Lightman, 2006). Images such as charts, diagrams, calendars, networks and photographs provide vehicles for acts of scientific interpretation. Common, mundane everyday images provide resources for interpretive analysis, offering more than what is represented in the written text. The visualization of such theorising is on the agenda of multilingual researchers operating at the interface of knowledge exchange between intellectual cultures. It is possible to give visual form to theory and concepts associated with the operations of systemic social conventions; structural relations of power, language, theory and knowledge, and change and containment mechanisms.

Paintings that provide social commentaries represent instances of, and inspire theorising. They draw on, and engage human capabilities to understand, to reason, to theorise in a multimodal ways, using words, numbers and visual representations. It is useful to struggle with the question of how such paintings might be used in theorising service learning. Images such as this might be used to create a livelier, provocative, and

deliberately different if not unorthodox analysis of service learning. This intellectually energising visual representation provides readers with puzzles from which to work out, and rework visually the sense and sensibility that might allow different interpretations of service learning to conventional views. Because of its openness to making new meanings, there are possibilities for MHDRs to create different versions of this image by recasting the social relations, actions and forms through which evidence of service learning is variously depicted. For instance, an intellectual challenge for MHDRs could be to work on this image to explore its visual-theoretical potential for representing the relations governing power, language/knowledge and gender relations in service learning.

Discussion

This research project sought to redistribute the relationship between HDRs' multilingual capabilities and English-only monolingual pedagogies. MHDRs in Anglophone universities are supposed to know the places where their linguistic repertoire can and cannot be deployed. For instance, they are told that languages othered by the English-only pedagogies of Anglophone universities are their 'home languages'. Despite this, in the shadows of these universities English coexists with other languages. This longitudinal research project has sought to re-theorise their coexistence through novel pedagogical interventions. This has entailed rendering MHDRs full linguistic repertoire visible, making it part of the intellectual spaces and media for the development of their theorising capabilities and their production original contributions to knowledge. This has meant the redistribution of what makes sense with respect to the theorising MHDRs are capable of, and re-partitioning the sensibilities governing the educational uses of their diverse linguistic capabilities. The result has been the designation of a new form of HDR pedagogies framed in terms of post-monolingual intercultural education.

Pedagogies for post-monolingual intercultural education focus on the relationship among MHDRs as knowers; them using their full linguistics repertoire; the forms of theoretic-linguistic tools they can generate, and how these intersect with Anglophone university fixations on the commodification of English and marketing of theoretical knowledge in English. However, English-speaking, monolingual research collaborators can be important. They can work with MHDRs electing to explore their linguistic repertoire as they confront complex, tense entanglements with research management invested English-only monolingual theory, pedagogies and policies.

Limitations

Several caveats are worth noting here. The aim of the project reported upon here is to see what happens as a consequence of efforts to verify the presupposition that all human languages are equally capable of being used for theorising - posing questions, creating analytical tools, and generating propositions (see Dixon, 2016). However, this does not mean the negation or denial of theories or theorising in English. Rather it allows MHDRs to treat such knowledge as one intellectual resource to be developed and tested along with many others. In other words, this is *not* a matter of Euro-American education "reducing the claims of its own values or by moderating its commitment to the, or even by 'relativising' its positions" (Jullien, 2014: 140).

As part of learning to theorise across languages, this project accepts that MHDRs have to understand that research is a multidimensional struggle, including in this instance an intellectual struggle to understand and work against relativism and nativism. Thus for instance, ethnocentrism is not countenanced as an answer to challenges presented by English-only monolingualism (Singh, 2015b). Likewise, it is misguided to assume that all efforts at theorising through exploring divergences within/between languages will necessarily or invariably generate theoretic-linguistic tools that are as helpful as existing theories.

The project reported upon in this paper embraces intellectual innovations made possible by divergences in the expression of concepts, metaphors and images within/between languages and across intellectual cultures. However, it is not the 'origin' of these ideas in one or other intellectual culture that is at issue here. Nor is the focus is on why knowledge developed in one culture is not elaborated therein, but advanced by another (Belting, 2011). This research project focuses on extending and deepening the capabilities MHDRs have for theorising as a way of making original contribution to knowledge. Its focus is on them developing theorising through scholarly arguments and is not concerned with capturing their 'voice' (Young, 2009).

This research project explores possibility for MHDRs of any country to work from or within their particular linguistic repertoire to produce original contributions to contributions to theoretical knowledge in the humanities and the social sciences. As such, this approach does not focus turning classical terms, for instance those from Confucianism into modern theoretical resources. Moreover, acknowledging the multilingual capabilities of HDRs requires implementing educational measures that enable them to achieve high levels of academic proficiency in their languages: for instance, English and Vietnamese; Chinese and English; Turkish and English; English and Hebrew.

Recommendations

The basis for the research reported here is the question of whether MHDRs can develop their capabilities for theorising using so-called "local knowledge." In other words, can they develop concepts, metaphors and images from languages other than English into theoretical tools that have less parochial and much broader scholarly value. Pedagogically, post-monolingual intercultural education reformulates the questions of who is capable and who is not capable of theorising using their linguistic repertoire, and how to confront the intervention of monolingualism - in many languages (not just English) (Gramling, 2016). Problems for future research include questions about who might produce theory and in what languages; where might MHDRs find resources for theorising, and how might they make defensible claims about the value and originality of their contributions to theorising. Further research is needed to investigate how theoretical resources produced through, for and within particular language communities might be inscribed with more general scholarly significance. Of equal importance, there is a need to find ways post-monolingual intercultural education can offer English-speaking monolingual HDRs meaningful and compelling interpretations of their current condition and, provide attractive and inspiring possibilities for their scholarly future.

Conclusion

Multilingual higher degree researchers can develop their capabilities for theorising by using their complete theoretic-linguistic repertoire. This paper indicates that post-monolingual intercultural education offers a framework for extending the scope of pedagogies by directly engaging the linguistic diversity made possible by the increasing presence of MHDRs in universities throughout Anglophone universities. Three pedagogies in particular might be useful for extending and deepening MHDRs capabilities for making an original contribution to the production, application and circulation of theoretical knowledge.

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6 ICLLCE 2016-037 Jan MacLean

Multiple Ways of Knowing: Encouraging Inter-Cultural Dialogue and Education Through Poetry and Art

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ABSTRACT

In today's Canadian classrooms our students bring with them a rich array of cultural backgrounds and ways of viewing the world. Recently in British Columbia, the Ministry of Education introduced a New Curriculum initiative that requires teachers to find ways to integrate the history and worldview of Canada's First Nations peoples into existing curriculum. Along with this directive, teachers are also asked to offer opportunities for reflection and expression of each student's unique identity and cultural background. As an instructor of pre-service teachers in the fields of Art education and Literacy, a large part of my work is to help prepare them to meet this new demand. Consequently, inspired by the work of Vicki Kelly, an expert in the field of Aboriginal Education, I designed the Multiple Identities project. The purpose of this art and writing project is to model meaningful educational experiences while providing students with knowledge and understanding of First Peoples principles of learning. An additional purpose of the project is to provide the means for students to express and communicate their own unique ethnicity and lived experience while encouraging respectful inter-cultural dialogue and understanding among classmates. Based on evidence collected through qualitative inquiry based research, this paper will describe the "Multiple Identities" project and discuss its impact on students' concepts of language, culture and education and possible implications for the classroom.

Keywords: Identity, education, art and culture

Introduction

Canada, like many countries in the world, has a complex history and relationship with our First Peoples. Recently in British Columbia, the Ministry of Education introduced a New Curriculum initiative that requires teachers to find ways to integrate the history and worldview of Canada's First Nations peoples into existing curriculum. The New Curriculum was introduced in part, as a way of responding to recommendations put forward by the Truth and Reconciliation Commission Report (TRC): Calls to Action (2015). In the report, it was determined that a critical aspect of bringing about meaningful reconciliation is "re-education" through transformation of existing curriculum. As stated in the TRC report "It is largely because education was the primary tool of oppression of Aboriginal people, and the miseducation of all Canadians, that we have concluded that Education holds the key for reconciliation".

Authentic and respectful inclusion of Aboriginal content, culture, and knowledge in contemporary curricula is necessary in term of true reconciliation, as sacred beliefs and traditions of First People were forced underground for years. This was accomplished largely through residential schooling, illegalization of Aboriginal languages and traditions such as powwows. The new mandate states, "Aboriginal peoples are part of the historical and contemporary foundation of British Columbia and Canada, and an introduction to

Aboriginal perspectives provides BC students with an opportunity to develop empathy, respect, and good citizenship" (British Columbia Ministry of Education, 2015).

Along with the initiative to integrate Aboriginal perspectives, the New Curriculum also encourages teachers to offer a range of opportunities for reflection and expression of each student's unique identity and ethnicity. This direction has emerged as a way to respond inclusively to the many cultures and languages at play in our schools. As Canada welcomes, new immigrants from around the world, our classrooms are filled with students who bring with them a rich array of cultural backgrounds and ways of viewing the world. Thus, multiple languages and cultures are well represented in the average classroom.

Moreover, it is not unusual for over 100 languages to be spoken within an individual Elementary school. Recent data shows that English Language Learner (ELL) students are in the majority at more than 60 schools across Metro Vancouver, (British Columbia Ministry of Education, 2015). At some schools, Ell students make up over 70% of the classroom composition (Skelton, 2014). Furthermore, the majority of students who are learning English are placed in regular classrooms with minimal additional support. For the most part, fluency in English is acquired through immersion in the classroom content, curriculum and culture. Consequently, there is a need for teachers to find ways to not only accommodate students acquiring English language skills, but to also look for ways to build a respectful and positive classroom community among learners with diverse needs and backgrounds. This is especially true as "an important goal in integrating Aboriginal perspectives into curricula is to ensure that all learners have opportunities to understand and respect their own cultural heritage as well as that of others" (British Columbia, Ministry of Education, 2015).

Purpose and Objectives

Part of the rationale for the New Curriculum, is the awareness there is a need to decolonize the educational experience for our students. Part of decolonizing our education system is to make space for perspectives and ways of knowing that are not grounded soley in the Eurocentric narrative. Finding ways to encourage multiple perspectives through curriculum that is engaging and meaningful offers students an alternative to globalization and the "uni-narrative" of western culture. In turn, it can lead to examining issues of appropriation and challenging persistent and pervasive stereotypes.

It matters that we address these issues more deeply, because all too often, cultural difference is addressed only through holiday celebrations, costumes and decorations. Too often this results in surface understandings that can inadvertently perpetuate stereotypes and assumptions. Susan Dion (2007) emphasizes this point:

With the advent of multicultural and antiracism education teachers have been inundated with demands to address "difference" in their teaching yet many teachers do not know what to teach or how to teach to difference. They do know that ways of teaching that reproduce stereotypical representations are inadequate, thus there is a fear and a silence involved in addressing this content" (p. 331).

As Dion points out, the trepidation on the part of educators that they might get it wrong or unintentionally perpetuate stereotypes too often results in leaving issues of difference out of the curriculum entirely.

What is needed are effective ways to address potentially contentious issues within core curricula. Curriculum matters; as Elliot Eisner points out, "parents send their children to school to have their minds shaped" (2002, p. 4). The content of what we teach, and how we invite students to engage with that content are key. As educators, what we choose to leave in, and what we choose to omit, impacts not only our students' individual sense of self, but also how they come to know and perceive "others".

It is not easy to shift from perceiving the "issue of difference" as something that can be somewhat contentious, to viewing it as a complex but ultimately enriching area to navigate. Therefore, it is vital that students and educators alike are given the space and time to engage in educational experiences that allow for meaningful reflection and dialogue. It was with these thoughts in mind that I designed the Multiple Identities Project.

Multiple Identities Project

The purpose of the Multiple Identity project is to model meaningful educational experiences while providing students with knowledge and understanding of First Peoples principles of learning. An additional purpose of the project is to provide the means for students to express and communicate their own unique ethnicity and lived experience while encouraging respectful inter-cultural dialogue and understanding among classmates. Even though I work with students in a university context, these individuals mirror a very similar range of cultural backgrounds found in a typical lower mainland classroom. The research for this study was conducted with three different groups of students, with approximately 30 students in each group: The first group were students enrolled in Education and General Studies courses working toward their Bachelor of Education degree. The second group of students already have degrees in various undergrad programs and are completing the Professional Development Program (PDP) and are about to start teaching in the school system. The third group are student teachers who are in enrolled in the Professional Linking Program and currently working in the schools and communities as Special Education Assistants and support workers. In total, there were 87 students.

Inquiry based research methodology was used to collect qualitative data. Evidence collected throughout the different stages of the project includes student reflections and responses, verbal feedback, and artwork and poetry.

Project Description

To provide some historical context and knowledge of Aboriginal history and perspectives, students are asked to read and write responses to various readings that address these areas. However, sharing of the responses and discussion of the readings are purposefully delayed until after students have experienced the art, poetry and reflexive aspects of the project. The intention is for students to be introduced to Aboriginal ways of knowing through direct experience first, before intellectual/objective distance is brought into play.

The first part of the activity focuses on connecting to the physical, cultural and spiritual environments we feel the most at home in. Aboriginal scholars and elders emphasize "being and place are conceptually linked." (Ortiz, as cited in Johnson, 2007, p, 135); relationship to place is critical to forming our identity and how we come to perceive the world around us. This notion forms the core of Pedagogy of place - our identity is deeply rooted in our spiritual, environmental and cultural ecologies.

We begin by exploring the physical and metaphorical places we feel most authentically ourselves. Vicki Kelly describes it as our spiritual ecology - this is the space that nurtures our being and our learning. In this space and place we can think and understand and reason the best. If we never spend time in our spiritual place, we cannot learn; our hearts die. Even thinking about that space and place can refresh us and help us to remember who we are and where we are from (in conversation, March 3, 2011). There are numerous aspects to this space including our relationship to place, plants, people, animals, and traditions. It is important to note that our spiritual ecology goes beyond the physical realm to include family, community, culture, values and spaces.

Through reflective writing and drawing exercises, students are invited to respond to the question "where do you grow best?" The purpose of reflecting on this line of inquiry is to discover or rediscover your roots. From First Nations' thinking all the trees in the forest stand straight and tall and individually, but underneath all the roots intertwine and hold hands. The people know that with certain mosses you find certain orchids; with certain trees, you find certain shrubs and berries. Certain plants grow best with other certain plants (Archibald, J., Aquash, M., Kelly, V., & Cranmer, L., 2009).

An additional purpose of articulating the conditions we need to thrive is to realize that we all see things in different ways, have different life experiences, see and understand different things, in short, we all have our own story. There are different ways of 'knowing'. We forget past ways and think there is only one way of knowing, learning, growing, being, and doing (Vicki Kelly, personal communication, March 3, 2011). Multiple subjectivities go beyond human perception; every intelligence has their own way of seeing. As David Abram tells us, "every form one perceives – from the swallow swooping overhead to the fly on a blade of grass and indeed the blade of grass itself –is an experiencing form, and entity with its own predictions and sensations, albeit sensations that are very different from our own" (1996, p. 10).

After sketching and writing, students are given time to share their thoughts and memories in small groups or pairs. This gives participants a chance to both synthesize their discoveries, and connect with someone in the class they do not know. In keeping with oral traditions used in Indigenous ways of knowing, having a chance to verbally share their stories is key.

Turning Reflections into Poetry

The Indigenous Peoples use the phrase "I am from…" to express the places and spaces, elements and qualities, people, animals and values of their souls, of their understanding (Vicki Kelly, personal communication, March 3, 2011). Referring to earlier reflections, drawings and conversations, participants are invited to create poems beginning with the words "I am from" adding the place or places they feel most alive and authentically themselves. Students are encouraged to add artwork to their poems and to include the things their senses see and hear, smell and touch. Poems are shared first in pairs and then whoever is comfortable, is given the opportunity to share their poem with the whole group.

The following are some examples of the poems created:

I am from dappled light
I am from the smell of salt, warm grass and Douglas fir sap
I am from the sound of a breeze through leaves, the crackling of arbutus leaves beneath my bare feet
I am from tide pools, searching for micro worlds to get lost in
I am from barnacle cuts and splinters
I am from freedom
I am from nature
I am from the soft underbelly of the forest floor
I am from the smell of decaying sticks and moss
I am from the sound of crow and eagle cries
I am from the island of the warm summer breeze

I am from a place far from here, but also so close that it seems far from my current state. I search for that place daily, where I am one with my creator, and at home where I've always been. I get only glimpses of its beauty, because anything more

would be too overwhelming for my heart and too incomprehensible for my mind And with every glimpse, it's like living water, it's something filling me like no thing in this earthly realm can come close to. It gives me hope to visit this place in my mind and in my heart, knowing I will one day be there constantly and permanently in body, mind, and spirit. It cleanses me and reminds me of who and what I really am... spotless eternal pure

I am from my family
Sometimes loud, boisterous, and crazy,
talking over one another at the dinner table
Sometimes quiet, meticulous, and sensitive
Always loving, caring, and protective

I am from nature
Pulling myself through the water,
my body weightless, sun warming my face
Call of the loon echoing off the mountains

I am from my stories
Real and fictional
Moving through Hogwarts, wand in hand
Sitting in Nana's kitchen, flour on nose
the smell of baking bread
Anticipating Grandpa's magic, always wondrous

Identity Boxes: Internal and External Representations of SELF

In order to address the issues of stereotypes and cultural appropriation, students design and construct "Identity boxes". The purpose of the Identity box is to explore the tension between societal views of our cultural identity and gendered roles and the subjective truth our authentic selves and lives. In the simplest terms, the outside of the box represents how society and others see us, and the inside of the box represents our internal environmental, spiritual, cultural, ecological sense of self. For the outside of the box students are asked to brainstorm the roles they play in their life and societal stereotypes that might apply. For the inside of the box students were encouraged to use the words and images from the text "I am from…" poems and exploration.

The boxes are generally the size of a shoebox with a lid. Both the inside and the outside of the box are collaged with a wide range of materials, textures, and images. On the inside of the box, students are invited to add any text, artwork artefacts, and/or photos that hold personal meaning for them. As well, students are welcome to use recycled materials, and collect materials from outside (leaves, branches, etc.). Besides text, the outside of the box often displays images from magazines and other public domains.
Students are given time both inside and outside of class to complete their projects. There are simple guidelines for the design and creation of the boxes, but there is also a great deal of freedom within the suggested structure. The resulting creations are as varied as the students themselves.

A final stage of the project is for students to participate in a "gallery walk". The intention of the "walk" is to give students the opportunity to not only display their creations, but to converse with each other in depth about the choices they made and the stories behind the representations. In this way, "intercultural dialogue" emerges naturally. Because of the sensitive nature of the project, it is important for students to understand

they have a choice of what they choose to reveal and what they wish to conceal. It is not unusual for some students to display their boxes with the lids on and to selectively share what is on the inside. This is an important choice to model, for in our classrooms students need to feel they are the ones in charge of deciding what aspects of themselves they wish to share.

Student Feedback

After experiencing the various aspects of the project, students are asked to write reflections (taking the readings into account) describing the impact of the Multiple Identities project on their concepts of language, culture and education. They are also encouraged to consider possible implications for the classroom and to describe strengths and weaknesses of the approaches taken.

One of the most central readings is the First People's Principles of Learning as stated on the BC Ministry of Education website, 2015:

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

The following excerpts are a sampling of student responses. Some students wrote about possible cross-curricular connections and opportunities to address issues of colonization:

> "Along with exploring cross curricular connections, the issue of colonization was also addressed: The inside outside identity box could be used in Social Studies when discussing the two very different perspectives involving the colonization of Canada – the Aboriginal perspective and the European perspective. The outside of the box would represent the narrow ways in which Europeans viewed the First Nations people and their way of life. The inside of the box would represent the dynamic ways in which First Nations people viewed themselves, their land and the world. This could lead to connecting students with the First Peoples Principles of Learning (FPPL): Learning involves recognizing the consequences of one's actions. And asking students 'what were the consequences to Aboriginal people? And are we continuing to see the consequences of colonization today?'"

> Students also wrote about the role the s played in the project:
> "Art education framed by a critical pedagogy of place creates opportunities for students to engage in thinking and art making that considers vital questions about nature, place, culture, and ecology. From Graham (2007, p.3): There is a well-established tradition in art education that emphasizes the value of art making as a means to increase students' awareness and appreciation of the various communities to which they belong."

> "I agree with Graham that drawing can be viewed as research and discover practice that connects art making to scientific inquiry and allows students to use the processes of art to understand and appreciate the world. This made me realize that art makes students aware of their existence and how their environment affects their lives. Students are able to construct meaningful connections among cultural, political, and social issues. Additionally, art education can increase their appreciation of the various communities to which they belong. I realize now that critical, place-based pedagogies can help create meaningful connections to natural and human communities."

Many of the students commented on how the project made them more aware of their relationship to each other and to the earth:

> "Any subject area can be taken outside and be used as a vehicle to help students understand the relationships of their personal world, the greater world and the universe we depend on."
>
> "Ways to adapt this activity across a variety of disciplines and age groups would be to continue to bring students outside, into their place and use appropriate activities and questions to point the towards the visible and hidden relationships they see."

> "It would be equally useful for older and younger students. For primary students, it could be as simple as breaking identity down to their earliest memories and favourite sense memories."

> "Place based education and art education like our activity, all place the learning we experienced in a specific and deeply meaningful context. That being ourselves, how we relate to our notions of self and how we are part of our surroundings. It asks that we place our relationships at the forefront of our minds, rather than compartmentalizing them into subcategories of our mind that we would normally label: knowledge, emotions, feelings, observations, ideas, etc. and helps us to realize that all of these things are related and that our inner and outer selves are products of our place, and the ongoing cycle of building our knowledge based on our 'boxes'."

A number of participants commented on the connections between culture, identity and language:

> "Place based education and art education (like multiple identities project) all place the learning we experienced in a specific and deeply meaningful context. I appreciated that the project, while demonstrating FPPL also makes connections to each individual's personal, familial or cultural roots. By linking First Peoples way of knowing to the students own identity helps to elucidate the idea that indigenous knowledge can be useful for students from a multitude of backgrounds."
>
> "Brainstorming where one feels the most at home and writing the 'I am from… ' poem emphasizes that learning is reflexive."
>
> Many of the students in our class reflected on their connections to the land, but also how experiences or connections to family and friends can also provide or represent the idea of "home".

The progressive experience of creating the identity box, moving from more general ideas of home to specific notions of inner self, also helped me to appreciate that "learning

requires exploration of one's identity" (First People's principles). I felt that in order to successfully write a meaningful "I am from…" poem, I had to dig deeper to accurately reflect what I believe to be my personal roots."

> "Place based art education helps us to realize we are a product of our place, our place in time and our place on the planet. How the rest of our community and indeed the world perceives this relationship also deeply affects our place and our relationship with both the outer world of our physical experiences and the inner world of our internal meaning making. Without a deep understanding of the importance of relationships within our place and within ourselves, progress for us as a species, and our planet may not come soon enough."

An unexpected outcome of the project was that some students wrote at length about the connection between aboriginal perspectives/ First Peoples Principles/ new curriculum and students with special needs. The following illustrates this point of view:
"I appreciated that the project, while demonstrating FPPL also makes connections to each individual's personal, familial or cultural roots. By linking First Peoples way of knowing to the students own identity helps to elucidate the idea that indigenous knowledge can be useful for students from a multitude of backgrounds."

Conclusion

One of the main challenges faced by pre-service and practicing teachers is an internal hesitation to teach Indigenous perspectives and content when they themselves do not have Aboriginal heritage. Many teachers express that they do not feel comfortable "speaking for" a culture that is not their own. Often educators are afraid they will inadvertently misrepresent important First Peoples perspectives, or appear to be usurping sacred material. This uncertainty, largely unexpressed and unaddressed, too often results in Aboriginal history and perspectives being partially presented, or omitted altogether. However, one of the most positive outcomes of the New Curriculum is the directive that now teachers must find ways to embed Aboriginal perspectives and history of colonization into the curriculum. It is no longer a personal choice.

In many respects the new mandate is a relief. In my own experience, both in my role as District Resource teacher for Academic Literacy for Aboriginal students in an urban school district, and as a university instructor for pre-service and practicing teachers there is a persistent fear that it is not "my place" to teach these areas. The fear that I will be viewed as appropriating content, or misrepresenting indigenous perspectives and history is a very real concern. The new curriculum addresses these reservations in numerous ways; for example, it is recommended that the issue of appropriation be discussed openly with students.

Another way to overcome this challenge is to familiarize ourselves with the culture; deep listening, inviting elders, and First Nations artists into the classroom and using their visits to begin or build a unit of study. Recognizing common values among cultures is also critical; for example, having discussions and presentations on how a sense of the sacred is recognized in the aboriginal and linking that to discussions and presentations on how religious and spiritual beliefs are central to most cultures. Meaningful discussion can be initiated by asking questions such as "what do you value? What does your family and ancestors hold as meaningful and important? And how do these beliefs impact traditions and behaviors? What are the similarities and differences?"
Rather than ignoring the abundant diversity in our classrooms, a project such as the Multiple Identities project encourages potentially sensitive, but significant discourse. Inter-cultural dialogue is worthwhile because it helps us to experience multiple ways of

knowing and to recognize our inherent interconnection and interdependency. Because it offers students the choice of what they choose to reveal and what they wish to conceal, a project such as this can serve as a constructive first step in providing students the means to be authors of their own identities. It also encourages the awareness that each one of us is at the center of our own story, and author of our own unique identity. One of the most successful aspects of the project is that it is at heart inclusive. The rich variation of identity boxes, poetry, and artwork makes it clear that there is no "wrong way" of being alive - there are "many right ways".

One of the clear findings to emerge from the Multiple Identities project is the importance of being able to tell one's own story and seeing that story as being a valuable strand in the overall fabric of the classroom and community. This matters not only in terms of the atmosphere in our classrooms, but also the impact on our larger communities and culture. Reflecting on our own roots and connections to our collective and individual histories, fosters a sense of ownership and caring for the world we are re-imagining together (Maxine Greene, 2005). Forming these connections allows us to open our web of relationships to include more than one way of knowing and to understand there are multiple ways of being human.

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6 ICLLCE 2016-044 Eliada Herwiyanti

Learning System Model of Accounting for CSME Subject (Empirical Study in Accounting Department, Jenderal Soedirman University)

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ABSTRACT

The vision of Jenderal Soedirman University is to be globally recognized as the center of rural development resources and local wisdom. In line with the university's vision, Faculty of Economics and Business has committed to change the curriculum. As the real practice of the curriculum changes, the Accounting Department has managed Accounting for Cooperatives and Small dan Medium Enterprises (Accounting for CSME) as a prerequisite subject for students since batch 2012. The aim of this study is to determine whether the learning system applied for Accounting for CSME is sufficient and effective annually. In the second year of the course implementation, the teaching team made a change in the lecturing material and the weight assessment study. One of the lecturing material in Accounting for CSME is SAK ETAP. In 2015, students received few topics about SAK ETAP, whereas in 2016, the students got a lot of the same topics. Moreover, in the first year of Accounting for CSME, the students wrote a paper as the final project, while in the second year, they did the exam that consists of diverse type questions. To determine the effectiveness of the weight assessment study on learning outcomes, the researchers conducted linear regression analysis. Testing for the feasibility of the model was done by using the R Square value result. ANOVA was then employed to see whether there was a difference in the learning outcomes of Accounting for CSME between 2015 and 2016. The results showed that weight assessment study had significant effects on learning outcomes, the learning system remained robust, and there was a considerable difference in the learning outcomes of the application of the course between 2015 and 2016.

Keywords: Accounting for CSME, weight assessment study, learning system, learning outcomes

Introduction

Research Background

The vision of Jenderal Soedirman University is to be globally recognized as the center of rural development resources and local wisdom. In line with the university's vision, Faculty of Economics and Business has committed to change the curriculum. As the real practice of the curriculum changes, the Accounting Department has managed Accounting for Cooperatives and Small dan Medium Enterprises (Accounting for CSME) as a prerequisite subject for students since batch 2012.

The curriculum in the Accounting Department before the year 2012 does not require students to take a course in Accounting for Cooperatives, Small and Medium Enterprises (Accounting for CSME). But since 2012, this Accounting for CSME course became compulsory subjects students who have taken on the sixth semester with weights three credits.

Year of 2015 was the first year of implementation of Accounting for CSME as compulsory subjects. In short, the learning process of Accounting for CSME in 2015 has been robust. Learning model that has been done is able to significantly influence learning outcomes. Giving quizzes, structured tasks, seminars, midterm and final exams proved a significant effect on the final value (Herwiyanti, et al., 2016).

Year of 2016 became the second year of implementation of the Accounting course KUKM as compulsory subjects. At this year lecturer make changes on the content of learning materials. If in 2015 students received only a few topics of financial accounting standards for entities without public accountability (SAK ETAP), in 2016 students received a lot of topics SAK ETAP. SAK ETAP as the accounting standards issued by the Indonesian Institute of Accountants (IAI) is expected to be a reference in preparing the financial statements in the small and medium enterprises. Therefore, it is expected this will be the provision of material supplies that are beneficial to students who engage in the practice of CSME.

Accounting students as academics are required to master the preparation of financial reports and also understand SAK ETAP well. Therefore, the change in the weight of SAK ETAP topics may affect the learning achievements of students in the course Accounting for CSME. Thus, it is interesting to do a study that tested the robustness of Accounting for CSME learning model in the Accounting Department, Unsoed, and do a comparison between 2015 and 2016.

Research Purposes

This research aims to:

1. Testing the effect of weight assessment study to learning outcomes of Accounting for CSME subject in 2016.
2. Test the robustness of learning system of Accounting for CSME in 2016.
3. Examine the differences in learning outcomes of Accounting for CSME between 2015 and 2016.

Research Question

The research question posed is as follows:

1. Does weight assessment study affect the learning outcomes of Accounting for CSME subject in 2016?
2. Is the learning model of Accounting for CSME in 2016 already robust?
3. Is there any difference in learning outcomes of Accounting for CSME between 2015 and 2016?

Literature Review

Learning Design

Learning design as a science is sometimes equated with learning science (Reigeluth, 1999: 11). Both of these disciplines put the same attention to the improvement of the quality of learning. But scientists are learning more focused on the observation of learning outcomes arising from the manipulation of a method in certain circumstances, this is done to obtain the learning theories (prescriptive).

Learning design is the development of learning systematically to maximize the effectiveness and efficiency of learning. Design learning activities begins with analyzing the needs of learners, define learning objectives, develop materials and learning activities, which include the determination of learning resources, learning strategy, learning steps, media learning and assessment (evaluation) to measure the success rate of learning. The results of these evaluations are used as a reference to determine the level of effectiveness,

efficiency and productivity of the learning process (Sujarwo, 2015). The process of learning activities generally include three stages. The first stage is to design and develop a learning system. The second stage is the implementation and design of learning system, the third stage is the evaluation of learning. The learning cycle can be seen in Figure 1 below:

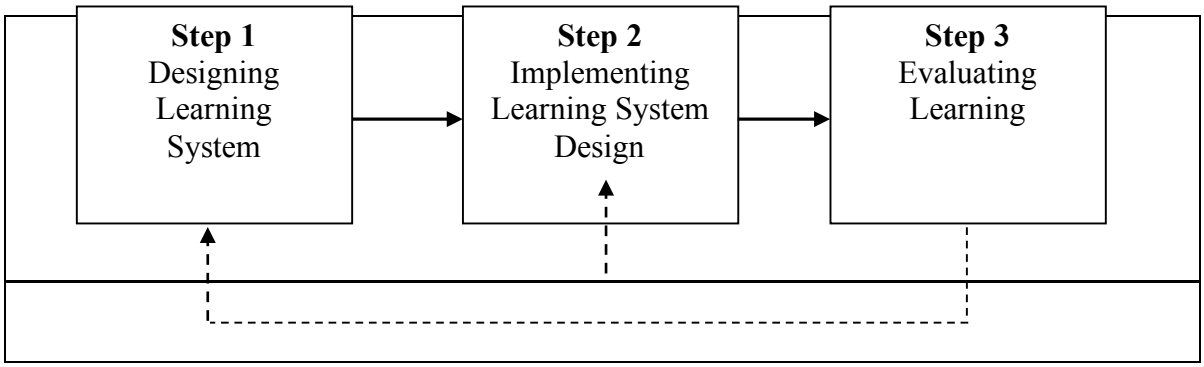

Figure 1: Learning Cycle (Source: Suparman, 1997)

Hannafin and Peck Model

Hannafin and Peck Model is teaching design models are comprised of three phases, namely the requirement analysis phase, design phase and phase of development or implementation (Sujarwo, 2015). In this model, assessment and repetition should be run in every phase. This model is a model of learning design oriented products. Figure 2 below shows the three main phases in the model Hannafin and Peck.

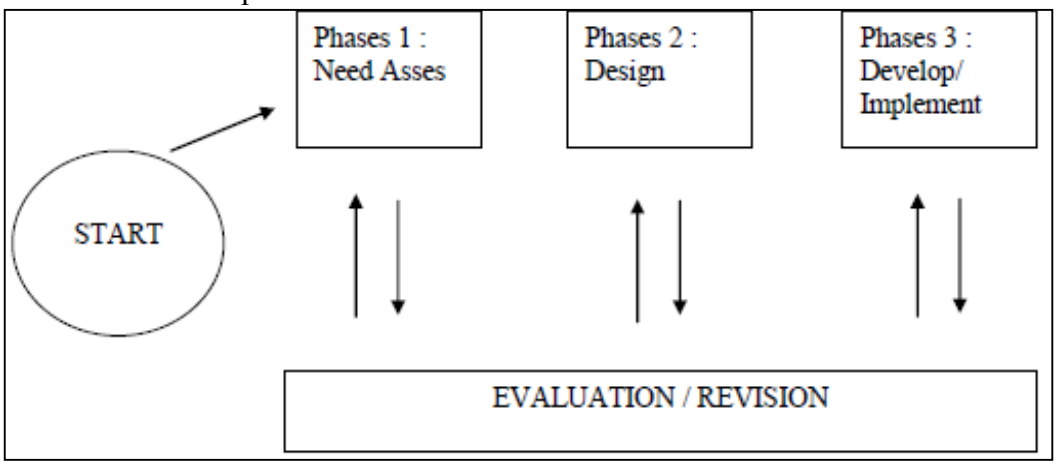

Figure 2: Hannafin and Peck Model (Source: Supriatna and Mulyadi,2009)

The first phase of the model Hannafin and Peck is a needs analysis. This phase is needed to identify the needs in developing an instructional media including the purpose and objective of learning media created, the knowledge and skills required by the target group, equipment and instructional media purposes. After all the needs are identified, Hannafin and Peck stressed to carry out an assessment of the results before proceeding to the design phase of development.

The second phase of the model Hannafin and Peck is the design phase. Within this phase information from the analysis phase was transferred into a form document that will be the goal of making learning media. Hannafin and Peck (in Supriatna and Mulyadi, 2009: 14) states the design phase aims to identify and document best rule to achieve the goal of making the media. One of the documents generated in this phase is to document the story board to follow the order of teaching activity by the purposes and objective

media student learning as obtained in the phase of analysis purposes. As in the first phase, the assessment needs to be undertaken in this phase before continuing to the development and implementation phases.

The third phase of the model Hannafin and Peck is the phase of development and implementation. Hannafin and Peck said the activity undertaken in this phase is earning a flowchart, testing and formative assessment and summative assessment. Story board document will be used as basis for making a flow chart to help the process of making learning media. To assess the smoothness of the resulting media such as continuity links, ratings and testing carried out in this phase. The results of the assessment process and this testing will be used in the adjustment process to achieve the desired quality of the media. Model Hannafin and Peck (in Supriatna & Mulyadi, 2009: 14) emphasizes the assessment process and repetition should include processes of testing and learning media assessment involving all three phases simultaneously. Further Hannafin and Peck (in Supriatna and Mulyadi, 2009: 14) mentions two types of assessments are formative assessment and summative assessment. Formative assessment is assessment conducted throughout the development process media while summative assessment is done after the media has been developed. With a design based on the learning that has been arranged, then the classroom learning can be implemented more purposeful and planned.

Based on the literature review that has been mentioned above, it can be put forward hypotheses as follows:

H1: Weight assessment study affect learning outcomes of Accounting for CSME subject in 2016

H2: Learning model of Accounting for CSME in 2016 already good

H3: There is any difference in learning outcomes of Accounting for CSME between 2015 and 2016

Research Method

Data Source and Sample Selection

This study was conducted using quantitative design. The data used in this study are primary data. Data is taken directly from the subjects of the research. The sample selection was done by purposive sampling, the sampling of the population based on certain criteria (Jogiyanto, 2013).

In this study, the sample is students of Faculty of Economics and Business (FEB), Jenderal Soedirman University (Unsoed) with the following criterias:

1. Students of Bachelor Degree in Department Accounting, FEB Unsoed,
2. Students of Regular Program in Departement Accounting, FEB Unsoed,
3. Students who follow Accounting for CSME subjects due to curriculum 2012, and
4. Students who follow Accounting for CSME subjects in 2016.

Primary data from the learning process is collected directly by the researcher. Feedback from the learning process is reflected in the weights assessment study of the values obtained by the students during the course. Quiz, structured assignments, midterm and final exams are combined then converted to the final mark.

Data Analysis Technique and Hypotheses Testing

Data analyzes is done using IBM SPSS version 23. This analysis tool is used to calculate the level of the coefficient of the independent variable on the dependent variable was analyzed with regression. Furthermore, it also performed calculations for the value of the coefficient of determination R^2, and Independent-test the samples.

Tests on the first hypothesis by comparing the value of the coefficient, the value of t test, as well as the level of significance of each independent variable on the dependent variable. The second hypothesis testing is done by comparing the value of the coefficient of determination R^2. Furthermore, the third hypothesis is done by comparing the two samples based on the value of variance Levene test and see the value of t-test to determine whether there is a difference between 2015 and 2016.

The first hypothesis is accepted if the effect of the independent variable on the dependent variable was significant (sig. <0.05). The second hypothesis is accepted if the value of the coefficient of determination R^2 at the high category (close to 1). Furthermore, the third hypothesis is accepted if the result of the t-test sig. is <0.05.

Result and Discussion

Hypotesis 1

Interpretation of the independent variable coefficient can be conducted using standardized unstandardized coefficients and coefficients (Ghozali, 2009). Table 1 represent output for multiple regression of independent variabels to dependent variable. It shown that coefficients of QZ, TGS, UAS, and UTS are sig. > 0,05. Then it can be conclude that all of the independent variables have significant effect to dependent variable. This results give support to accept hypothesis 1.

Table 1
IBM SPSS v.23 Output for Multiple Regression

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	-5.329E-15	.000		.000	1.000
	QZ	.100	.000	.169	122974215.616	.000
	TGS	.100	.000	.073	55150094.050	.000
	UAS	.500	.000	.601	442122867.214	.000
	UTS	.300	.000	.546	394286402.898	.000

a. Dependent Variable: FIN

Hypothesis 2

A robust model has large coefficient determination. Value of R^2 close to 1 means that the independent variables provide almost the same information needed to predict the variation on the dependent variable (Ghozali, 2009). Table 2 represent the value of R^2 is 1. This means that independents variables provide the same information needed to predict the variation of the dependent variable. This results give support to accept hypothesis 2.

Table 2
IBM SPSS v.23 Output for R^2 test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	1,00[a]	1,00	1,00	,00	1,00	135107988821114848,0	4	120	,0

a. Predictors: (Constant), UTS, TGS, UAS, QZ
b. Dependent Variable: FIN

Hypothesis 3

Table 3 represent the result of independent samples test. It is seen that the value of F Levene's test of 15.054 with a probability of 0.000, because the probability <0.05 it can be concluded that Ho is rejected or have unequal variance. Thus, different test analysis using a t-test assuming unequal variance should be assumed. From IBM SPSS output seen that in unequal variance assumed value is 1.993 with significance probability of 0.048 (two-tailed). So we can conclude that the average of learning outcomes between 2015 and 2016 differ significantly.

Table 3
IBM SPSS V.23 Output for Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Differ-ence	95% Confidence Interval of the Difference Lower	Upper
FIN	Equal variances assumed	15,054	,000	2,012	242	,045	1,52027	,75577	,03155	3,00899
	Equal variances not assumed			1,993	205,670	,048	1,52027	,76279	,01639	3,02415

Limitation

This study is not free from limitations. The main issue to consider is the charge of teaching materials provided to students. Learning materials of Accounting for CSME that given still need to be developed further. For example, the topic of discussion related to the emergence of SAK EMKM that is predicted will be the entity's accounting standard for micro, small, and medium enterprises. Therefore, future studies need to consider the effect of changes in the charge of new learning materials.

Recommendation

Based on the research that has been generated it is necessary to be considered for further research especially if in practice SAK EMKM become more relevant issue to be taught. It would be interesting if future research takes into account the involvement of other stakeholders, thereby not only measure the learning outcomes of Accounting for CSME by students.

Conclusion

1. Weight assessment study that consists of quizzes, structured assignment, midterm and final exams has effect on learning outcomes of Accounting for CSME in 2016.
2. Accounting for CSME learning model in 2016 has been robust.
3. There are differences in learning outcomes of Accounting for CSME between 2015 and 2016.

Implication

1. Theoretically, this research give contribution to education science, especially in designing and developing learning system that can be implemented in teaching Accounting for CSME subject.
2. Practically, this research give contribution to team teaching to designing and developing learning system model of Accounting for CSME subject, especially in Accounting Departement, Jenderal Soedirman University.

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6 ICLLCE 2016-45 Richard E. Parcon

Task-Based Instruction in Oral English: Basis for an Instructional Module Enhancement

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ABSTRACT

Why do students suffer from expressing themselves orally? Students nowadays no longer pay attention to word articulation because for them saying a word is enough to convey a message that they want to say. Thus even some English teachers are not prepared to administer an oral skill task because they find it difficult especially with the use of various techniques in oral task or oral testing. This study aims to evaluate the oral proficiency of the students before and after the exposure in Task-Bases Instruction, determine the difference in the oral proficiency level of the students before and after the exposure in TBI, find the difficulties encountered by learners in using TBI and eventually develop an instructional module in oral English that will serve as a guide to improve the oral proficiency of students towards effective communication. In the conduct of the study, an experimental approach will be used to assess the performance of the learners before and after the treatment to eventually meet the challenges of increasing the standard of speech program, improve pedagogy in teaching speaking and enhance the speaking skill of the students

Keywords: Teaching of speaking, task-based instruction, oral english, instructional module

Introduction

Speaking perhaps is the most commonly used and important language skill. Expressing oneself to others through giving opinions, asking questions, and expressing command are the common forms of speaking. Thus, the word speaking is associated to speech. For most people, the ability to speak a language is synonymous with knowing that language since speech is the most basic means of human communication. Murcia (2006) said that speaking in a second or foreign language has often been viewed as the most demanding among the four skills, but what makes speaking difficult to learn among the skills? Murcia (2006) cited in the work of Brown (1994) mentioned a number of features that interact to make speaking as the challenging skill as it is. Contraction is a shortened form of a word or a group of words with the missing letters usually marked by an apostrophe. The feature is vowel reduction and elision which is the process of reducing connected speech that results in the loss of segments so that learners who are not exposed to or who do not get sufficient practice with reduced speech will retain rather than formal sounding full forms. In line with the use of slang and idioms in speech without the facility in using the present features of spoken language, learners become a bookish.

Therefore, the goal of every language teacher is to teach speaking to produce an accurate and fluent speaker of English Language. According to Hasan (2002), if language is a tool of expressing all purposes, then, speaking skill is concerned with purposes such as expressing feelings, emotion, ideas and beliefs. According to Aquino (2002) when speaking skill is being mastered, it helps the individuals to promote their feeling of self-

esteem and realization that their message is being processed. Farahani and Nejad (2008) said that speaking is so much part of one's daily life. People take it for granted, however, learning speaking whether as a first or second language, involves developing subtle and detailed knowledge about why, how and when to communicate to produce complex skills for managing interaction such as asking questions or taking a turn into a conversation. Furthermore, when it comes to the classroom setting, the difficulty of teaching the speaking skill whether in first or second language to the students does not greatly differ in the teaching of speaking to a foreign language students. As stated by Rahman (2010) in the classroom setting, students, nowadays, no longer pay attention in words articulation because for them, uttering a word is enough to convey the message that they want to express. Thus, even some English teachers are not prepared to administer an oral skill task because they find it difficult especially with the use of various techniques in oral task or oral testing. Our Lady of Peace School in Antipolo City tries to upgrade its speech program to meet the challenges of increasing standards of speech program by improving instructional way of teaching speaking and enhancing the speaking skill of the students by acquiring facilities and equipment like analog and digital speech laboratories, English learning center, and course/subject instructional materials and the researcher think of instructional module using an approach that will make teaching-learning process more interesting, enjoyable, and sensible to the learners. He visualizes an instructional module that is communicative and manipulative using pedagogical task that will promote communicative way of learning and using the language fluently and accurately.

Based on this empirical observation, the researcher prompted to conduct this study in order to determine the effectiveness of task-based instruction in teaching Oral English specifically it sought to answer the following sub-problem:

1. What is the oral proficiency level of the students before the exposure in Task-Based Instruction in terms of

1.1 General Description,
1.2 Language Development Use,
1.3 Delivery, and
1.4 Topic Development?

2. What is the oral proficiency level of the students after the exposure to Task-Based Instruction based on the aforementioned variables?
3. What is the difference in the Oral Proficiency of the students before and after the exposure in Task-Based Instruction?
4. What are the difficulties encountered by the students during exposure in task-based instruction?
5. What enhancement can be made in the instructional module in Oral English Subject?

Hypothesis:

At .05 level of significance, hypothesis was tested

Ho_1: There is no difference in the oral proficiency level of the students in oral English before and after the exposure to a particular mode of instruction

Research Methodology:

This study utilized the quasi-experimental design in research. According to Magsajo-Sarno (2010), Experimental research is a method or procedure involving the control or manipulations of conditions for the purpose of studying the effects of various treatments applied to members of a sample, or of the same treatment applied to members of different

samples. Specifically, the One-Group Pre-test and Posttest Design had been employed. The pre-test and post-test design was used to determine the significant difference in the oral proficiency level of the respondents before and after the exposure in the task-based instruction.

Population Frame and Sampling Scheme:

The respondents of this study were from grade 8 level of Our Lady Peace of School in Antipolo City during this school year 2015-2016. Among the eight sections, one section was chosen to represent the population which was Grade 8 St. Peter as the purposive group.

Respondents:

The respondents were the grade eight level of Our Lady of Peace School, Antipolo City for the school year 2015-2016. In Grade 8 St. Peter, 9 or 30 percent of the respondents were boys and 21 or 40 percent of the respondents were girls. Their ages ranges from thirteen to fourteen years old. The respondents are exposed in the existing instruction in learning Oral English from grade one up to the present.

Statistical Treatment used:

The data gathered in the study were analyzed using the following statistical tools: Frequency count and percentage distribution was used to describe the proficiency level of the students before and after the exposure in Task-Based instruction and **t**-test was utilized to determine the significant difference in oral proficiency level of the students before and after the exposure in the Task-Based Instruction.

Findings/Result:

Based on the analysis of data gathered, the result exposed in this endeavor is summarized as follows:

1. Oral Proficiency of Level of The Students Before the Exposure In Task-Based Instruction

The oral proficiency level of the students before the exposure in Task-Based Instruction as to language development the over-all mean is 2.87 wherein the response demonstrated limited range and control of vocabulary. As to delivery the over-all mean is 2.77 wherein the speech is basically intelligible, though listeners' effort is needed because of unclear articulation, and awkward intonation. As to topic development the over-all mean is 2.24 wherein limited relevant content is expressed.

Oral Proficiency is considered important for the development of students' language. Furthermore, in real life, the importance of oral proficiency is much greater than in the classroom, as the students' communication skills will depend on the efficiency of their spoken language. In addition, more recent subjects for example are discussed in the media, such as the new steering documents are considered more relevant and of more interest by society (Carlo et.al, 2004)

2. Oral Proficiency Level of the Students After the Exposure to Task-Based Instruction Based on the Aforementioned Variables

The proficiency level of the students after the exposure in Task-Based Instruction In terms of general description the over-all mean is 4.12 wherein the response addresses the task appropriately, but may fall short of being fully developed. As to language

development the over-all mean is 4.15 wherein the response demonstrates fairly automatic and effective use of grammar and vocabulary, and fairly coherent expression of relevant ideas. As to delivery, the over-all mean is 3.98 wherein the speech is generally clear, with some fluidity of expression though minor difficulties with pronunciation, and intonation. In terms of topic development the over-all mean is 3.39 wherein the response is connected to the task though the number of ideas presented or the development of ideas is limited.

Elsewhere Ellis argues that task-based instruction to language teaching differs from other approaches in that it makes no attempt to stipulate the language forms (and associated meanings) to be taught. Instead "the content is specified holistically in terms of tasks", which can involve listening, speaking, reading, and writing or any combination of this skills. Within the varying interpretations of task-based language teaching related to classroom practice, recent studies exhibit three recurrent features; task-based language teaching compatible with a learner-centered educational philosophy (Ellis, 2003); it consists of particular components such as goal, procedure, specific outcome, it advocates content-oriented meaningful activities rather than linguistics form. Rahimpour (2007) claimed that task-based language teaching creates a favorable condition for language development and consequently facilitates language acquisition. He further argues that the task in task-based language teaching is considered central to the whole instructional design process, from the identification of learner needs to the measurement of student.

3. The Significant Difference In the Oral Proficiency of the Students Before and After the Exposure in Task-Based Instruction

There is a significant difference in the Oral Proficiency of the students before and after the exposure in Task-Based Instruction as to general description, language development use, delivery, and topic development. Based on the result, it was found out that the oral proficiency of the students improved after their exposure in the task-based instruction. The students found out that task-based learning is quite fun and motivating. It actually provides the chance for shy and quitter students to express themselves in more outspoken way. Phisuthangkoon (2012) mentioned in his study that Task-Based Instruction was effective and encouraged the students to improve speaking ability by using a variety of communicative activities in EFL classroom. It was also seconded in the study conducted by Yong (2008) wherein the English speaking ability of the respondents who were exposed in the TBI was higher. Therefore task-based instruction helped the students to develop to address the task appropriately, demonstrate a fair automatic and effective use of grammar and vocabulary, speech became generally clear, and there is a connection in the topic presented.

4. Difficulties Encountered By the Students During Exposure In Task-Based Instruction

The difficulties encountered by the students in task-based instruction, students became noisy, usually speaking in mother tongue, meaning that students may produce little the desired language. They also experience the pressure of time that forced the learners to make use of language that could be readily accessed rather than to attempt to create language in real time. These findings were supported by Rad and Fajar (2013) in which at the end of the classes including task-based method has made students get bored. The students also complained that the lessons were very long. In addition, the students had a difficulty in constructing sentences especially in presenting their output using the target language. As stated by Ruso (2003) Even if a teacher gives tasks to her students, and the tasks are almost the same but students are not interested and creative, in answering

questions or finding the main ideas of paragraphs individually which made the students felt dissatisfied.

Enhanced Instructional Module in Oral English

The existing module that the school is using somehow missed some elements that promotes communicative activity, which will let the students to do various task. The first part is the learning competencies, learning competencies means the capability to apply or use a set of related knowledge, skills, and abilities required to successfully perform "critical work functions" or tasks in a defined work setting. The learning competencies compose of the four macro skill: Listening, Speaking, Reading, and Writing. Second part is the learning objectives define the expected goal of a curriculum, course, lesson or activity in terms of demonstrable skills or knowledge that will be acquired by a student as a result of instruction. These learning competencies and objectives are communicative by nature because the performance task that the student should attain, moreover, the learning objectives are too many that's why some of it is not attained and when it comes with the instruction the learning competencies and learning objectives not fully attained because of the succeeding part of the module.

Based on the parts of the module presented, it's really in need of enhancing it because of the loopholes in the part of the module.

The purpose of the enhancing the existing instructional module in oral English was conceptualized and was written in response to the demand of new curriculum for the Basic Education which is the K to 12 curriculum. The aim of this is to develop listening and speaking skill of every student. In addition, this module gives various strategies for effective communication in various situations through the help of Task-Based Instruction. It also offers some research-based activities about Oral English specifically Effective Communication skill.

Moreover this module comprises of the theoretical basis of speech and its practical applications that the student can use in order to achieve and to develop accuracy, fluency, and self-confidence in speaking in front of the public. The mechanics of good usage come into play for correct, decent and acceptable expression. For the enrichment of the learners' communication skills, the learners need to think independently, critically, and creatively. Moreover, they should be given more opportunities to enhance higher order thinking skills like analysis, synthesis, and evaluation.

The module is self-paced and student friendly. The learners develop cooperative learning through meaningful differentiated activities presented that lead to immediate understanding.

Each lesson in the module is presented using differentiated strategies. Instruction is integrative and student centered. There are three elements in the module, the pre-task, task-cycle and post-task. These three elements comprise of various tasks that would let the students to engage themselves in doing the tasks with the help of the facilitator who is the teacher. First part of the module is Learning Competencies, second is the learning objectives, and third is pre-task which composed of the following: Task-Gizer, the matching task, and the practice task. Fourth is the task-cycle which composed of task-breaker, planning, and ready task go!. Lastly is the post-task which composed of Do the honor which is intended for the assessment of the task, wrap-up is used for the comprehension of the lesson through answering some processing questions and the Grammar: Knowledge Power! Wherein many functional grammar activities are presented to make learners achieve accuracy and fluency in building effective communication skills.

Conclusions

In light in the findings of the study, the following conclusions were drawn.

1. The oral proficiency level of the students before the exposure in task-based instruction as to general description, language development, delivery and topic development is limited range of vocabulary development unclear articulation and intonation and limited relevant content express in pre-test.
2. The oral proficiency level of the students after the exposure in task-based instruction as to general description, language development, delivery, and topic development is the response addresses the task appropriately, but may fall short of being fully developed, the students demonstrates fairly automatic and effective use of grammar and vocabulary, and fairly coherent expression of relevant ideas. The speech is clear but there are only minor difficulties in articulation and intonation.
3. The study showed that there is a significant difference in the oral proficiency of the students before and after the exposure in Task-Based Instruction.
4. The students tend to be noisy and utilized mother tongue during the planning in task-based instruction and time pressure in the part of the students during the implementation of study.

Recommendations

With reference to the findings and conclusions of the study, the following recommendations are offered:

1. The school, through its teachers, should create and design learning programs or activities facilitative of the improvement of the speaking and listening skills of the students.

2. The speech teachers together with the other teachers and administrator should create policies and plan especially in utilizing various speech equipment, laboratories, and instructional materials that will motivate students to practice speaking.

3. Teachers should continue the implementation of the speech program using the task-based instruction and close monitoring of its progress should be done.

4. Speech teachers should enhanced Instructional Module in Oral English geared towards increasing the oral proficiency level of the students from satisfactory to a higher level.

5. A replication of this should be made. For further studies, the following topics are recommended:

5.1 The Effect of Task-Based Instruction in the Language Proficiency of the Students

5.2 Maximizing the Multiple Intelligences and Learning Style of the Students in Learning Oral English with the use of Task-Based Instruction

5.3 Effectiveness of Task-Based Instruction in the Teaching Reading and Writing

5.4 Evaluation of Instructional Materials anchored in Task-Based Instruction

5.5 The Teaching of English using Task-Based Instruction anchored in Whole-Brain Learning System: A Basis for English Program Reformation

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6 ICLLCE 2016-047 Stella May Aricheta-Cabeliza

A Gynocritic Reading of Selected Filipino Women Writers' Short Stories

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ABSTRACT

Philippine feminism began with the founding of Asociacion Feminista Filipina in 1905 and Asociacion Feminista Ilongga in 1906 to seek women' s right to vote. Women's literature began in 1859 when Leona Florentino, considered "the mother of women's literature", started writing poems and later exhibited her work in Madrid and Paris. In 1925, Paz Marquez Benitez wrote the first English modern short story, "Dead Stars". Merging feminism and women's literature, this qualitative study assessed the projection of women in selected short stories written by Filipino women writers in three feminism waves, namely, First Wave (1800-1928), Second Wave (1960-1980) and Third Wave (1990-present). It also threshed out similarities and differences in projection and proposed a new feminist model. Directed Content Analysis, one of Content Analysis' approaches, was used to analyze these stories. American feminist Elaine Showalters' Gynocriticism, a kind of feminist criticism, was employed as a framework. Results using its Biological Model showed that women's bodies had different meanings, such as bodies for domination and reproduction. Employing its Linguistic Model, women were depicted to have reinforced and also opposed previous related studies regarding women's language. Women were projected as ambitious, egoistic and erotic through its Psychoanalytical Model. Women portrayed positive and negative cultural values in its Cultural Model. A new feminist model who is socially aware was proposed based on the study findings.

Keywords: Feminism, women's literature, gynocriticism, feminist model

Introduction

The researcher used feminist criticism in general and Gynocriticism in particular, to assess selected short stories published during the three feminism waves. Gynocriticism created by American feminist Elaine Showalter (1981) was chosen as feminist lens because it captures the essence of being aware of the literature produced by Filipino women. This study deals with a gynocritic reading of selected short stories written by Filipino women within the three feminism waves: the first wave which happened in 1800s- 1928; the second in 1960-1980; and the third, in 1990 to current period.The First Wave fought for woman's right to vote and other political rights. The Second Wave emphasized education, work and reproduction. The Third Wave deals with respect for women's individuality, such as lesbianism, women of color, Black feminism, Third World feminism, among others. Selected stories were chosen based on specific criteria. These are the following: 1) the theme must be about love, 2) the female character must be a protagonist, 3) the story must have won a literary award, and 4) the story must be published within the three feminism waves.

Theoretical Framework

American feminist Elaine Showalter (1981) created Gynocriticism which has four models: biological, linguistic, psychoanalytical and cultural.

Conceptual Framework

In the Biological Model, this study identified the various messages inscribed on the female bodies. These are: 1) body as silenced, 2) sites of sexual and sensual pleasure, 3) site of alienation, 4) site of domination, 5) site of social deviance, 6) source of imagery, 7) site of social neglect and, 8) body as site for reproduction. In the Linguistic Model, Using the Linguistic criticism, the conversations of female characters were studied. Form, Content, Topic and Use (pragmatics) of language were analyzed. In the Psychoanalytical Model, the female Id composed of being ambitious, egoistic and erotic were examined. In the Cultural Model, values significant to women were studied.

Statement of the Problem

The study conducted a gynocritic reading of selected short stories written by Filipino women using Gynocriticism. The First Feminism Wave (1800-1928) stories are "Dead Stars" and "The Small Key" published in 1925 and 1928 respectively. The Second Wave (1960-1980) stories are "The Sounds of Sunday" and "Unfinished Story" published in 1961 and 1979 respectively. The Third Wave (1990-present) stories are "Welostit" and "At Merienda" published in 1997 and 2005 respectively. Specifically, the study sought answers to the following questions:

1. How are women projected in selected short stories in the three waves using the Gynocriticism theory as to:
   1.1. Biological Model of Criticism,
   1.2. Linguistic Model of Criticism,
   1.3. Psychoanalytical Model of Criticism, and
   1.4. Cultural Model of Criticism?
2. How do women writers project women in selected short stories from the three waves as to:
   2.1. similarities and
   2.2. differences?
3. What feminist model was projected from the three waves?

Research Methodology

The study aimed to conduct a gynocritic reading of how women are projected in short stories written by Filipino women writers. The study is qualitative in nature and employed descriptive design. It used Qualitative Content Analysis, particularly Directed Content Analysis. Using existing theory, researcher identified key concepts or variables as initial coding categories. Next operational definitions for each category were determined by using Gynocriticism. Key concepts were identified. These are the Biological Model of Criticism, Linguistic Model of Criticism, Psychoanalytical Model of Criticism and Cultural Model of Criticism. These are called predetermined categories. These categories yielded subcodes, as follows: in the Biological Model, readings on the body of female characters were used. In the Linguistic Model, form, use, topic and content of language were used. In the Psychoanalytical Model, the female Id, consisting of female egoistic, erotic, ambitious levels were examined. In the Cultural Model, cultural values of female

characters were analyzed. Data was obtained through the following procedures: 1) Selection of the sample, 2) Identification of predetermined codes, 3) Classification of the text data under each code, and 4) Interpretation of the text using the feminist point of view. Based on the findings, a feminist model was created.

Findings

Projection of Women

In the Biological Model, the First Wave female characters in the stories were described as having bodies as a site for domination as in the case of Esperanza and Julia; a body as the site for sensual pleasure and sexual attractiveness in the case of Julia; a body of being alienated and being silenced as in the case of Soledad herself. In the Linguistic Model women used language form, topic, content and use that are distinct and unique to women which confirm empirical studies that there are features of language unique to women only. The Psychoanalytical Model showed Esperanza and Soledad were ambitious while Julia was not. Esperanza and Soledad were while Julia was portrayed as not egoistic. All did not exhibit eroticism. The Cultural Model showed the values in high esteem were as follows: commitment to engagement and marriage, singlehood, and being submissive and domesticated. The Second Wave results showed that Second Wave female characters were described to possess bodies of domination in the Biological Model. In the Linguistic Model, similar to the First Wave, women in the Second Wave used features of language that were distinctly used by females only. The Psychoanalytical Model depicted that Emma and the usherette were ambitious. Both were not egoistic. Both did not show eroticism. In the Cultural Model, women held values of being dutiful and forgiving and being strong. Third Wave findings showed that in the Biological Model, the Third Wave characters were described to have bodies as sites for reproduction, bodies as evidence of social neglect, as site for sexual and sensual pleasure and as site for alienation. In the Linguistic Model, T**hird Wave women used obscene language such as "fucking". In the** Psychoanalytical Model, Third Wave women were ambitious. In the Cultural Model, Third Wave women are strong despite male dominance.

Similarities

Similarities in the Projection of Women in the Biological Model showed that the body as site of domination is the common similarity among all the three waves. In the Linguistic Model, similarities were observed among all three waves in Language Form, Topic, Content and Use. In terms of Language Form, women in the selected stories used expressive words, superpolite words (euphemism), adverb of intensity, psychological state verbs, adjectives and tag questions. They were all impolite, even if they used euphemisms or words that replaced other words to make the word pleasant. With regard to Topic, women discussed separation in marital and boyfriend relationships among the three waves. In terms of Language Content, the use of figures of speech is similar among all the three waves. Women used hyperbole, metaphor, personification and simile in their conversations. With regard to Language Use, similarities between two waves (Second and Third Waves) showed that the Conversational Maxims of Quantity and Quality were violated in the conversations between characters. In the Psychoanalytical Model, being ambitious is the similarity of the Id across all the three waves. In the Cultural Model, being a strong woman is the similarity among the three waves.

Differences

Differences in the Projection of Women in the Biological Model revealed that there are two unique readings: the First Wave women were read as having a silent body while the Third Wave women were perceived to have bodies as sites for reproduction, sources of imagery and evidence of social neglect. These readings were not present in the Second Wave. The Second Wave women did not exhibit any unique qualities.

The Linguistic Model yielded results. In terms of Form, each wave presented differences which are unique to that particular wave. The First Wave women used indirect request, by asking questions so that the men will help them. The Third Wave women spoke obscene language such as "fucking". The Second Wave did not have any unique features. With regard to Topic, the First Wave women talked about another woman, clothes to be ironed and their hometown. The Second Wave women talked about bribery, corruption, and pressuring boyfriend to find work. The Third Wave women talked about their favorite food, husbands' mistress, pregnancy, childbirth, death of a child, desire to work outside the home, desire to visit husband's parents and friends, lovelife and education. In using the first-person and third-person points of view, women who talked to men discussed about different topics. This implies that women in all the three waves are knowledgeable about various topics. Furthermore, women are more talkative than men. There are no differences in Language Content among women in the three waves. This implies that females use figurative language, indicating that they do not want to offend the listener during conversations. This indicates that women are not frank and direct. In Language Use, the First Wave women used performative verbs and felicity conditions which other women in other waves did not utter. This implies that women have strong emotions and they say words appropriate to the situation. In the Psychoanalytical Model, there were no observed differences among the three waves. In the Cultural Model, the First Wave women believed in the commitment to engagement and marital vows, singlehood, and being submissive and domesticated. The Second Wave women held the belief that a wife should be forgiving and dutiful and be strong despite male dominance. The Third Wave women held a similar belief that the woman should be strong despite male dominance.

New Feminist Model

Based on findings, a new feminist model was created in terms of the following: 1) Based on the results culled from the Biological Model, the feminist knows how to take care of herself. 2) Findings from the Linguistic Model the feminist speaks out her feelings and ideas. 3) Based on the results of the Psychological Model, the feminist strives to reach her dreams because she is ambitious. 4) The Cultural Model findings show that the feminist knows how to keep relationships with other people harmoniously.

Summary of Findings

Based on the data analyzed and interpreted, the summary gave an overview of the findings of this study.

Projection of Women in Selected Short Stories in Three Feminism Waves

Biological Model

The First Wave women were characterized as having bodies as silenced; as site of sexual and sensual pleasure, as site of alienation, site of domination and site of social deviance. The Second Wave women were portrayed to possess bodies as site of

domination and social deviance. The Third Wave women were represented to have bodies as site of sexual and sensual pleasure, alienation, domination, reproduction, source of imagery and evidence of social neglect.

Linguistic Model

Form, Topic, Content and Use (Pragmatics) were components studied. Findings showed that a female language exists.

Psychoanalytical Model

The Psychoanalytical Model of Criticism depicted women as ambitious in all the waves. Each woman had a goal that she worked hard to achieve in the selected stories.

Cultural Model

The Cultural Model of Criticism projected women as having different cultural values.

Similarities and Differences in the Projection of Women in the Three Feminism Waves

Similarities were shown in all the three waves. In Biological Criticism, women were revealed to possess a body as the site of domination, in which they were dictated by society to wear things that are presentable to society such as make up and clothes. Women in all the waves were characterized to use language that implied tentativeness. They were emotional, evaluative and used adjectives and figurative language to impart their feelings and ideas. They used language appropriately in some situations and inappropriately in other situations. Based on Psychoanalytical Model, women were illustrated to be ambitious in all the three waves. In Cultural Model, they were featured to own certain cultural values depending on their situation in life.

Differences in each wave were illustrated by each Model of Criticism. Biologically, the First Wave women possessed a body as silenced, which other women did not own. The Third Wave women were represented to own a body as site of reproduction which other waves did not discuss even though the Second Wave had a mother character. The Third Wave women were detailed to drink and eat in excess, so they had bodies as site of social neglect, which other waves did not own. The Third Wave women were illustrated to have bodies as source of imagery because they treated their body parts as human beings.

The Feminist Model

Based on the projection of women in this study, a feminist model was developed. The feminist knows how to take care of herself, speaks out her feelings and ideas, strives to reach her dreams because she is ambitious and knows how to keep relationships with other people harmoniously.

Conclusions

This study was tasked to achieve a projection of women in selected short stories written by fellow women. To achieve this aim, through the Directed Content Analysis, data was gathered, analyzed and interpreted according to the Gynocriticism lens. In view of the findings of this study, the following conclusions were drawn:

1. Women are projected in various images, based on different gynocritic readings, such as Biological, Linguistic, Psychoanalytical and Cultural Models.

2. Gynocritic reading revealed that there are similarities and differences in each wave. The women in all the waves have learned to cope with changes in their lives and adjust to these changes.
3. The feminist model was created based on the Biological, Linguistic, Psychoanalytical and Cultural Models of Criticism.

Recommendations

Based on the findings and conclusion of this study, the following recommendations are humbly suggested by the researcher for the specific stakeholders:

1. Students should have an appreciation of works created by Filipino women writers. Currently, the curriculum exposes them to Western writers' works.
2. Teachers may be able to present various reading materials written by Filipino women writers, so that their students would gain knowledge regarding Philippine literature.
3. Curriculum developers would include gender in general and women studies in particular in the curriculum for better understanding.
4. Writers may showcase literature showing the Philippine culture, language and psyche of Filipinos.
5. Readers may develop a sense of nationalism and pride in reading works created by Filipino women writers.
6. Future Researchers may want to explore the new feminist model in criticizing literature.

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Emoji Conquers the World: Emojis as a Language Tool in Communication

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ABSTRACT

Communication is not just a matter of speaking, writing and interpreting words. It is a complex process that involves factors such as language, grammar, experience and non-verbal cues. Body language and facial expressions can tell what one is trying to express than what one actually says in face-to-face interactions. However, in text-based communication, these cues are not present and their absence can result in misunderstanding and confusion. Thus, the growth in computer-mediated communications has led to the use of conventions where motion affect is referenced pictorially using digital image or icon. This study aims to present an analysis of the usage of emojis in the flow of facebook conversation. Hence, the study covers the analysis of meaning and usage of emojis as communicating tool. The study is qualitative in nature and utilized the descriptive research method and relied heavily on contextual analysis or, in other words, it utilized the descriptive method and relied heavily on content analysis. The data used for analysis are in the form of conversations gathered through screen shots from the respondents. Interview was later on conducted with the respondents to complete the process. The data are the conversations gathered from the facebook accounts of the respondents. Interview was also utilized to validate the findings. The study revealed that emojis functioned as markers, intensifiers, teasers and strengtheners of speech acts. It was also found that the factors affecting the usage of emojis as language tool were the mood and emotions of the respondents, nature of conversation and the desire to be part of the trend.

Keywords: Language, culture, emojis, social media

Introduction

In the past, people used technology as a tool for making survival an easier attempt. In the modern-day world, technology is no longer a tool for survival but a means of communication and entertainment. Internet has already entered ordinary lives. Social media sites such as Twitter, Facebook, Instagram, are used by groups or individuals where they produce, share, and sometimes exchange ideas over the internet and in virtual communities. Online social media have gained surprising worldwide growth and popularity which has led to attracting attention from variety of researchers globally. Although with time, all generations have come to embrace the changes social network has brought about; teenagers and young adults are the most fanatic users of these sites.Social network is transforming the manner in which young people interact with their parents, peers, as well as how they make use of technology.This study sought the exploration of the role and responsibility of participating members, their contributions, and expectations from the effect of emojis. The data results to established factors that led to the usage of

emojis and application of emojis to everyday life for developing a further understanding in such graphics and limit misconception about messages with emojis. The study sought to find out if emojis were not limited to convey a specific emotion, but rather socio-cultural norms whose meaning varied depending on the identity of the speaker. The researchers of this study were also interested in finding how people utilized messages with emojis by investigating different aspects of emoji usage in social media.

Applying the concept of Semiotics to the study, the researches took into account the basic elements of the theory. As explained, an emoticon is a typographic symbol or a communication of ASCII (American Standard Code for Information Interchange) characters used to express emotions and feelings in text-based Computer-mediated communication (CMC). According to semiotics, every sign - or everything that is by anyone taken as a sign - consists of two parts. The model was founded by Ferdinand de Saussure and takes into account the "signifier" which is the form of a sign and the "signified", meaning the concept that the sign represents.

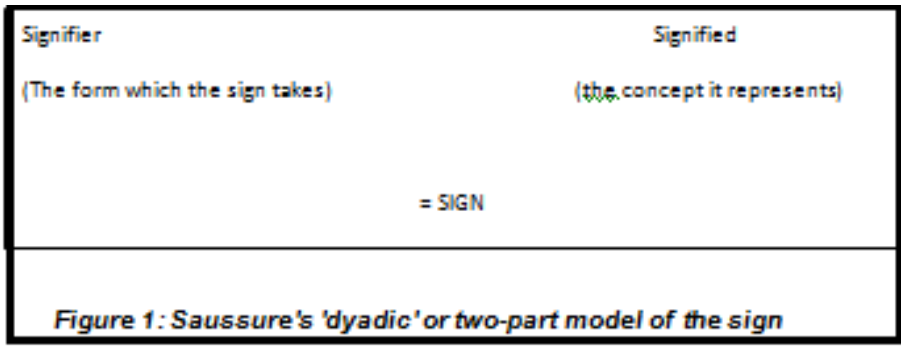


Figure 1: Saussure's 'dyadic' or two-part model of the sign

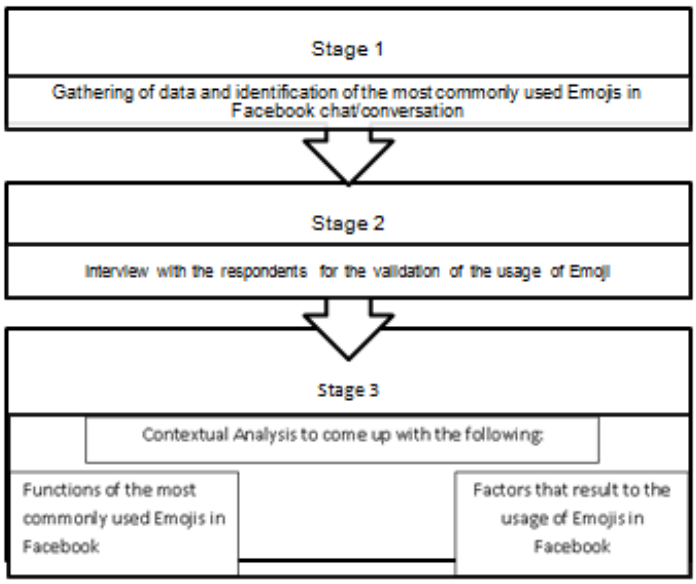


Figure 2: Research Paradigm

In speech, if a speaker ever wishes to reach out and talk to followers and fans face-to-face, here's some good news: an emoticon might be the next best thing. Scientists have discovered that when we look at a smiley face online, the same very specific parts of the brain are activated as when we look at a real human face. This only works in the left-to-right format. In other words, humans now read ":-)" the same way as a human face, but not "(-:".Sparkes (2014cited Churches 1982), "Emoticons are a new form of language that we're producing, and to decode that language we've produced a new pattern of brain activity,"

When interpreting the emoticons used in a computer message, they are understood as added features. They are not understood as a simple message "I am happy", but contextually analyzed in two ways: technically and culturally. In technical context, the :) thus not appear as having any meaning in itself, but it is considered as a part of the sentence. Same as we are using different tones of our voice or mimics in oral communication, the emoticon adds emotion to the message. This "technical entity" of text

and :) is itself contextualized to cultural experience. This means: that a smiling face not necessarily means friendliness or happiness. It might also stand for falseness, a hidden lie, etiquette or simply superficiality.

The research paradigm presents the three stages rendered to complete the study. Stage 1 shows the process which started with gathering data in the form of screen shots of conversations from the respondents, followed by the frequency count of all the present emojis in the conversation. Stage 2 infers the utilization of interview; this is to validate the emojis used as for their implication in the conversation. Stage 3, shows the process of using Contextual Analysis to figure out the functions and factors of the emojis used in the conversation.

Purpose of the Study

Students – This study would profit students on how they would make use of Emoji and know its effectiveness in all the mediums of communication appropriate for its use. As Emoji is part of the social construct today, learning the psychology behind it can improve the learning, if incorporated in lessons, in an efficient way.

Teachers – Through this study, instructors will be able to further understand their students in this trend of communication. They can also incorporate new teaching strategies by using emojis in the classroom setting.

Netizens – This study may lead netizens to realize their responsibilities as internet users, improve their awareness of the trend, and be equipped of the accurate usage of emojis. Other than that, the study's diversity can improve social networking communication and etiquettes in a large scale.

Techies – This study would help them know the new trends of emoji as a language tool in communication.

Future Researchers – This study may serve as a workable reference in the conduct of a study along the same line as emoji is arguably one of the few studies that are new and interesting in many different fields.

Objectives/Research Questions

This study aimed to the overall implication of Emoji in language and communication. Specifically, the study aimed to explore the following sub problems:

1. What are the most commonly used emojis used by the respondents in the flow of conversation on Facebook?
2. What are the general functions of emoji as a tool of communication?
3. What are the factors affecting the usage of emoji as a language tool?

Literature Review

Studies say that by using emoticons can make senders appear friendlier and even make them happier offline. Receivers of the message interpret the message distinctly with the presence of emoticons; it makes it possible to realize directly a person's mood. Emoji are popular digital pictograms that can appear in text messages, emails, and on social media platforms. These characters are generally understood as a light-hearted, almost comedic form of communication, but they have a rich and complex socioeconomic history that precedes the range of mobile devices where they commonly appear. Beginning with the rise of the iconic "smiley" face in the second half of the twentieth century, the emoji as a cultural form has emerged out of typographic habits, corporate strategies, copyright claims, online chat rooms, and technical standards disputes. As a genial and widespread vernacular form, emoji now serve to smooth out the rough edges of digital life. Further,

other users argue that, to understand affect's current place within contemporary capitalism users need to consider this face.

A psychologist Albert Mehrabian, once in a while he judge a study, determined in the 1950s that only 7 percent of communication is verbal, while 38 percent is vocal and 55 percent is personal. This is well and good for face-to-face communication showed, but when we're texting or chatting, 93 percent of our communicative tools are negated. The simpleness of emoji design means that there is a lot of room for interpretation and context-based adaptations, which makes them applicable in many situations. They become part of the user'svocabulary without needing definitions. Furthermore, emojis improves technological communication, supplying basics present in face-to-face communication that are often wanting from written conversations. They can be used to show emotion that cannot be formulated entirely in words and change of tone in messages, by constituting them more cheerful or removing sarcasm. This makes sense when we consider that communication is about not only words but also hand gestures, facial expressions, and tone of voice (Schnoebelen, 2011).

According to Dr. Anne Mahoney, a historical linguist and professor, she explained that emojis are everywhere in communication, but in very specific ways. She said that emojis work as either rebuses—hint devices that use pictures to represent words or parts of words—or adverbs. They are rebuses when people replace nouns with pictures, either of the objects themselves or of objects that sound like the word. This is not fundamentally different from writing 'c u l8r,' just cuter,". They are adverbs when users "include a picture representing their mental state, whether that's a face with a suitable expression, a book representing all the work they should be doing, a theater mask indicating they've just been cast in a play and are delighted, or whatever else,"(Mahoney, 2011).

A 2008 study found that emoticon users experience a "positive effect on enjoyment, personal interaction, perceived information richness, and perceived usefulness." The study added that emoticons are "not just enjoyable to use, but also a valuable addition to communication methods." This affects the academic performance of a student, as all of these are essential to learning. According to Swyft Media, 74 percent of people in the U.S. regularly use stickers, emoticons or emojis in their online conversation, sending an average 4 of 96 emojis or stickers per day. All this adds up to a total of 6 billion emoticons or stickers flying around the world every day on mobile messaging apps. In business, a University of Missouri-St. Louis study wanted to test how people perceive smiley faces in a work email as compared to a social email. Researchers sent 2 types of email messages to a group – one a flirtatious message, another extending a job interview request – and added emoticons to some of each. The researchers discovered that the smiley faces in both type of fictional emails made the recipient like the sender more and feel that the sender liked them more. In a 2013 study, 152 professionals read an email message both with and without smiley emoticons that were part of a fictional workplace situation (Swyft, 2008).

Methodology

The study used the qualitative approach of research. Qualitative research is usually context sensitive and encompasses a broad spectrum of theoretical and methodological premises (Eberle and Elliker, 2005). The researchers used the said design in: (1) unfolding of information from messages that uses graphics; (2) scrutinizing these conversations; and, (3) requiring context analysis of the data and interview from the respondents.Thus, the study is highly qualitative in nature.

The study utilized the Descriptive Research. This method empowers the researchers to interpret the theoretical meaning of the findings and hypothesis development for further studies.

Descriptive method encompasses all the data gathered useful in adjusting or meeting the existing phenomenon. Context analysis and interview were employed to interpret and measure the meaning of the data of the study the researchers wish to know. This also crucially includes frequency measuring. In this study, this method involved determined information.

The study relies heavily on Contextual Analysis. Contextual Analysis is simply an analysis of a text (in whatever medium, including multi-media) that helps a researcher to assess that text within the context of its historical and cultural setting,but also in terms of its textuality – or the qualities that characterize the text as a text. That is why the researchers promptly decided to use this method because emojis are, besides the fact that texts are involved inthe study itself in which the researchers are going to interpret situationally, it is in the domain of a cultural and social setting that is meticulously in need of evaluation. A contextual analysis combines features of formal analysis with features of "cultural archeology, " or the systematic study of social, political, economic, philosophical, religious, and aesthetic conditions that were (or can be assumed to have been) in place at the time and place when the text was created. And this is very rampant in an emoji-based conversation throughout any social medium which it uses. Emojis are like symbols that are used in situations that may alter its meaning, such as the use of irony. In respect, and conclusion, therefore, continues to strengthen the fact that using content analysis in discovering emojis and its implications and interpretation is the most appropriate method the researchers had conducted.

Although the study is dominantly qualitative in nature, the proponents incorporated a very minimal statistical treatment in summarizing the results. Thus, during the tallying, the advocates tabulated the data for an easier interpretation of the results. In the latter part, the researchers focused on the analysis of the functions of the most commonly used emojis in the recorded utterances with the use of content analysis. The functions were extracted and incorporated from the researches relating, if not directly stating the functions of so (Fraser, 2009; Blakemore, 1988; Bolden, 2005, 2006, 2008, 2009; Howe, 1991; Johnson, 2002; Raymond, 2004; Schiffrin, 1987).

Findings

The findings of the study are summarized as follows:

Emojis are widely used not only once, but a couple of times by a single user. The most commonly used emojis by the respondents in the flow of conversation on facebook are the following: Face with Tears of Joy, Face Throwing A Kiss, Smiling Face with Rosy Cheeks, Smiling Face with an Open Mouth, Loudly Crying face, Smiling Face, Smiling Face With Heart-Shaped Eyes, Smiling Face with open Mouth and Closed Eyes, Thumbs up Sign, Sad Face, Heart, Tongue-Sticking Out, Grinning Emoji, and the Winking Emoji. Through frequency count, emojis used by the respondents have totaled to 1195.

Based on the findings, Emojis can be sorted into the following functions:

Marker

Emojis functioned as markers of the respondents' facial expressions. Respondents used emojis to express or let the receiver of the message perceive what do they feel or look like behind the screen; whether they are happy, interested, or affectionate towards the people they talk to.

Intensifier

It was found out that Emojis served as modifier that makes no contribution to the propositional meaning of a clause but serves to enhance and give additional emotional context to the word it modifies.

Teaser

Emojis were used as teasers in conversation observed mostly by respondents who reply with just the pictographs. The users do this whenever they spam the person they talk to when they don't have anything to say yet or to exaggerate the conversation.

Strengtheners of Speech Acts

It was found out that emojis hedge speech acts which are directed to the respondents' positive and negative faces and therefore strengthen speech acts such as: thanks, greetings, approval, sarcasm, and regret.

The factors affecting the usage of emoji as a language tool are: (1) mood and emotion of the respondents, (2) nature of the conversationof the respondents and the persons they are talking to, and (3) the desire to go with the flow or with what's trendy.

All in all, there were 54 types of emojis reflected in the table and each emoji were used more than once in s specified conversation. There were a total of 1195 Emojis gathered from the 40 respondents.

Discussion

These are carved out of the 27 types of emojis that appeared in the data of all the conversations by the respondents. Thus, these ranked emojis served as its most frequently used in terms of usage.

In Kelly's A Linguistic Study of the Understanding of Emoticons and Emoji in Text Messages (2015) it is said there that when it comes to emoji, it requires us to consider whether these signifiers are widely understood in Facebook and, if so, how omnipresent and uniform that understanding is. The general consensus is that emoticons are used as a non-verbal emphasizer of emotions without answering the question as to whether these emoticons are universally understood.

Table 2

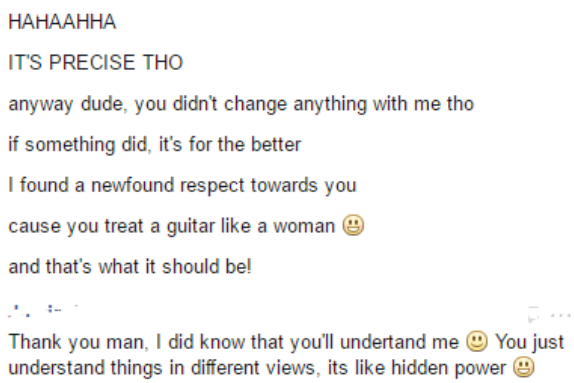
The most commonly used emoji (ranked according to frequency)

Rank	Emoji	Frequency
1		252
2		114
3		80
4		72
5		71
6		69
7		60
8		51
9		39
10		33
11		32
12		27
13		24
14		23

In the process of analyzing conversation from the respondents, the researchers sorted out the different functions of emojis which were present in the data.

Dresner and Herring in 2010 presented three communicative functions in their study, one of which is a marker. In linguistics, markers serve as a free or bound morpheme that indicates the grammatical function of the marked word, phrase, or sentence. Emojis

served as marker for the respondents' facial expressions to show happiness, interest, affection, and other type of expressions.

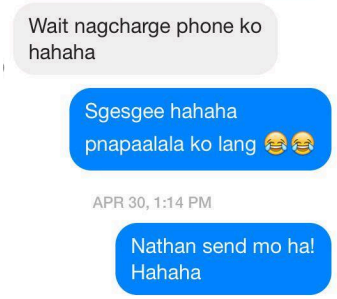


Take for example the conversation above. The respondent used the said emoji in a casual conversation with a friend and it gave only an honest representation on how he felt like during the time of the conversation.

Intensifier is a linguistic term (but not a proper lexical category) for a modifier that makes no contribution to the propositional meaning of a clause but serves to enhance and give additional emotional context to the word it modifies.

The face with tears of joy emoji is used by the respondents to imply uncontrollable laughter that may also depend on the context or nature of their conversation; usually to emphasize jokes or something they find funny.

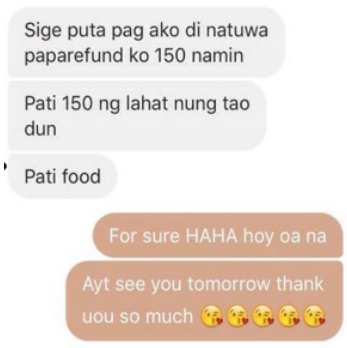
In the sample conversation below, the respondent who used the emoji intends to talk in joking manner while reminding the person she's talking to about something she wants to borrow.



Emojis function as teasers for respondents because they use it to laugh at or criticize (someone) in a way that is either friendly or playful.

The tongue-sticking out emoji is used exclusively for teasing purposes and, sometimes, for light jokes that occurs in conversations. There are also cases in which this emoji is used to fill in the spaces of conversations. It frequently occurs between lovers' conversations when they are flirting.

Gratitude means thanks and appreciation. It is also the quality of being thankful, readiness to show appreciation for and to return kindness.



The face throwing a kiss emoji is used by the respondents to imply a sign of gratitude, and support; it is also their way of showing their affection towards that person. It is mainly a facial translation; in fact of words "I love you" from its sender.

In the following screenshot, the given context is that the sender is showing gratitude towards the receiver for agreeing to come with her to an event.

In the end though, Walther's thought in The Impacts of Emoticons on Message Interpretation in Computer-Mediated Communication (2001) still rings true that Emoticons are graphic representations of facial expressions that many e-mail users and other forms of social media usage embed in their messages. These symbols are widely known and commonly recognized among computer-mediated communication (CMC) users, and they are described by most observers as substituting for the nonverbal cues that are missing from CMC incomparison to face-to-face communication.

Their empirical impacts, however, are undocumented. An experiment sought to determine the effects of three common emoticons on message interpretations. Hypotheses drawn from literature on nonverbal communication reflect several plausible relationships between emoticons and verbal messages. The results indicate that emoticons' contributions were outweighed by verbal content, but a negativity effect appeared such that any negative message aspect—verbal or graphic—shifts message interpretation in the direction of the negative element.

In the study, it was found that there were different factors that affect the respondents in using emoji in conversations. These factors were established through the interview with the respondents.

According to Saussure, in the widespread of social media today, emotions are playing an important role in communication. Emojis represents a facial expression, which shows a person's feelings or mood. Because of the absence of body language in social media, emoticons are more popular than ever.

They offer another tone and feeling of a written text and improve the receiver's interpretation about something that has being an idea in a certain conversation. These realistic representations of feelings alter the manner people communicate; they make it quicker and easier. The use of emojis allows individuals to immediately make sense when added to any conversation. They show point of view either outside of language or within a reciprocally understood language. Emojis are also being favored among people who may not be as soothing in showing their feelings in words. Other studies say that by using emoticons can make you appear friendlier and even make you happier offline. People interpret the message distinctly with the presence of emoticons; it makes it possible to realize directly a person's mood.

Another factor that affects the respondents in using emojis is the nature of the conversation they are having. For instance, one respondent didn't use much emojis since they are only talking about borrowing a book. In another case, one respondent aggressively used emojis to express endearment with the person he is talking to.These cases happen because of the respondents consideration on how much emoji would they put to the conversation that may also depend on the person they talk to.

In a study conducted by Kelly in 2015, she found out that 70% of her respondents interpret the emoticon/ emojis differently, depending on who wrote the message. Theories of implicature attempt to explain the recovery of actual and intended meaning; foremost among these is Relevance Theory, which proposes that implicature is recovered through a process by which the greatest degree of understanding is achieved through the least effort. The understanding is therefore of importance. The sender or receiver of a message relies on the context, in combination with the requisite pre-knowledge, in order to understand or make the message understood. A 2008 study found that emoticon users experience a "positive effect on enjoyment, personal interaction, perceived information richness, and perceived usefulness." The study added that emoticons are "not just enjoyable to use, but also a valuable addition to communication methods."

Most of the respondents use emoji nowadays because they find it as a good foundation of nonverbal expression, which makes communication easier for them. And one main factor that triggers the respondents to use emoji is because emojis are mainstream - these icons are used by almost everyone, all over the world. Since people nowadays don't want to be left behind, they go with the trend.

The key to using emoticons correctly is to use them sparingly and in the right setting. Emojis standout in crowded inboxes. They're eye-catching; they convey emotion that's difficult to sum up in words. Emojis don't take up a lot of space a good subject line is around 50 characters. An emoji conveys a message in just one character. Emojis are a

hit right now, emojis are the "in thing." Adding them to your subject line shows your brand is embracing the times.

Studies show that friendlier communication leads to a happier life and emoji can contribute directly to that positive outcome. And that's why most of the respondents really tend to use emoji a lot**.**

Limitations

This study entitled, "Emoji Conquers the World: Emojis as a Language Tool in Communication" focused on gathering and analyzing emojis commonly used among random respondents who used emojis as a tool in their everyday conversation. The conversations were gathered to present a description of the emojis and they were used in statements or conversation.

In addition, this study only covered the analysis of the general idea on the meaning of each emoji and its usage as communicating tool. The study also looked into some barriers or factors in communicating using these emojis as a language tool. Furthermore, the researchers analyzed how the emojis function based on a particular situation of the respondents. However, this study only intended to set and explain the implication of the emojis in all fields concerning conversational purposes.

Recommendation and Conclusion

Emojis are widely used not only once, but a couple of times by a single user. The most commonly used emojis by the respondents in the flow of conversation on facebook are the following: Face with Tears of Joy, Face Throwing A Kiss, Smiling Face with Rosy Cheeks, Smiling Face with an Open Mouth, Loudly Crying face, Smiling Face, Smiling Face With Heart-Shaped Eyes, Smiling Face with open Mouth and Closed Eyes, Thumbs up Sign, Sad Face, Heart, Tongue-Sticking Out, Grinning Emoji, and the Winking Emoji. Through frequency count, emojis used by the respondents have totaled to 1195.

Based on the findings, the researchers were able to come up with the following conclusions:

1. Respondents use each type of emoji a lot of times by spamming (or flooding) another user.
2. Emojis can have various functions depending on the user such as Markers, Intensifiers, Teasers, and Strengtheners of the Different Speech Acts.
3. There are also different factors that trigger the user or affect them in using emojis in the flow of conversation. These factors include Mood and Emotion, the Nature of the Conversation or the People they talk to, and the Desire to be in Trend or to go with the flow.

Based on the findings of this study, the researchers recommend these practical suggestions that will improve the situation or solve the problem investigated in the study:

1. Language teachers may introduce the findings in this study to the students taking up a degree in any language-related course to plant awareness among them regarding emojis, which is a phenomenon in the social media setting. And
2. For researchers who are going to dwell deeper into the study of Emoji and Emoticons, they may with the Language that people use when it comes to applying emoji and use the study as guide to generating desired implicature.
3. For other researchers who are into the concept of why people *spam* Emoji on chat whenever they use them, they can refer to this study for foundational cases.
4. This study is a good basis for further study of other communicating tools aside from the emojis. Further study may use the strategies employed by the

researchers to come up with another analysis of the functions of the usage of emoji as a language tool to Communicate in 21st Century.

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6 ICLLCE 2016-058 Gregorio F. Delos Angeles Jr.

Crossing the Boundaries of Cultural Diversity through Pluralingualism: Can Interspersed Children Communicate Effectively?

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ABSTRACT

The perusal to have a better hold of the effects and intricacies of language and multilingualism in relation to the communicative skills of interspersed children provide the primordial impetus for the study. It goes with the purpose of quelling the anathema between Blommaert and Verschueren's hypothesis (1998) on the *dogma of homogeneism* and Betty Birner's bilingualism perspective (2000) vis-à-vis Notion of Linguistic Relativity, Evelyn Hatch's Discourse Theory, Howard Giles' Speech Accommodation Theory, Krashen's Affective Filter Hypothesis, Language Shock, and Selinker's fossilization precept. The nexus of language, culture and communication to answer whether the exposure of children to multicultural environment afford them equivalent command of all languages they are exposed to, is to be established. Key participants are the brothers' Bureau, interspersed children of Filipino-Canadian-French-Pangasinan descent. Qualitative research design is to be adopted, where interview, documentation and experimentation as research instruments are to be utilized both in data gathering and analysis. Language is indeed a cement of the society and a vital part of culture. It goes to say that constant exposure to social constructs provides ways and means to expedite learning of language. It can be surmised that to have equal command in languages exposed to, and to communicate effectively through the use of each, is not farfetched. However, interventions and means should be resorted to, to quell difficulties that may be encountered in the usage of said languages.

Keywords: Pluralingualism, intersperse, language, culture, communication

Introduction

Language has been hailed as the hallmark of humanity, the ability that separates humans from other forms of life. (Berko-Gleason, 1997) As humans, we have the language ability to continuously embrace new ideas, share feelings, comment on surroundings, and of course in understanding each other.

It has also been established that acquisition of language is considered as one of the inimitable feature of human behavior, to assure that one of its primary purpose and function is served - communication.

Learning or acquisition of language/s other than the Mother Tongue is possible if the individual is exposed to these languages. This will mean that modalities of exposure such as interaction and the conducive type of environment should be existent to make it materialize.

It goes to say that Noam Chomsky's supposition that children possess innate ability to learn a language and the possibility to learn different languages if they are consistently exposed, is hypothetically correct. (Orillos, 1998)

It will also signify the possibility of language learners to feel the cost of personal discomfort, social isolation, and lowered self-esteem when speaking the language of their *interactants* poorly. The problem aggravates in a situation where they are exposed to a multilingual vis-à-vis multicultural setting, whereby language spoken at home varies that from school and in other circumstances. The question is asked whether or not such exposure would provide equivalent command both as to speaking and understanding of all languages one is exposed to.

This is also to consider the common opinion that researchers share, that the ability to speak more languages not only helps to understand other people and cultures better, but also lets one discover their own skills and raises the awareness towards many things.

Purpose of the Study

To be able to have a better grasp of the effects and intricacies of languages and multilingualism, in relation to communication on children and to quell the existing anathema on views abovementioned – is that which provided the primordial impetus on why the researcher perused this study.

This case study wishes to introduce new insights on multilingualism and effective communication in children particularly in the Philippines, where exposure to varied languages is normal from inception.

It is also hope that through this case study, theories on language and language acquisition, and studies conducted both about multilingualism, communication and the nexus between the two, may be verified.

Further, this case study primarily intended to know whether the Bureau brothers (language interspersed children) can communicate effectively using each/either of the languages they are exposed to. Specifically, it aimed to:

1. Know whether a balanced multilingual child (within the age of five to seven) can communicate effectively among all languages one is exposed to;
2. Determine the difficulties that the Bureau brother's (multilingual children) who are within the age of five to seven, experience, and
3. Assess whether the Bureau brothers ability of a multilingual child, to communicate effectively in one of the languages they know retard their ability to communicate effectively in the other three languages.

Research Questions

This study sought answer to the following questions:

1. Are the Bureau brothers considered as balanced multilingual children (within the age of five to seven) who can communicate effectively among all languages they are exposed to?
   a. Do the Bureau brothers have an equivalent command of all languages they are exposed to?
   b. Do the Bureau brothers communicate effectively in all languages?
2. What are the difficulties that the Bureau brother's (multilingual children) (within the age of five to seven) experienced?
   a. How do these difficulties hamper their ability to communicate effectively in either of the four languages they are exposed to?
   b. How can these difficulties be possibly addressed?
3. How do the Bureau brothers' ability to communicate effectively in one of the four languages retard their ability to communicate effectively in the other three?

Literature Review

Language and Communication Defined

Every aspect of language is complex - it has always been an enigma which supposes a lot of queries. More so, the definition given to it, demands detailed and factual elaboration for it to be fully understood. Also well-established is the precept that it is a system of arbitrary vocal symbols used for human communication. (Wardaugh, 1972) This definition provides the leg to linguists' hypothesis that language and communication are connected. Communication itself is hard to define, for it embraces both the humanistic and scientific views of the world.

Lawrence Frey, Carl Botan, Paul Friedman, and Gary Kreps are all in unison in defining it, as the management of messages for the purpose of creating meaning. In perspective, it could be said that the definition aforementioned, regards communication as an intentional activity, which gives equal weight to messages and meaning. (Griffin, 1994) This justifies that communication among human species is an extraordinarily complicated affair. More so, the occurrence of difficulties in communication among people from different linguistic and cultural backgrounds stand. Wardaugh and Griffin's ratiocination just goes to say that language is used to communicate for meaning.

Language and Culture's Nexus

Language is the principal means whereby we conduct our social lives. When used in the contexts of communication, it is bound up with culture in multiple and complex ways. This only means that language in all case expresses, embodies and symbolizes cultural reality. (Kramsch, 2009)

And this relationship of language with culture, in a way or another determines the variation of language, where not only age, sex, occupation, function and social aspects are determinants of this variation.

Indissociability of Language, Culture and Communication

Johan Herder and Wilhelm von Humboldt gave importance to the diversity of language and cultures. (Kramsch, 2009) They forwarded the *Notion of Linguistic Relativity,* which espouses the idea that different people speak differently because they think differently, and that they think differently because language offers them different ways of expressing the world around them. It assumes that linguistic structure constrains what people can think or perceive, and tends to influence what they routinely think. In essence, the common attitudes, beliefs, and values (culture) are reflected and affected in the way members of the group/community use language – to say or not to say and how they say (communication) what they wish to say.

This theory was supported by the Sapir and Whorf's Hypothesis which claims that the structure of language one habitually uses influences the manner in which one thinks and behaves. (Kramsch, 2009) As a result, Ronald Wardaugh posited that tendency exists to stereotype people who come from other linguistic and cultural backgrounds on the basis of impressions about not only language but also their gestures, customary movements and use of space.

Effective Communication at a glance

Effective communication is a two way process, where each person takes responsibility for their own part. When people communicate effectively, it helps them feel more comfortable in talking about important information, sharing concerns or asking for

help. More so, they are able to talk openly about what is on their mind and develop a shared understanding. (Lunenberg, 2010)

One of the barriers to effective communication as it has been said is language. The words we choose, how we use them, and the meaning attach to them that cause many communication barriers. If the same word may mean different things to different people, the more that an unknown word to someone of different language may cause more misunderstanding as is. (Lunenberg, 2010)

Pluralingualism Defined and Discussed

A dictionary definition of multilingualism will state that it is the ability of a person to use more than one language. Along with this definition, is the fact that this concept poses disparaging views. Varied researches would conclude that *Pluralingualism*, other nomenclature for Multilingualism, poses factors and arguments that make it, both an advantage and a disadvantage to language acquisition and development of a person's language.

Snow and Hakuta's study. The study conducted by Catherine E. Snow and Kenji Hakuta, entitled *The Costs of Monolingualism* in 1982 as published in *Language Loyalties*, presumes that the choice of whether to speak more than one language is based on an implicit cost benefit analysis.

Ellis' study. In the study conducted by Elizabeth Ellis entitled *Monolingualism: The Unmarked Case*, she posited that monolingualism serves as limitation to a person's cognitive, communicative, social, and vocational potentials, and that monolingualism per a body of literature is consists of lack of skills. The aforementioned by implication further postulates that Multilingualism is more of an advantage.

Ellis in her study also cited Lo Bianco's hypothesis (1972) that learning a second language provides well established benefits, such as: cultural and intellectual enrichment, economic benefits as to vocations and foreign trade, the promotion of equality principles as to social justice and the overcoming of disadvantage, and the improvement of relationship of one person to the world.

On the other hand, she also cited Blommaert and Verschueren's hypothesis (1998) on the concept of *dogma of homogeneism*, which espouses, that the ideal model of the society is monolingual, monoethnic, monoreligious and monoideological.

Betty Birner's perspective. The study of Birner proved that there are a lot of advantages to knowing more than one language, to wit:

a. Knowing a second language actually benefits a child's cognitive development;
b. Strengthening of ethnic roots that lead to sense of identity and belongingness;
c. Advantageous to the global market, and
d. Encourages cross cultural awareness and understanding.

Brief Perspective on the Language Communicative Development in Children

Lewis (2009) as cited by Brooks and Kempe (2012) stated that children at young age learn to speak and understand other's speech; they learn to use language to share ideas, negotiate activities, and cooperate with others. And all of these they do in spite of the fact that there is extraordinary complexity and diversity in sound patterns, word meanings and grammatical structures of languages.

The fact that in many parts of the world, with the Philippines as no exception, children grow up being exposed to more than one language. Tucker (2003) as cited by Brooks and Kempe (2012) that in the lens of a cross cultural perspective, monolingualism is the exception and multilingualism has become the norm.

Further, it could also be presumed that these are brought about by situations that lead to multiple language acquisition. As for instance, one may hear a language spoken by his father, another language spoken by the mother, and another language spoken by the teacher and or other people in the community. All of these circumstances, may lead to the possibility of acquiring if not learning multiple languages. As the basic, *Principle of Convergence* in Social Psychology posits, that we tend to shift our language style toward that of persons we like and admire. (Crawford, 1992)

However, this shall not discount the fact that language development among these multiple languages are not equivalent to each other, more so, to say that their ability to communicate using either of these languages, and so with their competence vary.

Methodology

The study employed varied research strategies that enabled the exhaustion of answers, to the questions and objectives it sought to respond to. Bulk of the case study adopted the qualitative research design, where the following research instruments were utilized for a period of two months, both in data gathering and analysis:

1. Interview
2. Documentation
3. Experimentation

The case study's key participants are the brothers' Bureau. The two key participants of this case study are the only children of Michel Bureau and Jocelyn Dela Pena Bureau. Their father is born in Montreal, Canada and is presently fifty nine (59) years old. He speaks and understands English, French and partly understands Filipino. Michel is married to Jocelyn Dela Pena Bureau, a forty year old (40) Filipino and born in Dulag, Binmaley, Pangasinan. The Bureau spouse met in Hongkong, until they decided to migrate and live in the Philippines, August of 2006. Jocelyn speaks Pangasinan, Filipino and English. It could be presumptively concluded that the Bureau brothers are exposed to Filipino, English, French and Pangasinan languages, and so with the cultures that these four languages represent.

Discussion

The results of the interviews and observations conducted would establish that both John Andrei and Brendon are multilinguals, for they can understand and in a way speak and respond in Pangasinan, Filipino and English, saved for French (despite the fact there father speaks to them both in English and in French). As the data gathered would speak, the Bureau siblings use the three languages in all their dealings and interactions at the same time and on different time frames, with Filipino and English as the more dominant, making them, not balanced multilinguals.

During the interviews, both of them answers or responds in Filipino when asked questions either in English, Filipino or Pangasinan. But per observation, they answer in English when talking to their father and mother at home, despite the latter talking to them in English, Filipino or Pangasinan.

Two set of simple questions was drafted and was validated by a learned psychologist, Leo De Vera (BS Psychology graduate from the University of the Philippines). According to De Vera, the said questions can be answerable by a five or a seven year old child as they are presumed to have the same comprehension, for they reside in the same abode, are exposed to the same environment and are within the same bracket of typical age.

The first set was composed of direct and straightforward questions, one in each of the four languages mentioned. While the second set, the key participants are tasked to translate

some words/phrases into a specific language. For example, the first question is in Pangasinan and is thereby expected to be answered, also in Pangasinan. The phrase that must be translated is in Filipino. And the second, third and fourth questions are combinations of, English and Pangasinan, French and English, and Filipino and French, respectively. A sample of said two set of questions are shown below on Table 1, to wit:

Table 1

SET 1	SET 2
1. *Pigara'y taon mo?* (How old are you?)	*1. Antoy Pangasinan ya "kumain na tayo"?*
2. *Anong pangalan ng nanay mo?* (What is your mother's name?)	2. What is the English term for "*sakey*"?
3. What is your favorite food?	3. *Quel est le terme francais pour* "Thank you"?
4. *Quel est votre nom?* (What is your name?)	*4. Ano ang Filipino/Tagalog ng "Bonjour"?*

Based on the seven year old Brendon Bureau's answers when asked the questions afore cited, he was able to correctly answer Questions 1, 2 and 3 of Set 1, and Questions 1, 2 of Set 2. Brendon's answer is shown below:

Table 2

SET 1	SET 2
1. *Pito* (also demonstrating it in his hands)	*1. Mangan* (was able to get the correct answer and in the right context, but not completely, it should have been, *Mangan tayo la*!)
2. Josie (nickname of their mother Jocelyn)	*2.* Isa…One… (but answered it after the lapse of few minutes, and suddenly changed his answer)
3. Chocolates	*3.* (Raised both of his shoulders, interpreted to mean that he does not understand the question)
4. (Raised both of his shoulders, interpreted to mean that he does not understand the question)	*4.* (Raised both of his shoulders, interpreted to mean that he does not understand the question)

Apparently, all answers of Brendon are either in Filipino or English, those language which he speaks. He also gets to understand English, Filipino, and Pangasinan, as evinced by the fact that he was able to answer all questions propounded in said languages. However, he was not able to respond to questions raised in French, per Questions 3 and 4 of Set 2. There was also a taint of possible code switching as Brendon's answer to Question 2 of Set 2 showed. On the other hand, when John Andrei was asked, he was able to correctly respond to Questions 1, 2 and 3 of Set 1, and Questions 1, 2 and 4 of Set 2. However, with a tinge of not being sure as to his answer, as his answer was followed by the word, *ata* (a Filipino verbal filler), in the end. This is projected in the table undermentioned:

Table 3

Set 1	Set 2
1. Siyam	*1.* Mangan la.
2. Mama Josie	2. One
3. Fried Chicken	3. Hindi ko alam.
4. Ano? (with the facial expression of not knowing what the researcher was talking of)	*4.* Thank you *ata.* (with uncomfortability as to what is being asked and in his answer)

As may be inferred from Table 3, all answers of John Andrei are either in Filipino or English, those language which he speaks. He also gets to understand English, Filipino, and Pangasinan, as evinced by the fact that he was able to answer all questions propounded in said languages. However, he was not able to respond to a question completely raised in French, specifically Questions 3 and 4 of Set 2. There was also a taint of possible code switching as John Andrei's answer to Question 4 of Set 2 revealed.

Comparison of the results of the answers of the brothers' Brendon and John Andrei revealed that there are not only similarities but also differences as to their communication skills both in speaking and in understanding the four languages they are exposed to.

Moreover, the interviewees intimated, and during the observations made and with the activities that the researcher immersed himself with (both in separate and the same instances) the key participants and other focal persons, it was found out that they are constantly and oftentimes exposed to Pangasinan everywhere they go, at home (because of their mother), at playtime and friends in their mother's family home, at school (with their classmates and their teachers (because of the Mother Tongue mode of Instruction imposed by the Department of Education), and all other daily dealings in the province. Further, it could also be said that their exposure in Filipino is less frequent as compared to Pangasinan for they only get to be exposed to it in school when taking their Filipino subjects.

On the other hand, their exposure to English is at home, as the rule imposed by their father governs them, in school when taking their English subjects and when having talked to them in said language. While their exposure to French is near to being nil, for seldom do their father speaks in said language, to them or neither to himself.

Further, it could be surmised based from the interviews conducted, the questions propounded and the responses exhausted, and the observations made, both brothers can understand and oftentimes speak (responds) in Filipino especially when in school, understand and frequently speaks in English especially at home, partly understands and responds in Pangasinan. This is also to provide the premise that one is a seven year old, and the other is a nine year old, but are in the same bracket as mentioned. The Bureau brothers' grades' would not only reveal of their performance, but shall also speak of their exposure to the four languages, saved for French. In this case study, their grades in Mother Tongue, English, and Filipino were shown in the table below.

Table 4

Brendon's Average of Grades for Two Quarters		John Andrei's Average of Grades for Two Quarters	
English	80	English	79
Filipino	84	Filipino	83
Mother Tongue	83	Mother Tongue	83

Table 4 shows the performance of the key participants in their school subjects which gives focus on the language they are exposed to. And in a nutshell, will also reveal how their exposure and ability to communicate in the languages of concern determined their performances in school in said languages and the probable existence of difficulties they get to experience given the situation and circumstances they are into.

These perceived difficulties gleaned from the grades of the key participants and as reflected in Table 4 is corroborated by the statements of Brendon and John Andrei's teachers.

Edna dela Abad and Sarah Padaoan are both in unison in intimating that the possible difficulties that their respective students encounter when asked lies with varied factors. They also mentioned that the multi-faceted environment the students are into may affect the way they get to communicate in either of the languages cited. They elaborated that environment may be dissected into several domains as to the people they get to be in touched with, the institution they are part of, there family, and even their age. It was also pointed out that the fact alone that their parents' exposure to varied cultures shall provide a wall which shall make it difficult for them to communicate, given the variation of beliefs, values, meanings and perceptions. In a way or another, a conflict may also arise as to the usage of the languages they are exposed to. The brother's teachers also made mentioned that their flimsy grasp of the languages itself serve as an indicator of the difficulty there students possibly experience.

Per observation, there lies difficulty in how the brothers get to communicate as viewed in the language they are supposed to use when conversing, when responding, or when in initiating any sort or form of communication. There were instances during the observation period whereby each brothers would both use the same language in an instance to be able to express themselves, respond to a question or when he or she wants to raise the point. Worse to say, it was straightforwardly answered by both brothers that they indeed suffer difficulty given the fact of their exposure to all four languages, with French as the least.

Interpretation of the Findings of the Study

Given the findings of the study derived from interviews, observations, activities and other relevant methodologies, an interpretation of all these facts and information is necessary to be able to respond to this case study's purpose and objectives.

It could be said that the brother's Bureau are not balanced multilinguals but are mere multilinguals who could understand, speak and converse in English, Filipino, and Pangasinan, with French as an exemption. Filipino and Pangasinan seems to be the stronger languages for both key participants as evidenced by the fact that they get to respond to Filipino more often and that they get to have more sufficient exposure to the vernacular in the setting they are into. While English could be said to be the weaker language as may be evidenced by the average grade they incurred in the first and second quarter of their English subject ratings.

Having established the abovementioned information, the key participants could not have equivalent command of all the four languages, more so yielding to the interpretation that neither of the key participants could communicate effectively in all four languages given their age and considering the environment they are exposed to per the moment. However, as to the language skills that the brothers manifest, which are only visible in English, Filipino and Pangasinan, but not French, both key participants are able to evince such during the period of observation and data gathering.

Both Brendon and John Andrei speaks with correct grammar and word form, saved for the fact that they have the tendency to use two languages in an instance, express themselves in playing with their playmates, able to write their names and read simple words as evidenced and corroborated by their teachers' statements.

The mere exposure of the key participants to four different languages spell the difficulty they get to experience. The fact that there arises the instance that they should communicate (listen, speak and converse) to and in different languages intermittently, makes it difficult for them to do so, given the environment they are into, the setting, the context of the conversation, and especially the ages they are in.

Apparently, the difficulties the key participants encounter affects their communication skills and their ability to communicate effectively in either of the languages they are exposed to. The mere fact that they are exposed to four languages denote difficulty. This is even manifested in the tinge of possibility of code switching that both brothers have shown in their interview as evidence by their grades and the teachers' pronouncements.

These difficulties become a communication barrier that block the steps to effective communication of the Bureau brothers in the four languages.

Semantic barriers are created because of the problem as to what words should they use, how they get to use it, and the meaning they get to attach to it. Aside from the fact as to what language they are to use in responding, conversing and communicating. Further, psychosocial barriers are also created because of fields of experiences which includes background, perceptions, values, biases, needs, expectations and culture. (Lunenberg, 2010) To determine these difficulties raised, and to provide panacea to these barriers, is to be able to address its causes or sources. Having the key participants guided as to the rules which are imposed in the use of the languages they are exposed to shall do the first step in tryin to put end to the difficulty cited.

As for example, telling them that one should respond to in the language that the person who initiated communication have utilized. Making them understand their field of experiences will also address the difficulty they get to experience, more so deterring the possible code switching that the two key participants have encountered and yet to come across through. As a result, it shall also affect their ability to communicate effectively in either languages.

Because of the difficulty that transpired, occurred and encountered by the key participants in communicating in one of the languages they are exposed to, retards their ability to communicate in other languages. None of the data gathered would found the idea that either of the Bureau brothers' competency and/effective ability to communicate in either of the languages they are exposed to retards their competency and ability to communicate effectively in the other languages. However, it could be surmised that such circumstance is a variable or a factor that may possibly affect the communicative competence of the key participants.

Analysis of the Findings of the Study

Douglas Brown citing Albert Marckwardt's concept of changing winds and shifting sands will provide the underpinning of this case study that no singular theory or language perspective will explain why on such is the results or on why such are the circumstances present in the specific situation of the key participants' Bureau brothers.

To explain said situation, the researcher subscribes to varied perspective of language luminaries and theoretical perspectives that explains on why such particular phenomena happens, and why such has been the condition of this case study's key participants.

The study of Deschel (2011) entitled, *What is the Role of Environment in Language Development,* details the major role that environment plays in language development. It further provides that this important role that language play covers everything we do and learn, which extends from its use, down to the vocabulary. The study aforementioned and this case study are premised with B.F. Skinner's proposition that language depends on environment.

He was right that language itself is acquired through the principles of conditioning through their exposure to varied languages since inception justifies the fact why the Bureau brothers' are able to have a command of at least three languages, making them multilinguals.

This is also aside from the fact that each individual according to Noam Chomsky has a Language Acquisition Device which provides him the ability to learn or acquire language. However, it should also be said that one has still to engage himself in the communication process to be able to speak a certain language well.

Exposure to Language and the language of behavior of the parents of the key participants may explain their situation. For as it has been said that normal brain development depends on early and regular exposure to language. Therefore, a child will acquire the language that he is sufficiently exposed to. More so, the behavior of parents and other family members at home determines the language that the children gets to speak. This gets to explains the reason why in this situation, there is such as stronger languages and weaker languages because of the determinants which are present.

Further, the Discourse Theory of Evelyn Hatch states how language can be learned by communicating with the target language speaker. This particular theory also stands to be a leg on why the key participants is able to understand and speak in Filipino and in Pangasinan even it is a rule in their residence that English should be the language which shall be spoken at home.

The Speech Accommodation theory of Howard Giles explains why the key participants gets to have difficulty as to the language they are to use in responding to those who gets to initiate conversations with them because of the fact that they get to embraced a wide range of communicative behaviors, and exposed to a rich array of contexts.

On the other hand, Krashen's Affective Filter Hypothesis will explain why the key participant's ability to not have full grasp of the three languages or why are not considered as balanced multilinguals, is because of the possible filter that reduces the amount of language input they are able to understand. In this case, the environment they are exposed to is the primordial filter that hampers them to be better as they are in Filipino, English, Pangasinan and probably also in French.

The concept of Language Shock may also find its place in this case study, which will explain on why the key participant has talked and responded to the researcher only in Filipino and English, is because of the reason that they fear appearing comic when they speak in Pangasinan or French. This is to be taken side by side with Selinker's concept of fossilization, which will also probably provide leg to the reason on why both Brendon and John Andrei Bureau speaks more often in Filipino and in English, but has higher grades in the Mother Tongue.

Gass (2002) as cited by Malone also justifies the present circumstance on providing that the language learning context and how learners' use their linguistic environment to build people's knowledge of the second language is vital. This so with the emphasis made by Vygotsky as to the role of the social environment on children's learning shall be a stronghold explanation of the phenomenon that this case study presents and posits.

The Symbolic Interactionism Theory which is the brainchild of George Herbert Mead and was developed by his disciple Herbert Blumer also finds application here. For the said theory claims that communication is the most human and humanizing activity in which people are engaged, where meaning, thought and language are the core principles. And these core principles lead to conclusions about the formation of self and the socialization into a larger community. This in a sense shall explain on why the participants cannot communicate effectively in all the languages they are exposed to and possibly lays down the factors on why difficulties exist in such a setting.

Iceberg Analogy of Culture Model developed by Edward T. Hall in 1976 implies that culture, whether conscious and unconscious provides variation and boundaries in itself. Further, these differences denote the possibility that misunderstanding may arise among those who cannot understand each other because of gaps created by culture and all ancillary concepts pertinent thereto. Hall's concept would provide also an explanation on why the key participants do not have a perfect grasp of the languages they are exposed to, either in content, use or form.

Further this concept also shows that all languages are equally complex. Each language is a part of the culture that produces it and is adequate for needs of the people who use it. Any language, therefor, is as good as any other as it serves the purposes of the particular culture. As a conclusion, Hall theorized that languages themselves are influenced by each other.

Lastly, Schumann's Acculturation Model that spawned in 1976 under the tutelage of John Schumann is essential to stand as evidence of this case study. The model theorized that *social distance* establishes the difficulty of acquiring language, more so in using language to communicate. The said model explains on why the key participants gets to learn/or acquire other language than that which is required to be spoken at home, because of their want to associate with others. Moreover, the brothers intent to be defined as part of the culture including the language they are exposed to, they tend to speak in Filipino, and tries to become better in the Pangasinan language.

The constant exposure of the key participants to social constructs such as school provides ways and means to expedite learning of the language exercised or spoken oftentimes in these constructs by the Bureau brothers. Moreover, there stay in Pangasinan and in the Philippines has been since birth, this then made it easier for them to learn Pangasinan and Filipino because of their exposure to the said languages.

Limitations

The case study will primarily focused on the four languages the key participants use and are consistently exposed to in their communication processes in a daily basis. The case study did not solely settle itself with the four languages per se but shall also tried to devote itself in deciphering the implication of one language to the other languages to effective communication.

It determined whether difficulties arise when the Bureau brothers get to use different languages in their conversations, with varied people and in different contexts. It also tried to find out whether the Bureau brothers could effectively communicate in all of the languages they use and are exposed to, despite the constraints that the aforementioned may provide. It also tried to delve in the determination of whether a balanced multilingual child cannot be affected by his proficient command of one language.

All of these prospective were all based on the fact that they are bound by rules (as to the language they are exposed to in one specific setting) that changes from one setting to another. The focus of the case study were only the Bureau brothers as abovementioned. However, conversations with both of their parents, classmates, teachers, former teachers, relatives, neighbors, playmates and other key persons were done and not avoided.

Recommendations

The possibility of being a balanced multilingual individual is not nil, provided that one's exposure to languages and the speaking thereof is constant. This is also to surmise that to have an equal command in all of these languages one is exposed to, and to communicate effectively through the use of each is not farfetched. However, interventions and means

should be resorted to, not only to quell difficulties that may be encountered into in the usage of said languages but also to aid one's grasp of each of the languages.

It is submitted that to completely gauge linguistic and communicative competence of a multilingual, and to determine whether a multilingual could switch off languages as per observation I this case study, augmenting the time in collating all facts and information needed, and interpreting them thereafter demands a longer time and a more thorough study and conduct of research.

However, the data at hand shall suffice to support the conclusion and the findings of this case study in respond to the questions aforementioned. This case study should be furthered to be able to answer the questions which has been discovered, but are not covered by its objectives, which includes but not limited to code switching, the genuine factors that retard communicative competence and ability of multilinguals and other ancillary issues topics attached thereto.

Conclusion

Lorenzo Q. Orillos made mentioned that language is everywhere. It permeates thoughts, mediates our relations with others, and even creeps into our dreams. Most human knowledge and culture is stored and transmitted in knowledge, which is so ubiquitous that we take it for granted. Without it, society as we know it, is impossible.

As he puts it, language as cement of the society, allows people to live, work, and play together. Each language is a part of the culture that produces it and is adequate for needs of the people who use it. As Taylor (2000) posited, culture has to be a paramount consideration in a thoughtful discussion of language acquisition. Any language, therefor, is as good as any other as it serves the purposes of the particular culture. This goes to say that the linguistic environment and communicative environment, that is reflective of the range of meanings, values, perceptions, and beliefs of cultures of which they are part are significant components.

There is no evidence that suggests that there exists difficulty in the acquisition of two or more languages. For it has been said that for as long as one is exposed to said languages, it shall provide the bridge in learning these languages. This is also to say that every individual especially child within the age bracket of the key participants will show that they shall have ways to adapt themselves to the environment they are growing in, by learning the language therein.

More so, it should also be concluded that there would still always be differences even when individuals are in the same age bracket, which may be determined by varied factors and variables. There seems to be a possible code switching evinced by the key participants in this case study. This phenomenon is a manifestation that in each of the languages the key participants gets to speak and understand lies the difficulty in their command of said languages they are exposed to.

Further, the intervention techniques proposed and mentioned above is premised on the many methods of language intervention to enhance the natural language development process by augmenting, highlighting, and/or modifying the capability of the key participants.

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6 ICLLCE 2016-066 Joel Vallejo Araya

Confusables as Revealed in the Essays of Student Writers

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ABSTRACT

The study investigated the essays of 94 purposively selected Writing students for common mistakes in spelling which were further validated in a spelling test and through an item analysis. The essays were developed using the narrative-descriptive discourse on the topic "My Childhood" in a one-shot writing exercise. Besides revealing the confusability of certain words, the essays showed evidence that misspellings which were caused by overgeneralization and/or ignorance of spelling rule could be a meaning-bridging communication strategy among writers with a developing structural knowledge of the target language. Meanwhile, a 50-item spelling test constructed based on the misspelled words taken from the sample essays divulged that the students' test score performance Mean was High at 38.84 points. Furthermore, item analysis revealed that the words: EMBARRASSING, UNFORGETTABLE, CHIRPING, and REGRETTING were the most confusable words in terms of spelling orthography. As a conclusion, besides near-homonyms, words that contain double letters such as unforgeTTable and embaRRaSS were mostly confusable to student writers. Thus, the study recommends (1) to complement formal instruction and to support the use of authentic materials in the classroom, spelling test items have to be based on students' actual compositions, (2) for novice writers to familiarize with the structure of words, spelling tests should be preferably given in its written form rather than in its oral form for assimilation or accommodation of formally acquired structural knowledge into their future writings, (3) and confusable words that affect diction should be explored in future studies.

Keywords: Confusable words, spelling test, item analysis, misspelling as meaning-bringing strategy

Introduction

Teaching students word spelling in a Writing class is vital because correct word spelling is basic for their understanding of word construction, vocabulary, and diction. Krashen (2002), among other researchers, argued that correct spelling may either be "caught" or "taught". He purported that given the opportunity to read and write, students may eventually learn correct spelling. In consonance, according to Piaget (1985) learners are capable of adapting certain knowledge through assimilation and/or accommodation (Bhattacharya, K. & Han, S., 2001) when given appropriate guidance or corrective feedback by more experienced language users (Lightbown & Spada, 2013), such as teachers.

In this study, it can be conjectured that assimilation and accommodation occurred when the learners perceived the series of words in a hodgepodge vocabulary test and then referred to their existing schemata (or knowledge system) to determine which words were correctly spelled in a process of sorting.

In the Philippine setting where students have to formally learn English as a second language, acquiring functional vocabulary is requisite to unlocking meaning in a seemingly foreign language. On a related note, Burt and Long (2011) contended that by making students aware of word misspelling, essential information for theory development on how words are learned could be revealed.

The Purpose of the Study

The rationale behind this study was to describe which words students commonly misspell and to trace its source. Also, it aimed to identify through testing which misspelled words create the most confusion and analyze why such words are considered confusable.

Research Questions

Specifically, the study endeavored to shed light to the following research questions:

1. What words do second learners commonly misspell in their writing?
2. What could be the source of misspelling?
3. In a spelling test, what is the score performance of the student writers?
4. Based on an item analysis, what words were considered confusables?

The Theory

Among second language learners, it is a common assumption that effective language learning stems from being knowledgeable of the conventional system of the target language, especially its spelling convention. Words have morphemic importance in meaning construction. Basically, good spelling sustains vocabulary which is strategically important in discourse. Misspelling can be a hindrance to clarity in writing. Thus, words that are often misspelled are labeled confusable words. Therefore, it is the point of this study to identify and then describe confusables as revealed in the essays of college writing students which could lead to insights in handling spelling in classroom writing activities.

Diagnosing students' essays for spelling errors and making use of actual specimen of misspellings as bases for a written spelling test could help reveal confusable words which students can later cognitively check against their existing linguistic knowledge of the target language. Based on the idea of Piaget (1985), learners may adapt to any learning situation or actual knowledge itself by assimilating or accommodating what they already know or do not yet know into their knowledge system.

Literature Review

Since writing is a discovery process, Warnock (1989) presumed that anybody who engages in writing is a writer. Accordingly, writing as a cognitive activity requires sound judgment or critical thinking. In relation, Dougherty (1985) commented that words give form to a writer's thoughts and feelings; and what a writer produces is uniquely his, because a language constructs meaning as he perceives at a particular point of his life

In a classroom setting, Rashid Hamed Al Azri, Majid Hilal Al-Rashdi (2014) argued that teaching can become more efficient and knowledge transfer can be more effective when teachers use authentic materials. Moreover, according to Nuttall (1996), "authentic texts can be motivating because they are proof that the language is used for real-life purposes by real people" in a given community. While there is a place for error correction and linguistic evaluation, the Communicative Language Teaching approach assumes that a student's interlanguage development is benefited most by uninterrupted trial and error, along with attentiveness to the response of interlocutors. It is through all these aspects of communication and feedback in the target language that students gain facility in the target

language (Deckert, 2004). In the case of learning word spelling, Wang (2014) indicated that a learners' vocabulary knowledge is a reflection of their linguistic competence. Wang concluded that vocabulary depth is a better gauge than breadth to overall linguistic competence.

Methodology

In a one-shot writing exercise, each of the Writing students was made to write an essay on the topic "My Childhood" using the narrative-descriptive discourse method. The respondents were college students enrolled in Writing. Out of 115 college enrollees, only 94 participated in the diagnostic writing exercise and thus they were purposively sampled and were allowed to undergo the spelling test. Only 94 essays and test results comprised the corpus of this study. Moreover, the writing exercise and spelling test were scheduled on separate dates.

In developing each test item, the correct spelling of the word was jumbled in a series with the collected misspelled word from the essays, as well as with the inclusion of three other misspelled word stingers to increase the difficulty level of the test. Should there be more than one variant of the misspelling, all variants were to be included. Thus, there were five choices for each test item. In the test instruction, students were directed to encircle the word which was correctly spelled, meaningful, and acceptable in formal writing. Only fifty misspelled words were included in the test. The composition of the spelling test was based on spelling errors as it actually occurred in student essays.

After gathering the spelling test output, an item analysis was conducted to determine and analytically describe the frequency of confusable words.

Findings and Discussion

The following presents the results and discussions in an attempt to answer the statement of the problem of this study.

Most Commonly Misspelled Words

Table 1 presents the frequently misspelled words based on actual student essay outputs.

Table 1
Most Misspelled Words

Misspelled Word	Misspelling Frequency	Total
Unforgettable	Unforgetable(6), Unforgatable (2)	8
Embarrassing	Embarassing (1), Embarrasing (1), Embbarrassing (1)	3
There (Adverb)	Their (3)	3
Either	Eitheir (2), Ethier (1)	3
Transferred	Transferred (2)	2
Because	Becouse (1), Coz (1)	2
Happiness	Hapiness (2)	2
Embarrass	Embarass (2)	2

Out of 94 essays, only 48 essays recorded having spelling problems. Moreover, the essays accounted a total of 60 misspelled words (See Appendix A for the complete list of misspelled words). While all other words have been misspelled once, seven words have been observed to be misspelled on two or more occasions. The word UNFORGETTABLE has

been misspelled eight times with two variations, while the word EMBARRASSING has been misspelled thrice with three variations.

Coincidentally, related sources confirmed the frequent occurrence of certain misspelled words. A few of these sources included some misspellings which were recorded in this study. For instance, an internet post by Mila (2011) on grammar.net claimed that based on a 2010 statistics, the word THEIR is the most frequently misspelled word in the United States, which is often spelled with the letters "I" and "E" in an interchanged positions (*thier*), alongside words such as A LOT (*alot*), SEPARATE (caused by confusion in articulation), and BECAUSE (*becuase*) which all formed part of the 15 most misspelled words in English. In addition, Beard (2015) listed the words A LOT, COMMITTED, EMBARRASS(MENT), MISCHIEVOUS, SEPARATE, THEIR/THEY'RE/THERE, and TOMORROW in the list of 140 most often misspelled words in English. And in 2016, infoplease.com included in their post the words EMBARRASS, SEPARATE, and YOU'RE on the list of 85 most commonly misspelled words.

In comparison, the words SEPARATE and EMBARRASS(MENT) were frequently mentioned as most misspelled words in English.

Misspelling Source Inventory

In tracing the source of the misspellings, the following Table shows the Misspelling Source Inventory.

Table 2
Misspelling Source Inventory

Source	Misspelling	
Unique Spelling	arguness	*arguments*
	discripted	*described*
	laddie	*lady*
	pasted away	*passed away*
	regretion	*regret*
Inappropriate Conjugation	growned	*grown*
	stricted	*strict*
	mistaked	*mistaken*
Vowel or Consonant Interchange	ethier	*either*
	whasing	*washing*
Vowel or Consonant Addition	cheerping	*chirping*
	ciggarette	*cigarette*
	eithier	*either*
	embbarrassing	*embarrassing*
	envey	*envy*
	housies	*houses*
	injuired	*injured*
	mischivious	*mischievous*
	schocked	*shocked*
	tommorow	*tomorrow*
	youngiest	*youngest*

Table 2. Cont.
Misspelling Source Inventory

Source	Misspelling	
Vowel or Consonant Omission	Commited	*committed*
	Corios	*curious*
	Embarass	*embarrass*
	Embarassing	*embarrassing*
	Embarrasing	*embarrassing*
	Hapiness	*happiness*
	Mischivious	*mischievous*
	Regreting	*regretting*
	Sliped	*slipped*
	Snaching	*snatching*
	Tommorow	*tomorrow*
	Transfered	*transferred*
	Unforgetable	*unforgettable*
	Wach	*watch*
	Attem	*attempt*
	Pefer	*prefer*
Vowel or Consonant Substitution and/or Near-Homonyms	Accedent	*accident*
	Attain	*attend*
	Becouse	*because*
	Competetor	*competitor*
	Corios	*curious*
	Espicially	*especially*
	Favorate	*favorite*
	Lust	*last*
	Mistaked	*mistaken*
	Quite	*quiet*
	Remenisce	*reminisce*
	Rist	*rest*
	Seperated	*separated*
	Set	*sit*
	Sonlight	*sunlight*
	Sorround	*surround*
	Suspence	*suspense*
	Their	*there*
	Theirs	*there is*
	Thought	*taught*
	Unforgatable	*unforgettable*
Inappropriate Phrasal Contraction and/or Word Combination	Alot	*a lot*
	Infact	*in fact*
	Inlove	*in love*
	Kinda	*kind of*
	Ofcourse	*of course*
	Serve's	*serve as*
	Theirs	*there is*
	Youre	*you are*
	Afterall	*after all*

As revealed in Table 2, vowel and/or consonant substitution or the so-called near-homonyms recorded the most number of spelling errors. Near-homonyms occur when a word is spelled the way it is articulated which often jumbles certain letters such as in writing the word SEPARATE as *seperate*. Thus, this phenomenon may have caused the confusion on the spelling of certain words among the student writers.

Furthermore, while inappropriately applying rules to Verb conjugation, they produced misspelled words such as *growned*, *mistaked*, and *stricted*. Also, perhaps due to overgeneralization and/or ignorance of L2 rules, they created new vocabulary such as *arguness*, *discripted*, *laddie*, *pasted away*, and *regretion.* These unique spellings could be attributed to the student writers' struggle to write spontaneously by coining non-existing words in the lexicon as meaning-bridging words in order to sustain communication. In this study, meaning-bridging vocabulary was therefore seen as a communication strategy attributed to their evolving interlanguage. According to Selinker (1972), an interlanguage reflects the evolving linguistic system of an L2 learner about the target language. Although such system could be full of errors (Corder, 1967), yet it would correspond to great opportunities for corrective feedback from conscientious teachers.

It was also observed that they interchanged, added, and/or omitted certain vowels or consonant and inappropriately contracted phrases or combined words to form word isolates such as the phrase AFTER ALL to *afterall*.

On the other hand, the use of meaning-bridging words, although obviously misspelled, would make more communicative significance when taken in context, such as these sample texts found in the students' essay:

> **Essay A**: …that is when my grand Father *pasted away* it is so diff/icult to accept because he cared me so much. <**Possible Construction**: …*that is, when my grandfather passed away. It was difficult to accept* <u>*because he was the only one who*</u> *cared so much for me*.> The underlined text was already an interpretation based on the supposed implication of the message.
>
> **Essay B**: …I *descripted* my self as a boyish kid …even in highschool I've been practicing *laddie* lifestyle, not now when Im in college. <**Possible Construction**: …*I describe myself as a boyish child… I have been practicing on how to be a lady since high school.* <u>*So*</u>*, now that I am in college,* <u>*I am no longer boyish*</u>.>
>
> **Essay C**: Some of them are *whasing there* clothes… <**Possible Construction**: *Some of them were washing their clothes…*>
>
> **Essay D**: Back then when I was around seven or eight years old I get always myself *injuired* , I always fell in the trees or sometimes I *sliped* in stairs and even broke my arms because of running. <**Possible Construction**: *Back when I was seven or eight years old, I* <u>*used to*</u> *always injure myself. I* <u>*usually*</u> *fell from trees or slipped on stairways.* <u>*One time*</u>*, I even broke my arms while running*.>
>
> **Essay E:** …when my mother told me that be *quite* especially when she was praying… <**Possible Construction**: …*when my mother asked me to be quiet especially because she was praying…*>
>
> **Essay F:** …even it's sad to think that it *serve's* now as a great memory. <**Possible Construction**: …*even when it is sad to think that now it only serves as a great memory*.>
>
> **Essay G:** This is one of my *unforgetable* moment in life. <**Possible Construction**: *This is one of my unforgettable moments in life*.>

As shown in these sample texts, students were able to sustain functional communication. Albeit structurally faulty, through reconstruction, the meaning of the texts became more meaningful. Thus, it can be inferred that misspelling, in the context of the student writers' essays, did not greatly affect message clarity.

The Spelling Test

In a 50-item spelling test which was authentically based on misspellings as they have occurred in the essays of the 94 student writers, it was found out that the score performance mean was High at 38.84. The level of difficulty of the test was increased by the inclusion of word stringers which could have added more confusion. Further, it was observed that most of the students were able to finish taking the test in less than 15 minutes, although the maximum test time was 30 minutes. After the test was done, when asked about how they felt about the test, many opined that "it was easy but tricky".

The highest recorded score from an individual test taker was 49, with a mistake on the spelling of the word EMBARRASSING that was answered with a consonant omission (*embarassing*), whereas the lowest score was 27.

Out of 60 identified misspelled words, ten words were not included in the test since they were used as sample materials for class discussion. Specifically, these were the words: PASTED AWAY - *passed away*, ATTAIN - *attend*, QUITE - *quiet*, TOUGH - *thought*, SET - *sit*, REGRETION - *regret*, DISCRIPTED - *described*, AFTERALL – *after all*, VIST - *visit*, and THEIRS – there is.

As an implication, confusable words as revealed in the essays of student writers could also be a source of material for formal classroom instruction, especially on vocabulary awareness and grammar rules.

The Spelling Test Item Analysis

Based on an item analysis on the gathered spelling test results with 94 test takers, it was revealed that the words: EMBARRASSING (80.86%), UNFORGETTABLE (67.03%), CHIRPING (56.39%), REGRETTING (53.20%), and SURROUND (48.94%) were confusable words. The word EMBARRASSING accounted as the most confusable word with only 19.14% of the total number of student test takers who recognized its correct spelling. Most of them either answered EMBARASSING (55.31%) or EMBARRASING (23.40%) which reflected consonant omission of either the letters "R" or "S".

In relation, *unforgetable* was mistook for UNFORGETTABLE (67.03%), *cheerping* for CHIRPING (53.20%), regreting for REGRETTING (51.07%), and *sorround* and *soround* for SURROUND (54.26%).

Based on this gathered evidence, it can be inferred that confusable words in writing are mostly caused by the occurrence of double letters in the spelling of a word. While vowel or consonant substitution and/or near-homonyms create confusion in actual writing, student writers get more confused when they are confronted with words that consist of two letters in succession in its construction such as the word *embaRRaSSing*. This could be attributed to the fact that double letters in writing are not emphasized in articulation, thus it becomes confusable when students attempt to reconstruct words in writing based on how they sound.

Meanwhile, the word BECAUSE was the only word which recorded to be 100% recognizable. This was followed by LADY, WATCH, WASHING, ARGUMENTS, REST, and SUNLIGHT which also revealed to be the least confusable among 98.93% respondents. Thus, these words could be very familiar to the writers.

Limitations

The study was focused on the misspelled words found in the narrative-descriptive essays of 94 student writers who were enrolled in a college writing course. The misspellings served as bases in the construction of a spelling test of which result was subjected to item analysis to reveal the frequency of confusability.

Recommendation

The study recommends the following actions (1) for a more authentic language classroom material as integrated in formal instruction, items in a spelling test have to be collected from misspellings that students encounter in their compositions, (2) for novice writers to familiarize with the formal structure of words, spelling tests should be preferably given in its written form rather than in its usual oral form for the possible assimilation or accommodation of the acquired structural knowledge into their future writing activities, (3) a follow-up writing or testing activity should be conducted to assess the assimilation and/or accommodation of correct word spellings (4) and words used in a writing that have been correctly spelled but violate vocabulary and affect diction should also be explored in future studies since words are ultimately meaningful when put in context.

Conclusion

In the light of the findings of this study, as revealed by the narrative-descriptive essays of the student writers and as validated through a spelling test and item analysis of test results, it can be concluded that besides near-homonyms, the unrecognizability of words in writing were mainly attributed to double letters appearing in succession in the formation of certain words; thus words such as EMBARRASSING, UNFORGETTABLE, CHIRPING, REGRETTING and SURROUND were mostly confusable. On the other hand, there was a likelihood that the occurrence of misspellings in the essays was a meaning-bridging strategy to sustain communication, and thus, served as proof of the learners assimilating/accommodating structural knowledge of a second language that is yet developing in areas such as Writing.

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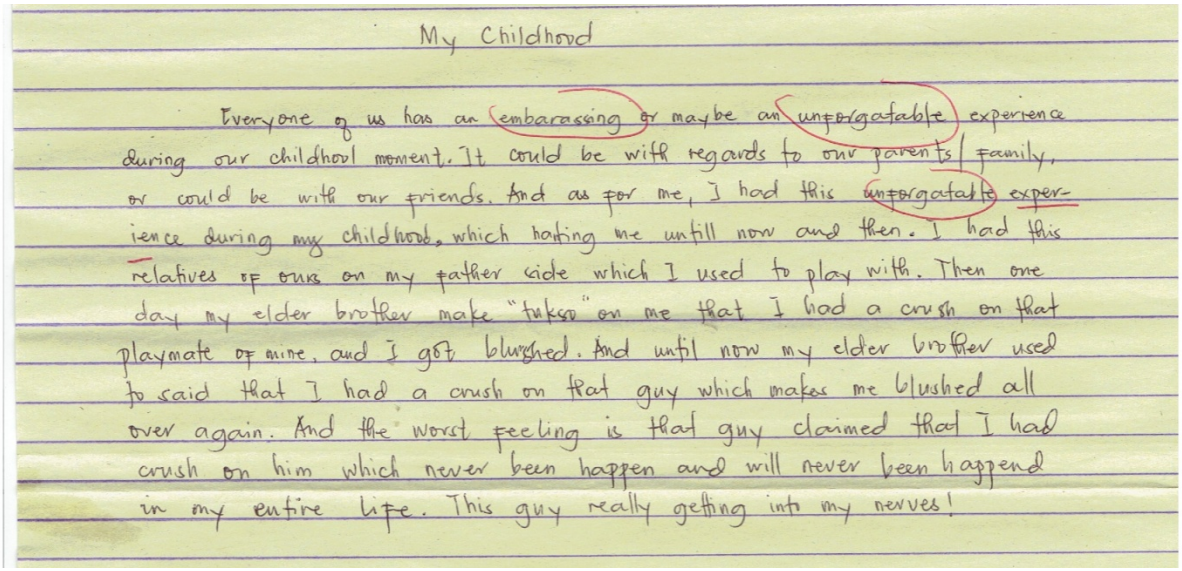
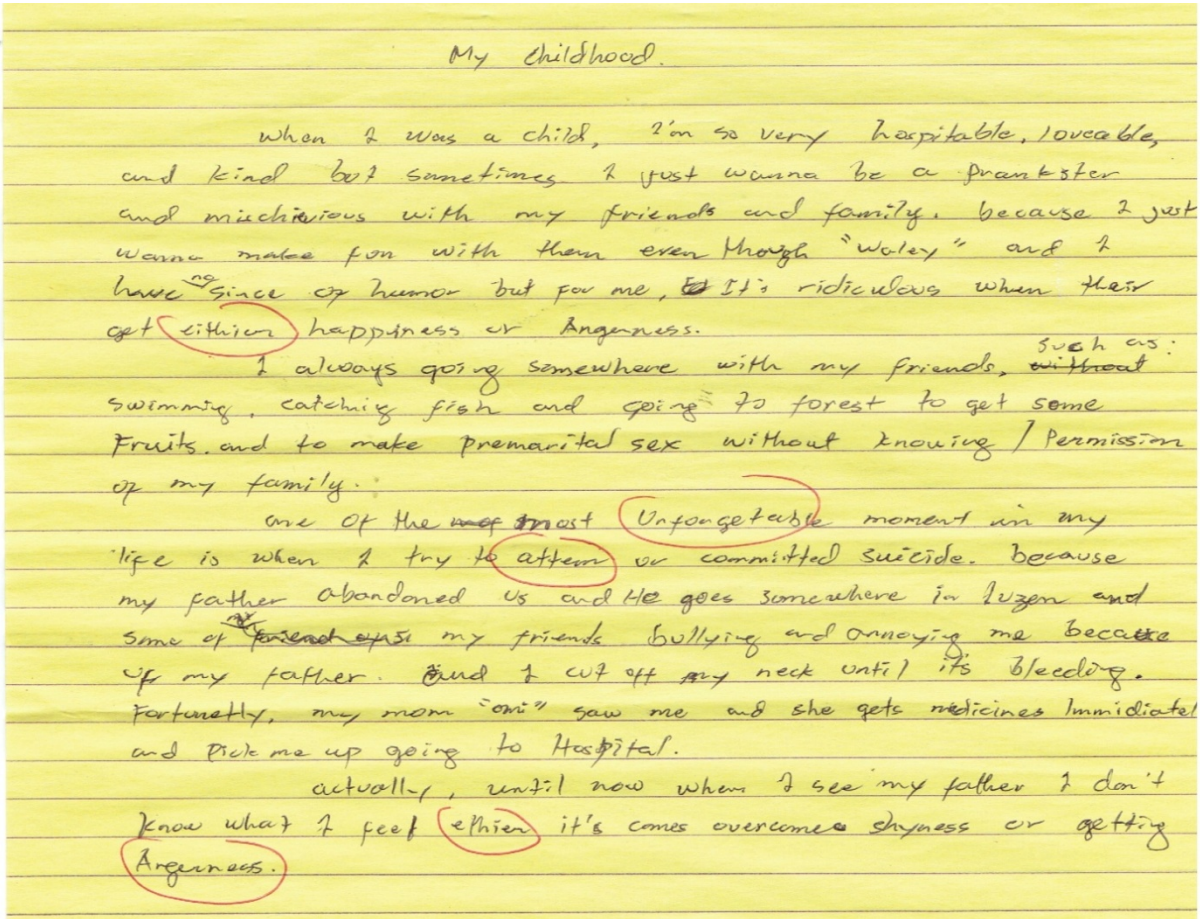
Appendix A
SAMPLE ESSAYS OF STUDENT WRITERS



My Childhood

Everyone of us has an embarassing or maybe an unforgatable experience during our childhool moment. It could be with regards to our parents/ family, or could be with our friends. And as for me, I had this unforgatable experience during my childhood, which hating me untill now and then. I had this relatives of ours on my father side which I used to play with. Then one day my elder brother make "tukso" on me that I had a crush on that playmate of mine, and I got blushed. And until now my elder brother used to said that I had a crush on that guy which makes me blushed all over again. And the worst feeling is that guy claimed that I had crush on him which never been happen and will never been happend in my entire life. This guy really getting into my nerves!



My childhood.

When I was a child, I'm so very hospitable, loveable, and kind but sometimes I just wanna be a prankster and mischivious with my friends and family. because I just wanna make fun with them even though "Waley" and I have "Since of humor but for me, It's ridiculous when their get eithier happiness or Angerness.

I always going somewhere with my friends, such as: ~~without~~ swimming, catching fish and going to forest to get some Fruits. and to make premarital sex without knowing / Permission of my family.

one of the ~~most~~ most Unforgetable moment in my life is when I try to attem or committed suicide. because my father abandoned us and He goes somewhere in Luzon and some of ~~my friends~~ my friends bullying and annoying me because of my father. and I cut off ~~my~~ neck until its bleeding. Fortunetly, my mom "ami" saw me and she gets medicines Immidiatel and Pick me up going to Hospital.

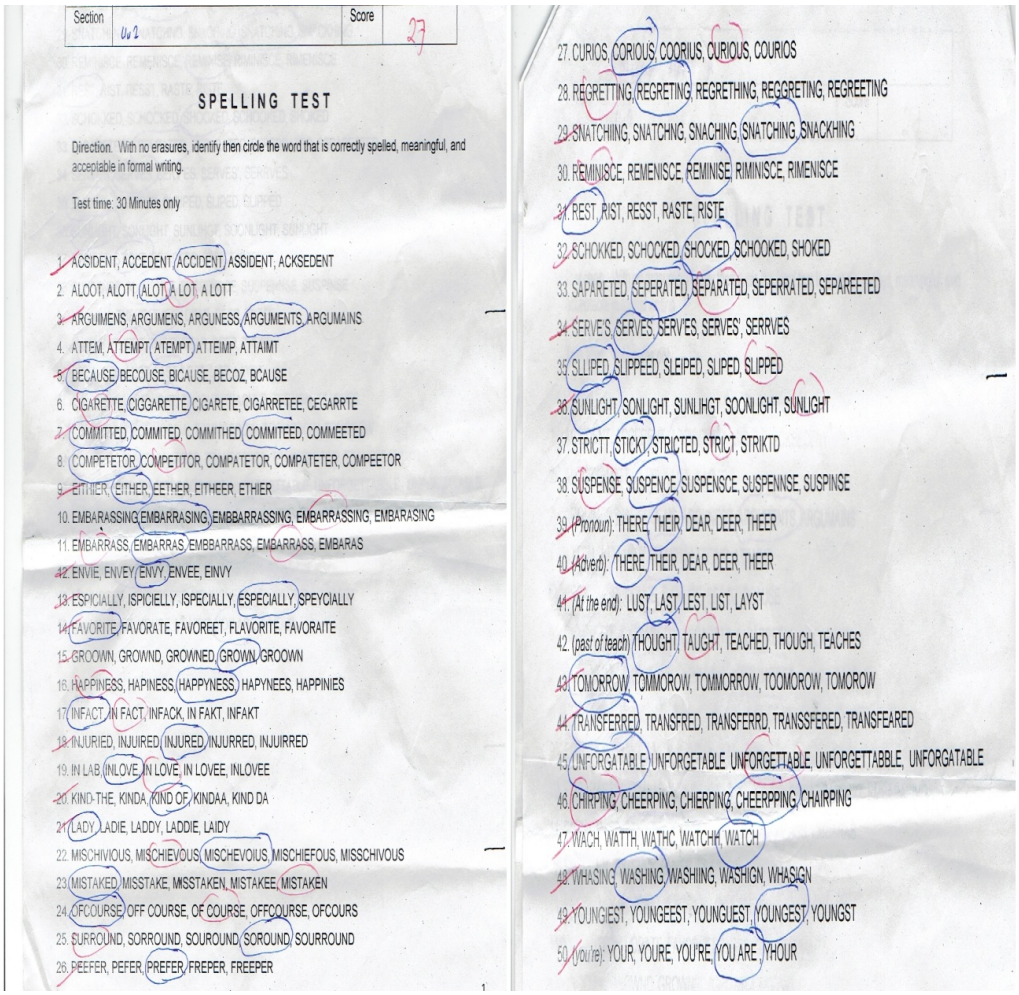
actually, until now when I see my father I don't know what I feel ethier it's comes overcomes shyness or getting Angerness.

Appendix B
Commonly Misspelled Words Based On The Student Writers' Essays

Misspelled Word	Misspelling	Misspelled Word	Misspelling
Accident	Accedent	Mischievous	Mischivious
A Lot	Alot	Mistaken	Mistaked
Arguments	Arguness	Of Course	Ofcourse
Attempt	Attem	Prefer	Pefer
Because	Becouse 'Cause Coz	Regretting	Regreting
Chirping	Cheerping	Reminisce	Remenisce
Cigarette	Ciggarette	Rest	Rist
Committed	Commited	Shocked	Schocked
Competitor	Competetor	Separated	Seperated
Curious	Corios	Serves	Serve's
Either	Eithier, Ethier	Slipped	Sliped
Embarrass	Embarass	Snatching	Snaching
Embarrassing	Embarassing, Embarrasing, Embbarrassing	Sunlight	Sonlight
Envy	Envey	Surround	Sorround
Especially	Espicially	Strict	Stricted
Favorite	Favorate	Suspense	Suspence

Grown	Growned	There	Their
Cont. ***Commonly Misspelled Words Based Onthe Student Writers' Essays***			
Misspelled Word	**Misspelling**	**Misspelled Word**	**Misspelling**
Happiness	Hapiness	Taught	Thought
Houses	Housies	Tomorrow	Tommorow
In Fact	Infact	Transferred	Transfered
Injured	Injuired	Unforgettable	Unforgatable Unforgetable
In Love	Inlove	Watch	Wach
Kind Of	Kinda	Washing	Whasing
Lady	Laddie	Youngest	Youngiest
Last	Lust	You're	Youre
Passed Away	Pasted Away	Regret	Regretion
Attend	Attain	Described	Discripted
Quiet	Quite	After All	Afterall
Thought	Tough	Visit	Vist
Sit	Set	There Is	Theirs

Appendix C
Sample Spelling Test Questionnaire/Result



Section: W1 Score: 27

SPELLING TEST

Direction. With no erasures, identify then circle the word that is correctly spelled, meaningful, and acceptable in formal writing.

Test time: 30 Minutes only

1. ACSIDENT, ACCEDENT, ACCIDENT, ASSIDENT, ACKSEDENT
2. ALOOT, ALOTT, ALOT, A LOT, A LOTT
3. ARGUIMENS, ARGUMENS, ARGUNESS, ARGUMENTS, ARGUMAINS
4. ATTEM, ATTEMPT, ATEMPT, ATTEIMP, ATTAIMT
5. BECAUSE, BECOUSE, BICAUSE, BECOZ, BCAUSE
6. CIGARETTE, CIGGARETTE, CIGARETE, CIGARRETEE, CEGARRTE
7. COMMITTED, COMMITED, COMMITHED, COMMITEED, COMMEETED
8. COMPETETOR, COMPETITOR, COMPATETOR, COMPATETER, COMPEETOR
9. EITHER, EITHER, EETHER, EITHEER, ETHIER
10. EMBARASSING, EMBARRASING, EMBBARRASSING, EMBARRASSING, EMBARASING
11. EMBARRASS, EMBARRAS, EMBBARRASS, EMBARRASS, EMBARAS
12. ENVIE, ENVEY, ENVY, ENVEE, EINVY
13. ESPICIALLY, ISPICIELLY, ISPECIALLY, ESPECIALLY, SPEYCIALLY
14. FAVORITE, FAVORATE, FAVOREET, FLAVORITE, FAVORAITE
15. GROOWN, GROWND, GROWNED, GROWN, GROOWN
16. HAPPINESS, HAPINESS, HAPPYNESS, HAPYNEES, HAPPINIES
17. INFACT, IN FACT, INFACK, IN FAKT, INFAKT
18. INJURIED, INJUIRED, INJURED, INJURRED, INJURRED
19. IN LAB, INLOVE, IN LOVE, IN LOVEE, INLOVEE
20. KIND-THE, KINDA, KIND OF, KINDAA, KIND DA
21. LADY, LADIE, LADDY, LADDIE, LAIDY
22. MISCHIVIOUS, MISCHIEVOUS, MISCHEVOIUS, MISCHIEFOUS, MISSCHIVOUS
23. MISTAKED, MISSTAKE, MISSTAKEN, MISTAKEE, MISTAKEN
24. OFCOURSE, OFF COURSE, OF COURSE, OFFCOURSE, OFCOURS
25. SURROUND, SORROUND, SOUROUND, SOROUND, SOURROUND
26. PEEFER, PEFER, PREFER, FREPER, FREEPER

27. CURIOS, CORIOUS, COORIUS, CURIOUS, COURIOS
28. REGRETTING, REGRETING, REGRETHING, REGGRETING, REGREETING
29. SNATCHIING, SNATCHNG, SNACHING, SNATCHING, SNACKHING
30. REMINISCE, REMENISCE, REMINISE, RIMINISCE, RIMENISCE
31. REST, RIST, RESST, RASTE, RISTE
32. SCHOKKED, SCHOCKED, SHOCKED, SCHOOKED, SHOKED
33. SAPARETED, SEPERATED, SEPARATED, SEPERRATED, SEPAREETED
34. SERVE'S, SERVES, SERVES, SERVES', SERRVES
35. SLLIPED, SLIPPEED, SLEIPED, SLIPED, SLIPPED
36. SUNLIGHT, SONLIGHT, SUNLIHGT, SOONLIGHT, SUNLIGHT
37. STRICTT, STICKT, STRICTED, STRICT, STRIKTD
38. SUSPENSE, SUSPENCE, SUSPENSCE, SUSPENNSE, SUSPINSE
39. (Pronoun): THERE, THEIR, DEAR, DEER, THEER
40. (Adverb): THERE, THEIR, DEAR, DEER, THEER
41. (At the end): LUST, LAST, LEST, LIST, LAYST
42. (past of teach) THOUGHT, TAUGHT, TEACHED, THOUGH, TEACHES
43. TOMORROW, TOMMORW, TOMMORROW, TOOMORW, TOMORW
44. TRANSFERRED, TRANSFRED, TRANSFERRD, TRANSSFERED, TRANSFEARED
45. UNFORGATABLE, UNFORGETABLE, UNFORGETTABLE, UNFORGETTABBLE, UNFORGATABLE
46. CHIRPING, CHEERPING, CHIERPING, CHEERPPING, CHAIRPING
47. WACH, WATTH, WATHC, WATCHH, WATCH
48. WHASING, WASHING, WASHIING, WASHIGN, WHASIGN
49. YOUNGIEST, YOUNGEEST, YOUNGUEST, YOUNGEST, YOUNGST
50. (you're): YOUR, YOURE, YOU'RE, YOU ARE, YHOUR

Appendix D
SPELLING TEST ITEM ANALYSIS TABLE

Test Item	Word Spelling Test Result					No Answer	Percentage of Correct Answer (n/94x100)
1	ACSIDENT	*ACCEDENT*	**ACCIDENT**	ASSIDENT	ACKSEDENT	-	94.68
	0	5	89	0	0		
2	ALOOT	ALOTT	*ALOT*	**A LOT**	A LOTT	-	87.23
	0	0	12	82	0		
3	ARGUIMENS	ARGUMENS	*ARGUNESS*	**ARGUMENTS**	ARGUMAINS	-	97.87
	1	1	-	92	0		
4	*ATTEM*	**ATTEMPT**	ATEMPT	ATTEIMP	ATTAIMT	-	86.17
	0	81	13	0	0		
5	**BECAUSE**	*BECOUSE*	BICAUSE	BECOZ	BCAUSE	-	100.00
	94	0	0	0	0		
6	**CIGARETTE**	*CIGGARETTE*	CIGARETE	CIGARRETEE	CEGARRTE	-	79.78
	75	13	6	0	0		
7	**COMMITTED**	*COMMITED*	COMMITHED	COMMITEED	COMMEETED	-	61.70
	58	34	0	2	0		
8	COMPETETOR	**COMPETITOR**	*COMPATETOR*	COMPATETER	COMPEETOR	-	80.85
	16	76	2	0	0		
9	*EITHIER*	**EITHER**	EETHER	EITHEER	*ETHIER*	-	87.23
	8	82	0	0	4		
10	*EMBARASSING*	*EMBARRASING*	*EMBBARRASSING*	**EMBARRASSING**	EMBARASING	-	19.14
	52	22	1	18	1		
11	EMBARRASSS	EMBARRAS	EMBBARRASS	**EMBARRASS**	*EMBARASS*	2	53.19
	0	28	0	50	14		
12	ENVIE	*ENVEY*	**ENVY**	ENVEE	EINVY	-	91.48
	0	8	86	0	0		
13	*ESPICIALLY*	ISPICIELLY	ISPECIALLY	**ESPECIALLY**	SPEYCIALLY	-	62.76
	4	0	1	59	0		
14	**FAVORITE**	*FAVORATE*	FAVOREET	FLAVORITE	FAVORAITE	-	84.04
	79	14	0	0	1		
15	GROOWN	GROWND	*GROWNED*	**GROWN**	GROOWN	-	87.23
	1	5	6	82	0		
16	**HAPPINESS**	*HAPINESS*	HAPPYNESS	HAPYNEES	HAPPINIES	-	91.48
	86	2	3	0	3		
17	*INFACT*	**IN FACT**	INFACK	IN FAKT	INFAKT	-	53.19
	44	50	0	0	0		
18	INJURIED	*INJUIRED*	**INJURED**	INJURRED	INJUIRRED	-	85.10
	6	8	80	0	0		
19	IN LAB	*INLOVE*	**IN LOVE**	IN LOVEE	INLOVEE	1	62.76
	0	35	59	0	0		
20	KIND-THE	*KINDA*	**KIND OF**	KINDAA	KIND DA	-	72.34
	3	23	68	0	0		
21	**LADY**	LADIE	LADDY	*LADDIE*	LAIDY	-	98.93
	93	0	1	0	0		
22	*MISCHIVIOUS*	**MISCHIEVOUS**	MISCHEVOIUS	MISCHIEFOUS	MISSCHIVOUS	-	82.97
	10	78	6	0	0		
23	*MISTAKED*	MISSTAKE	MISSTAKEN	MISTAKEE	**MISTAKEN**	-	81.91
	13	3	1	0	77		
24	*OFCOURSE*	OFF COURSE	**OF COURSE**	OFFCOURSE	OFCOURS	-	60.63
	36	1	57	0	0		
25	**SURROUND**	*SORROUND*	SOUROUND	SOROUND	SOURROUND	-	51.06
	48	28	3	15	0		
26	PEEFER	*PEFER*	**PREFER**	FREPER	FREEPER	-	91.48
	0	2	86	3	3		
27	CURIOS	*CORIOUS*	COORIUS	**CURIOUS**	COURIOS	-	87.23

	6	5	0	82	1		
28	**REGRETTING**	*REGRETING*	REGRETHING	REGGRETING	REGREETING	-	46.80
	44	46	0	0	4		
29	SNATCHIING	SNATCHNG	*SNACHING*	**SNATCHING**	SNACKHING	-	95.74
	2	2	0	90	0		
30	**REMINISCE**	*REMENISCE*	REMINISE	RIMINISCE	RIMENISCE	-	54.25
	51	18	22	1	2		
31	**REST**	*RIST*	RESST	RASTE	RISTE	-	97.87
	92	1	0	1	0		
32	SCHOKKED	*SCHOCKED*	**SHOCKED**	SCHOOKED	SHOKED	-	88.29
	0	11	83	0	0		
33	SAPARETED	*SEPERATED*	**SEPARATED**	SEPERRATED	SEPAREETED	-	84.04
	2	12	79	1	0		
34	*SERVE'S*	**SERVES**	SERV'ES	SERVES'	SERRVES	-	89.36
	9	84	0	1	0		
35	SLLIPED	SLIPPEED	SLEIPED	*SLIPED*	**SLIPPED**	-	90.42
	3	0	1	9	85		
36	**SUNLIGHT**	*SONLIGHT*	SUNLIHGT	SOONLIGHT	SUNLIGHTT	-	97.87
	92	0	2	0	0		
37	STRICTT	STICKT	*STRICTED*	**STRICT**	STRIKTD	-	87.23
	0	4	8	82	0		
38	**SUSPENSE**	*SUSPENCE*	SUSPENSCE	SUSPENNSE	SUSPINSE	-	75.53
	71	22	0	0	1		
39	(*Pronoun*): *THERE*	**THEIR**	DEAR	DEER	THEER	-	72.34
	22	68	4	0	0		
40	*(Adverb):* **THERE**	*THEIR*	DEAR	DEER	THEER	-	67.02
	63	21	7	2	1		
41	*(At the end): LUST*	**LAST**	LEST	LIST	LAYST	-	96.80
	1	91	1	1	0		
42	(*past of teach*) *THOUGHT*	**TAUGHT**	TEACHED	THOUGH	TEACHD	-	76.59
	12	72	9	1	0		
43	**TOMORROW**	*TOMMOROW*	TOMMORROW	TOOMOROW	TOMOROW	-	73.40
	69	13	12	0	0		
44	**TRANSFERRED**	*TRANSFERED*	TRANSFERRD	TRANSSFERED	TRANSFEARED	4	87.23
	82	2	2	3	1		
45	*UNFORGATABLE*	*UNFORGETABLE*	**UNFORGETTABLE**	UNFORGETTABBLE	UNFORGATABLE	-	32.97
	1	62	31	0	0		
46	**CHIRPING**	*CHEERPING*	CHIERPING	CHEERPPING	CHAIRPING	2	43.61
	41	44	4	3	3		
47	*WACH*	WATTH	WATHC	WATCHH	**WATCH**	-	98.93
	0	0	1	0	93		
48	*WHASING*	**WASHING**	WASHIING	WASHIGN	WHASIGN	-	98.93
	1	93	0	0	0		
49	*YOUNGIEST*	YOUNGEEST	YOUNGUEST	**YOUNGEST**	YOUNGST	1	79.78
	17	0	1	75	0		
50	(*you're*): YOUR	*YOURE*	YOU'RE	**YOU ARE**	YHOUR	-	91.48
	2	1	5	86	0		

Legend: **BOLD** – the expected correct answers. *ITALICIZED* - misspelled words collected from the students' essays.

6ICLLCE 2016-073 Ma. Christina Antonnette B. Baclit

Tour Guiding Familiarization of 3rd year Tourism Management Students: An Experimental Learning towards Tour Activity Enhancement

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ABSTRACT

The purpose of this study was to determine the overall perception of the 3rd year Tourism Management students on the Batis Aramin, Lucban, Quezon Tour by means of establishing the perceived value in experiential learning, identifying the most valuable activity, and how these affect their learning as Tourism students. This is a phenomenological study that allowed the respondents to fully express and expound on their lived experiences during the tour. The data were gathered using structured interview and focus group discussion to allow the respondents to freely narrate their experiences. They were pre-selected employing purposive sampling from those who actively participated in all the activities. Using thematic analysis, most of the responses revealed that students learn better when provided with "hands-on" and allowed to observe and collect a wide range of information. It was evidenced by the numerous responses in this study that the students learned the concrete experience of tour guiding and reflective observation about what they have learned during the tour. This study underscores the importance of allowing the students to become reflective learners and that taking into consideration of the students' feedback constitutes a significant role in their learning and improvement of the tour guiding program of the school.

Keywords: tour guiding; experiential learning; reflective learners; learning and program improvement

Introduction

The success and failure of the tour depends on the efficiency and competence of the tour guide. In this manner, tourism students of ACCESS Computer and Technical College are being trained to become tour guides or tour facilitators. To meet this expectation, ACCESS has been facilitating tours that would give students opportunities to learn from the actual scenarios involved during tours.

There had been numerous tours that were facilitated by ACCESS and with this, none of which were evaluated as regards students' feedback, learning gained and experiences encountered. Faculty members were interviewed, results were garnered, however, these are not enough. In depth evaluation and analysis are required.

The phenomenology of the tour needs to be explored further and surveys seem to be limiting as it will tend to break the phenomena into pieces. Basically, the entire experiences or phenomena need to be explored in its entirety without breaking it into components. This is a phenomenological study that allows the respondents to fully express and expound on their lived experiences during the tour.

Batis Aramin, Lucban, Quezon Tour was chosen for this study because it is in this tour where "tour guiding familiarization" is one of its objectives. Batis Aramin tour included indoor activities, outdoor activities and rolling tour. Indoor activities would include seminar

(lecture and processing of teambuilding activities); outdoor activities would include teambuilding activities, rappelling, zip-line and wall climbing.

Purpose of the Study

The purpose of the study is for institutional growth specifically the development of the Bachelor of Science in Tourism Management (BSTM) Program of the college.

Objectives/Research Questions

The objective of the study is to determine the overall perception of the 3rd year tourism management students on the Batis Aramin, Lucban, Quezon Tour by means of determining the perceived value in experiential learning, the most valuable activity, and how these affect their learnings as tourism students.

The main problem is: What is the overall perception of 3rd year tourism management students of ACCESS Computer College, Camarin branch on the Batis Aramin, Lucban, Quezon Tour?

Sub-problems:

1. How do 3rd year tourism students perceive value in experiential learning?
2. What kind of activities do they see valuable in the Batis Aramin Tour?
3. How does a tour affect their learning as Tourism Management students?

The Theory

This study is anchored on the 4-staged cyclical theory of learning, Kolb's Experiential Learning theory. It is a holistic perspective that combines experience, perception, cognition and behavior. Kolb's theory too was anchored on John Dewey's "Learning by David A. Kolb believes "learning is a process whereby knowledge is created through information of experience (1984, p. 38). The theory presents a cyclical model of learning, consisting of four stages. One may begin at any stage but must follow each other in a sequence:

- Concrete experience (DO)
- Reflective Observation (OBSERVE)
- Abstract conceptualization (THINK)
- Active experimentation (PLAN)

Kolb's four-stage learning cycle shows how experience is translated through reflection into concepts, which in turn are used as guides for experimentation and the choice of new experience.

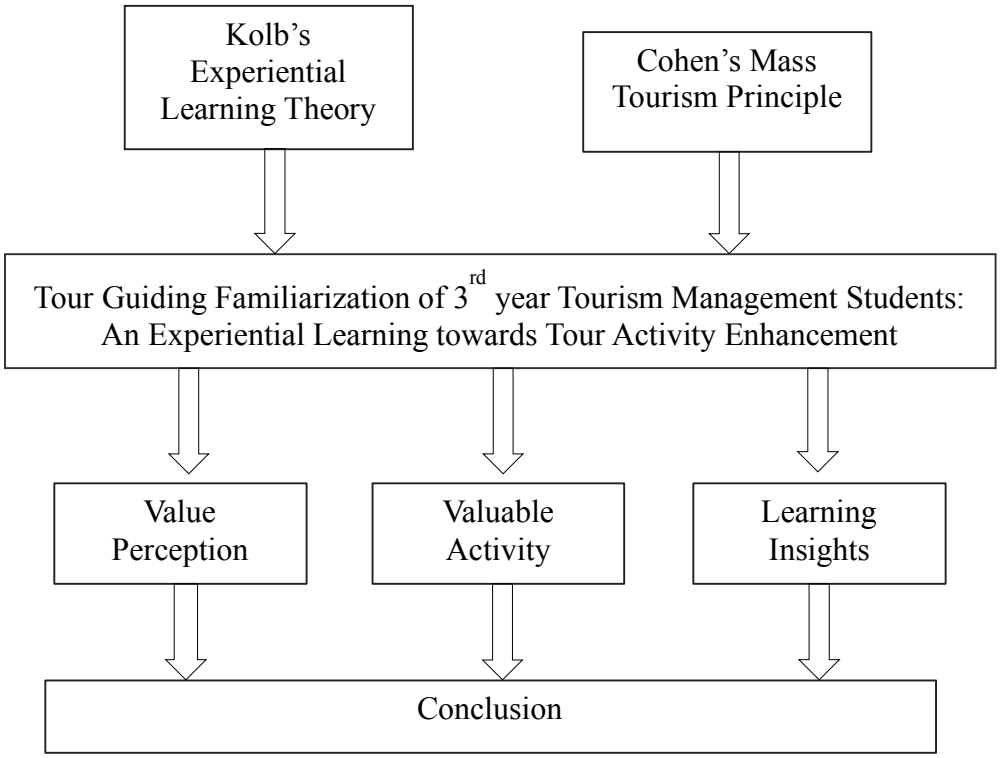
- Kolb identified four learning styles which correspond to these stages:
- Assimilators – those who learn better when presented with sound logical theories to consider
- Convergers – those who learn better when provided with practical application of concepts and theories
- Accommodators – those who learn better when provided with "hands-on"
- experiences
- Divergers – those who learner better when allowed to observe and collect a wide range of information

Furthermore, this is significantly based on the study conducted by Cohen (1979). "Already in 1979 Cohen conducted a study on guided tour tourism. Unfortunately after this, not much research has been done, but even today, 31 years later, his main argument

still smartly illustrates the environment that is created in guided tours. According to Cohen (1979) the guided tour tourist is moving in an environment where familiarity is maximized and novelty is minimized.

This is the kind of mass tourism where big numbers of people are buying similar packages, and packages are organized in standard manners. The tourist is surrounded by the host environment, but not really integrated in it. By moving in large groups at the same time, having a fixed schedule to follow, and bringing the luxury from home, the tourist is experiencing the host culture from a certain distance. This kind of tourism is separate from the rest of the culture and daily flow of life."

Research Paradigm



Literature Review

Related Literature

The development of Batis Aramin Resort rooted from the childhood dream of Mr. Filomeno D. Valde. The property has been sold to the family when he was still young. It has become a favorite picnic place for his friends. It is a blessed land because old folks say that the place used to be the hiding place of the Holy Sepulcre (Mahal na Senyor) during the World War II. Fascinated by its green meadows, abundant vegetation, cool fresh air and its ever flowing crystal clear water from the spring called the ARAMIN, he decided to convert it to a resort.

A pool and several cottages were built. It formally opened in the Easter of 1997. It was flocked by thousands and eager picnickers during its opening salvo since there was no resort in the vicinity. It was classified as Special Interest Resort by the Department of Tourism. Additional cottages for overnight accommodation were added in subsequent years.

A 14-room hotel was built in 2005 and a multipurpose sports court was added in 2006. Air conditioned multi purp0ose halls were added. Several villas were also built in 2007.

At present, it has become a favorite rendezvous for garden weddings and reception, birthday and anniversary celebrations, seminar and conferences. It is also a place for games and spiritual gatherings. It feels like being at home while away from home. It is the best place where you could commune with nature while enjoying dining, hiking, swimming, fishing, boating or simply relaxing with your family and friends. The place is very comfortable, easy to reach, the foods are very palatable, the price definitely is very affordable, and the staff are very accommodating and approachable. Guests are pampered according to their tastes and whims. No wonder guests keep on coming back very often, making ARAMIN their home because they really experience being in paradise.

Tour Guiding Familiarization

There are studies that support the concept on familiarization. One of which is that of Huang and Weiler's paper "A review and evaluation of China's quality assurance system for tour guiding" (2010) evaluates the effectiveness of China's tour guiding quality assurance system as an instrument for sustainable tourism. It notes the importance of China's 131,000 tour guides for inbound, outbound and domestic tourism. China's tour guiding quality assurance and regulatory mechanisms are then reviewed, including qualification examination, licensing, professional certification, training, awards for excellence, professional associations and codes of conduct. Structurally, China's comprehensive and comparatively regulated system may be recommendable to other countries, particularly its certification and licensing systems. However, the findings suggest that tour guide quality assurance in China may be constrained by an over-reliance on government and the absence of industry-driven mechanisms for some elements such as monitoring, enforcement and rewarding excellence. Most importantly, the focus of China's quality assurance system is on a limited number of tour guiding roles and tends to overlook those most critical to harnessing the guide as a vehicle for sustainable tourism. Key future development areas could extend recognition and reward for the guide's performance as a role model, advocate, mentor, interpreter, cultural broker and environmental monitor.

Tour guiding being an educational activity is strengthened further by the study of Gustavsson and Hallin's paper entitled "Guiding in the City of Tomorrow" (2013) explores an intrinsic case of a guided tour of a future city: Stockholm Royal Seaport. Whereas guided city tours usually aim at educating and enlightening those guided about the past and present of the place visited – building the truth claim by relating what is said in the tour to the physical environment of the tour – the case described in this paper offers the opportunity to explore how the urban future is made material to those guided. The study shows that the guide's actions materialized the urban future in two ways: by using future components of the future and by using present components of the future. Based on this analysis, we conclude that both these ways function as ways of confirming the present.

Moreover, the learning experience during the tour is explained by Mak, Wong and Chang entitled "Factors affecting the service quality of the tour guiding profession in Macau" (2010), it examines the factors affecting the service quality of the tour guiding profession in Macau. In-depth interviews were conducted with representatives from the Macau Tourist Guide Association, the Macau Government Tourist Office and selected practising tour guides to explore the issues from multiple insiders' perspectives. The factors identified were classified into six categories: unhealthy business practices, market domination, immaturity of tourist market, changing tourist behaviour, intense competition between inbound tour operators and human resource issues. The findings suggest that a number of

these problems actually originated from the unhealthy business practices of the tourist-generating country, namely mainland China in this study. Considering the growing importance of the Chinese outbound tourism market, the study findings will be of significant value to Macau and to other destinations targeting the Chinese market.

The learning culture in tour guiding is further explained by Lugosi and Bray (2008) which examines the impacts of organisational culture on the learning and development of tour guides. Drawing on a case study of a small entrepreneurial tour company, the paper considers the nature of the organisation's culture, the tours it provides, including their narrative contents and the processes of organisational learning and socialisation. Their paper suggests that the development of a learning culture within such an organisation may benefit from the provision of appropriate learning opportunities among the guides and facilitators who coordinate guide development.

Carmody, in her study entitled "Intensive tour guide training in regional Australia: an analysis of the Savannah Guides organisation and professional development schools" (2013) explained that a number of authors believe that tour guide training may hold a key to passing on the concept of sustainable tourism to tourists. Savannah Guides Limited (SGL) is an organisation for tour guides interpreting and protecting the tropical savannahs of northern Australia. This paper examines the provision of intensive professional development schools, which the SGL organisation provides, to raise standards of professionalism for nature-based tour guides in remote regions. Its framework is based on Schein's three levels of organisational culture model, and Black and Ham's 10-element performance-based tour guide certification programme. Active participant observation of the development school process and a self-administered questionnaire to SGL members were used to understand the organisation's success. The main motivations for tour guiding are explored, as are the ways in which tour guides acquire knowledge. It is suggested that the provision of professional development schools in nature-based tourism regions benefits the guide and the tour guiding industry, and contributes to the protection of the natural environment. It is proposed that the SGL training model of professional development schools and certification be adopted by tour guiding organisations in other regional destinations as a way of nurturing and advancing quality tour guiding and professionalism.

Experiential Learning

Larsen and Meged's study entitled "Tourists Co-producing Guided tours" 2013) explained that the guided tour is a stigmatized tourist practice. In contrast to studies portraying sightseeing tours as an over-determined stage where tourists passively follow pre-scripted routes and scripts, this article also uncovers creativity, detours and productive practices. We examine how tourists can be said to perform both in and out of tune with guide's script and the interaction order of guiding more broadly. What is distinctive and innovative about the perspective is that we regard guides and tourists as mutual depending co-producers of the guided tour. First, the article begins with a short discussion of some of Goffman's central concepts. Second, we move on to a more general discussion of how front-stage tourism services are performances where both tourist staff and guests play their part. Third, we examine ethnographically how participants on guided tours in Copenhagen co-produce this particular service by employing various tactics that we label and discuss.

Jonasson and Scherle in their study entitled "Performing Co-produced Guided tours" (2012) explains that Tour guides have traditionally played a key role in linking tour operators, incoming agencies and tourists. However, very little attention has been given to the competences that involve performative aspects of guiding. Such performative competences involve the complex maneuvering in native and foreign cultures, intercultural

mediating, functioning as pathfinders and mentors, and negotiating in unfamiliar destinations to their guests in a culturally sensitive manner, and coordinating group movements in space. The article examines the complexity involved in guided tours, and consequently the need for a deeper understanding of the performative aspects of guided tours. The article concludes that the performative aspects of guiding tourists involve interpretations, mediations and translations through verbal and bodily communication. It also involves the ability to engage by producing intense moments through narratives and creative affordances. One final conclusion from this work is that it is a challenge to actually use the variety of scientific perspectives offered within tourism education programs in order to produce hybrid study outcomes, but, it could also be seen as the pragmatic approach that tour guides adopt in practice.

Salazar's study entitled "Community-based cultural tourism: issues, threats and opportunities" (2012) used examples from long-term anthropological fieldwork in Tanzania, this paper critically analyzes how well generally accepted community-based tourism discourses resonate with the reality on the ground. It focuses on how local guides handle their role as ambassadors of communal cultural heritage and how community members react to their narratives and practices. It pays special attention to the time-limited, project-based development method, the need for an effective exit strategy, for quality control, tour guide training and long-term tour guide retention. The study is based on a program funded by the Netherlands-based development agency, Stichting Nederlandse Vrijwilligers (SNV), from 1995 to 2001, and on post-program experiences. Findings reveal multiple complex issues of power and resistance that illustrate many community-based tourism conflicts. The encounter with the "Other" is shown to be central and that the role of professional intermediaries in facilitating this experience of cultural contact is crucial. Tour guides are often the only "locals" with whom tourists spend considerable time: they have considerable agency in the image-building process of the peoples and places visited, (re)shaping tourist destination images and indirectly influencing the self-image of those visited too. The paper provides ideas for overcoming the issues and problems described.

Bryon explained in his study entitled "Tour guides as storytellers – from selling to sharing" 2012 said that due to changing tourist desires, the rise of the experience economy and technological innovations, the demand for stories has dramatically increased over the last few years. Consequently, an impressive demand for stories has generally emerged in tourism, and particularly in tour guiding. Based on a qualitative exploratory study, this paper identifies four major types of storytelling as an important feature, of which two types can be derived from and subdivided into three subgroups of organizations: official guides, alternative guides, entrepreneurial guides (commercial, event and coach tours), and relational guides (private, independent and residential guides). All types have different target groups, are organized differently and bring different kinds of stories, each using different experiential techniques. There is a clear development towards more topical and less historical stories, the use of experiential techniques, and a focus on niche tourists. However, young tour-guide organizations struggle to get on the radar of the established tourism industry because of their own anti-authoritarian position and the distrust of official guides.

Phenomenological Approach

Kenyon explains in his paper entitled "Exploring phenomenological research" (2004) explores the characteristics and attractiveness of two focus group techniques. It positions the discussion within the context of how pre-testing different qualitative techniques enables the researcher to discover the most appropriate research technique to stimulate a hypothesis concerning experiential intertextuality. The paper considers the value of using focus group

methodology that is considered to be an excellent method to encourage free-flowing discussion. Past research has suggested focus groups are particularly appropriate when gathering data about how young people interpret media. Two focus group methods were chosen for the pre-test: semi-structured questioning and nondirective questioning. After conducting the pre-test three significant areas stood out; this led to the conclusion that non-directive questioning was the more appropriate technique to use. The three significant areas were: first, questioning style changed interviewees' answering style; second, the focal point differed between the group, the researcher and the research topic; and third, the structure of silences was different. Furthermore, non-directive questioning shifted interviewees' responses away from the television advertisement specifically, and more towards social and experiential references. The secondary objective examined in this paper outlines the logistics used to determine a process suitable for the sample selection of homogeneous groups. The research process was tested and clear guidelines are shown with reference to choosing participants for the focus groups and gaining acceptance from the head teacher, parents/guardians and the interviewees.

Methodology

This study is a qualitative research based on lived experiences of the respondents about a specific phenomenon. The respondents were chosen utilizing the purposive sampling to identify the participants who have had experiences related to the phenomenon being studied. The data gathering technique employed were structured interview and focused group discussion to allow the respondents to freely narrate their experiences.

The participants (key respondents) were chosen from the Camarin Third Year Tourism Management students who attended and actively participated in the Batis Aramin, Lucban, Quezon Tour held on September 2013. They were the high performing ones belonging to the upper bracket of the class and who actively participated in all the activities during the tour as reflected in the discussion of their travelogue.

They were invited and convened in the classroom for the structured interview and focus group discussion (FGD). Ethical research was observed in the conduct of interview and group discussion as the participants (key respondents) were informed of the following:

- that they were participating in a research;
- the purpose of the research;
- the benefits of the research;
- the procedures of the research;
- the voluntary nature of research participation (discussion of their feedback); and,
- the procedures used to protect required confidentiality.

Specifically, the researchers introduced themselves to the participants (key respondents) indicating the purpose of the gathering. They were informed that the reason for having a discussion regarding the Batis Aramin Tour was to have an initial evaluation of the activity as it was the first scheduled tour in that place. It was also highlighted that the evaluation would be for the improvement of succeeding tours. The research questions were then written on the board and the participants (key respondents) answered each question on a sheet of paper in their preferred language – either English or Filipino. The actual research questions that were put to participants (key respondents) were:

1. How do you perceive value in experiential learning?
2. What kind of activities do you see valuable in the Batis Aramin tour?
3. How does a tour affect your learning as Tourism Management student?

After answering the questions, the group was divided into two batches with nine members in each batch. Each batch was handled separately by the researchers. The research questions were raised and each participant (key respondent) was tasked to give a no right – no wrong responses. Each participant freely expressed their feedbacks in either English or (Tagalog) Filipino in the course of the discussion. Sometimes they were fidgety during the discussion.

The responses were recorded. Furthermore, the researchers asked some follow up questions pertaining to the answers given by the respondents. The time spent for each batch was roughly 30-45 minutes.

The data analysis used was interpretive approach and thematic analysis. An interpretive approach provides a deep insight into "the complex world of lived experience from the point of view of those who live it" (Schwandt, 1994, p.118).

Findings

Question 1

The findings in the first question revealed that the students perceive the tour to be more effective approach to learning, this also facilitates understanding of concepts better than classroom setting.

> "Ma'am for me, it could just only be an idea, we can't do it here in the classroom; but there at Batis Aramin we could do it, given the expanse of the place…"
> What is it that you can do in Aramin but you cannot in the classroom?
> "the activities there..if we are only to remain in the classroom, we could only think of those, but when we were there we were able to do them freely…"
> (Codilla, Tourism Management student)

The respondents also expressed that learning too cannot be confined within the classroom as well as there could also be an element of entertainment and fun-filled exercises. The result is explained by a similar study conducted by Lugosi and Bray wherein the development of a learning culture within such an organisation may benefit from the provision of appropriate learning opportunities among the guides and facilitators who coordinate guide development. (2008) The learning opportunities were presented during the entire tour.

Question 2

The findings for the second inquiry were mainly focused on team building experiences and activities. Students appreciated the value of the team building activities as these were expressed in their responses. The team building activities prompted them towards self-discovery and open-mindedness.

> "For me the most valuable activity was the "unity walk" because if we didn't focus our attention on that activity everybody would fall. The same thing with the tower building, without focus it would fall, and all our efforts would just be wasted. Also in the wall climbing and rapelling because I was able to overcome my fear of heights even though I was trembling as I was going down, then suddenly I realized I was already on the ground. I was just thinking that it would be an achievement, and so I was able to do the activity."
> (Vartimar, Tourism Management student)

> "For me the building blocks activity was valuable. If it got destroyed you would start from the beginning. Our group members there were from a different course and it was

> our first time to be with them in those activities and yet we were able to finish the task...we became united…"
> (Makabenta, Tourism Management student)

The second and third ranking set of responses for the second inquiry is an off-shoot of the top ranking set of responses. These are developing confidence, overcoming fear, determination (second rank); and stirring of one's curiosity (third rank). As the respondents were performing the several exercises during the teambuilding activities, there were realizations/reflections about how they view the entire tour. Their expressed behavior regarding realization conforms with Kolb's explanation of stages of learning, wherein he explained that reflective observation was manifested during experiential learning.

The respondents' experiential learning spawned not only self-discovery but also more learned concepts based on how they performed. This also explained by Kolb's explanation concrete experience.

Question 3

The findings for the third question are mostly on acquisition of sufficient knowledge. Tourism Management students appreciated the learning experience by expressing what they have learned during the tour.

> "As a tourism student, tour guiding has a significant role because we have a tour guiding subject…for one to become a good tour guide he/she has to learn how to follow instructions, what you should do, your body language, knowing the history of every place…we could apply all these in the near future when we ourselves become real tour guides..."
> (Christina, Tourism Management student)

This findings is explained by Gustavsson and Hallin's study wherein guided city tours usually aim at educating and enlightening those guided about the past and present of the place visited – building the truth claim by relating what is said in the tour to the physical environment of the tour (2013).

The respondents also envision themselves to be tour facilitators in the future. And lastly, they also learned the value of compassion and interpersonal relations as important factors needed for their profession.

The tour guiding experience allows students to familiarize themselves with usual scenarios involved during tours. This is further explained by Cohen's Mass tourism principle wherein familiarization is maximized and novelty is minimized (1979).

Discussion

Most of the responses garnered from the discussion revealed two of the four learning styles of Kolb. And these are the Accommodators, those who learn better when provided with "hands-on" and Divergers, those who learn better when allowed to observe and collect a wide range of information.

When the students/participants were asked about the quality of their tour, their answers were mostly positive with full appreciation of the activities performed.

Being Accomodators and Divergers at the same time prove to be effective learning styles for the participants (would-be tour guides). The effectiveness comprise the absorption of lesson through experiential learning since they were practically walked through the entire tour. Another component of the effectiveness is the ability to repeat what has been observed. They

inject humor to what was learned which makes it more exciting, enjoyable and interesting. They manage to gauge their would-be audience. And lastly, they try new approaches and suitable activities in the application of what was learned.

It was through Cohen's guided tourism that facilitated the learning output (based on Kolb's Experiential theory – Accomodators and Divergers). The phenomenology of guided tourism opened more opportunities for learning based on the actual and hands experience of the students during their Batis Aramin Tour. The experience is uniquely theirs thus making it permanent and constantly remembered.

Conclusion

In regards to cyclical model of learning of Kolb, it was evidenced by the numerous responses in this study, that the students learned the concrete experience of tour guiding as well as having reflective observation about what they have significantly learned during the tour.

The concrete experiences comprise all the teambuilding exercises, indoor activities, leisure activities and rolling tour that the students had. Each student's reflective observation were contributory to their total learning of tour guiding experience. Their reflections were based on how they were able to handle their emotions, anxieties and confusions during most of the activities.

Moreover, the garnered results also agree with the theory of Cohen (1979), where in the tourists (students) were actually immersed in the environment of tour guiding and teambuilding. The students having strict schedule to follow were indirectly taught to familiarize themselves with various activities needed for their total growth (e.g. conquering fear, teamwork etc.) especially when they were asked to perform an activity for the first time (e.g. rapelling, wall climbing and zipline). They have seen and experienced how it is to be tour guides by reflecting on how the tour guides/facilitators handled them and facilitated the tour. The tourist is surrounded by the host environment, but not really integrated in it. (Cohen 1979).

Recommendations

1. The students may have "Practice Tour Guiding (graded)" in any of their tours
2. Since one of the items within the itinerary was not mentioned during the focused group discussion, it means that there was little or no impact on the learners. This activity was the indoor seminar. It is recommended that the approach during the seminar be improved to enhance receptiveness of the learners.
3. The students' immediate feedback right after each activity may be sought in order to process fully the learning experience. This would also eliminate doubts and unnecessary emotional stresses. Someone should process the behavior dynamics of individuals within the group. Chaperones may/should assist in the processing of learnings.
4. Tour guiding activities may be enhanced alongside with teambuilding. These would include associating tour guiding with team values. With regards to overcoming fears, it is best to process these feelings to avoid tendencies of developing trauma; process of team development should be processed in class.
5. Guided assessment in relation to their tour would be based on the lessons within the classroom (program-based depending on the subject integration). From their responses we would be able to determine if the experiential learning matches the lectures and theories discussed. There should be values integration even during games and recreational activities.

6. Leadership skills may be tapped through some of the activities.
7. During the trip, the tour guides may ask randomly the tourism students as regards how they view tour guiding activities. Tour facilitators may be randomly interviewed regarding their work and actual scenario in the industry.
8. Schema/program based on the itinerary
9. Improvement of approach during the seminars
10. Students are to make a travelogue after their tour

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6 ICLLCE 2016-094 Sumekar Tanjung

The Masculinity of Muslim Students in Yogyakarta

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ABSTRACT

The purpose of this study to describes ideal masculine norms perceived by male Muslim students in the university of Yogyakarta. There are five dakwah movement activist students interviewed in this study. This research uses a qualitative study to find regularity and a certain pattern of social phenomena. There are four students dakwah movement activists interviewed in this study. The major finding of this study is all of the interviewees has the similar concept of ideal masculinity which is associated with restraint and maturity, not those related with muscularity and virility. This is influenced by the contemplative and the receptive dimension of Islam, as well as the paternalistic culture of Indonesian societies. It could be argued that restraint is an important feature of Indonesian masculinities.

Keywords: Culture, hegemonic masculinity, Indonesia, Islam, masculinity.

Introduction

The construction of masculinity formed among Muslim students is includes the masculinity issues that still have not received much attention. This is ironic, considering the student is one of the elements of society that was instrumental in the process of social change in a society. Students are one of the motors of social change in the community. They are young people who have great power, and the effort to reach them is worthwhile. Shifting gender concepts, including the concept of masculinity, can be called as one element of social change. The social change in this context is the shift in the concept of gender, including the concept of masculinity. This is because the concept of masculinity is a social construct which can be changed depending on social and cultural conditions where the development of the concept of masculinity.

In the international academic discourse, the study of masculinity is still many centered on the concept of masculinity west. Masculinity non-Western, including masculinity Indonesia, is still not widely discussed. Therefore, an understanding of masculinity is still a lot of rests on the understanding of Western masculinity. An academic who examined many issues of masculinity, Michael Kimmel, confirmed that the practice of gender in Western societies shows norms of femininity and masculinity are different from non-Western societies (Kimmel 2000).

Muslim students selected as research subjects in this article because the Muslim group is one social group is quite influential in social change in Indonesia. One example, the movement of Indonesian Muslim students joined in KAMMI is one of the motors fall of the New Order regime and the fall of Suharto in 1998. The Indonesian Muslim Student Movement active in the socio-cultural changes in Indonesia started in 1980 when the expression of Islam in politics and territory other public castrated by the New Order regime. Through the movement of Muslim students on campus mosques in Indonesia, the movement increasingly solid with the mission to provide color Islamic dakwah in social and political life in Indonesia. With the establishment of political parties based on student missionary

movement, the Justice Party, which later became the Social Welfare Party, the Muslim student movement increasingly plays a role in the socio-political map of post-New Order Indonesia.

Literature Review

Many studies have been conducted to understand the construction of masculinity in non-Western societies indicated constructions of masculinity that is different from the perception that many developing concepts of maleness. During this time, men have always been identified with the physical strength, toughness, the use of ratios, and things other stereotypes associated with the identity of the male ideal. The conception of maleness more developed in Western society.

In academic discourse, studies that have been done on the construction of masculinity Indonesia is very limited in number and scope of the studies. Boellstorf (2005), Oetomo (2000), Nilan, Donaldson, and Howson (2007), and Hasyim (2014) showed that in fact there are many aspects of the concept of masculinity Indonesia that could be explored more deeply and the dynamic of dakwah movement of Indonesia student.

Studies conducted by Boellstorff and Oetomo shows that the concept of masculinity is also related to sexual orientation and efforts to negotiate a normative sexual orientation in many cases the people of Indonesia. The study also shows that the homosexual identity formation in Indonesia very closely linked to social class, age, and the uneven distribution of power (Boellstorff 2005; Oetomo 2000).

Meanwhile, Nilan, Donaldson, and Howson (2007) suggest that the perception of Indonesian people living in Australia about the concept of ideal masculinity they indicate a similarity with the concept of masculinity Java. Local masculinity may be similar to the concept of masculinity *wen* in China that do not promote physical strength. The study revealed that the construction of masculinity Indonesia is formed through the interaction of three important concepts of culture, namely self-regulation, collectivism and sexuality.

Masculinity hegemonic in Indonesia is related to the concept of maleness in associated with emotional maturity (which usually refers to men aged mature) and behavior that is not confrontational (less adventurous and do not like to take risks because of the type of men like this are usually more like an order than the dynamic situation). According to Donaldson (Donaldson 1993), hegemonic masculinity is a pattern norm that is culturally idealized masculinity. Therefore, this hegemonic masculinity is usually found in many public figures to be a role model for the community. In Indonesia, the shape of this hegemonic masculinity can be found in the figure of former President Susilo Bambang Yudhoyono and Suharto. Both figures are the representation of male aristocracy, which is the norm in accordance with the norms of ideal masculinity perceived by the male respondents, the emotional maturity and behavior are controlled and non-confrontational (Nilan, Donaldson and Howson 2007).

Hasyim (2014) explained an overview of Indonesian student activism in Berlin, Germany. Based on documents, interviews, and conversations with former and current student activists, the paper scrutinizes the trajectory of activism of Indonesian students in the capital of Germany since the 1960s and asks about the evolution of specific student organizations, the issues, and topics they tackled, and their media and networking strategies. The article illustrates the activities of the PPI (Indonesian Student Association) Berlin as a dominant example of Indonesian student political activism abroad and the activities of Indonesian Muslim students as a prominent example of religious-based activism which has gained significance since the fall of Suharto. Indonesian student activists understand dynamic engagement with (political) activism as part of their way in paving the way to the future.

Therefore, although they know that their activism may produce unpleasant consequences for themselves, they continue their informed and active engagement and concern. These examples indicate the diversity of Indonesian student activists in Berlin that are nevertheless united in their aspirations to challenge politics back home.

Method

This research uses a qualitative study to find regularity and a certain pattern of social phenomena. This can be found by doing a synthesis of data obtained through in-depth interviews (in-depth interviews) and secondary data (books, journals, newspapers, magazines) that could result in more comprehensive analysis. There are four students interviewed in this study. The research subject is male Muslim students at the university of Yogyakarta as dakwah movement activists. Students who were interviewed have been selected according to their willingness to be the respondent. This election does not consider other matters, such as social class students because of social class variables are not taken into consideration. This is done because the scale of research is small and limited in terms of time and funds. Then, in-depth interviews conducted with respondents. Interviews will be conducted mostly around how they construct the concept of ideal masculinity. Interviews and other information about gender and masculinity are analyzed and synthesized to determine the norms of masculinity that is considered ideal for five students.

Result and Discussions

Muslim students who affiliated to the missionary movement are students who are actively involved in the movement of Islamic spirituality on campus. The author calls the activity of their spirituality as a dakwah movement as the forerunner of Islamic spirituality in campus organizations in Indonesia is a movement inspired by the global Islamic movement in Egypt.

The main objective of the Islamic movement spearheaded by Hasan al-Bana is the formation of the Muslim community kafah. As explained earlier in this paper, the movement began in the 1980s at the Salman Mosque ITB before eventually expanded to mosques campus in most areas in Indonesia. The author argues this movement is an Islamic movement cannot be underestimated in determining the social and cultural life map changes in the post-New Order Indonesia. This is seen, for example on the progress of students and campus spiritual movement activists who joined KAMMI, which has a very active participation in the student movement as a whole to topple Indonesia's New Order regime in 1998. Other evidence of the active participation of the missionary movement is the formation of the Justice Party as the party of Islam can reap significant voice in the elections held in 1999 and 2003. This party later changed its name to Partai Keadilan Sejahtera (Prosperous Justice Party).

On its development, the MCC Islamic orientation can be said to experience a bit of a shift. The party initially quite a bit militant seems more pragmatic in order to expand its constituent segments are more diverse, not just activists campus missionary movement. The most recent example can be seen from current events one cabinet minister who is also the PKS cadres, Tifatul Sembiring, shaking hands with the United States first lady, Michelle Obama, who accompanied her husband during a visit to Indonesia in 2011 ago. This handshake event had caused controversy because of a missionary movement activists are generally reluctant to shake hands and make eye contact with the opposite sex.

Although to determine whether the campus missionary movement is now also experiencing a shift requires more in-depth study, this small study can at least reveal that the concept of masculinity that developed among the students of the missionary movement is

also more fluid and progressive. In general, the Muslim student activist campus missionary movement involved as respondents said that Islam is the main value that is role models in their daily lives. This is understandable because most of them educated in Islamic boarding schools or *pesantren*.

The growth of Islamic secondary school, which gave a fairly large portion of the teaching of Islam appears to be rising since the 1990s. This begins in line with the policy of the New Order government to make friends with Islam. This contrasts with the policy of the New Order in 1980 which tends to limit the development of the forces of political Islam in Indonesia. The clearest example that shows this trend is the tragedy of Tanjung Priok in 1985 that illustrate how countries have shown repressive efforts to limit the development of political Islam in Indonesia.

The rapidly growing of Islamic schools is a factor that affects the dissemination of the growing strength of Islamic values in the socio-political life and culture in Indonesia. Growing passion to show the identity of Islam is especially true in large cities and among the middle class. This spirit is seen, for example, the increasing number of the Muslim woman wearing Muslim headscarves and clothes. Dissemination of Islamic identity would also not released from the forces of capitalism that utilize this passion to the commoditization of the products relating to the identity of Islam. This commodification has penetrated many fields, from fashion, beauty products, to banking products.

Students affiliated with the missionary movement, in general, stated that being a real man means to be able to be the head of the family who gave shelter and protection to women, wives, and family. This statement can be said to be still based on the normative assumption that placing men as the main breadwinners in the family. Nevertheless, we cannot automatically assume that they have the perception of gender conservatives who put the concept of masculinity as opposed to the concept of womanhood. No statement from those who can give the impression that they consider women inferior to men. This example can be seen from their statements revealed that they generally are used to perform domestic work is usually perceived as a woman's job. They also stated that they like the type of independent women, although it still did not leave the tenderness of a woman. They generally also assume that mother as an admirable figure.

They felt that the ideal man is the protector of the family shows how the concept of family is a very powerful in Indonesian society. The principle of family is one of the main basic principles underlying everyday life and even political and social life and culture of Indonesia. This is reflected in the basic principles of the 1945 Constitution of Republic Indonesia and Pancasila as the basic ideology of the Indonesian nation. The principle of this family later also influenced the construction of gender that developed in Indonesia. Formation of the concept of the masculine and the ideal feminine was also referred to an evolving concept of the family entity.

There is ambiguity shown by the statement of respondents who admired the independent and strong woman but did not leave their feminine nature. This could indicate two things. First, respondents were looking at the concept of masculinity is not in a position diametrically with the concept of femininity. The ideal woman, according to their gender can also show the attributes often associated with men, and these attributes even desirable is not considered a taboo for women-owned. Secondly, the respondents have not fully adopted the concept of gender that is progressive, because they think that there are certain limitations that gender should not be bypassed by women.

All respondents were affiliated with the missionary movement said that the Prophet Muhammad is a male figure idol who became their role model. This is in line with the concept of masculinity that they think is most ideal. According to them, men are supposed to

be patient, kind, and respectful of women. As exemplified by the Prophet Muhammad, the man who should be the role model and a good head of household, as well as understanding and kind. According to them, men do not have to demonstrate their virility by having a stocky body and macho appearance. In other words, these respondents put forward the advantages of generosity rather than masculine attributes are visible from the outside, for example, physical form.

The concept of masculinity that emphasizes the depth of the heart it features one side of Islam that promotes contemplative and passive receptive behavior. This is the area of Islamic mysticism who are trying to show the feminine side of human consciousness to the exclusion of the properties of the active and assertive are generally perceived as an element of normative masculinity, for example, like to control others and physical activity. Ahmed (2006) explains further that the Islamic dimension and accentuates the feminine side of the inside is also apparent from the word "Islam" means submission. In fact, the main qualities of God in Islam, the Al-Rahim and Al-Rahman has a feminine connotation and is derived from the same Arabic root, which means womb.

Conclusion

The concept of masculinity that is owned by the respondent is a concept that puts the ability to resist. This is one proof that the concept of masculinity Indonesia may be different from the Western concept of masculinity, which further highlights the individual skills and emphasis on physical aspects to strengthen the attributes of maleness. In Indonesia, the strength of cultural norms that highlight the ability to refrain arise due to several factors. Such factors as feudal traditions preserved in the Dutch colonial times and still characterizes the lives of several people in Indonesia.

The culture which is heavily influenced Javanese values has manifested itself in various forms under the socio-political context of modern Indonesian history changing. This culture has also been adjusted in order to justify and strengthen the political forces that demanded obedience and loyalty from those who governed. Just like how the concept of Javanese culture used by the Dutch authorities to maintain order and security in the colony, the Javanese culture that emphasizes the concept of restraint proved to be a powerful ideological tool used by the government in power after independence. Under the form of cultural domination that demanded obedience majority, it is understandable that the masculine form is associated with independence and risk-taking attitudes is not a form of masculinity exalted.

This study is one small example that reminds us to acknowledge the cultural diversity in the construction of the concept of masculinity. Academic discourse on masculinity is still struggling with the concept of Western masculinity that emphasizes the concept of maleness active and assertive. The concept of masculinity is constructed of Muslim students who have respondents of this study indicated that the concept of masculinity, as well as concepts of femininity, should be seen as a cultural construction that is flexible, plural, and depends on many variables.

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6 ICLLE 2016-097 Roswita Lumban Tobing

Increasing Student Characters in Micro Teaching Class Through Cooperative Learning

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ABSTRACT

This research aims to develop the student characters in microteaching class through cooperative learning. This research is a classroom action research which is focused on two character's aspect, i.e.: (1) responsibility and (2) cooperation. The subjects of this research are the students of French department at 6th semester, who are sitting on the microteaching class. They are 5 men and 18 women. This research was conducted in two cycles, from 5th April to 23th May 2016. Data collection was obtained through the observations, field notes and documents analysis. The research was done in collaboration with the teachers of French department. The results of this research showed that through cooperative learning, the character in responsibility and cooperation aspect of the student in microteaching class can be increased. It is evident from the development of responsibility: 4, 2 % in 1st cycle and 18, 7% in 2nd cycle II. The development of cooperation: 44% in 1st cycle and 58, 6% in 2nd cycle.

Keywords: Character, cooperative learning approach, responsibility, cooperation

Introduction

The formation of character is one of the goals of national education in Indonesia. National education's goal is to develop the potential of learners to have the intelligence, personality and noble character. Thus, education is not only to establish an intelligent Indonesian person, but also good in personality or character.

Character education is most often used to refer to how good a person is, a character education is an umbrella term generally used to describe the teaching at class in a manner that will help the student as a personal and social beings (Ramaswamy, 2013). Foundation for a character education is a Moral education itself. It is also part of the task UNY (Yogyakarta State University) as contained in Rector's regulation No. 4 Year (2009), and also the values that have been agreed to be targeted, as already described in the book: "Character Education: Grand Design and Values Target" (Darmiyati Zuchdi, 2009);

Character education is not merely individual, but also has a structural social dimension. Although in turn, the decisive criteria are the values of individual freedom which are personal. Character education is related to the social structural dimension, it is how to create a better social system that is conducive to individual growth. In this context, we can put moral education within the framework of character education. Moral education itself is the foundation for a character education. In connection with the statement above, it is necessary to find a suitable learning method. Teachers have to really pay attention and want to revise methods and learning strategies that have been used, to better correspond to the learning objectives. One effort to make students have ethics is to implement cooperative learning approach.

Cooperative learning does not only learn the material. Learners must also learn specific skills called cooperative skills. This cooperative skill is to work the smooth relation

between work and duties. The role of the relationship employment can be built by improving communications between members of the group while the role of the task is done by dividing tasks among members of the group during the activity.

The characteristics of this approach are cooperation, fun and not boring, to learn with passion requires students to take an active role in the learning process. All of these things are very necessary as an effort to motivate and help students to be able to work together, help each other and in addition, it can also improve the management skills of students in the class during the micro-teaching learning activities. Based on the statement above, the researcher did this research by applying cooperative learning approach in teaching microteaching for the French language education students of FLA YSU.

To develop character education at the university is preferably in how to instill character values in student through microteaching. The values in question, are useful for personal development of the students as a individual being as well as a social being in the campus environment. Therefore, the purpose of this study is to instill and enhance the sense of responsibility and cooperation that had previously been owned and could be more applied in the university life. It will then become part of the lives of the students and will always be conducted in public life, especially when students carry out activities of teaching practice in schools.

The research questions in this article is: 'how to increase the student characters in micro teaching class through cooperative learning'.Thus the aims of this study are: (1) to improve the quality of cooperation and sense of responsibility of students in learning activities (2) Increasing the skills of teaching French language in accordance with behavior courtesy as a teacher for students. (3) to make the students of French language education have a character and personality to suit the purpose of education in Indonesia.

Literature Review

Communicating is not an activity that is foreign to human beings, but often anxiety in human beings occurred when communicating with others. To reduce and eliminate the emergence of a sense of anxiety in communication, the sequence of exercises in learning activities should be started from describing something as a group (discussion, question and answer, etc.), then move to individuals. This is for reducing the fear of learners, and they may gradually boldly expose/present themselves in public (Burns, 1999). Following the *Comité de la Coopération culturelle* (2001), it is explained that in the process of learning a foreign language, learning skills that is needed is cooperation within the group to motivate students to engage in quality interactions.

Marzano, Pickering, and Pollock (2007) explain that the authors of *Classroom Instruction that Works* cited that the research showing that organizing students in cooperative learning groups can lead to a gain as high as 28 percentiles in a measured student achievement. Other researchers report that cooperation typically results in higher group and individual achievement, healthier relationships with peers, more metacognition, and greater psychological health and self-esteem (Johnson, D.W. & Johnson, and F. 2009)

The previous statement is also supported by the statement of Johnson, DW & Johnson, F (2009), who explain that the Quality of relationships includes such variables as interpersonal attraction, liking, cohesion, esprit-de-corps, and social support. The degree of emotional bonding that exists among students has a profound effect on students' behaviour. The more positive the relationships among students and between students and faculty, the lower the absenteeism and dropout rates and the greater the commitment to group goals, feelings of personal responsibility to the group, willingness to take on difficult tasks, motivation and persistence in working toward goal achievement, satisfaction and morale,

willingness to endure pain and frustration on behalf of the group, willingness to defend the group against external criticism or attack, willingness to listen to and be influenced by colleagues, commitment to each other's professional growth and success, and productivity (Johnson & F. Johnson, 2009).

From the opinion above, it can be said that learning with collaborative approach is more likely to motivate and help students to be able to cooperate and help each other. In addition, during the learning process, students can improve classroom management skills in microteaching learning activities. Cooperative learning methods used in learning activities in groups, learning is based on communication between groups (Huda, 2011). Thus, among the student a positive interdependence in the learning process will be built.

Methodology

This research is Action Research Model by Kemmis and McTaggart conducted in two cycles. According to Kemmis and Mc Taggart (1988), and is supported by the opinion of Madya, (2011), Arikunto (2013), action research is essentially a series of cycles of reflection, planning and action. Kemmis and McTaggart developed a concept for action research. They proposed a spiral model comprising four steps: planning, acting, observing and reflecting as shown in figure 1 below.

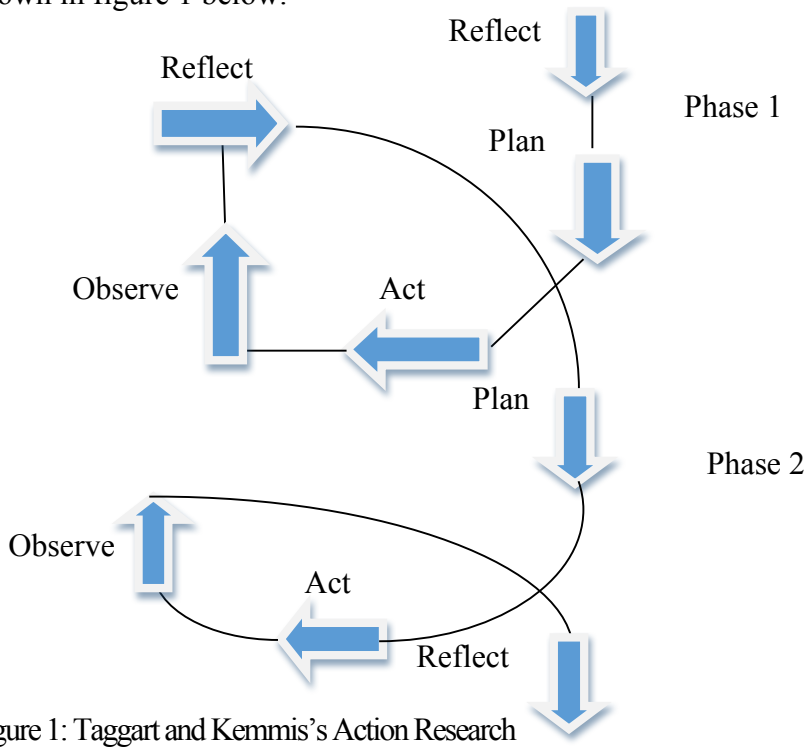

Figure 1: Taggart and Kemmis's Action Research

The diagram above shows the four steps in action; the movement from one critical phase to another, and the way in which progress may be made through the system. Action research is all about what happens in the classroom. Teachers are encouraged to be researchers investigating what is happening in their classrooms. Basically it is an approach to improve your own teaching practice. You start with a problem you encounter in your teaching practice. It could be a concern that students do not spend enough effort in reviewing course materials; or they have great difficulty learning a particular topic in the course. Faced with the problem, the action researcher will go through a series of phases (reflect, plan, action, observe) called the Action Research Cycle to systematically tackle the problem.

1. Reflection

   The fourth stage, which is a reflection, a team of researchers conducted the analysis and synthesis of the results of the observation. These results will be used as a reference to plan the next cycle, revise or plan the next action types that need to be applied so that the expected results can be successful as desired.

2. Planning

   1) Research Setting

      Research was conducted on microteaching class subjects, in the sixth semester. The subjects were students of French Language Study Program, FLA YSU, who followed the microteaching course; they are five men and 18 women. Researchers conducted observations on the process of learning activities microteaching. Observing student activity that conducts teaching practice and student activities that become learners was also done.

   2) Study Design

      The first phase, researchers together with members of the lectures were to identify problems that arise with the regard to the learning situation and the relationship between students

3. Action

   The second stage, based on the identification of problems in the first phase, the researcher will perform actions that have been planned and agreed upon by a group of researchers, in order to improve cooperation and sense of responsibility of students to learning microteaching. Some of the planned activities are: (1) creating learning scenarios, (2) making the observation sheet to determine the conditions of teaching and learning activities in the classroom, and (3) making an evaluation tool.

4. Observing

   The third phase, the researchers together with the group did observation, monitoring and evaluation of the implementation of the actions taken. Criteria for success of the action is that the students are getting better at cooperating in a group, having a responsibility to show the work of being more skilled in the practice of teaching French.

This research was conducted in the department of French Language education, Faculty of Languages and Arts, Yogyakarta State University, Indonesia. The study was conducted from 5th April to 23th May 2016. The subjects were students of the semester VI, French Language education department, Faculty of Languages and Arts, Yogyakarta State University, who are taking part of a real microteaching. The research object is the achievement of the character values the sense of responsibility and cooperation of the students in the microteaching learning. Data are collected by doing observation, documentation and field notes.

The instruments used in this study were the observation sheets, questionnaires for the assessment of their peers, a questionnaire associated with a sense of responsibility, and a questionnaire related to the value of cooperation. Data collection techniques implemented in this study is the observation, field notes and tests. Tests used to reveal the level of French language teaching skills of students. Observation and field notes are used for descriptively revealing the implementation of measures in order to increase the values in students and the self-governance to reform coexistence and mutual respect. For data analysis technique used in this research is qualitative descriptive analysis. This technique is used to determine in more detail the activities of the learning process using cooperative learning strategies. In addition, it is also intended to determine the increase in certain values that must be possessed by

students, as well as a set of quality of moral virtues, such as honesty, courage, generosity in the form of cooperation.

Criteria for the success of this class action research can be measured by indicators increased in the sense of responsibility and cooperation of the students who follow microteaching courses, and can be seen based on a questionnaire completed by the students to vote between friends and inputs by each student and observations conducted by a lecturer, as a collaborator in this study.

Indicators of the sense of responsibility that are seen in this study are as follow.

1. Describing the material according to the arranged lesson plans
2. Implementing an innovative learning method
3. Using the media creatively
4. Communicating and interacting effectively and in a polite way
5. Checking for student understanding
6. Demonstrating ability to motivate students
7. Performing optimally in microteaching learning individually
8. Performing the task on schedule
9. Showing the realization of group work that went well
10. Generating motivation of students to be active in learning

Furthermore, the indicators of cooperation seen in this study are as follows.

1. Participating actively in the learning micro teaching
2. Appreciating the feedback from other students
3. Making a member of the group feel important
4. Appreciating friends'opinion
5. Acting as a true student during the implementation of microteaching
6. Encouraging other members to take an active role
7. Creating an atmosphere that is intimate
8. Helping the settlement of disputes in the group
9. Speaking alternately in groups
10. Carrying out the duties according to the agreement within the group

Discussion

1. The action in the first cycle

Based on the problems found in the microteaching learning, the researcher and collaborators compiled a scenario with cooperative learning method activities. At the beginning of the activities, the lecturer gives an introduction to microteaching cooperative learning methods that will be used in learning. Furthermore, students carry out the practice of peer teaching. By the time the students do peer teaching, researcher and collaborator will commence the observation. In addition, students who acted as the students will give feedback on the implementation of peer teaching on that day. Peer teaching in the first cycle was done on 8, 15, and 23 April.

The success of the action with cooperative learning on micro teaching learning is seen from the success of the process. The researcher is conducting the observation based on the sheets that have been prepared containing the indicators 'sense of responsibility' and 'cooperation' that have been prepared by the researcher and collaborators. The success of the process looks at student activities who acted as teachers and students in learning microteaching. This is done by collaborating with the lecturers who teach microteaching subjects. Students who acted as teachers use cooperative learning, the students, then, learn together in small groups. The most prominent success this first cycle is as follows. The

following table is the achievement indicators sense of responsibility and the cooperation of students in the first cycle.

Table 1
Achievement Indicator the Sense of Responsibility in the First Cycle

No.	indicator	interval	frequency	percentage
1.	Describing the material according to the arranged lesson plans		20	
2.	Implementing an innovative learning method		20	
3.	Using the media creatively	3	20	13.04
4.	Communicating and interacting effectively and in a polite way		20	
5.	Checking for student understanding		19	
6.	Demonstrating ability to motivate students	12	19	52.18
7.	Performing optimally in microteaching learning individually		19	
8.	Performing the task on schedule	4	22	17.38
9.	Showing the realization of group work that went well	2	21	8.88
10.	Generating motivation of students to be active in learning	2	23	8.88

Table 2
Achievement Indicators of Cooperation in the First Cycle

No.	Indicator	Interval	Frequency	Percentage
1.	Participating actively in the learning micro teaching		20	
2.	2 Appreciating the feedback from other students		20	
3.	Making a member of the group feel important	3	20	13.74
4.	Appreciating friends'opinion		20	
5.	Acting as a true student during the implementation of microteaching		21	
6.	Encouraging other members to take an active role	14	21	59.62
7.	Creating an atmosphere that is intimate		21	
8.	Helping the settlement of disputes in the group	2	22	8.88
9.	Speaking alternately in groups	2	19	8.88
10.	Carrying out the duties according to the agreement within the group	2	23	8.88

Based on the table above it can be seen that:

a. Most of the students (who acted as students) seemed eager in the learning activities.
b. Students answered questions given by the teachers and did the task in groups.

Things that need attention in the first cycle is the result of reflection, namely: there were 3 students (who acted as teachers) who did not master the material, two students did not use the media in an optimal way and did not carry out learning activities appropriate to the lesson plans that have been prepared before practicing in the classroom. To overcome the weakness in the first cycle, it is necessary to do the next cycle (second cycle).

2. The action in the second cycle

Based on the results of the reflection on the first cycle, researcher and collaborator planned to solve the existing problems. Activity in the second cycle was held on 7, 17 and 24 May. During the implementation, the success of the process in the second cycle is as follows.

Table 3
Achievement Indicators of a Sense of Responsibility in the Second Cycle

No.	Indicator	Interval	Frequency	Percentage
1.	Describing the material according to the arranged lesson plans		22	
2.	Implementing an innovative learning method		22	
3.	Using the media creatively	2	22	8.88
4.	Communicating and interacting effectively and in a polite way		22	
5.	Checking for student understanding		23	
6.	Demonstrating ability to motivate students		23	71.48
7.	Performing optimally in microteaching learning individually	16	23	
8.	Performing the task on schedule		23	
9.	Showing the realization of group work that went well	5	21	19.64
10.	Generating motivation of students to be active in learning		21	

Table 2
Achievement Indicators of Cooperation in the Second Cycle

No.	Indicator	Interval	Frequency	Percentage
1.	Participating actively in the learning micro teaching		22	
2.	2 Appreciating the feedback from other students		22	
3.	Making a member of the group feel important	3	22	13.74
4.	Appreciating friends'opinion		21	
5.	Acting as a true student during the implementation of microteaching		21	
6.	Encouraging other members to take an	14	21	59.62

No.	Indicator	Interval	Frequency	Percentage
	active role			
7.	Creating an atmosphere that is intimate		23	
8.	Helping the settlement of disputes in the group	2	23	8.88
9.	Speaking alternately in groups	2	23	8.88
10.	Carrying out the duties according to the agreement within the group	2	23	8.88

Tables above explain that:

a. Teachers (students who acted as teachers) mastered the material that will be taught.
b. Teachers use varied media and are optimally functioned
c. The implementation of learning activities is appropriate to the lesson plans that have been prepared by students. Students did improvisation for refining the quality of learning.
d. Students use instructional media optimally and in accordance with the material presented in microteaching.

Limitations

This classroom action research can only be implemented through two cycles, because of time constraints. Students already entered the final weeks of the course before the final exams. In addition to learning this micro teaching, character values for the sense of responsibility and cooperation was only broken down into 10 indicators, other indicators should still be considered.

Conclusion

Based on the result and the research discussion, it can be concluded that:

1. Cooperative Learning model can improve the values instill of that are associated with a sense of responsibility of the students of French Language Study Program following the microteaching course. This is evident in the activity of students in learning activities in the classroom which was revealed on the aspects described in the sense of responsibility indicator.
2. Cooperative Learning can increase value inculcation associated with student cooperation of the French Language Study Program who follow the microteaching course. This is evident in the group work of students in classroom activities that unfold on the aspects described in the indicator of cooperation.
3. Students are more confident and the class become more lively. This suggests that the cooperation of the students in the group better. Furthermore, students are getting better at French teaching practice activities. This shows that the responsibility of the student to the task given to him can be done well.

Recommendation

Based on the results, recommendations can be given as follow.

1. Method of cooperative learning can be considered as one of the main alternatives in learning as an effort to improve the quality of learning in the classroom.
2. Students can use cooperative learning

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6 ICLLCE 2016-103 Nurhadi dan Kusmarwanti

The Constellation of Indonesian Theatre Groups During the Period of 2011—2015

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ABSTRACT

This article aims to describe the development of the constellation of Indonesian theatre groups during the 2011—2015. What were the theatre groups active in this period and how their involvement in Indonesian theatre development took place. The object of this research is the article reviews or the report on theatre performances in some of mass media in 2011—2015. The study was limited to the media as the samples and the years of the research. Data collection techniques used was reading technique. The collected data was categorized, analyzed, and interpreted. For the validity and the reliability, the validity of semantic technique, intrarater and interrater technique were used. Data collections were analyzed by the descriptively qualitative. The final conclusion is the constellation of theatre group in this period is divided into: the theater group that is established and productive, the well-established groups that still exist, the regional theater groups, and the campus theatre groups. The theatre groups that are active and productive in stage are *Teater Garasi* (Yogyakarta), *Teater Koma* (Jakarta), and *Teater Gandrik* (Yogyakarta). The next is the theater groups that have been known and tried to maintain its existence such as: *Bengkel Teater, Teater Kecil,* and *Teater Mandiri*. After that, followed by the groups that take part in a provincial or a city/district. *Komunitas Teater Sangkala Cipanas* included in the representing example. They staged script of *Aduh* by Putu Wijaya on February to April 2013 at a number of places in Cianjur district. Finally, the theatre groups that come from a number of the university campuses in Indonesia, such as *Teater Gadjah Mada* that took stage on December 12, 2015.

Keywords: Indonesian theatre, stage, drama

Introduction

The campaigning of theater is still widely broadcasted through the mass media. Reviews or reviewer of the original theater still adorn a number of newspaper pages, magazine, tabloids, and even up to the electronic media or on-line media. News of theater in parallel with reviews of new films, books (literature) or the works of fashion are usually published in the weekend edition, either Saturday or Sunday. It seems that the development of theater is still a part of the intermediate public consumption that still exists even though it is not a guarantee of its existence in the future. It could be in the next few years people will no longer go to the theater, much like now when people will no longer listen to songs through records or cassettes.

In the piece of changes of this century or millennium development, it seems important to examine one aspect of this culture, namely Theater. Is the theater today still parallel with the development of the situation in the past century? In Indonesia alone, since the influence of modernism, there was a mix in teatherical world, namely the inclusion of the elements that meet the European theater with the elements of traditional theater, native to Indonesia. The

combination or the meeting of modern theater (West) with traditional theater practically takes place in the twentieth century. Then how is its development at the beginning of this XXI century? Are there any phenomenal symptoms?

By observing the development of theater through a number of major media coverage in Indonesia at the beginning of the XXI century, it is expected to find things to be a marker of these changes. Particularly, changes in the responses of the audience (the reviewers and the like) on the phenomenon of theatrical world in Indonesia. In addition, the findings of the reception or media response to the development of Indonesian theater early XXI century is also expected to be used as a material or a medium of learning about the theater. Then how the news material on theater can be packed into a good learning materials and interesting? These are the things that became the underlying purpose or the background of the need for this study. Especially for this article, its study is only limited on how was the theater constellation Indonesia in 2011-2015 took place. How is the theatre groups play in important role and took steps on development of Indonesian theatre in the period 2011-2015?

Research Methods

The object of this research that the articles reviews or report on theater performances in a number of mass media in 2011-2015. Given the existing limitations and in accordance with the scope of this research study, thesampling of the research object was conducted. Sampling technique used in this research is *purposive sampling technique.* The study is also limited in the media that were sampled and the years of research. Sampling is limited per year, from 2011 to 2015. Then proceed to record the review or news of theatre in Indonesia from the print and on-line mass media.

Data collection techniques used in this study are in the form of reading and note technique. The collected data was then categorized, analyzed, and interpreted. The instrument used to collect data in this study is in the form of a data card. This data card is used to facilitate the recording of a number of data and also in order to facilitate the categorization of data.

For the validity and reliability of research data, the researcher used semantic validity technique and the interrater and intrarater techniques. Semantic validity is by analyzing the meaning context of the text, so there is no different meaning or bias. As for the reliability of data, the researcher used intrarater technique that is by reading over and over in order to obtain consistency of data and the interrater technique in the form of discussions with members of the researcher: Nurhadi and Kusmarwanti (lecturer of Indonesian Literature Program FLA YSU), and was assisted by two graduate students who are involved in this research.

Data were collected and categorized and then analyzed in a descriptive qualitative approach. Data which have been categorized will be based on the formulation of the problem and then analyzed descriptively so the overview of the staging description map and the constellation of theatrical world in Indonesia reflected and constructed by Indonesian media will be known.

Research Result

The following tabulation theatrical Indonesia from 2011 to 2015 will include: the title of the play is staged, theater groups who perform it, and place / location of the staging as well as the play date. To be more easily understood, these data are presented in tables that are divided by five each year.

Table 1

Data on the Theather Manuscript Staging Year 2011

Year	Date	Title	Theater Groups	Staging Description
2011	18-21 Jan	Mwathirika	Papermoon Puppet Theatre	Goethe Haus, Jakarta
2011	2 Mar	Pispot	Teater Tangga UMY	Pendopo Kantin Kampus Terpa-du UMY, Yogyakarta
2011	11-12 Mar	Tubuh Ketiga	Teater Garasi	Concert Hall Taman Budaya Yogyakarta
2011	25/26 Mar	Mereka Memanggilku Nyai Ontosoroh	Komunitas Salihara	Teater Salihara Jakarta
2011	1 Mei	Musuh Politik	Teater Pohon	Auditorium Gelanggang Remaja, Jakarta Barat
2011	4-5 Jun	Panti Idola	Teater Gandrik	Taman Budaya Yogyakarta
2011	10-11 Jun	Orkestra Rumah Sakit	Teater Shima	Taman Budaya Yogyakarta
2011	15-16 Jul	Aduh	Teater Mandiri	Graha Bhakti Budaya, TIM, Jakarta
2011	11-14 Ags	Mastodon dan Burung Kondor	Bengkel Teater	Graha Bakti Budaya, Taman Ismail Marzuki, Jakarta
2011	13 Sep	Kereta Kencana	Teater Seribu Jendela	Ksirarnawa Art Center, Bali

Table 2

Data on the Theather Manuscript Staging Year 2012

Year	Date	Title	Theater Groups	Staging Description
2012	20-21 Jan	Musuh Politik	Teater Pohon	Taman Budaya Kalimantan Barat
	11 Feb	Sda	Sda	Taman Budaya Rumah Dunia, Banten
	22 Feb	Sda	Sda	Fakultas Ilmu Budaya Universitas Indonesia
2012	2 Mar	Nabi Darurat Rasul Ad-Hoc	Teater Perdikan	Taman Budaya Yogyakarta
2012	1-31 Mar	Sie Jin Kwie di Negeri Sihir	Teater Koma	Graha Bhakti Budaya, TIM, Jakarta
2012	12 Apr	Sampek Engtay	Ketoprak Kartini Mataram	Taman Budaya Yogyakarta
2012	20 Apr	Mata Sunyi	Teater Rumah Teduh	Teater Utama Taman Budaya, Sumatera Barat
2012	4-5 Sep	Repertoar Gandamayu	Arcana Foundation dengan Teater Garasi	Gedung Kesenian Jakarta
2012	8 Sep	Mwathirika	Papermoon	Millennium (Millennium

Year	Date	Title	Theater Groups	Staging Description
			Puppet Theatre	Stage), Kennedy Center, Washington DC, AS
2012	3 Okt	Nyai Ontosoroh (monolog)	Happy Salma	-
2012	8 Okt	Tanah Ibu: Episode Tanah Asal	KSST Noktah	Gedung Teater Utama Taman Budaya Sumatera Barat
2012	11 Okt	Obrok Owok Owok Ebrek Ewek Ewek	Kelompok Segitiga Teater	Teater Arena Taman Budaya Jawa Tengah (TBJT), Kentingan, Jebres, Solo, Jawa Tengah
2012	16-17 Nov	Nyonya-Nyonya Istana	Teater Indonesia Kita	Taman Ismail Marzuki, Jakarta
2012	26 Dec	Jas Merah	Teater Keliling Jakarta	Teater Arena, Taman Budaya Jawa Tengah (dll)

Table 3

Data on the Theather Manuscript Staging Year 2013

Year	Date	Title	Theater Groups	Staging Description
2013	2 Feb	Aduh	Komunitas Teater Sangkala Cipanas	Gedung Dewan Kesenian Cianjur (DKC)
	9 – 10 Mar	Sda	Sda	Gedung Dewan Kesenian Cianjur (DKC)
	20 dan 26 Apr	Sda	Sda	GOR Cicurug dan Gedung Utama FKIP Universitas Suryakancana Cianjur
2013	13-23 Mar	Sampek Engtay	Teater Koma	Taman Ismail Marzuki, Jakarta
	22-23 Jun	Sda	Sda	Marina Convention Centre Semarang
2013	16-17 Apr	Gundala Gawat	Teater Gandrik	Concert Hall Taman Budaya Yogyakarta (TBY), Yogyakarta
	26-27 Apr	Sda	Sda	Graha Bhakti Budaya, Taman Ismail Marzuki (TIM)
2013	25-26 Apr	Jangkar Babu, Sangkar Madu	Teater Garasi	Studio Teater Garasi, Yogyakarta (dll)
2013	8 Mei	Garong Intelek	Teater Lakon	Gedung PKM UPI, Bandung
2013	27 Mei	Opera Gamelan Semar Gugat	Sangkala Lumbung Artema	Taman Budaya Yogyakarta
2013	28-30 Jun	Endgame	Teater Garasi	Teater Salihara, Jakarta
2013	3-6 Jul	Titik Terang	Teater Satu Merah Panggung	Graha Bakti Budaya, TIM, Jakarta
2013	5-6 Sep	Pandawangi dari Sudjojono	Teater Kecil	Taman Ismail Marzuki, Jakarta

Year	Date	Title	Theater Groups	Staging Description
2013	31 Okt	Ibu	Teater Koma	Graha Bhakti Budaya Taman Ismail Marzuki, Jakarta
	1-17 Nov	Sda	Sda	Taman Ismail Marzuki, Jakarta
2013	16 Dec	Senja dengan Dua Kelelawar	Teater Kerang-K	Panggung Tari Tedjokusuma, Universitas Negeri Yogyakarta

Table 3
Data on the Theather Manuscript Staging Year 2014

Year	Date	Title	Theater Groups	Staging Description
2014	1-15 Mar	Demonstran	Teater Koma	Graha Bhakti Budaya Taman Ismail Marzuki, Jakarta
2014	14-15 Mar	Samsara	Teater Pagupon	Gedung Kesenian Jakarta
2014	4-5 Apr	Cakar Monyet	Komunitas Salihara dan Mainteater Bandung	Bogor
2014	29-30 Apr	Masbro	Teater Payung Hitam Bandung	Gedung Kesenian Sunan Ambu STS Bandung
2014	3-4 Jun	Perbuatan Serong	Teater Tangga	Auditorium IFI-LIP
2014	29-30 Ags	Perampok	Bengkel Teater dan Teater Ke-wajaran Kedua	Graha Bhakti Budaya Taman Ismail Marzuki, Jakarta
2013	28-29 Sep	Jalan Emas	Teater Garasi	Studio Teater Garasi, Yogyakarta
2014	29 Sep	Sihir Pembayun	Teater Gabungan Yogyakarta	Gedung Pusat Kebudayaan Hardjosoemantri UGM

Table 5

Data on the Theather Manuscript Staging Year 2015

Year	Date	Title	Theater Groups	Staging Description
2015	11-12 Feb	Tangis	Teater Gandrik	Concert Hall TBY
	21-22 Feb	Sda	Sda	Graha Bakti Budaya TIM Jkt
2015	3-19 Apr	Opera Ular Putih	Teater Koma	Graha Bakti Budaya, TIM
2015	1 Mei	Kami Bunuh Mereka	Teater Suluh	Fak. Peternakan UGM
	3 Mei	Sda	Sda	Hall FKIP UMS
2015	20 Mei	Kolase 7 Jendela #2	Teater We En	Societet Military, TBY
2015	23-24 Jun	Yang Fana adalah Waktu. Kita Abadi.	Teater Garasi	Gedung PKKH, Bulaksumur UGM
2015	31 Jul	Sampek Engtay	Teater Koma	Indonesia Convention

Year	Date	Title	Theater Groups	Staging Description
				Exhibition (ICE) BSD, Tangerang
2015	31 Okt– 1 Nov	100 % Yogyakarta	Rimini Protokoll	Taman Budaya Yogyakarta
2015	6-15 Nov	Inspektur Jendral	Teater Koma	Gedung Kesenian Jakarta
2015	27-28 Nov	Nyonya Nomor Satu	Butet Kertare-djasa, dkk	Graha Bakti Budaya, Taman Ismail Marzuki, Jakarta
2015	12 Dec	Masih Ada Cinta d(ar)i Kampus Biru?	Teater Gadjah Mada	Seminar Barat, FISIPOL UGM

Theatre Groups Constellation

Based on the data presented in Table 1-5 on the findings, the researcher obtained some data on the theater groups that take part in the performance during 2011 through 2015 which can be classified as follows. First, the established theater groups that routinely staged a number of performances each year as Teater Garasi, Teater Koma, dan Teater Gandrik. Then followed by the next theater groups such as the Komunitas Salihara, Teater Payung Hitam, Teater Satu Merah Panggung.There are also groups which are combinations of a number of personnels with the famous artists, or specific groups such as Papermoon Puppet Theater.

In addition, there are also theatrical groups that once triumphed, which until now still show its existence as the Bengkel Teater (lead by the late Rendra), Teater Mandiri (lead by Putu Wijaya), and Teater Kecil (lead by the late Arifin C. Noer).

The next line of theater groups that take part in the 2011-2015 period are that of theater groups whose reputation is classed as an area or regional theaters such as the Teater Pohon, Teater Shima, Teater Seribu Jendela, Teater Perdikan, Ketoprak Kartini Mataram, Teater Rumah Teduh, KSST Noktah, Kelompok Segitiga Teater, Teater Indonesia Kita, Teater Keliling Jakarta, Komunitas Teater Sangkala Cipanas, Teater Pagupon, Teater We En, Rimini Protokoll, and others.

One final lineup is the campus theater groups which are actually many in number but only a few are included in reports or reviews media. Among the many theaters of the campus include Teater Tangga (UMY), Teater Suluh (UGM dll), Teater Lakon (UPI), Teater Gadjah Mada (UGM), dan Teater Kerang K (UNY).

Teater Garasi from Yogyakarta is a theater group that annually staged a number of plays in various places. They not only perform the new texts but also perform texts or even repackage old manuscripts that once they played. By regularly staging the plays, Teater Garasi's name made headlines in the mass media and their works reviewed by the reviewer of theater.

In 2011, Teater Garasi performed *Tubuh Ketiga* at the Concert Hall Taman Budaya Yogyakarta on 11 to 12 March. In this *Tubuh Ketiga* performance, Teater Garasi took the theme or respond to the culture of Indramayu which is famous for agriculture, migrant workers, and tarling-dangdut. In 2012, specifically on September 4 to 5, Teater Garasi staged *Repertoar Gandamayu* script cooperating with Arcana Foundation. The staging takes place at the Jakarta Arts Building. The staging was based on the novel *Gandamayu* by Putu Fajar Arcana is about obedience and loyalty of women as a wife, mother, and friend.

In the following year, 2013, Teater Garasi staged the experience of the maids who work abroad in a text entitled *Jangkar Babu, Sangkar Madu.* Staging takes place in Studio Teater Garasi, Yogyakarta on 25 to 26 April. According Kurniyanto (2013), this manuscript

was also staged in Blitar on 1 May in commemoration of the workers of the world. Still in the same year, 28 to 30 June, Teater Garasi return to stage absurd themed script titled *Endgame* by Samuel Beckett in Community Salihara, Jakarta.

This manuscript previously been performed by Teater Garasi in 1998 (or 1999). Mujiarso (2013) and other authors declare the first performance took place in 1998 while according Muhtarom (2013) in 1999. However, in 2013 this time staging directed by Landung Simatupang and Yudi Ahmad Tajudin that there is little difference with the previous staging.

In 2014, Teater Garasi staged a new production called *Jalan Emas (The Game)* in Studio Teater Garasi, Yogyakarta precisely on September 28-29. This show involved many disciplines such as music performances, soundscapes, site specific, dance theater, performance art and visual art (Natalia, 2014).

In the following year, 2015, Teater Garasi re-staged their new manuscript entitled *Yang Fana adalah Waktu, Kita Abadi (YFaWKA).* The performance was held in the PKKH, Bulaksumur UGM June 23-24. In the news of KBRN Yogyakarta, it is stated that this performance is a development and search for further art projects collectively of the Teater Garasi conducted since 2008, by trying to learn how to blast "voice" or "narrative" (ideological, religious, identity) in Indonesia after 1998, creating and revealing the tensions and violence that is new or latent.

Next is Teater Koma led by Nano Riantiarno, regularly almost every year staged a number of plays, play both new and old are always played repeatedly. Based on the data collected on at least seven performances. Although in 2011, it was not recorded, in 2012 there was a script that was staged in 2013, there were two scripts, in 2014 there was one script, and in 2015 there were three scripts.

Koma Theater's staging in 2012 was that of the *Sie Jin Kwie di Negeri Sihir* manuscript. This is a sequel of the previous text entitled *Sie Jin Kwie* (2010) and *Sie Jin Kwie Kena Fitnah* (2011). Based on the writings of Arcana (2012) in Kompas, this staging took place for a month (1 to 31 March) at Graha Bhakti Budaya TIM Jakarta. *Sie Jin Kwie di Negeri Sihir* is Teater Koma's 126th staging.

Koma Theater staged some plays in 2013, namely *Sampek Engtay* and *Ibu. The Sampek Engtay* script is an adaptation on the Chinese legend of a love tragedy, is almost every year staged. In 2013, *The Sampek Engtay* was staged at Taman Ismail Marzuki, Jakarta on March 13 to 23 and in the Marina Convention Centre Semarang on June 22 to 23. In 2015 the manuscript was also staged back in Indonesia Convention Exhibition (ICE) BSD, Tangerang, on July 31. According to Kompas, this staging was Teater Koma 101st staging.

Still in the year of 2013, Teater Koma also staged another script that is *Ibu.* The play took place at Graha Bhakti Budaya, TIM, Jakarta on 31 October. In the writing of Wijayangto (2013) in Kompas the play, in fact, ran from November 1 to 17.

In 2014, Teater Koma staged the play *Demonstran* held at Graha Bhakti Budaya, Taman Ismail Marzuki, Jakarta on March 1 to 15. The script by Nano Riantiarno raised the bleak portrait of the Indonesian people with the problems of corruption, reformation, power, collusion, and law mafia and the face of neglected people's welfare. The problems echoed through the main character named Topan, the former activist.

In 2015, in addition to *Sampek Engtay,* Teater Koma also performed old play entitled *Opera Ular Putih* and a new script adaptation of Nikolai Gogol's *Inspektur Jenderal.* The re-staging of the *Opera Ular Putih* took place at Graha Bhakti Budaya TIM Jakarta on April 3 to 19. *Opera Ular Putih* story by Teater Koma, Kompas reported (Anonymous, 2015), was inspired from the story of Chinese tradition. Then all sectors that support this spectacle was nuanced like the original country. Starting from the player

costumes, songs, music, stage, until the colors which implied the Chinese culture. The only thing that still feels Indonesian was in the language sector. The staging of *Opera Ular Putih* was inspired from the original old Chinese legend and has previously been shown at the same place in 1994. This performance tells the story of the White Snake demon who wanted to become a man so that he meditated for 1,000 years.

Another staging in 2015 is entitled *Inspektur Jenderal*. The play takes place at the Jakarta Arts Building on November 5 to 16. Until the staging of Inspektur *Jenderal's* manuscript, Teater Koma is one of the theaters that are still actively producing works of performance art. During the 38 years of doing business, Teater Koma has delivered many talented and prolific artists, developing Indonesian performing arts.

Besides Teater Garasi and Teater Koma, other established group is Teater Gandrik. This theatre group originating Yogyakarta is included into the theater groups that are quite productive, both in appearance as a theater group and the number of characters such as Butet Kartaredjasa and Djaduk Ferianto and others. Their performances received a lot of spotlight in the mass media in the form of news or reviews.

In 2011, precisely on June 4 to 5, Teater Gandrik staged *Panti Idola (Pandol)* at Taman Budaya Yogyakarta. The play is about the action of corruption in the District Municipality Bulus place Nursing Home Care for Mental Victims of Corruption, known as Panti Idola that serves also as the background story. In 2013, Teater Gandrik staged *Gundala Gawat* script written by Goenawan Mohamad. There are at least two places of recorded performances for the staging of this manuscript. First in the Concert Hall Taman Budaya Yogyakarta (TBY), Yogyakarta on 16 to 17 April. Second, it took place at Graha Bhakti Budaya, Taman Ismail Marzuki (TIM) on April 26 to 27.

In 2015, Gandrik Theatre staged script *Tangis* in two different places. This text is an amalgamation of two previous manuscripts written by Heru Murti Kesawa entitled *Tangis* and *Juragan Abiyoso*. Agus Noor remodeled the two texts into the script *Tangis,* which was staged in February. There were two places that become the staging of Gandrik Teater, namely Concert Hall Taman Budaya Yogyakarta (TBY), Yogyakarta on 11 to 12 February and Graha Bhakti Budaya, Taman Ismail Marzuki (TIM) on February 21 to 22. According to Tia (2015), the play was then staged in several cities in East Java.

After the three theater groups that were actively working on a five-year span, the next theater groups, namely Komunitas Salihara, Teater Payung Hitam, Teater Satu Merah Panggung, and Papermoon Puppet Theater. Then followed the theater groups that still try to retain its existence such as: Bengkel Teater, Teater Mandiri, and Teater Kecil.

Salihara community in Indonesia's theatership world staged the play *Mereka Memanggilku Nyai Ontosoroh* on 25-26 March 2011. Teater Payung Hitam from Bandung staged *Masbro* script at the Sunan Ambu STS Art Building Bandung on April 29 to 30, 2014. The Satu Merah Panggung Theatre staged the *Titik Terang* play at Graha Bhakti Budaya TIM Jakarta on 3-6 July 2013. Papermoon Puppet Theater from Yogyakarta staged *Mwathirika* at Goethe Haus Jakarta on 18 to 21 January 2011 and in the Millennium (Millennium Stage), Kennedy Center, Washington DC, USA on 8 September 2012.

Bengkel Teater during this period staged *Mastodon and Burung Kondor* at Graha Bhakti Budaya TIM Jakarta on 11-14 August 2011. Then, on 29-30 August 2014 the theater group founded and led by the late Renda staged *Perampok* script at Graha Bhakti Budaya Jakarta TIM working together with the Kewajaran Kedua Theatre. Teater Mandiri under the direction of Putu Wijaya staged the old manuscript entitled *Aduh at* Graha Bhakti Budaya TIM Jakarta on 15-16 July 2011. Next is the Teater Kecil which was inherited by Jajang C. Noer (after Arifin C. Noer passed away) in the staging of Pandanwangi *dari Sudjojono* that took place in TIM Jakarta on September 5 to 6, 2013.

The established theater groups, besides staging their own texts, the texts are often staged by groups on the next level, including the campus theater groups. *Kereta Kencana* script adapted by Renda (leader of the Bengkel Teater) was staged by the theater group of the Seribu Jendela in Ksirarnawa Art Center, Bali on September 13, 2011. *The Sampek Engtay* adaptation from the work of Nano Riantiarno of Teater Koma was also staged by the theater group Ketoprak Kartini Mataram at Taman Budaya Yogyakarta on 12 April 2012.

Aduh script by Putu Wijaya of Teater Mandiri was also staged at the Arts Council Building Cianjur (DKC) on February 2nd (last on March 9 to 10) and was followed in GOR Cicurug and Main Building of the FKIP Suryakancana University Cianjur on 20 and 26 April 2013. The text of *Aduh* is staged by Sangkala Cipanas Community Theatre..

Of course, other theater groups whose scope is still limited to local or regional also perform manuscripts which are not limited to works of theater that has been established. Teater Pohon, Teater Shima, Teater Seribu Jendela, Teater Perdikan, Ketoprak Kartini Mataram, Teater Rumah Teduh, KSST Noktah, Kelompok Segitiga Teater, Teater Indonesia Kita, Teater Keliling Jakarta, Komunitas Teater Sangkala Cipanas, Teater Pagupon, Teater We En, Rimini Protokoll and more also colored theatrical Indonesia period 2011-2015 with a variety of play.

In addition to the previous theater groups, the next theater groups are from a number of university campuses. Campus theater groups, among others, Teater Tangga (UMY), Teater Suluh (UGM dll), Teater Lakon (UPI), Teater Gadjah Mada (UGM), dan Teater Kerang K (UNY).

Teater Kerang K of the Department PBSI Class K Yogyakarta State University (UNY) successfully presented the manuscript Senja with Dua Kelelawar on December 16, 2013 at the Tejokusumo Hall FLA UNY. Teater Kerang K is one theater group that was formed as a theater laboratory courses on campus that consists of multiple classes in each year. By doing so, in fact there are many theater groups of this kind in UNY. This is just one campus. Not to mention if we added it to the number of campuses throughout Indonesia.

It could be that, campus theater groups such as as theater Teater Kerang K (UNY), Teater Tangga (UMY), Teater Suluh (UGM dll), Teater Lakon (UPI), Teater Gadjah Mada (UGM) in which those plays data collected in this study will be the blossom of theatership in Indonesia. A clear example of this phenomenon occurred in Teater Garasi (productive theater group) which its embryo derived from campus theater at the University of Gadjah Mada (UGM) in Yogyakarta.

Conclusion

The constellation of theater groups in this period is divided into the theater groups that are established and productive, the well-established groups that still exist, the regional theater groups and the campus theater groups. Theatrical groups that are active and productive in staging the play have been recorded as three theater groups. These three theater groups in question are Teater Garasi (Yogyakarta), Teater Koma (Jakarta), and Teater Gandrik (Yogyakarta).

In addition to these three groups, it is followed by those well-known theater groups and tried to maintain their existence. These theater groups, for example, are the Bengkel Theatre (led by the late WS Rendra), Kecil Theatre (led by the late Arifin C. Noer), and Mandiri Theatre (under the director Putu Wijaya). They still perform one of two manuscripts, both new and old manuscripts.

After those theater groups, they are followed later by those with the scope of their action is smaller than the previous groups. These groups can be said to represent the pace of

specific provincial or municipal / district theater groups. Usually, their stage performances are still at the provincial or municipal / district level. The community theater group of Sangkala Cipanas is included in representing the group. They staged the script of *Aduh by* Putu Wijaya in early February to late April 2013 at a number of places in Cianjur district.

Finally, the theater groups that are derived from a number of university campuses in Indonesia. Gadjah Mada theater group that has staged script *Masih Ada Cinta d(ar)i Kampus Biru?* on December 12, 2015 is one example of this campus theater group.

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6 CILLCE 2016-104 Dian Swandayani

The European Cultural Influence in the Western Literary for the Reader: The Study of the Literary Reception

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ABSTRACT

The stories about the grandeur of the European culture has been widely presented in the literature. This article aims to present the European cultural trendsetter constructed as the western world through the literature. The subject of this article is the western literary works of *Da Vinci Code* by Dan Brown, published in America by Anchor Books in 2003. Data collection on the European history classified and analysed by reading repeatedly with the descriptive qualitative techniques. In this novel, Paris, Rome and London are constructed as cities that have a sense and taste of high art with a long European history. The results of this article showed that the reader is familiar with the history of European culture, especially the culture of the church in Europe with all its dynamics can bring out to the more open public, not just based on stereotypes in the general view of Europe. With the better understanding, the reader is expected to be more tolerant of the European culture, in this case the culture of the church, which is also against the more extreme sort of paganism or atheism. Thus, the reading of this kind is becoming more open, both in the outlook and in the attitude.

Keywords: European culture, cultural construction, western literature

Introduction

Literature as one of the cultural aspect is one part of the hegemony site, which is one part of the efforts to establish or counter hegemony. Hegemony sites, such as the media, movies, music, and various other aspects of the culture, including literature, are a means to ensure influence to the other party, in this case that of the colonial to the colonized. Although colonization in Indonesia has ended, the spread of the influence has continued until now. Historically, according to Lombard (2000: 11-39) in his book *Nusa Jawa: Cross-Cultural, Historical Study Center;* Indonesia is regarded as a country of cross cultural world *(le Carrefour Javanais)* which has been heavily influenced by the culture of the world, such as Chinese, Arabic and West, in which is still an ongoing process.

Until the beginning of the 21st century, the process of foreign acculturation, including European culture, until now is still in progress as an identity-forming elements of a nation which continue to change. Even within the last 10 years, the intersection of the various aspects of culture in Indonesia is getting intensified. It is for example only occurs in the field of philosophy, literature, art, culture, science, and technology.

Literature as one piece of art also ended getting the influence. In this field, the nations of Europe are sufficiently advanced nations in developing a literary work, including in promoting it around the world, including in Indonesia. In this article, the research will describe the reception of the people of Indonesia on the development of Western literature, in this case represented by European culture, which exposes European culture.

In the current cultural exchange that took place this quickly, each individual will be in contact with other cultures. Acculturation will occur, the spread of influence, or the adoption

and adaptation of a culture by another culture. The problem, Indonesia as a developing country and at the crossroads of world culture as proposed by Lombard (2000: 11-39) as *Le Carrefour Javanais,* often become the party who is always in a subordinate position.

During the period of colonialism, Western culture is one aspect of the culture that helped strengthen the practice of imperialism. Said (1994: 75-81) in a number of his books explores the role of European culture (Western) hegemony over the role of European domination (also USA) on countries of Asia and Africa in the postcolonial era. In Said's view (1994: 75-81), the process is ongoing until now.

In the previous study, (1) "Literary Reception of French Writers in the Printed Media in Indonesia During 2000-2005" (Swandayani, 2007) or in the research of Santosa (2007) entitled (2) "The Reception on German Thinkers in the Printed Media in Indonesia During 2000-2005 " the researcher has acquired a number of findings related to the influence of French and German writers in Indonesia through the printed media in Indonesia. Through the media that became the research sample, it can be determined how the role of the French and German writers viewed positively by the printed media in Indonesia. Oftenly, the France and Germany authors were used as a kind of idol, a model or a vanguard of thought in Indonesia.

This study is a continuation of the previous study. Besides being expanded into Western cultural influence or Europe (which means also including the influence of British culture, the Netherlands, Italy, Russia, Spain, Scandinavia, even Turkey), this study also tried to reach the receptions of Western or European culture on the university students.

Europe as developed countries are often seen as a *trend-setter* in the various elements of Indonesian life, especially in culture. European figure as the more developed entity has transformed into a kind of pride when Indonesia became a part of it, especially in its lifestyle. This is the concern of a number of university courses that have a European study because they are often more of a representative of the European countries than becoming the interests of Indonesian nationalism.

Thes things that are a barrier to learning foreign languages, especially European languages (in this context also literary works). Indonesian students need to recognize and deepen Europe (including one through the study of literature) but not to be swept away "tobe" Europe. There is a need for critical approach to European culture resulting in a sense of nationalism that sees Indonesia equal to the European parties. However, we should avoid hatred, sense of revenge, resentment or sense of *xenophobia* against Europe or European culture.

The balance in viewing Europe will be established if the Europe are examined proportionally and balanced in the context of cultural pluralism. Europe is no longer considered a *trend-setter* to be traced but it is not an entity that must be suspected. Understanding of the (cultural) European pluralistic character of a person can develop into a better direction.

Research Methods

The object of this research is cutting-edge novels set in Europe, especially foreign literature that has been translated into Indonesian. The novels in question are novels that have realistic background story of European region. Given the existing limitations and in accordance with the scope of this research study, sampling of the research object has been conducted. Sampling technique used in this research is *purposive sampling technique.* The study was also limited to the object of research related to the image of Europe and those many responded in Indonesia.

After doing a search for such works, eventually the reaearcher acquired a number of literary works that were sampled in the study: ((1) *The Da Vinci Code* (Dan Brown), (2)

Angels & Demons (Dan Brown), (3) *Foucault's Pendulum* (Umberto Eco), (4) *Baudolino* (Umberto Eco), (5) *The Name of the Rose* (Umberto Eco), (6) *Kitab Lupa dan Gelak Tawa* (Milan Kundera), (7) *The Historian* (Elizabeth Kostova), (8) *Ikan Tanpa Salah* (Alfred Birney), (9) *Namaku Merah Kirmizi* (Orhan Pamuk).. Especially for this article, the focus is limited to the novel *The Da Vinci Code.*

Data collection techniques used in this study are in the form of reading and note technique. The collected data was then categorized, analyzed, and interpreted. The instrument used to collect data in this study is in the form of a data card. This data card is used to facilitate the recording of a number of data and also in order to facilitate the categorization of data.

For the validity of research data, the researcher used semantic validity technique and the reliability of research data, the intrarater and interrater technique were used. Semantic validity is by analyzing the meaning context of the text. As for the reliability of data, the researcher used intrarater technique that is by reading over and over in order to obtain the data consistency and interrater in the form of discussion by the lead researcher Dian Swandayani with members of the researcher, Iman Santoso, Ari Nurhayati, and Nurhadi.

Data were collected and categorized and then analyzed descriptively in a qualitative manner. Data which have been categorized based on the formulation of the problem and then analyzed descriptively so the description of the background picture of Europe could be known, the reflected and deconstructed European image, the response in Indonesia, and the Indonesian perceptions of the latest novels set in the Europe.

Findings and Discussion

The findings of this study refers to four findings. These four findings include the description of the background of the location, diachronic background, the background of the European social status of each novel, and the image of Europe reflected and constructed in such novel. The findings on the novel *The Da Vinci Code* can be read in the following table.

Table 1

The European Background Tabulation in Recent Novels Translation

No.	Title of the Novel	Background of the Novel		
		Setting	Time	Social status
#	The Da Vinci Code	Louvre Museum, Paris which was then widened to many other European regions such as Switzerland and the United Kingdom	Present time then wandered on medieval times associated with a history of Priory of Sion group	Academic figures who laid bare the lives of important figures of medieval Europe associated with figures of artist, scientist, or a famous clergyman Europe

The model of storytelling in this novel is actually about the same as that of *Angels & Demons,* another Dan Brown's work which was actually published first, but in Indonesia the novel *The Da Vinci Code* was introduced or published much earlier than *Angels & Demons.* Background of place, time setting, and Europe social background in the novel of *The Da Vinci Code* as well as the context of the story are outlined in the following explanation.

The story of *The Da Vinci Code* begins with the death of a head of the Secret Brotherhood in the Louvre by an albino Opus Dei, one of the opponents of the truth of the Holy Grail, the truth of the Divinity of Jesus. The killing is done so that the real truth about Jesus, a man who married Mary Magdalene, did not spread and lead to the collapse of the power of the church of the Vatican today.

The art curator who served as head of the secret brotherhood, Jacques Sauniere, tried to offer the truth about the Holy Grail to his granddaughter, Sophie Neveu, with the help of Robert Langdon, a symbologist who he believed has adequate knowledge about the Holy Grail from Langdon's various research accomplishments.

However, the police captain, Bezu Fache, assumed that it was Langdon who killed Sauniere because his name inscribed on the floor near the body. Though few sentences beside the body are simply symbols to solve the puzzle of truth that has been stored and guarded with the life of the Priory of Sion. Therefore, Sophie knew that Langdon was innocent, trying to believe and save Langdon from charges by escaping from the Louvre Museum and dechiper the code left by her grandfather, Sauniere.

They went to the Depository Bank of Zurich after discussions in order to decode the code, which finally came to a *cryptex* stored in the bank. After getting this object, they asked help from the bank chief, Andre Vernet, to get them escape from the police. But he then felt deceived by these two and decided to join Fache stating that they are guilty, plus they bring Sauniere's relic from the Depository Bank of Zurich.

Langdon and Sophie who have managed to escape from Vernet, rushed to Villette Manor where Langdon's companion reside. He was also very fond of any info about the Grail. At the home of Teabing, Sophie explained the origin of the Holy Grail, its history, and its relationship with all the symbols that exist today.

On the other hand, Bishop Aringosa an official from Opus Dei, agitated as Silas, the albino could not find the keystone. They were deceived by the Priory of Sion about the truth of where the Holy Grail placed. Therefore, two of them together with the Master, the one who ordered Silas to kill the four officers, re-planed tactics to find the Holy Grail.

Silas followed Langdon and Sophie to the home of Leigh Teabing with the intention that they will give him the *cryptex,* but instead he was captured even tied. He also brought to escape along with Langdon, Sophie and Teabing so they realized that they were also followed by police to the Villette Manor.

They hurried toward the field Le Buerget while discussing about the Priory of Sion, the Holy Grail, and some hints of the symbols or anything related to him and helped to think together to dechiper Sauniere's code which was already in the hands of Sophie and Langdon. The first *cryptex* code has been successfully resolved in a plane to Biggin Hill, containing the second code to unlock *the* smaller *cryptex.* When it is solved, then map to the Holy Grail is not a dream anymore.

In the UK, they first tried looking into the Old Church that supposedly enclosed the Templar tomb in the code of Sauniere. However, after they were told by the officer on guard there that the place was not a tomb, they soon realized that something was missing.

At the tomb, they also were struck by the presence of Remy stating he wanted the keystone on Langdon's hands. He also captured his own employer, Sir Leigh Teabing, after successfully seizing the keystone. For that reason, he hid behind the limousine belonging to Teabing, and drove Silas into the center of Opus Dei in London. That's what the Master told when he called.

Langdon and Sophie that had escaped from Remy and Silas tried to crack the code of the Templar soldiers buried in London by askimng for the help of the Library of King's

College, England. After searching long enough, they both concluded that the tomb mentioned by Sauniere is the tomb of Sir Isaac Newton buried by Pope Alexander in London.

The teacher who is none other than Sir Leigh Teabing finally inevitably killed Remy for having show his face in front of Sophie and Langdon. It will reveal who was behind the killing of the four Priory of Sion officers if Remy was left alive. That is why he wanted to receive the *cryptex* from Remy, not Silas, as his mission to kill. However, in the end he was arrested by the police because he blindly hunted the Holy Grail by risking everything, even to kill.

In spite of everything, Langdon and Sophie could finally breathe. Map towards the Holy Grail is on hand. They then visited Rosslyn Chapel which unexpectedly also revealed the identity of Sophie, who when her history traced, is a direct descendant of Jesus. She met her grandmother and all the history of Sophie was told. When asked about the Holy Grail, Grandmother Marie was not convinced that Holy Grail was hidden in the chapel.

Not getting results, Langdon finally returned to Paris. After two days departed from Rosslyn Chapel, Langdon finally managed to crack the Sauniere's code. He realized that the search for the Holy Grail is the quest to kneel before the bones of Mary Magdalene that he had found in the basement complex of Louvre museum, according to the instructions of Sauniere.

The background story of *The Da Vinci Code.* Broadly speaking, the European background of the novel *The Da Vinci Code* and the context of the story can be seen in table 2 below.

Table 2

Tabulation on the Europe Background in Novel of The Da Vinci Code

Background of the Novel			Contexts of the Story
The place	Time	Social status	
Louvre Museum, Paris which was then widened to many other European regions such as Switzerland and the United Kingdom	Present time then wanders on medieval times associated with a history of Priory of Sion group	Academic figures which laid bare the lives of important figures of medieval Europe associated with figures of artist, scientist, or a famous clergyman Europe	Robert Langdon, Harvard University symbologist character from the United States, reveals the death of Louvre Museum art curator, Paris, named Jacques Sauniere. In a joint investigation with Sauniere's granddaughter, Sophie Neveu, they finally meet up with other figures that lead to the secrets of the history of medieval Europe. In addition to the Priory of Sion, Langdon also unraveled the mysteries of the works of Leonardo Da Vinci, the holy grail, Masonic buildings, Roslyn Chapel, Isaac Newton to specific groups such as Opus Dei, and others.

.Although the main character of this novel, Robert Langdon came from Harvard University, USA, the background does not intersect with America, but Europe. Jacques Saunier's mysterious murder, his body naked by establishing certain signs *(the Vitruvian Man)* and the writing of the secret anagram occurred in the heart of Paris is the Louvre

Museum. In this city actually Langdon will deliver a public lecture on a number of disclosures of European history.

From the museum in the city of Paris, the story of this novel then moves to different areas in the city of Paris to the territory of Switzerland and then to the British territory, to a typical building called Rosslyn Chapel in Scotland. The background of story happens in the present time. The social status occurs in academia and the other intellectual. Nevertheless, such as Dan Brown's earlier novel, *Angels & Demons,* Langdon character is finally struggling with an issue that sparked the history of the fight between the Catholic Church with a secret society called the Priory of Sion. The antagonist of this novel, Silas, who killed Sauniere was a follower of Opus Dei, a part of the Catholic.

If in *Angels & Demons* Dan Brown explained a lot of the works of Benini located around the Vatican and Rome, in the novel *The Da Vinci Code,* the American author described more of the works of Leonardo da Vinci. The famous artist whi was born in Vinci, province of Firenze, Italy, 15 April 1452 - died at Clos Lucé, France, May 2, 1519 at the age of 67 years (id.wikipedia.org/wiki/ Leonardo_da_vinci). The novel does not only examine the mystery disguised by Leonardo but also shedding his behavior as a character of the Priory of Sion, a revelation that opposes the current official version of history.

The interpretation of the painting *The Last Supper, Mona Lisa, The Virgin of the Rock* or the *Madonna of the Rock* in the novel is invigorating stuffs that had been unknown to the public. The novel is at least featuring a new interpretation of the works of Leonardo. In *The Las Supper,* a very famous painting depicting the last moments of Jesus before the crucifixion, the figure who is exactly on his right is Mary Magdalene. This woman in the dialog between characters in this novel is described as Jesus' wife, who is pregnant with the King's son.The story of Mary Magdalene is then related to various stories of events in the history of the church with a different version. Descendants of Jesus and Mary Magdalene are the responsible for the conception of a number of kings in the territory of France.

Mona Lisa is also described as a mix between a man and a woman; a mix between an Old Egyptian male deity named Ammon, and a woman deity named Isis. Monalisa name comes from the combination of two names of these main deities. By doing so, the background story of this novel not only tells about the present to what was done by Langdon, who ,this time, was accompanied by Sophie Sauniere, nevertheless it widened in the story long before Jesus, concerning the Egyptian gods. A study that was associated when someone talks about groups of occult such as Priory of Sion or Knight Templar which is based on the teachings of Kabbalah, the teachings of which are older than the Jewish doctrine which is based on prior knowledge of ancient Egypt (Baigent, et al, 2006; Baigent, et al, 2007; Picknett and Prince, 2006).

The interpretation of European history, or more precisely the interpretation of the Christian tradition occurred in the dialogue between characters of this novel. In the dialogues of characters, the readers are treated to a different interpretation, even against the current understanding that had been believed. This is what makes the theme of the issues raised in this novel becomes controversial. Of course, this kind of background story, a framed story or some kind of story that adds insight of the readers. Especially for readers of Muslim-majority Indonesia who did not understand the Christian world and the history of its development, particularly in Europe. Notice one of the following quote, which is a dialogue between Teabing and Sophie accompanied Langdon about the *Last Supper.*

> "Where is Jesus sitting?" Teabing asked.
> "In the middle."
> "Good. Any food eaten by Jesus and his disciples? "

"Bread." *Obviously.*

"Very good. And what he drinks? "

"Wine. They drink wine. "

"Great. And one final question. How many glasses of wine on the table? "

Sophie paused, realizing it was the trick question. *And after dinner, Jesus took the cup of wine, sharing it with His disciples.* "One cup," she said. "Holy Grail." *The bowl of Christ. Holy Grail.* "Jesus passed a single chalice of wine, just as modern Christians do at communion."

Teabing sighed. "Open your eyes."

Sophie opened her eyes. Teabing was grinning smugly. Sophie looked down at the painting, seeing to her astonishment that *everyone* at the table had a glass of wine, including Christ. Thirteen cup. Moreover, the cups were tiny, stemless, and made of glass. None of the chalice in the painting. There is no Holy Grail (Brown, 2004: 329).

This is the form of denial about the Holy Grail in the Christian tradition that is presented in the novel *The Da Vinci Code.* Through the voices of Teabing who interprets the *Last Supper* by Leonardo da Vinci, Dan Brown did a counter to what had been believed by Christians as a holy grail. Then consider the explanation and the dialogue below.

Teabing's eyes flickered. "Do not you think a little strange, considering that both the Bible and the legend that Grail celebrate this moment as the definitive arrival of the Holy Grail. Oddly, Da Vinci appears to have forgotten to paint the Cup of Christ.

"Of course, art scholars must have noted that."

"You would be shocked to learn what anomalies Da Vinci included here that most scholars either do not see or simply choose to ignore. This image, in fact, is the entire key to the Holy Grail mystery. Da Vinci lays it all out in the open in *The Last Supper.*

Sophie scanned the work eagerly. "Does this fresco tell us *what the* Grail really is?"

"It's not *what it is,"* Teabing whispered. "But *who* is he. The Holy Grail is not a thing. Indeed, the Holy Grail was ... *someone* (Brown, 2004: 329-330). "

Here is an excerpt of the painting of *The Last Supper* by Leonardo da Vinci which became the main topics of the figures this novel, chatter representing authors statements about the mystery that would be submitted by one of the Grand Master of the Priory of Sion from 1510-1519 (Brown, 2004: 454). The painting *of the Last Supper* translates to have enough central role in the story. It could be, this is the main message of the novel wrapped in a plot frame model of investigative plot or a detective story. Figure to the right of Jesus is often interpreted as John discussed by the leaders of this novel as Mary Magdalene.

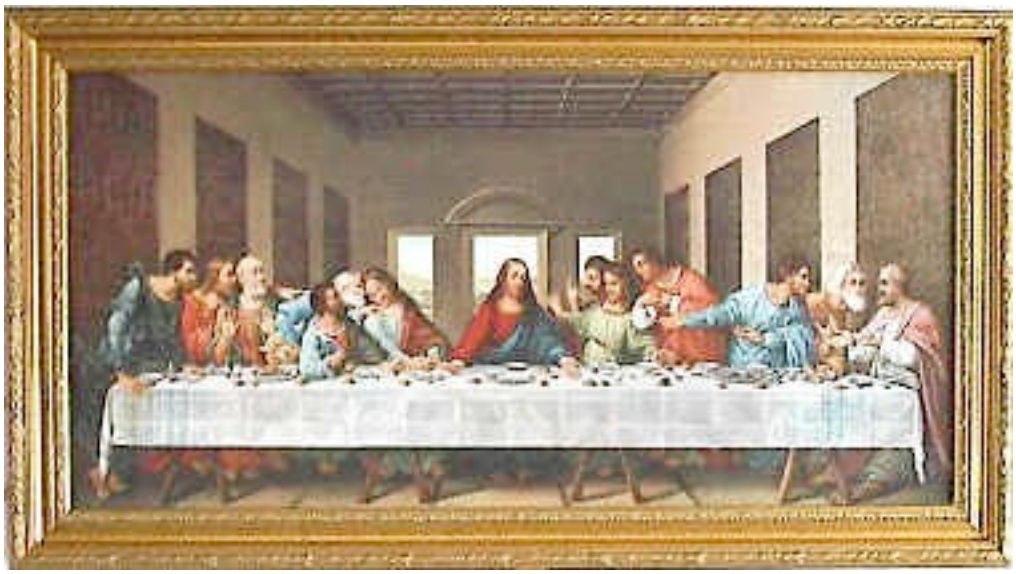

Figure 1. The painting *The Last Supper* of Leonardo da Vinci

The following excerpt continued dialogue of the characters in the novel who talked about the interpretation of *The Last Supper* by Leonardo da Vinci.

"Wait a minute," said Sophie. "You told me the Holy Grail is a woman. *The Last Supper* is a painting of thirteen men."

"Really?" Teabing raised his eyebrows. "Look closely."

Uncertain, Sophie approached the painting, scanning the thirteen figures in it-Jesus Christ in the middle, six disciples on His left, and six other students in his right hand.

"They are all men," said Sophie.

"Oh?" Teabing said. "How about the one sitting on a place of honor, to the right of *the Lord?"*

Sophie checked the figure who sits just to the right of Jesus. She focused her attention on the figures. When she studied the face and body of the character, a wave of admiration over her. The red-haired figure hung, folded her soft arms, and chest beckoned. No doubt ... that is a woman.

"That is awoman!" Exclaimed Sophie.

...

"Who is she?"

"That," Teabing replied, "is Mary Magdalene."

Sophie turned. "That prostitute?"

Teabing gasped, as if the world had just hurt her feelings. "Magdalena's not like that. A wrong conception that is the legacy of a smear campaign propagated by the early church. The Church must erase the name of Mary Magdalene to cover a dangerous secret-her role as the Holy Grail. "

"The *role* of her?"

"As I mentioned," Teabing explained. "Church when it has to convince the world that the mortal prophet, Jesus, is someone who has the nature of God. Therefore, any teaching that explains the mundane aspects of the life of Jesus to be omitted from the Bible. Woe to the previous editor, a single theme that is very disturbing mundane recurring in the gospels. Mary Magdalene. "Teabing paused.”More specifically, her marriage to Jesus Christ."

> "Sorry?" Sophie's eyes leads to Langdon and then back to Teabing.
> "This is according to the historical record," Teabing said, "and Da Vinci obviously well aware of the fact. *The Last Supper* specifically called out to the audience of the painting of Jesus and Mary were married couples (Brown, 2004: 339-340)."

This is the background in addition to the main background as shown in Table 2 above. Additional background of this kind almost colored throughout the book. That is, the main background as on the findings of the second table is just a frame which covers a variety of background events that stretched into the future life of Jesus, even to the time of Ancient Egypt. Range of the background of location is not as simple as any background but reaching out to the main historical events that stretched nearly to the territory of Western Europe, about France, Italy, Switzerland, and the United Kingdom.

Historical figures such as Leonardo da Vinci, Isaac Newton, Jesus, Mary Magdalene and others describe these figures are key figures that characterize the history of Europe or even determine the direction of European history. The novel is loaded with a plethora of information about European history or the history of the church. Not only that, actually, this novel also elevates the role of the secret society of some sort of Priory of Sion, a group which is described as having a major role in the span of the history of Europe (Crystal, 2005; Baigent, et al, 2006; Baigent, et al, 2007; Picknett and Prince 2006; Oktar, 2003; Oktar, 2003a).

Conclusion

Through the works of literary such as *the* novel of *The Da Vinci Code,* European facial image or the image of European history is often portrayed, it becomes a description of historical, geographical, sociological elements or through the exposure of the background story. In the novel of *The Da Vinci Code* by Dan Brown, it spanned a fight between the church's secret group that is considered to play an important role and the history of Europe. This group came up with various names ranging from the Kabbala, Knight Templar, and the Priory of Sion, Illuminati, Freemasonry and a number of other names. The information contained in this novel is speculative. However, the information in this kind of novel is often a reference for the conspiracy theorists as their real existence and indeed the determinant of the direction of events in European history from the revolution in France, in Italy, in England, in Spain and Portugal, up to to the revolution in Russia.

This novel tells that Europe in the course of its long history is filled with fights between secret church groups such Freemasonry in the novel called the Priory of Sion. Information contained in this novel is very rich in describing it. A number of other important events reinterpreted like supposition that Jesus died on the cross reinterpreted if he did not die after the crucifixion. Instead, he married Mary Magdalene and had descendants who later became the ruler in the South of *France.* In the history, Europe knows two times of the Crusades. First, with the Muslims in the area of Jerusalem. Second with the Cathars (Christians who adore Mary Magdalene, which is different from the Christians of Rome) in the region of southern France. This is the wealth that is featured in a number of novels like *The Da Vinci Code.*

For readers in Indonesia, the novel could be the embellishment in knowing or learning Europe to be more enjoyable. By reading the works of this kind, Indonesian readers may be more familiar with the European culture. This could be a relation in deciphering Europe, looking at Europe. The introduction of this sort could be a real opening insights into European culture and not be based on stereotypes that have been introduced. In the process of

reading a person will experience a transformation of thought, including in the European view, looking at the history of Europe, looking at the geography of Europe, and even social status or European culture in general.

The introduction will open up a better insight into what is then expected to be an open acceptance of the other party and to be more tolerant of others, in this case Europe. This then led to the attitude of pluralism, particularly to Europe.

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6 ICLLCE 2016-109 Mardian Shah Omar

Implementation of a Culture in Malay Language Teaching: A Case Study of International Students in UNITEN

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ABSTRACT

Knowledge of language and culture of ASEAN communities are not easily understood by foreign speakers if it is taught only through theoretical teaching in the classroom or visually guided textbook. Thus, this study attempts to apply an interactive approach in teaching Malay language and culture to foreign students. This study examines how well this interactive approach of culture helps international Middle Eastern students to improve their language abilities and understand the Malay world itself. This study was conducted on the Middle Eastern students who attend the Malay language classes at University Tenaga Nasional (UNITEN). Data for this study was obtained through interviews, observation and research related documents. This study also investigates the improvement in language abilities amongst the foreign students, especially in terms of writing as opposed to the interactive teaching sessions without the application of these cultures. Results from this study indicates that this culture interactive approach was found to be very effective and suitable to be applied to students of engineering and IT.

Keywords: Culture, international, interaction, Middle East, writing, effectiveness

Introduction

There is a strong relationship between cultural aspect and language teaching, particularly in teaching foreign language to foreign speaker (Hardley 2001: 346). Galloway (1980) and Lafayette & Strasheim (1981) informs students are able to benefit from learning a language if cultural aspect of the language is taken into consideration in language teaching which includes acquisition of knowledge of humanity, language abilities and cultural sensitivity, economic stability (Hardley 2001: 346). In fact, teaching languages to non-native speakers can be improved through the integration of cultural elements. These elements can be used as spices and flavoring to learning a language. Bridging these elements in language teaching are not only interesting but will eventually improve the students' understanding of the vocabulary in context and the usage of the language.

Language teaching becomes more interesting through the infusion of cultural elements of the language. This method will surely help students to learn politeness of the language thus be better able to practice conversing in the target language. Therefore, this paper attempts to show how the cultural interactive activities that can be applied in the teaching of Malay language (ML) so that it can be used as an attraction for foreign students to study ML.

Research Objectives

1. To identify whether culture of interactive methods can be practiced in the teaching Malay language as a foreign language.
2. To identify the suitability of this method in aiding foreign learners to improve their BM proficiency.
3. To identify the appropriate aspects of Malay culture to be associated with language teaching.

Problem Statements

There are insufficient studies discussing on cultural element associated with learning a foreign language or even cultural activities related to teaching of foreign language. In the context of teaching Malay language to foreign speaker, there are also less studies carried out discussing suitable cultural aspect that could be related in the teaching of foreign language. For example "Teaching of Malay Language for Foreign Speakers" discusses only generally on teaching methods and teaching experiences of educators in their teaching institutions; however this book lacks in sharing insights on applying activities related to the mentioned methods of teaching

It is essential for teachers to be informed of the guidelines in applying these mentioned method into their teaching to ensure interesting, effective and attractive lessons for foreign learner as they learn the language and its culture. The concept of culture discussed in this study is based on the BF Skinner's theoretical framework that links teaching to the concept of stimulus and response. Therefore, the aspect of culture introduce in the lessons acts as a stimulus to the students while the response are indicated through students' use of language. W.M Rivers (1964) informs that word meaning can be learned through its usage in daily life thus this is an effective way to learn meaning of words that is through the context of usage

Research Methodology

The researcher of this study only tries to identify cultural activities that could be applied and its relation to the teaching of Malay language as a foreign language. Therefore, data obtained from this study are as a whole and does not follows the stages in learning a language. The data of this study is obtained through interviewing teachers as language instructors, students enrolled in the language course as well as written documents such as syllabus, instructors' lesson plans, teaching materials and all related documents. The data were also obtained through observations and the researcher's experience while in teaching class in University Tenaga Nasional (UNITEN); the location of the current study.

The various method used in this study are based on the study by Burgess (1984: 53-55) who states that in a social science research method, the selection of method of studies are not limited to any particular method but various method could be applied in accordance to the objective and hypothesis of the study.

Findings

The data of this study is presented as a whole and not in accordance to the specific stages of teaching. The findings of this study is divided into several sections according to the grammatical aspect or topic. Currently, the teaching of Malay language in UNTEN has been extended into two levels (previously there was only one level) that is MALB 103- Malay Language for International students and the second level is known as MALB 203 – Malay for foreign speakers (elective subject). In the current study, the researcher realize that the teaching of Malay language utilizes few aspects of culture such as;

Greetings (*Aspek Sapaan)*

Once the teacher had taught and introduced to the students different greetings styles, students are asked to apply these greetings every time they enter the class before the lesson starts and after the lesson ends. This is carried out when the teacher opens the classroom door and waits at the door while the students enter greeting their teacher with the correct greeting alongside with the appropriate intonations.

For example:

"Selamat pagi Encik Arif. Apa khabar?"

At the same time, the teacher should appropriate response to their greeting. After ending the lesson, the teacher should once again wait at the door and ask each of the students to greet their teacher with the right greeting as they leave the class.

For example

"Terima kasih Encik Arif. Jumpa lagi."

This action will be repeated each class time. This is done with the purpose of enhancing the lesson taught in class. The teacher should be more patient and help in maintaining the interaction with the students. Students are also encouraged to greet their teacher out of class time. Bonus marks are awarded to students who greet their teachers out of class time. This method encourages students to apply learned lesson.

Besides greetings, students will also be supplemented with adverb of time. In UNITEN, adverb of time are taught alongside with the numbering system.

For example:

"Terima kasih Encik Arif. Jumpa lagi minggu depan."

These interactive method could enhance the students familiarity with the use of vocabulary by strengthening it it every class time.

Use of Noun in Culture (NiC)

In order to improve the use of vocabulary NiC, the teacher will introduce traditional attires, games and food. For example

a. Traditional Attire *(Pakaian Tradisional)*
   Baju Melayu
   Baju kurung
   Songkok
   Samping

b. Traditional Games and Musical Instruments *(Permainan dan Alat Muzik Tradisional)*
   Sepak raga
   Congkak
   Kompang

c. Malay Food *(Makanan Melayu)*
   Ketupat
   Rendang
   Dodol
   Nasi lemak

These UNITEN students are not only introduced to the vocabularies but are asked to identify themselves the words by finding its image through google image and were asked to show to their teacher their findings as evidence. Though this method, students are able to see for themselves the words before the teacher visualizes the words to the students. All these words that are taught to these students are later apply in practice.

To consolidate and test the acquisition of a cultural lesson, Middle Eastern students are tested through a short essay that are based on cultural phrases listed to make a complete sentence.

Figure 1. The students are given the opportunity to play the *kompang* and also shake hands with local students on cultural day

In this practical session students are given the opportunity to re-use the words that have been studied which includes nouns, verbs or adjectives. The researchers found that in UNITEN trainers using structured methods in the construction of paragraph (Mardian Shah, 2015). In short, the teaching lessons in UNITEN are closely linked to the teaching syllabus that has been prepared.

Examples: a. memasak ----- rendang ----- sedap
b. memukul ----- kompang ----- kuat
c. memakai ----- baju ----- cantik

Figure 2: Students are given the opportunity to identify with ingredients and method of cooking *rendang*

In UNITEN, the lessons are reinforced with activities such as oral test that is singing Malay songs to help in improving their vocabulary and enhancing their knowledge in using these words These Middle Eastern students are also given the opportunities to showcase their

ability in singing Malay songs through competitions. Besides, these students also join in trips to Melaka, Rumah Inap Haji Dorani in Tanjung Karang and Penang.

Use of Adjectives in Culture (AiC)

Middle Eastern students in UNITEN comprises students who are pursuing Engineering and Information Technology courses. These students are required to take basic Malay course. However, they are not required to take this course in their first semester or first year. Researchers have found teaching adjectives AiC in UNITEN is based on the division of AiC as in *Tatabahasa Dewan* (1997: 211), which includes AiC nature or condition, color, size, shape, time, distance, ways, feelings and senses. The data obtained showed that the teaching of BM to foreign speakers from the Middle East involves things such as;

a. Makanan (foods)
b. Buah-buahan tempatan (local fruits)
c. Keluarga (family)
d. Kampung (hometown)
e. Kain pakaian (clothings)

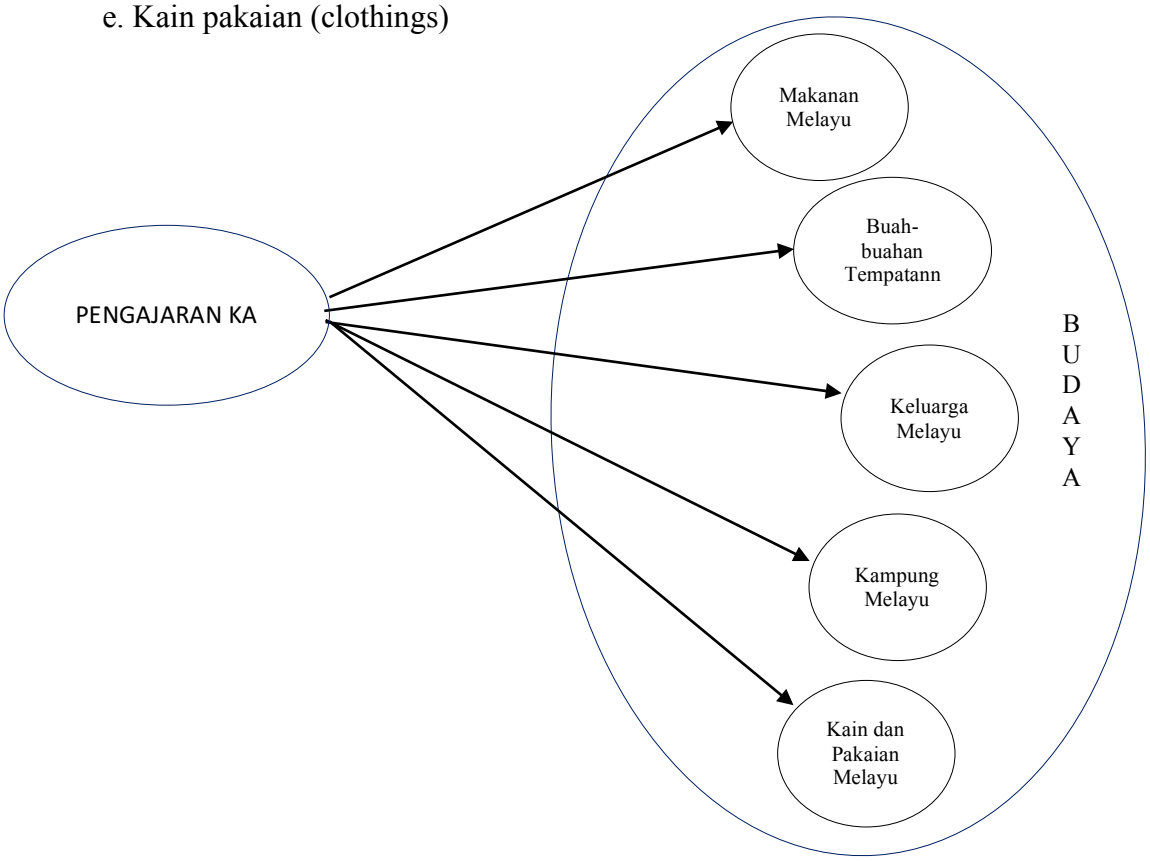

Figure 3. Relationship between Malay culture and teaching of adjectives

Malay Food

Teaching of adjectives such as tastes of sweet, sour, salty, spicy, fat and others are introduced through Malay food. The descriptions of these foods are based on the time. For example; breakfast, teachers introduce students to the *nasi lemak*, *roti canai*, fried rice, noodles, rice noodles and types of cakes. Lunch, the teacher explains the white rice, side dishes, salads and so on. Afternoon tea; the teacher introduces the bananas fritters, porridge, *cendul*, fruit salad and alike. The advantage of UNITEN are there Malay food stalls at the

entrance of the university. So it's easy for teachers to ask or bring students to recognize different types of foods. It also allows students to gain knowledge informally during practical activities undertaken. However, this method can only be applied if the number of students in a class does not exceed 20 students. If too many students, the teacher will inevitably face difficulty in controlling the students. This will give an opportunity for students to practice their learned lesson in a leisurely manner guided by the teacher. Some examples of food-related explanations are as follows;

Contoh	Bahan	Rasa	Alasan
a.	Nasi	rasanya lemak	ada santan kelapa
b.	Sambal	rasanya pedas	ada cili (cili kering)
c.	Ayam	rasanya sedap	goreng rempah

Contoh	Jenis Makanan	Rasa	Asal
a.	Asam pedas	rasanya masam dan pedas	masakan orang Melaka
b.	Masak lemak cili api	rasanya lemak dan pedas	masakan orang Negeri Sembilan
c.	Rendang ayam atau daging	rasanya berempah	masakan utama hari raya
d.	Tomyam	rasanya pedas	asal masakan orang Thailand

Local Friuts

Students are also introduced with fruit seasons and types of fruits. Teacher brought in few different types of fruits to class such as watermelon, mangos teen, rose apple, rambutan, sugarcane, lime and others for the students to taste while teaching adjectives. Not only did the teacher introduce the types of local fruit but the teacher also did introduce the fruit juices to the students for them to taste and identify the difference in taste. Through this method, the students will be able to apply all the words learned. As students taste the fruits, they are also asked to describe the features of the fruits.

Figure 4: Features of Rambutan

Through this feature, students can imagine any kind of fruit even though they just showed only with pictures. In UNITEN this teaching method is often applied when teaching in the classroom. However the application of this culture continues by bringing these students to the market or *pasar malam*. This method could be continued by bringing these students to the fruit orchard to taste and experience the atmosphere of fruit season. This teaching method is regarded as authentic by Kramsch (2001: 177-179). To further enhance their adjective exercise, the Middle Eastern students were asked to describe the experience or feeling they experienced when they were in the orchard or in the night market.

Malay Village

When the students were taken to the villages, they learn about the environment in the village. At the same time the teacher compares the atmosphere in the village with the atmosphere of the city. In teaching grammar, the teacher will provide opposite words or antonym for the students which is shown as in the diagram below:

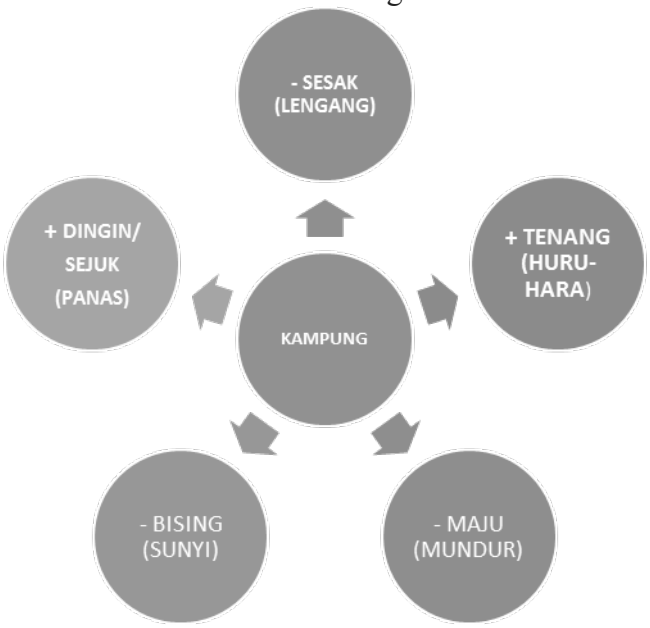

Figure 5: Features of a Malay Village

Clothing

Malay clothing and fabrics such as songket, batik painting, batik cop, embroidered fabrics, etc. are introduced in the classroom. In addition, teachers also show students how to use the material and its application. In explaining adjectives, teachers brings the cloths into the classroom, and ask for students to use their sense of touch (hand) to explain the nature of the fabrics.

Example:

1. Kain songket dapat mewakili KA;
   Cantik, mahal, kasar, berat, keras

2. Kain batik dapat mewakili KA;
   Lembut, sejuk, murah, warna-warni

In addition, students are also given the opportunity to try these clothes in class or while in a cultural workshop.

Figure 6: Students are given the opportunity to learn batik making process and learn the techniques to Malay cultural dance

Figure 7: Students learn the method of *ketupat* weaving and method of playing *congkak*

Discussion

The study found that in interactive cultural teaching, teachers need to be able to explain to students accurately on the use of vocabulary in context. Students might get confused when they are influenced with English translations or their native language while using the words taught. Confusion may occur when students are influenced by English translation or their native language in the application of the use of vocabulary that has been taught. Therefore, authentic teaching method are effective because students are able to experience and understand the real context of usage of the learned words in the context of Malay errors that may occur can be shown as follows;

hot – pedas, panas
thick – tebal, pekat
thin – kurus, nipis
beautiful – cantik, indah
old – lama, tua

The study found interactive cultural activities conducted in and outside the classroom is successfully applied in UNITEN. Serious involvement shown by the students illustrates their deep interest in understanding and learning the language and culture. The small number of students allows the teachers to apply these methods more effectively. If the classroom is near to the cafeteria it eases the teaching sessions. Some of the constrain factors of language class in UNITEN are the constantly changing class size and environment and the large number of students who are forced to take this subject because it is compulsory. Furthermore, the ever changing classroom environments for every semester does not help that in the teaching of this course.

Based on these findings, the researchers found that students' understanding of the language being taught improves with the culturally interactive activities. The improvement were also seen in their writing abilities (Mardian Shah, 2015). Not only that, these activities can increase student interest to learn the language and culture of the ASEAN thus use them in the local community. Indeed, the methods used can be applied by any other institution who wish to implement the cultural aspect in teaching.

Conclusion

Promoting culture and ASEAN languages through interactive activities is indeed very effective in teaching languages to foreign speakers. In the teaching of this language, Yet Lange (1999) in Hardley (2001) argues "culture still remain a superficial aspect of language learning." Similarly, Walker & Stains (2000) in Hardley (2001), who argued that "in the study of language, nothing has been more and discuss with less effect than the relationship between language and culture". So to attract foreigners to learn Malay, culture certainly can be a catalyst for language teaching. The approach of teaching Malay to foreign speakers based interactive culture could be easily applied if the feature or the type of class that corresponds to the number of students are adequate for teaching.

Teaching is difficult as it is applied in large classes and not fixed. The concept of class is filled with cultural materials is suitable and effective for the students to see these things every day. Hence teaching methods such as this is absolutely meet the terms of the Skinner's (1957)framework, which implements aspects of the stimulus and response; one of the aspects culture and students. I agree with Cook (2001), Marton (1988) and Richards & Rogers (1986) who states that the language teaching techniques can be through a variety of methods, what is important is the strategy and the delivery method of the teacher in delivering the lessons.

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ISBN 9789671446737
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