

ISSN: 2279-1949
Asian Studies
International Journal
<https://asianstudies.info/>

Special Issue - December 2019

Asian Studies International Journal



7th International Conference on Asian Studies 2019

Held on 21 & 22 October 2019

Kathmandu, Nepal

International Center for Research & Development

Table of Content

Name	Title	Page No.
Rajdeep Guha	Contesting Ideologies: A Reading of <i>Magic Seeds</i> in the light of Antonio Gramsci's Cultural Hegemony	1-6
Agam Sofat	Cross-sectional Study on Online Health Information Seeking Behaviour of Educated Urban Class in North India	7-11
Kavitha Navakulan	The Significance of Lullabies as The Fostering Factor of Mother Language Acquisition	12-14
Mariam Jayne M. Agonos	(Pasa)lubong: Socio-Cultural Experiences and Influences of Filipino Youth Migrants from West Asia Countries and their Return to the Philippines	15-22
Pan Htwa Myo Sein	Language Diversities Toward Culturally Safety Environment in Myanmar	23-28
Pooja Singh	Understanding Disability in South Asia	29-35
Seema Agnihotri	Mental Maps of The Pre-Service Teachers of India For The SAARC Countries	36-42
Mabda Sidiq	What Makes Cyberspace Secure? Constructing Cybersecurity in Indonesia	43-49
Tony Minotti	Methods to Help English as a Second Language Students Improve Their Presentation Skills	50-54

Contesting Ideologies: A Reading of *Magic Seeds* in the light of Antonio Gramsci's Cultural Hegemony

Rajdeep Guha

Lovely Professional University Punjab, India

Abstract

Cultural Hegemony, propagated by Antonio Gramsci, refers to the domination or rule maintained through ideological or cultural means. Cultural Hegemony is usually achieved through social institutions, which allow those in power to strongly influence the values, ideas, norms, expectations, worldview and behavior of the rest of society. Cultural Hegemony is invisible because culture resides within us. Culture is found in stories, images, rhetoric and therefore, is not always tangible. Naturally, it is harder to resist this hegemony. When a culture becomes hegemonic, it is often defined as common sense or the norm for the majority of the population. In Magic Seeds, we find a group of revolutionaries, presumably Naxalites, fighting this so called hegemony. However, I argue in my paper that in Magic Seeds, the oppressive nature of the hegemony remains because the revolutionaries are people who are bereft of ideals. Hence, the rebels are no different from the people against whom the former are fighting. This also brings to fore the question whether Magic Seeds can be classified as a subaltern text because the subalterns represented by the revolutionaries are often perpetrators of violence themselves. The paper will discuss whether hegemony is pessimistic because it is a theory of how power is retained. If not, the paper will examine whether hegemony is fundamentally optimistic since it believes that however strong a leading bloc seems, its need to live in the hearts and minds of those it rules will ultimately corrode it, and its oppressive power will finally falter and fail.

Keywords: Gramsci, subaltern, culture, hegemony.

Introduction

Cultural Hegemony, propagated by Antonio Gramsci, refers to the domination or rule maintained through ideological or cultural means. The objective of this paper is to read Naipaul's acclaimed novel *Magic Seeds* in the light of Antonio Gramsci's theory of Cultural Hegemony.

Antonio Gramsci was an Italian Marxist scholar. He was also a renowned linguist and a sociologist. His theories were largely considered to be an extension of the already existing Marxism and so, he is often called a neo-Marxist. One of the contributions of Gramsci was that he, along with others, founded the Communist Party in Italy. During the days of his imprisonment, Gramsci engaged in some serious study. His *Prison Notebooks*, are still considered to be seminal texts for a Marxian scholar. It is said that Niccolo Machiavelli and Benedetto Croce, the two great Italian scholars had a profound impact on Gramsci. He also studied folklore, the French Revolution and Fascism which later influenced his thinking process.

The theory of Cultural Hegemony was first propagated by Antonio Gramsci. Cultural Hegemony refers to ruling a state with the help of cultural and ideological means. Cultural Hegemony is generally used by those in power to manipulate the values, norms, beliefs of the collective social space. Cultural Hegemony is invisible because culture resides within us. Culture is found in stories, images, rhetoric and therefore, is not always tangible. Naturally, it is harder to resist this hegemony. When a culture becomes hegemonic, it is often defined as common sense or the norm for the majority of the population.

Cultural Hegemony is usually formed by the ruling class and their agendas. The ruling class tries to dominate and control the subjects with means that can be traced to the culture that is propagated by the rulers. Gramsci also asserted that Cultural Hegemony is often placed before the common people in the garb of welfare measures. People are made to believe that the culture propagated by the ruling is actually meant to benefit the people. Hence, getting the consent of the common people is never a

problem and herein, lay the difference between ruling a nation by force and ruling by the tacit consent of the population.

Cultural Hegemony is an extension of Marx's belief that the society is always ruled by people who have the capital in their hands. Antonio Gramsci added the factors of society, folklore, beliefs, religion, spirituality and the media and asserted that the aforementioned factors can be manipulated to an extent where the common people are made to believe that the existing reality is ultimate without any alternatives. Furthermore, Gramsci said that education is a powerful tool that is often manipulated by those in power. This manipulation of the education system can be defined as a part of Cultural Hegemony as well.

Marx always felt that ideology played a very important role within the social structure of a country. Gramsci elaborated Marx's belief further in his essay *The Intellectuals* where the former said that ideology usually plays its role within the spaces of religion and education. Gramsci was also of the opinion that the so-called intellectuals actually act as abettors of the ruling class. The intelligentsia plays a pivotal role in furthering the cause of the Cultural Hegemony. Cultural Hegemony influences the belief system of the mass. Cultural Hegemony also takes into account our exposure to cultural narratives that essentially reflect the values and thought process of the ruling class.

In *Magic Seeds*, we find a group of revolutionaries, presumably Naxalites, fighting this so called hegemony. However, I argue in my paper that in *Magic Seeds*, the oppressive nature of the hegemony remains because the revolutionaries are people who are bereft of ideals. Hence, the rebels are no different from the people against whom the former are fighting. This also brings to fore the question whether *Magic Seeds* can be classified as a subaltern text because the subalterns represented by the revolutionaries are often perpetrators of violence themselves. The paper will discuss whether hegemony is pessimistic because it is, above all, a theory of how power is retained. If not, the paper will examine whether hegemony is fundamentally optimistic since it believes that however strong a leading bloc seems, its need to live in the hearts and minds of those it rules will ultimately corrode it, and its oppressive power will finally falter and fail.

Magic Seeds is a sequel of the novel *Half a Life*. We are introduced to a character named Willie Chandran who lives in Berlin with his sister Sarojini. Willie is not very comfortable with his urban life in Germany and so, his sister arranges for him a trip to India. While in India, Willie comes in contact with communist guerrillas who operate in the southern states of India. Most likely, V.S. Naipaul is here referring to the Naxalites who are active in the states of Andhra Pradesh and Kerala. Although Willie does not fully believe in the cause of the revolutionaries, he chooses to stick around because he fears that the rebels might kill him if he deserts the group. Willie also gets to know the rebels very closely. In the process, he finds that not all of them have a noble character. Some of them are just frustrated individuals who have joined the movement not because of any ideological affinity. Later, Willie is arrested but is released shortly when the Indian government finds out that he is a published author. After his release, Willie settles in a London suburb where he begins a new chapter of his life by reminiscing about his past.

V.S. Naipaul always had an affinity towards the classical culture and he felt that the classical culture could provide a refuge to man in an otherwise culturally bankrupt society. The same is reflected in *Magic Seeds* when Willie Chandran realizes the moral bankruptcy of the so called revolutionaries. Some of the guerrillas are just unsuccessful individuals who, in order to vent their frustration, had joined the revolutionaries. Some of them could not even complete their school. Willie Chandran can be said to be the spokesperson of V.S. Naipaul. Like Naipaul, Willie knew the world to which he actually belonged. Hence, we find Willie moving back to Europe towards the end of the narrative where he seeks shelter in a culture steeped in the classics.

Naipaul believes that Naxalism in India is nothing but a political mimicry. He often said that the Indian Naxalite movement was a pathetic attempt to replicate the Maoist revolution. Bhabha's assertion that "the same but not quite" (Bhabha 1994) aptly describes Naipaul's feelings towards the Indian Naxalites. Naipaul also believed that mimicking the Maoist revolution was actually absurd because the circumstances were different. In this context, Ashcroft's observation "since it can appear to parody whatever it mimics" (Ashcroft 2000) is relevant because mere mimicry can be counter-productive.

Chandran, after spending some time with the revolutionaries, concludes that "they were not quite the selfless heroes willing to lay down their lives for a noble cause. Not very many were mercenaries either" (Naipaul 2005). Naipaul intentionally paints the revolutionaries in a very shabby light. The

leader of the revolutionaries by the name of Kandapalli is always physically absent. Metaphorically, it might imply that the movement is without any direction. Willie Chandran soon gets frustrated with the directionless approach of the revolutionaries. He says, "I would go to the poor themselves" (Naipaul 2005) instead of siding with the revolutionaries and their fraudulent intentions. He repeatedly realizes that the revolutionaries are not genuinely concerned with the welfare of the peasants. Instead, the revolutionaries are busy extorting money from people.

The revolutionaries whom Willie meets had actually joined the Naxalite rebellion because of some trivial reasons. They did not have any specific objective. It can be safely said that these people actually reinforce Naipaul's contention that personal problems - neurosis, resentment or out-and-out psychosis - drive individuals to join political movements. Some of the guerillas in *Magic Seeds* are actually frustrated bureaucrats with domestic problems. Some others are school dropouts who revel in terrorizing an intimidated but politically indifferent peasantry. Most of the times, these guerrillas are passing ugly, objectionable remarks about the peasants. Some of the remarks passed by the guerrillas are "cricket people", "matchstick people" whose "minds have gone after the centuries of malnourishment." (Naipaul 2005).

As mentioned before, some of the characters are engrossed in petty things. A case in point is the character of Ramachandra who is always concerned about his small penis. Other characters as well are concerned with trivial details to the extent that they are painted as somewhat ridiculous. Some of the characters are school dropouts while others have a casteist and racist mentality. Naipaul comments that these people are, "intellectually not a quarter as bright as they thought they were" (Naipaul 2005).

Willie can never identify himself with the rebels. He finds himself isolated and alienated amongst his comrades. His superiors are worthless who have no clear goals. The strategies of the movement are outdated and the rebels are pitted against an establishment which is equally oppressive in nature.

Naipaul's treatment of Willie and his rebel friends also prove that the novelist refuses to impart any importance to them. The novelist deliberately refuses to give any particulars. The India to which Willie travels is simply that: India. The city where he lands is also unnamed. So is the town where he meets his first contact. The novel is virtually devoid of proper nouns. Willie meets Joseph who has no last name. This once again proves that the characters are bereft of any proper identity. Joseph is an educated revolutionary with a degree from an English university who is readily conversant with *The New Statesman* and the subtleties of socialist politics. Joseph sends Willie to a commune, where the latter is introduced to the rebels who pack him off to a camp in the forest. "That night Willie cried, tears of rage, tears of fear, and in the dawn the cry of the peacock, after it had drunk from its forest pool, filled him with grief for the whole world." (Naipaul 2005).

Willie's adventures with the rebels are marked by incidents that are trivial and don't deserve any special mention. Willie keeps on waiting for further orders from his superior which again shows that the top hierarchy of the revolutionaries is a confused lot. Willie spends a lot of time in some useless indoctrination meetings. The leader of the revolutionaries, Kandapalli, as always fails to materialize. The narrative continues like this when finally something happens.

Willie, without any provocation, shoots a rich man in a rural village who happened to be a farmer walking home from his fields at dusk. Naipaul comments, "Since the feudal people had long ago run away, and there was strictly speaking no class enemy left in these villages, the people to be liquidated were the better off" (Naipaul 2005) - the only enemy left. Eventually Willie is captured and put in jail, where he is incarcerated with other political prisoners. Willie spends his time studying the texts of Mao and Lenin. A year later - the novel's chronology is as indistinct as its geography - his sister obtains his release and he returns to London.

Naipaul seems to regard his protagonist as a fool, someone who not only allows himself to be bullied by his strident sister into joining a Maoist revolutionary group in India, but remains with this group for years, despite his almost immediate realization that he has "fallen among the wrong people," and joined "the wrong revolution." (Naipaul 2005).

Willie's years among the revolutionaries are depicted in highly desultory terms. Most of the scenes in *Magic Seeds* are repetitive. Willie and his comrades waiting for orders in small, foul-smelling rooms is one such scene that keeps occurring off and on. The novel is also full of scenes where Willie and his friends are seen engaging in pointless, random killings. They keep on moving to the next futile assignments. Willie's sister seems to have a clear idea about the so called ideology of the revolution. His sister calls them psychopaths. She even warns Willie to be careful.

It is also to be noted that the peasants of the villages whom the Naxalites are claiming to protect are wary of the latter's presence. Ramachandra, one of Willie's leaders, complains that in the meetings the peasants will agree that their life is unjust but remain impervious when urged to act: "You can get them to clean out water tanks. You can get them to build roads. But you can't get them to take over land. I begin to see why revolutions have to turn bloody. These people will begin to understand the revolution only when we start killing people." (Naipaul 2005).

Towards the end of the narrative, Willie surrenders to the police. He is sentenced to 10 years in prison. However, as aforementioned, his sister secures his release. Furthermore, when the Indian government realizes that Willie is a published author who has his roots in Europe, he is set free. Naipaul's treatment of the incident is hilarious because the reason that the Indian government cites to set free Willie is comical and farcical.

When Willie returns to London, he is soon safely ensconced in the guest room of his friend Roger's house. Naipaul's portrayal of Willie in a negative light continues here as well. Willie begins an affair with Roger's wife, Perdita and starts hanging out with Roger's rich friends and quickly acquires a job at an architectural magazine house. The people Willie meets in London are every bit as loathsome as the revolutionaries he had met in India. They are all narcissistic snobs, obsessed with status and class, and their own agendas of revenge and one-upmanship. Thus, it is amply proved that the so called hegemony remains although the time and space have changed. Naipaul effectively shows two sides of the world. Although they are different in characteristics, their essence remains the same.

It is to be noted that Naipaul's distrust of contemporary revolutions and revolutionaries has been reflected in a number of his books, such as *Guerrillas*. Willie's story reflects the character's confusions and the pretensions of the insurgents. Nothing changes in *Magic Seeds*. Even the countryside remains the same. The sights, manners and the pattern of the lives of the rebels remain the same throughout the narrative. Some of the imageries employed by Naipaul are quite powerful in this regard. "Traveling in the light of a late afternoon, with herds treading out the dirt paths, Willie arrives at the hour of cowdust." (Naipaul 2005).

The character of Willie is a typical creation of Naipaul. Willie is a pseudo-revolutionary. It seems that the purpose of *Magic Seeds* is to wake up the readers from a deep slumber and make him/her aware of the surroundings and the reality. In fact, sections of *Magic Seeds* are autobiographical. Mike Phillips observes, "Behind the story is an odd sleight-of-hand. Famously, the young Naipaul saw himself as escaping from a culturally insignificant world - coming home to a European society grounded in a classical culture, which he understood better than most. Since then his writing has waged war against "inferior cultures" and individuals. Naipaul himself was absolutely clear that he belonged to a superior tradition, and in his fiction his voice was that of the unmoved mover, a godlike narrator from the upper regions who knows all and sees all" (Phillips 2004). Naipaul also seems to suggest that the modern man is floating within a social space that is undergoing a constant state of flux. The modern man doesn't seem to be able to chart his course of action. The lack of proper nouns, places without names, individuals without surnames suggest that Naipaul refuses to impart any identity to his characters. An imagery used by Naipaul in *Magic Seeds* can be cited as a case in point. "In the early morning, when the sun rose, the moving train cast a complete shadow from the top of the coaches to the wheels on the rails. He looked for his own shadow, and when he found it he played with it for a while, moving his head and hands and seeing the shadow answer. He thought, that's me" (Naipaul 2005). In fact, in this context, it should be mentioned that Naipaul's outlook towards India vastly changed over the years. In an interview, the novelist says, "I see things in flux. I am staggered by the amount of intelligence and education that now exists in India and the strivings of the culture," he said. "Time has moved on, India has changed in 40 years" (Luce 2004). Perhaps, this state of flux has contributed to the powerlessness of Willie.

Willie is presented as a powerless individual. Although there are instances where Willie repents his former life, yet we don't see any substantial change in his positions or stances.

Michiko Kakutani feels, "Willie himself hardly seems like the same man we met in "Half a Life." Yes, he's still infuriatingly passive and adrift, but the author's sympathetic understanding of Willie's crippling sense of alienation has been replaced by ill-tempered disdain. In fact, Naipaul now appears to regard his hero as a fool who allows himself to be bullied by his strident sister into joining a Maoist revolutionary group in India" (Kakutani 2006). Willie pretends that he has set out to change the world but in reality it proves to be a futile exercise. Chandani Lokuge believes, "Willy is at once life's drifter,

its participant and observer. His thoughts, often introduced by the two simple words, 'Willy thought', take on a strange hypnotic cadence in much the same way that the stories within stories in this novel wind and unwind without end or closure. With small (at times gently humorous) epiphanies, Willy is constantly reborn into some "other, new person" in some other, hostile place" (Lokuge 2004). The novel is dark and contains a scathing criticism of the society. The imageries, dialogues all point towards a hollowness, an existential crisis. Willie is inherently a snob and he is presented as an individual who is incoherent in his thoughts and actions. V.S. Naipaul's portrayal of the revolutionaries as imbecile, heartless humans actually reflects his inner hatred for the Naxalite movement.

Miren Karmele Diaz believes, "Irrelevant as it may seem at first sight, it brings about a rupture with the traditional idea of mimicry based on the binarism colonizer/colonized to move on to a "second-hand" mimicry; a repetition of a repetition, because the revolution depicted in *Magic Seeds* mimics Maoism which itself mimics Communism, both ideologies alien to Indian cultural or political tradition" (Diaz 2019). Naipaul deliberately portrays the characters as egocentric people who have a distorted psyche. Nevertheless, *Magic Seeds* also seeks to highlight the working class' and the peasants' plight. Probably, Naipaul wanted to give them a voice but at the same time, he loathed the Naxalites because he sincerely felt that the Naxalite movement was an impediment to India's advancement. In a letter to his sister, Willie Chandran, the protagonist of *Magic Seeds* comments, "That was terrible to me, and it continues even here, where the talkers have favourite treatment and the poor are treated as the poor always are" (Naipaul 2005). Naipaul further makes his intentions clear when he says, "You can't take a gun and kill that unhappiness. All you do is to kill people." (Naipaul 2005).

It appears that Naipaul was against any form of insurgencies. He considered these revolutions to be a scourge of modern civilization. He strongly felt that the Naxalite movement was characterized by an aspect of delusion. "We are the new lords," one of Willie's comrades confides (Naipaul 2005). In the light of *Magic Seeds*, it can be said that revolution creates hierarchies of its own. The so-called harbingers of change imagine that they can usher in a classless society but unfortunately, the opposite happens. In the end, it remains for Willie "to work out the stages by which he had moved from what he would have considered the real world to all the subsequent areas of unreality: moving as it were from one sealed chamber of the spirit to the next"(Naipaul 2005). In this context, Hugh MacDonald comments, "But Naipaul's clinical, clean prose should not be confused with any sterility of thought. There is a passion, a veritable bubbling of provocative ideas beneath each chapter, each episode, each sentence" (MacDonald 2004). Therefore, it can be inferred that *Magic Seeds* will be shown as a ruthless examination of identity and idealism. In fact, it is more than that.

Naipaul's distrust of contemporary revolutions and revolutionaries has shown itself in a number of his books, *Guerrillas* for instance. Richard Eder suggests, "Willie's story is a kind of coda, with the pitiful pretensions of the insurgents matched by his own vague floating confusions. And yet there are moments -- portraits of several melancholy rebels, an occasional lethal lapidary phrase -- that are memorable. Particularly, there is a depiction of the sights, manners and rhythms of an unchanging countryside" (Eder 2004). Naipaul seems to suggest in *Magic Seeds* that on a micro level, a life without any goal can be a life too. In fact, it may not be always possible to change the order of the world. Another critic John Freeman believes, "Indeed, there are no magic buds in this book, only the fruition of a life's work" (Freeman 2005). The problems of society might be too big for a man to handle. On a macro level, organizations or movements that espouse change in the world may be dominated by vested interests and that prevents the so-called social movements to fail. The Cultural Hegemony remains although on a superficial level, things might appear to have changed.

References

- Ashcroft B., Griffiths G. and Tiffin H. 2000. *Post-colonial Studies: The Key Concepts*. London and New York: Routledge.
- Bhabha H. K. 1994. *The Location of Culture*. London: Routledge.
- Díaz M. 2019. "Naipaul's Magic Seeds: A Parody of Political Mimicry / Semillas Mágicas de Naipaul: una parodia de mimetismo político" *Indialogs*, vol. 6, pp. 81-96.
- Eder R. 2004. *Reluctant Revolutionary; Magic Seeds: A Novel*, V.S. Naipaul. Los Angeles: Alfred A. Knopf.
- Freeman J. 2005. *BOOKS: As If By Magic, Novelist Naipaul is Thriving: Home Edition*. Atlanta, Ga: Universal.
- Kakutani M. 2006. *Magic Seeds*. Paris: Routledge.
- Lokuge C. 2004. *A Castaway Chews on Seeds of Truth*. Melbourne, Vic: Sage.
- Luce E. 2004. *V.S. Naipaul Does an Autopsy: National Edition*. Ontario: Don Mills.
- MacDonald H. 2004. *A Pilgrim's Progress; The Beauty of V. S. Naipaul's Passionate Journey*: Glasgow: Spectrum.
- Naipaul V.S. 2005. *Magic Seeds*. London: Picador.
- Phillips M. 2004. *V.S. Naipaul's post-colonial culture clash drifts towards a sterile conclusion*. *Saturday Review: Fiction: Growing pains*. London: Picador.



Cross-sectional Study on Online Health Information Seeking Behaviour of Educated Urban Class in North India

Agam Sofat

Government Medical College, Amritsar, India

Abstract

The Internet offers widespread access to health information. It is increasingly being accessed by both healthcare professionals and lay people to search for health information; more than 70,000 websites disseminate health information; in excess of 50 million people seek health information online. Reasons for the growth of consumers online health-information seeking include the development of participative or consumer-oriented health care models, cost-containment efforts that reduce clinicians time with patients, advantages of convenience, interactivity, diversity of sources, more info on self care, prevention, lifestyle, alternative approaches to health care, and anonymity. It immensely influences health beliefs and behaviors, health care, medical outcomes, and health care system. The Internet is fluid rather than permanent. Inconsistent updating means that information may be out of date. Despite consumer satisfaction, information can be inaccurate, erroneous, misleading, fraudulent, incomplete, and contradictory or based on insufficient scientific evidence. Access to info online is hindered by geographic location, literacy, computer skills, and navigational difficulties (e.g. disorganization, technical language and lack of permanence).

91% individuals who took part in the study have at least looked up once on internet for health info. Search engines (25%) are most common source for them to seek health info online. Most common objective is to look for wellness and preventive health tips (40%). Most common topic searched by them are physical symptoms (26%). 33% individuals doubt the quality of info-79% check author's expertise, 67% check how recent info is, 36% check source credibility. Major deterrents to seek health info online for these users are navigation difficulties (35%), quality concerns (33%) and conflicting data (24%). This survey concluded that there is an increased demand from users to access health information and participate in medical decision-making. This poses challenge to Health sector to facilitate health-promoting use of the web among consumers in conjunction with their health care providers.

Keywords: Internet, online health information, information seeking, e-health, source credibility, information quality.

Introduction

Health information seeking represents intentional, active efforts to obtain specific health information above and beyond the normal patterns of information exposure and use of interpersonal sources which distinguishes it from information scanning[1]. As people increasingly rely on self-help, there appears to be an increased demand from users to access health information and participate in medical decision-making. Consumer health information resources provide health information to lay users to empower patients, caregivers, families and consumers; improve decisions; and ultimately foster better public health outcomes [2]. Deering and Harris[1] identified three typical purposes of consumer health information: individual health care, medical treatment and public health concerns. The number of people searching for medical information on the internet is large and continues to rise annually. Pew reported on the use of mobile technology among those searching for health information. In 2012, 31% of cellphone owners used their phones to look for medical information, a rise of 17% from September 2010[3]. In a separate study, "Mobile Healthcare and Medical App Downloads to Reach 44 Million Next Year," [4] forecast that mobile healthcare and medical app downloads would reach 44 million in 2012 and 142 million by 2016. Lack of monitoring of quality of information posted on the Internet, which in this respect is unlike the peer reviewed medical journals has given rise to concern about the

state of medical information on the Internet. As there is no control over who posts information on the Web, there is a risk that the quality of information may be biased by the interests of the organization behind a website. This may lead commercially motivated websites to include information selectively or to support exaggerated claims. Given the rapid growth of electronic communication, as well as the trend towards patients assuming greater responsibility for their health, the emergent changes in the delivery of healthcare are likely to be profoundly influenced by the quality of medical information on the Internet. However, users need to be aware of quality and source of information posted on the Web. A study by Oden and Joyner et al [5] found that government websites and websites maintained by national organizations provided the highest level of accuracy (80.9% and 72.6%), while, surprisingly, educational websites often delivered outdated content (only 50.2% accuracy). This background underpinned my research; this study to survey *burden* (Table1), *sources* (Table2), *objectives* (Table3), *topics* (Table4), *quality concerns* (Table5) and *deterrents* (Table6) for seeking health information online was conducted on 5,766 individuals.

Methodology

Survey was conducted on 5,766 participants (18-50yrs) in North India, using self administered questionnaire created on Google forms, shared using Whatsapp (online messaging service). Survey consisted of 11 questions with 4 multiple answer questions on sources, objectives, quality concerns and, deterrents to seek health info on internet. It takes 12-15 minutes to complete the survey. Data was analyzed using Microsoft Excel.

Results

91% individuals who took part in the study have at least looked up once on internet for health info. Search engines (25%) are most common *source* for them to seek health info online. Most common *objective* is to look for wellness and preventive health tips (40%) and to learn about specific medical condition (33%). Most common *topic* searched by them are physical symptoms (26%). 33% individuals doubt the *quality* of info-79% check author's expertise, 67% check how recent info is, 36% check source credibility. Major *deterrents* to seek health info online for these users are navigation difficulties (35%), quality concerns (33%) and conflicting data (24%).

Discussion

Research Center's Internet & American Life Project estimates that 72% of U.S. adults looked for health information on the internet within the past year, with the most popular topics searched being diseases/medical conditions, treatments/procedures, and doctors/healthcare providers [6]. According to the American Medical Association (AMA), cyberchondria is on the rise[7], "nearly nine out of ten respondents reported at least one instance where a Web search for the symptoms of basic medical conditions led to their review of content on more serious illnesses." The AMA also interviewed some of its member physicians, who see an increase in the number of their patients who bring internet medical information to appointments and emergency rooms. However, a 2012, survey released by Wolters Kluwer reported very different results. The Kluwer survey[8], "Consumers Show High Degree of Trust in Online Health Information, Report Success in Self-Diagnosis," found that only 4% of consumers claimed to experience cyberchondria. Further, 63% of the respondents said they never misdiagnosed themselves when looking for medical information on the internet, while 67% of the respondents felt they were better informed as patients by conducting their own research, and 65% trusted the information they uncovered. In January 2013, Pew released the results of a survey of more than 3,000 U.S. adults who used the internet to look for health information. Survey results were publicized in two reports. The first report, titled "Health Online 2013[9], revealed that 35% of the respondents went online to determine what medical condition they or someone else might have. Of those surveyed, 77% started their searches with a search engine, while 13% began their searches at a medical site, such as WebMD. Health professionals confirmed the condition of "online diagnosers" in 41% of the cases; 18% indicated their doctor disagreed with the self-diagnosis; and 35% said they did not seek a professional opinion. In the second report, titled "Tracking for Health" [10] nearly 70% of the respondents tracked health indicators or symptoms (i.e., weight, diet, exercise routines, blood pressure) for themselves or someone else. As a result of tracking, 40% of the respondents asked their doctors new questions or sought second opinions, while 34% changed how they were treating their conditions. Those living with chronic

conditions, such as high blood pressure, diabetes, asthma, and/or heart disease, were more likely to track their health or symptoms than those with no chronic conditions.

Access to health information on the Internet has revolutionized how medical patients learn about their illnesses and make lifestyle choices. However, the quality of online health information is mixed, which raises serious concerns about consumers' ability to tell 'good' information from 'bad' information. Users typically use general search engines to find online health information and enter short phrases, often misspelled, seldom go beyond the first page of a search [11]. A study by Kunst H, Groot d et al concluded that features of website credibility have only slight or at best moderate correlation with accuracy of information .Thus, apparently credible websites may not necessarily provide higher levels of accurate health information[12].Patients do not always evaluate online information critically and may be vulnerable to misinformation. Conflicts between provider and client may be likely as consumers locate information that leads them to challenge, question or `second-guess' providers, indicating diminished trust in their physicians[13].

Conclusion

This survey concluded that there is an increased demand from users to access health information and participate in medical decision-making. This poses challenge to Health sector to facilitate health-promoting use of the web among consumers in conjunction with their health care providers. Meeting that challenge requires developing discerning and critical usership among consumers, persuading health care professionals of the importance of collaborating in that facilitation and use, and providing both parties with the strategies, skills, programs, and systems to do so. Professionals should continue to provide guidance to patients about reliable healthcare resources. Professional searchers know that websites ending in .gov, .org, and .edu, as well as major medical centers ending in .com, will likely provide the most accurate and up-to-date information about medical conditions and treatments. One must be very careful that these sites are regularly updating their pages with the latest medical advances, clinical guidelines, and adverse events associated with prescriptions and devices when you recommend them to consumers. In summary, the literature strongly suggests that consumers are knowledgeable about searching reputable sources of medical information on the internet. At the same time, physicians are removing communication barriers by being more willing to discuss search results brought to them by their patients.

Table 1

Participants	
Undergraduate non medicos (27%)	92.6%
Graduate non medicos (24%)	93.4%
Post graduate non medicos (32%)	89.2%
Medical students/health professionals (17%)	89.1%

Table 2

Sources of online health info for users	
Search engines(google/yahoo/duckduckgo)	25%
Social media(twitter/youtube/intagram/facebook)	17%
Government and health institutes website	17%
Commercial websites(webmd)	16%
Messaging apps(whatsapp/wechat/telegram)	14%
Online discussion boards/forums(reddit)	6%
Blogs	5%

Table 3

User's objective for seeking health info online	
Wellness and preventive health tips	40%
To learn about specific medical condition	33%
To learn about other people's account of personal health experience	16%
Online consultation	11%

Table 4

Health topics searched by users online	
Physical symptoms	26%
Exercise or fitness	11%
Mental health info	11%
Medical treatments/procedures	10%
Prescription or over the counter drugs	9%
Specific disease/problem	7%
Immunization info	6%
Sexual health info	6%
Diet, nutrition and vitamins	5%
Particular doctor/hospital	4%
Health insurance	3%
Alternative treatments	1%

Table 5

Quality check by users	
Author's expertise relevant to their website's material	79%
Updated info	67%
Credible source	36%

Table 6

Major deterrents faced by users while seeking online health info	
Hard to NAVIGATE info	35%
QUALITY concerns	33%
Conflicting data on diff sites	24%
Hard to UNDERSTAND info	8%

References

- Deering, M. J. & Harris, J. Consumer health information demand and delivery: implications for libraries. *Bulletin of the Medical Library Association* 1996, 84, 209–216
- Keselman, A., Browne, A. C. & Kaufman, D. R. Consumer health information seeking as hypothesis testing. *Journal of the American Medical Informatics Association: JAMIA* 2008, 15, 484–495. 12
- Pew Research Center: Internet, Science & Tech. (2019). *Mobile Health 2012*. [online] Available at: <https://www.pewinternet.org/2012/11/08/mobile-health-2012>.
- Juniperresearch.com. (2019). *Healthcare Smartphone Accessory Sales to Exceed \$3Bn by 2019*. [online] Available at: <https://www.juniperresearch.com/press/press-releases/healthcare-smartphone-accessory-sales-exceed-3bn>.
- Safe Infant Sleep Recommendations on the Internet: Let's Google It. Chung M., Oden R.P., Joyner B.L., Sims A., Moon R.Y.(2012) *Journal of Pediatrics*,161(6), pp.1080-1084.e.1.
- Pew Research Center: Internet, Science & Tech. *Who Doesn't Gather Health Information Online?*[online] Available at: <https://www.pewinternet.org/2011/10/18/who-doesnt-gather-health-information-online>.
- W. White, Ryen & Horvitz, Eric. (2009). *Cyberchondria: Studies of the Escalation of Medical Concerns in Web Search*. *ACM Trans. Inf. Syst.*. 27. 10.1145/1629096.1629101.
- Wolterskluwer.com. [online] Available at: <http://wolterskluwer.com/binaries/content/assets/wk-health/pdf/company/newsroom/white-papers/self-diagnosis-poll.pdf>.
- Marketing-farmaceutico.com. [online] Available at: <http://www.marketing-farmaceutico.com/wp-content/uploads/2013/01/Pew-Internet-Health-Online-report.pdf>
- Pew Research Center: Internet, Science & Tech. *Tracking for Health*. [online] Available at: <https://www.pewinternet.org/2013/01/28/tracking-for-health>.
- Morahan-Martin JM. How internet users find, evaluate, and use online health information: a cross-cultural review. *Cyberpsychol Behav.* 2004;7(5):497–510.
- Kunst H, Groot D, Latthe P M, Latthe M, Khan K S. Accuracy of information on apparently credible websites: Survey of five common health topics. *British Medical Journal* 2002; 324: 581–582
- Griffin, R. J., Dunwoody, S. & Neuwirth, K. Proposed model of the relationship of risk information seeking and processing to the development of preventive behaviors. *Environmental Research* 1999, 80, 230–245.

The Significance of Lullabies as The Fostering Factor of Mother Language Acquisition

Kavitha Navakulan

University of Jaffna, Jaffna, Sri Lanka

Abstract

First language acquisition is one of the steps in developmental milestones of children. Although nature and nurture are needed to foster language development of children, family plays a crucial role in inspire both production and comprehension of language. Thus motherese and fatherese help them to identify different speech sounds used in their surroundings. Further siblings, peers, neighbours, relatives from an extended family also take part in the stimulation of language. In northern part of Sri Lanka, earlier lullabies were sung by the mothers or grandmothers for their children or grandchildren to make them sleep. Beyond this purpose the lullabies done a significant task that is they contributed enormously to comprehend mother tongue and stimulate language production also. Hence it is the basic component of language competence. Wonderful poems were sung with music to make lullabies. At the initial stage of language acquisition, accent was considered as one of the prominent aspect. In view of that, lullabies were improvised with various accents which promoted language acquisition amongst children. And unique aspects of Lullabies such as simple phrases, rhyming words, distinguished speech sounds facilitated children to stimulate different speech sounds used in their mother tongue. Though this practice is being dropped by the society later, it is one of the prosperous sources for the acquisition of first language.

Keywords: lullaby, acquisition, accents.

Introduction

Lullabies have a long tradition around different countries of the world. Lullabies have existed throughout human history. It is believed that the term comes from a Hebrew phrase. "Lillith-Abi" meaning of Lillith is a folkloric character who was believed to steal children in the night and these incantations were sounded to keep her away Asia also has its own versions of the lullaby. Lullabies have been sung by the mothers in different parts of the world, dating from around 2000 BC. It had been practised in Kenya, China, Japan, India, UK, Iraq and in many other countries throughout the world.

In English Lullaby is a hybrid term which has "lulla" and "bye" that were combined in the late 1500 represents the meaning of song used to comfort children with kind words to put them to sleep. In Tamil the word Taalaattu is used to refer to lullabies. It is also a combined word which has two parts "Taal" and "aattu". "Taal" has two meanings one denotes tongue and the other denotes cradle. Thus the term may refer to singing by moving tongue. Sometime it may refer to singing songs by moving the cradle of the baby.

Hindi – "Lori"

Malayalam – "Tharaatty Patty"

Odia – "Nanabayg gita"

Telugu – "Jola"

Philippines – "Oyay"

Vietnamese – "Baihatru"

Bangladeshi – "Ghum- Parrai Gaan"

Brazilian – "Dorame nenem"

The Purpose of singing lullabies differs from context to context. Some are intended to make children to sleep, others use these lullabies to frighten /threaten the babies, transmit the cultural knowledge from one generation to another, express affection and attachment.

According to Lorca's theory a large part of the lullaby is to help a mother vocalise her worries and concerns. It has been considered to get relief from depression after delivery which is called postpartum delivery.

Singing with a baby is natural and effective way of sharing new words and sounds, says clown Trevor then, professor held psychology (University of Edinburgh).

Babies love music innately and have an excellent sense of rhythm. Scientifically it was proved that comprehension capacity of babies develop their 7th month while they are living in wombs. Then only they produce speech step by step with passing several stages of developmental milestones. This language comprehension laid the foundation for language production. Continuity of the acquisition process is being developed after birth on the other hand comprehension skill which develops in the pre – natal stage motivate the babies to acquire the sounds and words in the post natal stage.

When they come to this world from the watery wombs, at first they hear their mothers voice. Mothers is the significant tool for language acquisition which is known by the babies at twist. Development mile stones are acquisition through different stages like cooing , lalling are word stage as holophrastic stage two word stage and mute syllable words.

There are two important gaits which loots language acquisition of Rhythm / Music Sounds and Sequences at seeds /words are include these two factors with lullabies when they sung by their mothers.

In Tamil lullabies are called as ta:la:ttu / Taalaattu this is a hybrid term which is made up of two words. One is "ta:l" which means tongue and the other one is a:ttu / which means "meae".From the linguistic point of view tongue plays a crucial role in producing both vowels and consonants .In anticipatory phonetics, parameters of vowel scends are closely linked with the tongue. They are height the tongue and position of at the tongue.

Different places of articulation are also related to the parts of the tongue.They are:

- Apical dental
- Apical alveolar
- Retroflex
- Palatal and Velar

Thus flexible movements of the tongue cause the production of words. Ancestors had predicted this which the term was coined by them. Not only the productions of speech sounds are combined /strung together. But words were chosen to put together according to the context for the purpose of improvisation. This improvisation is one of the unique features of lullabies. Expansion of structure, Repetition of grammatical categories such as nouns and verbs, Using terms for addressing, having rhyming words and formation of simple sentences are the other important features which are beautifying the distinctiveness of lullabies.

Universally the out gain and authors of lullabies are unknown mostly they have been transmitted from generation to generation orally. Joel Shcizr(1990) and Uilliam Bascom(1965) have mentioned folklore as "Verbal act". Though most of the tallattu songs are anonymously treated with any information of the author, scholars have identified a four such authors Meera umma, in the eastern province of Srilanka is one of them. She was honoured and confected a little Antalip (Queen of music) lay the government of Srilanka in 1991.Mostly her lullaby songs inflect the religious believers and religious intuitions of Muslims. A number of archaic words also have been used in the improvisation. The following lullaby was translated with no deisms to the original metre employed.

Who is this? Who is she/he?
Six miles away
Search for the meaning of things, Daughter, Make it known to you, comprehend it and go to sleep.
Did you any for your sleep
My loving little one?
Meditate silently on the
Pearl like Kalima
Keep it firmly on the centre of your forehead, go to sleep.

"Seethevi Nittirai sei" is a popular lullaby among the southern muslims.

Do not shed tears like pearls, Do not you rear your bring – like mouth
Lay shouting, anything, we shall
Go in the morning
It your father were here he would cuddle you on his shoulders
He will walk along with you, a bundle of flowers,
Be patient go to sleep

So that other will not ostracise your mother as barren I gave birth to you, my darling go to sleep you will continue our lineage.

The tallattu songs of the Northern Tamils portray different social aspects like kingship terms accepted norms and social stigma for leaving a woman with having a baby. The following lullaby reflects certain features of Northern Srilanka.

Who is this, who is she/he
Who is this, who is she/he
Who do you cry, who hit you?
Tell us who hit you and made you cry.
Darling who beat you?
Who touched the katpaham?
Tell us who touched you and then cry.
We will imprison his shoulders tell us who hit you, we will put curses on him/her
Did grandmother hit you
With the hands that fed you milk?

Did grandfather beat you
With the walking stick he uses?
Darling, auspicious thing
My precious, go to sleep.

Did your aunt hit you with the hands that fed you rice?
Did your uncle hit you
With the hands that delight incurring you?
Did your brother hit you
With the hands that fondle you?

Ta:ra:ttu, u:njo:Ti, and yo:gula are respectively used in Malayalam, Telugu and Kannada to refer to lullabies. In the ancient grammar book called Tolkaappiyam, references on lullabies had been identified. The literature called Paripaadal belongs to the Sangam period also conveys the usage of the terminology Taalaattu.

In the history of Tamil literature lullabies had been the theme of literary sources like, Ta:ra:ttu, Ta:le:lo: Petiyalvar and Kulasekaralvar had sung the lullabies to comfort the god Rama in the devotional literature. Kalaviylutai, Te:va:tam, muTolla:yitam, Kambara:ma:ya new and viRalivinu tu:tu and su:la:mani are the other literary sources which also include lullabies as the composer of their content.

In general, content of the lullabies have been classified into three:

- a) About the babies
- b) About the relatives of the babies
- c) About the objects used for babies

Section a) includes various facts related to babies like sadness of do not having a baby and vows /prayer for getting a baby, asking the reason for children's cry, listing the blessings / happiness due to having a baby, describing the funny habits of children, thinking of the bright future of children. In Tamil society if a married woman's unable to give birth to baby it is considered as the social stigma. When she becomes mother, she consoles herself by telling these distress through the lullabies to her baby. It's a kind of expression of painful feelings related to postpartum disorder. Mothers try to find

relocation through expelling their painful experiences which they faced during pre-natal stage, peri natal stage and post natal stage.

On the other hand section b) has the topics related to the blood relatives of the baby especially maternal uncle and grandparents are closely attached to different lullabies. Emotional attachment of relatives, their care and concern towards particular baby, what have they done to baby and their appreciable behaviours, unique usage of kinship terms, Section c) refers to the special objects relate to babies immediate soundings. The equipments used to feed baby.

Scholars who involved in research on folk literature have mentioned the following characteristics:

Orally transmitted from generation to generation ,Having traditional features, exists in different versions or forms, the creators of the lullabies are unable to name (anonymous) and tends to become formalized.

In SriLanka, scholars involved in doing research and documenting the folk songs which have been sung in different parts of the countries after 1950s . M.Ramalingam, Profesor.M.Kanapathipillai, were the pioneers in this field .Consequently academics and other well wishers concentrated their full attention on folk literature . Articles on folk literature have been published on newspapers and journals. Successively folk literature was approved as one of the course unit in SriLankan Universities.Professor .K.Kailasapathy is the prominent scholar who attempted to achieve the approval for teaching folk in Universities. The scholars called Dr.F.Exci,K.Navaratnam, V,Kumarasamipillai,Poet,M.Ramalingam, Professor K.Vithyanathan, Professor K.Sivathamby and Professor A.Sanmugathas also contributed to flourish the field of folk literature.

Lullabies have been sung in Jaffna, Batticaloa, Vanni and up countries. Most of the lullabies reflect the cultural practices, unique vocabularies, religious beliefs and importance of family spirit .Beyond the purpose of soothing and comforting babies, lullabies played crucial role in providing the opportunities for linguistic exposure to the babies. Through these simple songs, babies are motivated to involve in oral communication. Lullabies help to introduce different sounds, combination of sounds, simple words and simple phrases. Acquisition of different type vocabulary is encouraged among the babies. It helps them to stimulate their language production. Cooing and babbling stages are automatically inspired toward moving the one word stage of pre linguistic development. It enables the babies to accomplish their developmental milestones.

The following song is one of the lullabies which have been sung in the northern part of SriLanka:

MuhNuh MuhNuh MuhNuh MuhNuh
fz;Nz cwq;Fwq;F fz;kzpNa epj;jpiunfhs;
rPuhh; gRq;fppNa njtpl;lhj nre;NjNd
Nguhh; Fyf;nfhOe;Nj ngUkhd fz;tsuha;
njs;sKj Fk;gNk jpp;jpf;Fk; nre;NjNd
gps;isf; fyp jPu;f;f te;j ngUkhNd fz;tsuha;

gr;ir ,Yg;ig ntl;bg; ghy;tbaj; njhl;by; fl;b
njhl;bYkhk; nghd;dhNy njhLfapNwh Kj;jhNa
Kj;J Kj;J nrt;tpsePu; Kj;jnky;yhk; nfhj;jky;yp
nfhj;jky;yp G+ G+f;f nfhbkpsF fha; fha;f;f
fha; fha;j;J itj;j kuk; fhu;j;jpifg;G+ G+f;Fkd;Nwh

fz;Nz mbj;jhu; Mu;? fw;gfj;ijj; njhl;lhu; Mu;
njhl;lhiur; nrhy;ypaO Njhs;tpyq;F Nghl;Litg;Ngh
mbr;rhiur; nrhy;ypaO Ma;f;fpidfs; nra;J itg;Ngh
khkd; mbr;rhNdh khjhsk; nfhk;ghNy
mj;ij mbr;rhNdh mizj;njLf;Fk; ifahNy
ghl;b mbr;rhNdh ghYhl;Lk; ifahNy

Conclusion

Beyond “Motherese” the lullabies motivate first language acquisition wonderfully. It is achieved through rhythm and improvised words which are the unique properties of lullabies. Mainly lullabies help children to achieve their developmental milestones within stipulated time.

References

- Maruthur.A.Majith,2007. Folkliterature of Southern Muslims.UDH Compuprint.Colombo
- Muththumeeran.S.1997.Kilallilangai Muslimkalin Nattarpadalgal,Meeraumma book publisher,Ninthavur.
- Nadarasa.FXC.1962,Folksongs of Eelam.Asirvatham Printers,Jaffna.
- Sanmugasuntharam.2003.Folksongs in Tamil .Kaavya printers,Chennai.
- Vithyananthan.S.1960.Folksongs of Batticaloa.Kings;ey press ,Kandy.



(Pasa)lubong: Socio-Cultural Experiences and Influences of Filipino Youth Migrants from West Asia Countries and their Return to the Philippines

Mariam Jayne M. Agonos
University of the Philippines, Diliman, Philippines

Abstract

Filipinos give value to the concept of pasalubong. This concept involves material souvenirs a traveler/migrant brings upon return to the homeland as gifts for loved ones or a memento from where the migrant had come from. The study looked into the concept of pasalubong transcending the tangible realm. A migrant brings along communication patterns that can be transferred (pasa) as one migrates to a foreign community, which assists the individual in interacting with the locals and understanding the host community. Meanwhile, the ability of a host community to welcome (salubong) a migrant and parts of one's culture also bears a significant part in the process of acculturation. Lastly, the migrant's preparedness to integrate to the new environment and the environment's similarity to one's home community supports the migrant's quest for integration. The same challenges in terms of integration are faced by the migrants as they return to their homeland. Migrants, upon their stay in a foreign community, are influenced by the social norms and their experiences during their stay, and these influences are brought back (pasa) to their country upon their return. Meanwhile, the original community is accepting (salubong) of the influences from foreign lands. Upon return, a migrant brings along (pasalubong) lifestyles and practices that are different from their original community. Despite differences, the migrant keeps these acquisitions as a remembrance of the development of one's intercultural identity.

Keywords: Pasalubong, Filipino Identities, Intercultural Encounters, Migration.

Introduction

Globalization has been continually affecting the economic, social, and political realms of an individual's life as it advocates overseas migration, however, the changes and effects are no longer confined within these realms. Rather, the alterations affect the socio-cultural domains of a community, a family, and most especially, an individual (Agonos, Bade, Cabuling, & Mercene 2015). Migration is the movement from one place to another as (A definition of migration cited in Agonos & Cabuling 2015), and continuously defines and redefines modern society (Tejero & Fowler 2012).

With about 10% of Filipinos living overseas (Cruz, Tan, & Yonaha 2015), there is an occasional, if not permanent, occurrence of return to the homeland. Filipinos, especially the overseas workers, developed the habit of sending back material goods to their loved ones on or before their arrival or visit to their homeland. More popularly known as *pasalubong*, which pertains to a gift or souvenir from where a migrant has come from, Filipinos bring with them a reminder or a memento of the place they have been to.

Existing literature has barely delved into the Filipinos' culture of *pasalubong*, and in this study, *pasalubong* will be looked into more in its intangible aspects such as the lifestyles and practices that a migrant adapts from the foreign lands and bring along upon their return to the Philippines.

Youth Migration

Migration among the youth is becoming increasingly common. About 173,712 or 10.30 percent of Filipino migrants consists the youth sector (Asis & Battistella 2013). One of the primary reasons as to why the youth migrate is to improve their lives (Fechter & Korpela 2016), particularly through searching for employment opportunities locally (De Brauw, Mueller, & Lee cited in Mueller, Doss, & Quisumbing 2018) and abroad (Lucas, cited in Mueller, et.al 2018). The trends of migration may be internal or external (Mueller, et.al. 2018), however, it also bears a significant effect both on the lives of

those who migrated and those who are left behind, including in terms of the dynamics that occur within one's family (Reyes 2008). Moreover, the youth, most especially those who are aged 15 and below, are highly affected by their experiences especially in the absence of either or both parents (Ponte, Wang, & Fan 2010).

This then leads to the phenomenon of youth migration which allows a child to be reunited with one's own parents who work in foreign lands. On the parents' end, the effort comes along with the desire to make up for the years that they have been apart from their children and for being absentee parents (Agonos, et.al. 2015). They consider the reunion, through youth migration, a more influential action in comparison with the utilization of available social media platforms and technological devices (Agonos, et.al. 2015).

Return Migration

In the year 2013, about 12 million Filipinos comprise overseas migrants (Cruz, Tan, & Yonaha 2015). Migrants face various challenges if and when they return to their home countries, which, in this context, is the Philippines.

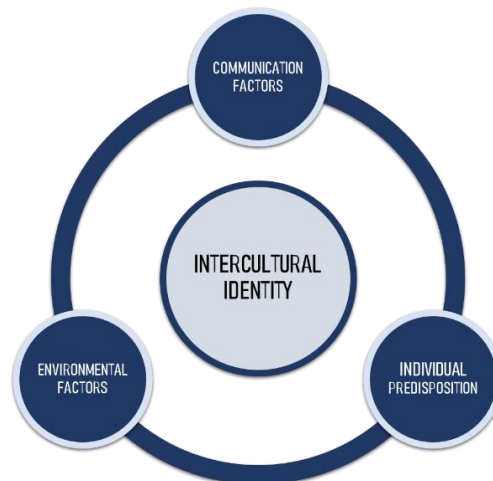
Filipinos who have lived most of their lives overseas face the uncertainty in terms of ethnic identification (Garrido 2011); being "Filipino" based on roots yet have lived most of their lives following a different culture is a struggle met by many migrants. However, those who have experienced visiting or returning to their homelands develop a higher sense of respect and interest about their roots (Ponte, et.al 2010 and Huang, Haller, & Ramshaw 2015). Most of the time, there is a desire to learn more about one's homeland through experiencing living in the country even for a short period of time (Garrido 2011 and Ponte, et.al. 2010).

Furthermore, in many instances, Filipino returnees face the problem of not being integrated within the community they once belonged to (Analysis of Enabling and Disabling Factors 2014 and Constable 1999). Returnees acknowledge that living in a foreign country has made significant impacts on their perceptions, attitudes, and behavior (Go 2012 and Constable 1999), thus, the problem in reintegration is highly manifested.

With the big number of Filipinos living abroad, a significant number of them return and unconsciously affect the communities they once belonged to (Analysis of Enabling and Disabling Factors 2014). Thus, there is also a need to give focus on the phenomenon of return migration, delving into the ways by which various institutions and key stakeholders can help these migrants reintegrate within the community. Understanding their experiences can shed light on their struggles before, during, and after return, and can also increase the instances of return migration.

Study Framework

The diagram below presents the concepts that explain the creation of Intercultural Identity primarily through the Cross-Cultural Adaptation Theory (Cross Cultural Adaptation Theory, 2018). According to the theory, the three factors that play in order to create one's intercultural identity include: (a) communication factors, (b) environmental factors, and (c) individual predisposition.



Communication factors refer to an individual's capacity to communicate based on the cultural norms and practices of a community. Meanwhile, the *environmental factors* involve the conditions of

a host environment including the extent by which the host community is able to welcome and accept foreign individuals, and the extent by which the host community challenges the foreign individuals to act according to certain sets of normative patterns. Lastly, the *individual predisposition* is indicated through the internal personalities brought by the migrant, and this concept focuses on one's readiness to learn and adapt the ways of the host community as well as the semblance between one's culture of origin and the culture of the host community (Cross Cultural Adaptation Theory, 2018).

The interplay of these factors is dynamic and continuous and is in need of each other in order to create or shape an individual's intercultural identity that is comprised of one's experiences from a host community and the community he has been from and will be returning to. This shows that the lifestyles and practices from all the communities the individual has been a part of is consistently present but the manifests in different forms and different magnitudes

Method

The study employed a qualitative approach in order to capture the experiences of the Filipino youth migrant returnees as they reintegrate to the Philippine community, specifically, in Metro Manila. Through informant interviews, the study probed into the experiences of youth migrants – from leaving the Philippines to living in the foreign community until their reintegration to their original community.

The informants for the study consisted of three Filipinos who migrated to West Asian countries and have returned to the Philippines. All the informants were from the Philippines but migrated to the Middle Eastern and have lived there for more than three years; this qualifier ensures that the youth migrants possess the need and/or desire to acculturate in the community they have gone to. To warrant the homeland cultural connection, the study focused on youth migrants who lived with their immediate families overseas. Lastly, these youth migrants have returned to the Philippines for more than two years; this exhibits the reintegration process an individual may have gone through.

Results and Discussion

This section focuses on the experiences of youth migrants, following the narratives of the three informants from entering a foreign community, living in the foreign community, and returning to their homeland. As the section describes their experiences, the significant factors as well as the challenging situations are manifested in order to shed light on the struggles that return migrants face as they aim for reintegration. Moreover, the narratives portray how their experiences continually shape their identities, bringing with them the foreign lifestyles and practices which they negotiate upon their return to their homeland.

Adapting a Foreign Culture

Four years of stay in the Middle East allowed the youth migrants to adapt certain practices and lifestyles that they have not exhibited prior to migration. These adapted practices and lifestyles include but are not limited to: conversational language and gestures, lifestyles and preferences, attitudes and behavior, and perceptions and values.

The languages of the Middle Eastern countries are far too different to the dominant languages in the Philippines. The youth migrants initially did not understand the Arabic language, and even after they learned enough to speak the language, their understanding remained to be different compared to the understanding of the native speakers. Thus, they resort to the use of English as a means of communication, however, based on experience, whenever they use English, it is preferable to express in *barok*¹ English. Additionally, in order to overcome language barriers, they have developed certain gestures in order to express themselves more clearly during their stay overseas.

While in Dubai, they have also acquired the liking for medditeranean dishes, a prominent sample of which would be the *shawarma*². The youth migrants agree that the authentic taste of shawarma is an acquired taste and that those that are sold in the Philippines taste too different, and actually disappointing, in contrast to the authentic dish.

Meanwhile, separated from their country of domicile, they craved deeply of Filipino media. There was even a time when Filipino movies, including *Dubai*, was screened in its nameplace. The story, for them, captured the Filipino experience and their living situations overseas. Their longing for Filipino taste – may it be food or lifestyle – heightened due to their absence from their native lands. Thus, whenever possible, they took the chance of experiencing or feeling *Pinoy* culture.

Changes are also apparent in terms of attitudes and behaviors. Filipinos are used to having their Saturdays and Sundays off from work. However, in Dubai and in other Middle Eastern countries, the locals dedicate their Fridays and Saturdays to Allah. Other than the weekly schedules, these Filipino youth migrants barely had opportunities to celebrate or commemorate events that they were used to practice or follow back home. Despite the situation, some Filipinos still try to dedicate their Sundays for their respective families or to reconnect with Filipino friends. Filipinos gather for Sunday school, Family Day, and even during Christmas season. Sometimes, Filipino families go out in groups to camp or visit the beaches with their families. In some occasions, Filipino games and cultural performances were also present to relieve the memories of home.

In terms of their religious beliefs, the three individuals had unique experiences. Ina, a Catholic, was not compelled to go to mass every week especially with few churches around. Meanwhile, Jo followed the Christian practices and tried to continue the practice, only to have it died down upon living the foreign country. In her experience, the practice in Dubai was a lot different than the practice in Manila. Meanwhile, Mike's father, an evangelical pastor himself, had a more intact practice of faith. This shows that a community and or a family's own valuation of religious practices affects an individual's practice. During and after the years of living in a foreign community, the informants felt that they became more understanding and accommodative of other individuals' practices because they know the feeling of having a culture different from the dominant group.

(Re)integrating to the Community

Cultural understanding and exchange entail a significant amount of communication, if not negotiation. Their stay overseas has led them to acquire certain skills and knowledge essential to the understanding of the process of integration. These acquisitions from the foreign land are brought by them as they return to their home country.

The community in Dubai is far too different from the Philippines in terms of political and religious composition. However, as more and more Filipinos migrate to the aforementioned place, Dubai is becoming more accepting and recognizing of the Filipino customs. In the recent years alone, according to the youth migrants, some establishments in Dubai (e.g. grocery stores and salons), are primarily for Filipinos – with Filipino workers and customers. This allows Filipinos, who have recently arrived to this foreign community, to have a sense of familiarity, if not comfort. The case is different when the youth migrants came back to their home country. Upon reintegration, they recognized that the Philippines' acceptance of varying cultures can be seen in a number of ways – clothing styles, media, food, etc. – however, the acceptance has unspoken limitations.

In the foreign country, they have a need to adjust, by learning and understanding, the dominant language being used in the community they are residing in. But despite the expansion of their knowledge through education and communication, the acquired skill of speaking the dominant language in the foreign community is no longer essential when they come back to their home country and try to reintegrate within the society. Meanwhile, their networks – friends, family, etc. – play an important role for their perceptions and actions as they reintegrate to their original community that is the Philippines. Moreover, these individuals have varying drives that led them to desire reintegrating to the community, but whatever these drives may be, their main justification is their very own ethnicity.

Integrating within the community in Dubai has been much of a challenge for the informants since, at their young age, they aren't familiar with the lifestyles and practices of the foreign land. Similarly, despite having prior knowledge and actual practice of the living patterns in the Philippines, it took them some time to refamiliarize themselves and reacquire the practices and lifestyles they've deacculturated upon migrating overseas. This shows that even the cognitive aspect of an individual is affected by the host conformity pressure.

It is also interesting to note that what usually drives youth migrants to other countries is what brought Ina and Jo back to their country of domicile. Acknowledging that the local academic institutions can offer them better learning opportunities than what is available abroad, both Ina and Jo half-heartedly left their peers living in Dubai to start anew in the Philippines. There was a great desire to expand the learning in a "Filipino way", according to Ina, but there was also a strong feeling of not wanting to leave Dubai as they were already feeling a sense of comfort. Other than the strong link that has been created within their four years of stay overseas, both informants expressed the sense of fear due to the uncertainty of their lives back to where to used to live in.

Creating the Intercultural Identity

It is through social interactions that an individual negotiates, co-creates, and/or reinforces one's cultural identity. Through one's personal life and experiences, an individual's perceptions, behaviors, and attitudes are formed. As individuals move from one place to another, they acquire certain skills and mindsets from that community, and bring these skills and mindsets to their next destination, thus, the exchange of lifestyles and practices occur. In times, however, the migrants are in need to analyze and select which behavioral patterns must be exhibited in order to successfully integrate or reintegrate to a community. The experiences of Mike, Ina, and Jo – from leaving the Philippines to staying in Dubai – created certain changes in the way they think, behave, and act. These changes have altered their identities which was once based solely on the *Filipino Identity*. Upon their return to the country, they were compelled to re-adapt and re-acquire certain actions and behaviors that is expected from members of the community. However, they still need not deacculturate the lifestyles and practices they have acquired from Dubai, but rather, select which ones are useful in their reintegration while the rest will remain untouched but unconsciously present. This shows that the identities of these migrant returnees are composed of multiple facets, or of multiple culture, based on their history and experiences.

Summary

In the process of integrating into a community, may it be the foreign or the original, an individual acquires the lifestyles and practices, and even the way of thinking and comprehending, of that community. There is thus an exchange of intangible culture that occurs among the members of the community.

The youth migrants from Dubai, with a significant length of stay in the overseas community, adapted some of the ways of living of that community and altered their own perceptions, behaviors, and attitudes. As they arrive back to the Philippines, these foreign cultures are already manifested in the way they think, feel, and act. In most cases, there is an unconscious manifestation of these changes, however, there are instances where the cultural transmission is meant to be portrayed and shared. The youth migrants, upon their return, still live with the values and norms from the foreign land where they have come from, thus, they have the desire to find anything that resembles their past experiences. As they try to reconnect with their social groups they have left behind prior to migration, they have the desire to introduce the acquired preference, including in terms of clothing and food.

Their acquired preferences are shared only to their immediate family and their immediate circles during the initial stage. As mentioned, they look for semblance between the place where they came from and the place they reintegrated to. The sharing, however, is put to a sudden stop because their social circles are not that much receptive of the foreign culture especially since these people subscribe to the dominant culture. Thus, the youth migrant returnees have a tendency to either deacculturate themselves from the foreign practices or to keep these foreign practices to themselves or only with other social groups who share the same valuation.

Conclusion

The term *pasa* means 'to transfer'. The youth migrant brings the communicative factors as he/she migrates to a foreign community. The individual makes use of these communicative factors in order to comprehend the ways and means of the certain community, and eventually, learn the practices and lifestyles until these become part of their ways.

As the migrant returns to his/her homeland, the individual then transfers what he/she has acquired from the foreign community. Through actions and preferences, the transfer becomes more evident. However, these acquired lifestyles and practices from the intercultural encounters are not readily accepted, and perhaps did not qualify³ because, upon return, these acquired influences no longer belong to the dominant culture. Filipinos like the idea of *pasalubong* – souvenirs or gift items – and this is evident in the great valuation of the *balikbayan*⁴ boxes. The idea of sharing what one has seen, used, or noticed, packing them together, and sending them over or bringing them home comes along with the idea of return. Based on the narratives of the Filipino youth migrant returnees, *pasalubong* allows them to share their experiences to others through memorabilia that are unique from the foreign country they have come from. These small materials are immortalized culture – representations and memories of the narratives of a foreign land. However, *pasalubong* is not only for other people, but also for the individual per se. They bring to "home" whatever memorabilia they can keep – a memory of an experience that had significantly impacted their individual lives.

References

- Agonos, MJ, & Cabuling M 2015, 'The Lived experience of acculturation: Life stories of students from rural areas as they move to study in the University of the Philippines Diliman', Unpublished Undergraduate Thesis, University of the Philippines Diliman College of Mass Communication.
- Agonos, MJ, Bade, MP, Cabuling, M, & Mercene, J 2015, 'A family leisure affair: A qualitative study on negotiating leisure in families with OFW parent', *SEARCH: The Journal of the South East Asia Research Centre for Communications and Humanities*, Vol. 7 No. 2, 2015, pp. 83-105. ISSN 2229-872X
- 'Analysis of Enabling and Disabling Factors of a successful reintegration of Overseas Filipino Workers (OFWs)' 2014, ILO Decent Work Across Borders Migration Notes, Bayan Academy of Social Entrepreneurship and Human Resources Development, Incorporated.
- Asis, M, & Battistella, G 2013, 'The Filipino youth and the employment-migration nexus'. UNICEF Philippines and Scalibrini Migration Center.
- Constable, N 1999, 'At home but not at home: Filipino narratives of ambivalent returns', *Cultural Anthropology*, May 1999; 14,2.
- 'Cross Cultural Adaptation 2018', Oxford Research Encyclopedias. viewed 5 December 2018 from <http://oxfordre.com/communication/view/10.1093/acrefore/9780190228613.001.0001/acrefore-9780190228613-e-21>
- Cruz, F, Tan, J, & Yonaha, Y 2015, 'Assisting the Reintegration of Philippine Return Migrants through Mobile Technology', A Submission to the Geneva Challenge 2015.
- Fechter, A, & Korpela, M 2016, 'Interrogating child migrants or 'Third Culture Kids' in Asia: An introduction', *Asian and Pacific Migration Journal*, 25 (4). pp. 422-428, ISSN 0117-1968
- Garrido, M 2011, 'Home is another country: Ethnic identification in Philippine homeland Tours', *Qual Sociol*, (2011) 34:177-199, DOI 10.1007/s11133-010-9186-5
- Go, S 2012, 'The Philippines and return migration: Rapid appraisal of the return and reintegration policies and service delivery', International Labour Organization, ISBN: 9789221261094
- Huang, W, Haller, W, and Ramshaw, G 2015, 'The journey "home": An exploratory analysis of Second-generation Immigrants' Homeland Travel'. *Journal of Leisure Research*, August 2015.
- Mueller, V, Doss, C, and Quisumbing, A 2018, 'Youth migration and labour constraints in African agrarian households. *The Journal of Development Studies* 2018, <https://doi.org/10.1080/00220388.2018.1430770>, ISSN: 0022-0388.
- Ponte, I, Wang, L, and Fan, S 2010, 'Returning to China: The Experience of adopted Chinese children and their parents', *Adoption Quarterly*, 13:2, 100-124, DOI: 10.1080/10926755.2010.481039
- Reyes, M n.d., 'Migration and Filipino children left-behind: A literature review', Miriam College – Women and Gender Institute (WAGI) for the United Nations Children's Fund (UNICEF).
- Tejero, L, and Fowler, C 2012, 'Migration of women from the Philippines: Implications for healthcare delivery', *Elsevier Collegian*, (2012) 19, 59-63, doi:10.1016/j.colegn.2011.12.003.

Endnotes

[1] broken English

[2] a Middle Eastern cuisine which consists of thinly cut meat

[3] the term pasa may also mean 'to qualify'

[4] a big box containing goods acquired from a foreign country and are delivered for the consumption of family and friends at home. Customary among Overseas Filipino Workers (OFWs).

Language Diversities Toward Culturally Safety Environment in Myanmar

Pan Htwa Myo Sein
University of Wollongong, Australia

Abstract

Positive diversity practices have been identified by things such as respecting, helping, understanding and inclusiveness in our society. Changing the diversity related policies and practices is an important part of developing and maintaining among the indigenous people towards culturally safety environment and having a good awareness promotes the understanding of each other within Myanmar society.

Introduction

Spoken language is one of the distinctive parts of characteristic in human communication and it is extremely important in terms of people's sense of identity to express themselves. Approximately 6,000 languages are currently spoken in the world and the diversity of language is not only relating to spoken language but also to sign language. According to the Myanmar government, 'Myanmar is one of the most linguistically diverse countries in Southeast Asia having more than 100 indigenous languages spoken within its borders, although Myanmar language is the official language.' In Myanmar, there are involve eight major ethnic national races such as Bamar, Chin, Kachin, Kayin, Kayah, Mon, Rakhine and Shan.

The present population is 54 million in Myanmar. Most people are Buddhism and other religions are practises without discrimination. Myanmar has four major language families such as Sino-Tibetan, Tai-Kadai, Austro-Asiatic and Indo-European. The Bamar or Myanmar language (regarding ethnologies: alternate names for Bamar are Myanmar, Myen, and Bamachaka) is the common language and about 70 percent of the population are widely spoken in Myanmar, and they live primarily on the central plain of the country. The Chin, Kachin, Karen, Rakhine, Shan and the other tribal groups live in the hill sides and around the plains. The Mon lived in southern Myanmar.

Using of my theoretical concepts such as 'Within a cultural safety, cultural competency and cultural awareness environment in Myanmar, the indigenous people can be secure that their cultural identities are respected and not threatened or harmed' and 'People need to understand the impact of both positive diversity practices that are inclusive and that promote diversity, and negative diversity practices that discriminate against people in Myanmar', this paper will demonstrate and examine how cultural perspectives are important in the Myanmar society. The paper's methodology is a 'Cultural Safety Environment Model' with the qualitative and exploration approach,

So that, is there any gap towards culturally safety environment in Myanmar? The answer is 'Yes.' Because, Myanmar doesn't have numerous anti-discrimination legislations and the National Ceasefire Agreement is not progressed.

The Constitution of Myanmar and the Australian's multicultural policy

According to Myanmar constitution 2008, in chapter 8, article 354 (d) mentioned that 'To develop their language, literature, culture they cherish, religion they profess, and customs without prejudice to the relations between one national race and another or among national races and to other faiths.' Constitution of the Republic of the Union of Myanmar 2008 shows optimistic signs of federalism with decentralization and democratization of power, though, it should be required to amend towards the ethnic national races' goal for self-determination and for their rights and equality.

Myanmar has ratified the human rights treaties such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the International Covenant on Economic, Social and Cultural Rights (CESCR), the Convention on the Rights of the Child (CRC) and its Optional Protocol to the sale of children, child prostitution and child pornography (CRC-OP-SC), and the

Convention on the Rights of Persons with Disabilities (CRPD). Furthermore, Myanmar needs to sign and ratify the international conventions.

Myanmar government had established the National Human Rights Commission to investigate complaints of discrimination, human rights breaches and violations of constitutional rights, on the other hand, the Government, Army and the Ethnic Armed Organizations are negotiating to get the common goal of signing the national ceasefire agreement. The peace process is not only to stop the longest fighting between Myanmar Army and Ethnic Armed Groups but also to start the national reconciliation.

Beside the peace process, national reconciliation is an essential source of cultural safety society in Myanmar and it needs to introduce numerous anti-discrimination legislation such as race, sex, age, work health and safety acts to protect and promote human rights. Until now, the National Ceasefire Agreement or the Peace process is not progressed between Myanmar Government, Army and Ethnic Armed Groups.

Let's look at the example of diversity within Australia – has had an influence on the political, economic, social and cultural aspects of Australian society. Australia is a multicultural country with a population made up of people of different cultures, ethnicities, religions, sexual orientations, gender identities, disabilities, ages and generations.

The Federal Government of Australia has the ultimate responsibility for ensuring that Australia upholds its obligations under the international law. Australia has agreed to the principles and standards outlined within the Universal Declaration of Human Rights (UDHR) and agreed to human rights treaties e.g. the International Convention on the Elimination of All Forms of Racial Discrimination (CERD), the International Covenant on Civil and Political Rights (CCPR), the Covenant on Economic, Social and Cultural Rights (CESCR), the Convention on the Rights of the child (CRC) and, the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), etc.

The Australian Government has implemented a multicultural policy which aims to promote and respect for diversity in the country. The Commonwealth Racial Discrimination Act, 1975 had been passed for changing the social, cultural and political conditions. The introduction of this Act had an impact racial and ethnic minority living within Australia granting greater access to employment and education opportunities, access to public places and services and improved social conduct.

The Sex Discrimination Act 1984 was updated to make it illegal to discriminating against someone because of their sexual orientation and gender identity and then same sex marriage was legalized in 2017. The Australian Human Rights Commission Act 1986 was introduced. And, under the federal legislation, the Australian Human Rights Commission (AHRC) is established in 1986, it is a third party to investigate complaints of discrimination and human rights breaches and does not act as a legal representative for a party to a complaint. The Privacy Act 1988, the Disability Discrimination Act 1992, the Age Discrimination Act 2004, and the Work Health and Safety Act 2011 had been legalised in Australia.

The Australia people and their government have recognized the diversity of Australia's Aboriginal and Torres Strait Islander cultures, their cultures are passed on from one generation to the next and then kept alive.

An Identification of Cultural Perspectives and Biases

Myanmar People's cultural perspectives and biases regarding diversity are influenced by the different factors including their own demographic characteristics, additionally, these are influenced by following things, such as, geographic areas, family, media, social surrounding, education and knowledge, and life experiences.

The populations of different geographical areas are made up of different demographics of people representing various cultural diversities. People living in one geographic location, they expose to their perspectives and biases regarding certain characteristics of ethnicity while in another location people inform their characteristics and significances. For example, the differences between the abundance and scarcity of water, and living in urban and rural areas.

In Myanmar, there are important for an individual or national race that any biases can lead to discriminatory behavior. People can identify any biases within their cultural perspectives. Someone can also identify yourself, analyst yourself regarding diversity.

If a geographically informed person has a bias for certain characteristic of diversity in regards of location it can be racial hatred among the people, for example, someone said that "People hate you,

don't come to our State." It is a human rights abusive comment. If a person has a bias for certain characteristic of diversity it can be racial hatred. Someone should not display aggressive behavior or conversation towards different cultural background.

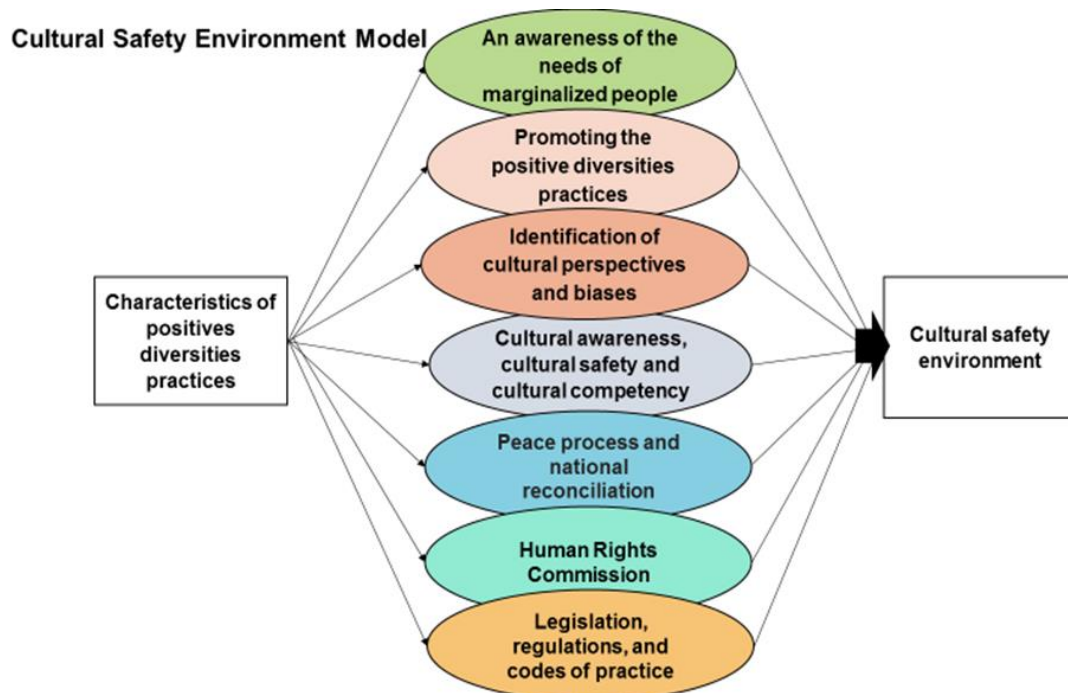
Family members are exposed to their perspectives and biases openly for some reason. Family members are accepted their thoughts and opinions without even criticizing. For example, when one of the family members take on their negative views, has a bias against a certain ethnic national race.

The media has a powerful influence on cultural perspectives, and it can be biased, for example, media presents about Rakhine ethnic national race in a negative way, it may cause people to accept biases towards them, to avoid on the false statements, need to seek information from a variety of main sources. Media should be a natural source of news and information.

Social surrounding can shape our cultural perspectives and biases. This is of course we recognize that the influence of the people we surround ourselves where we are expanding our social circle. Mutual understanding, contributing, and interacting with the variety of people are good to be influenced on the society.

People are influenced of ideas, thoughts and information throughout their education and knowledge. They can develop an appreciation of cultural diversities. If someone learn more about different cultures, has a positive view on it. On the other hand, if someone has a no exposure to view about different cultural groups, can develop the perspective based on through the opinions of people or entertainment or social surrounding rather than on true facts.

People's life experiences are also important and have an impact on their perspectives and biases. If people have positive experiences with different people, they can build peaceful relationships with each other throughout their lives.



Promoting the Positive Diversities Practices

Culture can be expressed 'A complete way of life including shared values, attitudes, goals and practices.' Culture is supported by things such as food, music, art, clothing, storytelling, ceremonies, rituals and languages, etc.

The cultural awareness, cultural safety and cultural competency impact the way we carry out our daily work activities. So that, think about our/their cultural backgrounds the following such as – Are people accepting of other cultures? What language do you speak? What is the polite way to greet and farewell people? etc.

Having a good awareness involves reflect my own perspectives, identify my own strengths and weaknesses, able to respond the needs of other people, understanding of group dynamics and empathy for others feel, etc.

Reflection is also a good perspective. It includes - thinking about ... what I am doing while I am doing it and think carefully in a mental or look back to collect information ... 'what I said? what I did? Do not judge hastily, it can polarize on the decision. For example –

- Do I like Kayan woman wearing the brass neck coils?
Of course, I like her, I am so surprise to see her.'
- 'When I see news and current affairs about the battle between Myanmar Army and ethnic armed group, I feel empathy for the people who suffered from the armed conflict, I want peace.'
- Should people be able to express their religious beliefs?
Yes, they can.
- What is the race? and what is the ethnicity?
Race is a socially constructed concept used to categories groups of people with shared distinctive physical characteristics. Ethnicity refers to people's sense of belonging to a group of people with whom they have shared attributes such as geographical origin, language, nationality or ancestry. Race and ethnicity are separate concepts, but they can be related?

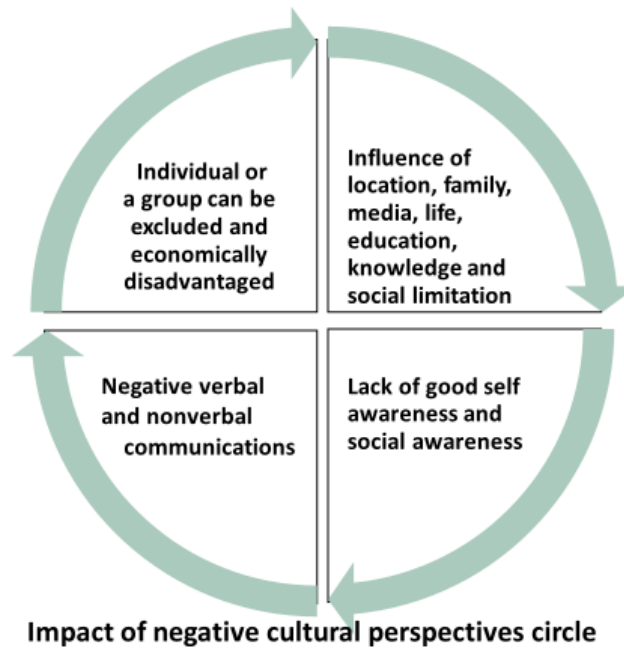
Positive diversity experiences are actively participating in the society, help when needed, and engage with the diverse people and have been identified by things such as respecting, helping, understanding and inclusiveness in our society.

To be effective communication and organization skills, a person should not ask to someone directly or indirectly by force to get his/her opinion and knowledge relating to the topic. When someone doesn't want to reply, "Ok, that's fine" then ask to others. Let's say, should not push to eat meat for a vegetarian. Smiling, silence and listening are good techniques to avoid conflict.

When positive diversity practices exist, we are more likely to trust with each other and able to build mutual respect with others. We are welcoming or greeting to others with a positive outlook, such as, "How are you?" "Mingalapar". This is Myanmar greeting, it means "good to see you!" "Welcome to the Kachin State!"

Where negative diversity practices exist, individual or a group can be socially excluded and economically disadvantaged. They cannot build an open relationship with others. They have difficult to establish mutual respect. They made racial hatred among diversity. They are more likely to have a negative outlook on people. In case that someone has a bias in a certain gender classification, for example, favor of male or favor of female, it can be led to discrimination. If someone has a bias for a certain characteristic of cultural diversity group, it can be damaged of his/her reputation, for example, give the promotion for a Bamar ethnic national race rather than a Karen ethnic national race regardless of qualification.

Between different cultural perspectives, people need to promote their knowledge and understanding of different characteristics of diversities such as developing the communication skills, attending the ceremonies, learning a new language or different culture, getting to know more different religions, and donations for the suffering people. The term, cultural competence refers to the individual or organizations to communicate safely and effectively across different diversities.



An Awareness of the Needs of Marginalized People

People may become marginalized as a result of discrimination, racism, social stigmatization, exclusion and isolation. Some of the marginalized groups are people with disability, younger people, refugees and homeless, etc. We need to help for them to live independently and to achieve their individual goals. Having an awareness of the potential needs of marginalized groups can help create an environment that is safe within society in Myanmar.

People within marginalized groups are often at high risk of developing mental illness and experiencing poor emotional health. Protective factors that help reduce the risk of mental illness and that support emotional health. Protective factors are most commonly described as the internal or individual, and external or social or environmental conditions that support a person's emotional wellbeing and that reduce the risk of developing a mental illness.

Internal protective factors include self-esteem, confidence, an optimistic outlook, good nutrition, good physical health, financial stability and having interests or hobbies, etc. External protective factors include good access to support counselling and caring, a clean and safe living environment, and positive relationships within family, friends, community and society, etc.

The marginalized people need help for appropriate healthcare services such as doctors, dentists, disability specialists, and they need to learn regarding healthcare issues such as diet and nutrition, sexual health, drug and alcohol, and hygiene education. Additionally, we must help for their financial stability.

Conclusion

Changing the diversity related policies and practices is an important part of developing and maintaining among the diverse people towards culturally safety environment in Myanmar. Laws are not enough, so that, having a good self-awareness and cross-cultural awareness promotes the understanding of each other and responds the needs of indigenous people within Myanmar society.

Dear friends! People are interacting with each other like a volleyball game. How to grab the trust? Racial segregation can divide in our society, do not delight on that, must be empathy to others. Dear friends! You are respectfully invited in our community. Let's promote our knowledge, let's share what we have learned, let's have a positive view, and then, we will care, we will help what they need, to get their goals. So, we can find the right path to build a peaceful relationship in our diversities, as the beautiful Himalayan Mountains, lasting forever!

References

- Australian Human Rights Commission Act 1986 <https://www.legislation.gov.au>
- CHCDIV001 Work with diverse people – Inter Care Training <https://www.intercaretraining.com.au>
- CHCDIV001 Work with diverse people: Reflect on own perspectives; Appreciate diversity and inclusiveness, and their benefits – Retail Training, Alfie
- Cultural Safety – Cultural Connections for Learning www.instudentsup.org
- Cultural Safety Workshop 2019 – Koorie Heritage Trust <https://koorieheritagetrust.com.au> › education › cultural-competency
- Western Health's Aboriginal Health Cultural Safety Plan 2019 www.westernhealth.org.au
- Williams, Robyn.1999. Cultural Safety – What does it mean for our work practice? Published in Australian and New Zealand Journal of Public Health
- Marginalized Australians - Melbourne Institute, University of Melbourne
<https://melbourneinstitute.unimelb.edu.au>
- Myanmar Wikipedia
- Queensland Human Rights Commission – Direct and Indirect Discrimination <https://www.qhrc.gov.au>
- The Constitution of the Republic of the Union of Myanmar (2008)
- The Universal Declaration of Human Rights (UDHR).

Understanding Disability in South Asia

Pooja Singh

Jawaharlal Nehru University, New Delhi, India

Abstract

This paper entails critical analysis of theoretical and empirical aspects of disability and various contemporary debates that revolve around the question of disability in south Asia. In order to understand the disability from sociological and anthropological perspectives, present study follows intersectional, phenomenological and embodiment approaches. These approaches provide deep insights to understand and conceptualise disability from the micro perspective. To understand disability, two models are universally profound; medical and social model. Medical model locates disability within the impaired body and tries to rehabilitate or medicate the impaired part so that through the medical intervention maximum normalcy could be achieved. Whereas, the social model locates disability within societal structures and cultural beliefs that disabled persons have to face in the society. People in rural areas have limited understanding of disability from social or medical model perspectives. Medical understanding of disability among disabled and non-disabled people is confined to only disability certification and availing benefits of disability welfare schemes. Apart from it, disability is purely understood and operationalised within the frame of religion and culture. Other social institutions like caste, gender also influence understanding of disability to a great extent.

Keywords: Disability, Culture, South Asia, Rurality.

Introduction

In contemporary times, the question of disability has emerged as an important issue in social, economic and political spheres. In understanding the concept of disability, one of the most important questions is who should be termed as disabled? How does a disabled person differ from a non-disabled one? According to Helander (1995), "a person in his/her society is regarded as disabled because of a difference in appearances and / or behaviours". Indian state defines, "person with disability means a person with long-term physical, mental, intellectual or sensory impairment which, in interaction with barriers, hinders his full and effective participation in society equally with others" (PWD Act 2016: 3). Mostly, people who have a functional limitation which restrict them to execute everyday activities termed as disabled. Wendell (1997) defines disability as "any lack of ability to perform activities to an extent or in a way that is either necessary for survival in an environment or necessary to participate in some major aspect of life in a given society" (cited in Mehrotra 2013: 26). Many new debates on health, education, accessibility and rights of persons with disabilities are going on. Disability rights activists have been advocating for basic fundamental rights so that persons with disabilities can be empowered. Disability is not a homogenous category. Disability scholarship shows that it varies across age, gender, and race, type of disability, caste, class, and region (Mehrotra 2013, 2020). Considering disability as a heterogeneous category Grech (2016: 16) writes "disabled people and their experiences are far from homogenous, mediated by and varying alongside a host of gender, racial, locational, personal (including type of impairment), subjective, socio-economic, cultural, psycho-emotional and many other dimensions, themselves dynamic and changing". This paper aimed at understands the concept of disability in South Asia with focus on India. Moreover, it looks disability in Indian context from a macro perspective and also throws lights on rural understanding of disability in north Indian villages situated in Uttar Pradesh. Methodologically, this paper is based on primary and secondary data. Primary data have collected during the field work of PhD. Theoretically this paper follows intersectional and phenomenological approach to explore intersections among disability and socio-cultural categories.

Conceptualizing Disability

In contemporary disability studies, two models dominate the debates i.e. medical and social, to understand disability. According to the medical model, disability is explained as physical and mental impairment which restricts the functional mobility of a person. It locates disability as a disease within the body which needs to be cured by bio-medicine, physiotherapy etc. Whereas, social model, criticised medical understanding of disability and explains that disability occurs due to several socio-cultural barriers created by the social structures such as caste and class, race, religion, region, gender, and economic barriers (poverty, unemployment) and political barriers (unequal opportunities, lack of legislation etc.), which led to restriction from accessing the resources, resulted in the form of oppression and marginalisation of disabled people. According to the constructionist model, disability is not just illness, it is a social construction. A shift has been noticed from medical to sociological perspective and it is now well recognised but the supremacy of medical model is still dominant such as criteria for selection of disabled people as beneficiaries in stated policies and programmes are based on medical certification of disability. In India, a person who has minimum forty percent disability would be considered as disabled and below this criteria would be considered as normal, no matter how much s/he is in need of physical and social assistance. Moreover, different state governments have their own criteria of ascertaining disability.

Oliver defines "the disadvantages or restriction of activity caused by a contemporary social organization which takes no or little account of people who haveimpairment and thus excludes them from the mainstream of social activities" (Oliver 1996: 22). Thomas defines "disability is a form of social oppression involving the social imposition of restrictions of activity on people with impairments and the socially engendered undermining of their psycho-emotional well being" (Thomas 1999: 60). These definitions are informed by a social model which believes disabled people are subjugated only because of negative notion towards disability which is embedded in the society which manifests through socio-cultural beliefs. According to Erevelles (2011) disability is a socially produced result of violence such as war and economic injustice. She uses historical materialist view to explain disability. She argues that third world impairment is mostly obtained due to poverty and 'imperialist violence'. Overall she looks at disability as the product of capitalism.

Conceptualizing disability in developing countries, as Meekosha (2008) and Meekosha and Shuttleworth (2009) argues that an analysis of power relation between Global North and the Global South is required. Disability discourse has emerged from the Global North 'imported/ exported' southern studies even without mentioning the scholarship of a southern theorist. Meekosha called it 'a form of scholarly colonialism'. In the process of colonialism, neo-colonialism and post-colonialism a number of people became impaired due to violence and war in Global South. After the emergence of UNCRPD (2006), disability human rights activists very much influenced disability discourse in Global North, but Meekosha and Soldatic (2011) raised a question that most of the disabled people from the third world are out of reach from human rights, therefore, it does not contribute to the disability justice in Global South. South Asian disability scholars tried to locate disability in terms of historical and cultural perception. There is much scope to conceptualize disability from indigenous standpoint in South Asia. Internationally, understanding of disability is derived from the World Health Organisation's framework of 1980. International Classification of Impairment, Disability and Handicaps (ICIDH) try to understand disability through four concepts; disease or disorder, impairment, disability and handicap (WHO 1980). This framework was criticized by disability scholars such as Oliver (1990) for ignoring the social and cultural environment. Another disability scholar Imrie (2004) has also recognised the importance of social and psychological context. 1980s onwards, due to the constant criticism, WHO framework (Ruth Pinder 1997, Shakespere and Watson 1997, Johnston 1996, 1997) is revisited and redefined as ICIDH. WHO proposed a new model 'The International Classification of Functioning, Disability and Health' (ICF) in 2001 to understand disability in the changing scenario (WHO 2001).

Disability in South Asia: An Indian Context

A paradigm shift has emerged with the adoption of the Convention on Rights of Persons with Disabilities by the United Nations in 2006. First-time rights of disabled people are protected by a legal treaty uniformly and internationally. The chief goal of the UNCRPD is the growth of disabled people

across the world. India has ratified UNCRPD in the year 2007. 'National Centre for Promotion of Employment for Disabled People' has established for the better implementation of UNCRPD in India. Five core issues; accessibility, employment, health, information and communication have identified by NCPEDP. Definition of disability used by the Indian government is very much medicalised (Addlakha 2009). Persons with Disabilities (PWD) Act, 1995 defines disability; a person could be considered as disabled who has the following problems; (1) Blindness (2) Low vision (3) Leprosy-cured (4) Hearing impairment (5) Locomotor disability (6) Mental retardation (7) Mental illness. Whereas the new Act on disability Rights of Persons with Disability Act (2016) advocated around 67 disabilities. In India, the disability discourse is in its infancy stage. On one side, universities have been starting under-graduate and post graduate courses on disability studies and on the other side, disability rights movement has been taking shape, started advocating for the rights of persons with disabilities. These two spheres are also intersecting with each- other but it needs to explore the ways how disability studies nurture disability rights movement and vis-à-vis. Whereas in western countries disability scholars have started re-visiting disability studies, criticising existing theories to find out new perspectives for understanding disability in contemporary time. The question emerges how disability studies can get institutionalised in India. How can we develop Indian strategies without borrowing the concepts and ideas from the West (Mehrotra 2012, 2013).

Disability: A Development Issue

Development, according to The Report of South Commission (1990) "A process which enables human beings to realize their potential, build self- confidence, and lead lives of dignity and fulfillment. It is a process which frees people from the fear of want and exploitation. It is a movement away from political, economic or social oppression. Through development, political independence acquires its true significance. And it is a process of growth, a movement essentially springing from within the society that is developing" (cf. Rist 2009: 8). In the global context, Kett, Raymond and Trani (2009) have raised a question as to why disability is a development issue. To answer it, Kett et. al. present global statistics of disability with reference to disabled population, school dropouts, women and children with disabilities. Disabled people have less representation in politics, development programs, and in the adoption of rehabilitation services. In the South Asian context understanding of disability through the development model is different from the rest of the world. Sen's (1987, 1988, 1993, 2010) capability approach is very imperative to conceptualise disability from the development, especially in South Asian context. Capability refers to the condition that a person can achieve or could have achieved in life. A capability is essentially one's freedom of choice which enables people. Persons with disabilities do not have choices so that they can enhance their capabilities. Human development approach is also a key instrument to conceptualised disability. The basic objective is to develop humans in democratic and participatory way. Nevertheless, development of disabled people remains to be questioned in south Asian especially Indian context.

'Why has there been so little discussion within the development literature about disability?' Reasons provided are discrimination, lack of information, lack of research on disability and limited understanding of various aspects of disability within the international context, is responsible for so (Kett et al. 2009). After independence, Government of India ushered five year plans for the development of India. First, five year plans started in 1951 and are continuing till now as twelfth five year plan. Formal institutions have been established for disabled people till eighth five year plan. Most rehabilitation programmes were run by voluntary organizations following medical perspective during this period. Therefore facilities provided by the international and national agencies were given through medical specialists. Available literature of this period reveals that the main focus was on evaluating and exploring existing programmes (Narshimha and Mukherjee 1986). In mid 20th century, the state paid little attention to disability devised welfare schemes and policies for the disabled from a charity standpoint. The question of gender was completely absent from state policies. During the ninth five year plan, the state adopted the Structural Adjustment Programme through Liberalisation, Privatisation, and Globalisation policies and focused on free market and economic growth. A new concept of sustainable and human development also emerged which gave impetus to the development of deprived and marginalized people, and started women and child welfare schemes. But women with disabilities were invisible from the mainstream agenda (Singh 2001).

Grech (2016) has positioned disability in the development discourse in the South Asian context. He emphasised that the idea of inclusive-development should be used in spite of adopting the idea of development for all. Moreover, he talks about how disability did not become part of MDGs but there is need to include disability in the SDGs. He has raised the question, "To what extent is disability included in development?" In addition, he argues that disability still has to find a place in governance, education, conflict and environment (ibid: 9). Swartz and Bantjes (2016: 23) have pointed out that "Indeed, the question of global justice and rights cannot be fully addressed without considering the bodies and embodied experiences of those on whom global forces of inequality operate, and operate with the most profound consequences". As Meekosha and Soldatic (2011) argued that power authorities of the global north may appear in abstract form but it is experienced by the body definitely. Maldistribution of resources and opportunities affects health and disability and it may increase inequality in the future at a vast level.

Disability in South Asia: Experiences from North Indian Villages

Phenomenological and ethnographic enquiries unveil that in rural areas, understanding of disability varies from the theoretical and political understandings. From the layman's perspective, in rural areas disabled means a person who has any visible bodily impairment and as much this impairment is severe that much a person is considered disabled. It could be physical disability and blindness. Psychological disabilities are not considered as disability *par se* and people attach metaphoric terms like *bachpna*, *bhola*, *babra* and *pagal* to the invisible psychological disabilities. People do not recognize psychological disabilities on the basis of symptoms, rather they attach some kind of deviant behaviors and they live with it in a very accommodate manner. In villages, polio is the main reason for locomotor disability. Other factors are also there such as eye diseases causing blindness and low vision, amputation through agricultural equipments such as manual fodder cutting machine, and *thresor*, electric shock, paralysis, chronic diseases and age related disabilities.

In Muslim communities, people are very much aware about polio but they generally use the similar term *polia* and *phalish* in spite of polio to explain reason for disability. There is a kind of hidden non-acceptance of polio as a reason for disability because of stigma attached to it. It also reveals the carelessness of parents towards their very young children for not providing polio vaccine to them at the right time. People use to call disabled people by using local terms (for disability) instead of calling them by name. Cultural/ regional terms for disabled people such as *apahij* (physically impaired), *langde- lule* (lower limb disabled), *viklang*, *apang* (disabled person), *kadhinna* (the person who crawls), *lunjuিয়া* (upper limbs disabled), *nikkatgga* (lower limb disabled) are profoundly used. Why I call it cultural because some of these terms are explained in Hindu and Islamic religious texts and profoundly used by people in everyday lives. People use terms in binary contrast for both the genders like *andha-andhi* (blind man and blind woman), *bahra-bahri* (deaf man and deaf woman), *gunga-gungi* (dumb man and dumb woman) and *langda-langdi* (one leg disabled man and woman).

The way people use these terms depend upon the context they belong to or are located in. Often these terms are being used in negative sense but they also used to identify disabled people. More or less these terms bear negative connotations. Disabled people themselves have internalized these terms and perception that people hold for them. People hardly heard ethically sound terms such as 'persons with disabilities', 'visually challenged people', and 'hard of hearing'. A new term *divyang* (divine body) is very popular nowadays, as it got political and administrative recognition. In rural areas people do not find this term practically feasible to be used in everyday conversations. Even persons with disabilities do not feel any form of attachment to *divyang* term as they think that so many words got changed over the period of time but their situation have remained the same. Yet, many disabled people do not even know that such a term is being used to connote them. On 26 May 2016, Times of India has published an article written by NPRD secretary Muralidharan, he argued that using the word *divyang* will not end discrimination and exploitation of disabled people. People still use their cultural and traditional sense to understand disability. Moreover, disabled people are labeled as abnormal, not perfect and stigmatized on the ground of disability. Mehrotra's (2004a, 2006) study also presents the similar finding in the context of rural Haryana. People in rural areas, have very limited understanding of disability from social or medical model perspectives. They do not even realize that what social model talks about disability. Medical understanding of disability among disabled and non-disabled people is confined to only

disability certification and availing benefits of disability welfare schemes. Apart from it, disability is purely understood and operationalised within the frame of religion and culture. Other social institutions like caste, gender also influence understanding of disability to a great extent.

Disability as an Administrative Category

Disability as administrative category is limited to formation of disability certificate so that disabled people could get the benefit provided by the state. Schemes and programmes run by state for disabled people include disability pension, aids and appliances, disability certificates, travel concessions in state transports, financial assistance for setting up self employment and marriage allowances. Except disability pension, other schemes are not much utilized by disabled people due to the scarcity of government resources. Because, disability pension is a regular scheme whereas others are irregular, and heavily depend upon budget. Mandate of Aadhar card, demonetization and digitalization of work process have increased the trouble for persons with disabilities in rural area. In the name of digital work disabled people have been charged a lot of money. Schemes, which are running for all people such as MGNREGA, NRHM, IYA provide only four percent reservations for disabled persons in such schemes. Moreover, disabled people do not utilise four percent reservations. Programmes, specially made for disabled people are important tool for development and inclusion. But implementation of such programmes has not been satisfactory because employees who had the responsibility to implement schemes are often overloaded with other kind of work. Researches claim that NGO have been making great efforts for empowering, advocating, filling up gaps in the lives of persons with disabilities. At the village level, self help groups, cooperatives, *kisan samiti* have been working but they do not cater disabled people especially. NGO's working at the district level is heavily dependent upon the government projects for their survival. In small towns too, task of the NGO is to get government project and work at grassroots level as per guidelines. NGOs are seen as extra implementing tools of the government.

Conclusion

When we see disability from a larger developmental discourse, then phenomenological explorations help us to understand the macro picture and multiple reasons behind it. Human development report 2016 uncovers unsatisfactory picture of India at the global forum. Likewise Uttar Pradesh is lagging behind and even considered under BIMARU states explaining several indicators like high rate of MMR, IMR, Morbidity, malnutrition, stunting, wasting, limited immunization coverage, poor sanitation, unemployment compared to various other states responsible for its current position. This, all together makes an impact on everyday lives of people and their access to various resources. This is further influenced by social institutions like caste, class, gender and religion. Many people have been suffering for basic facilities and disabled people are not apart from it but disability makes them more vulnerable resulting in exploitation and discrimination.

References

- Abidi, Javed and Sharma, Dorodi. 2013. Disability as a human rights issue: India's 'Invisible Minority' in the policy realm. *Yojana*, April, vol. 57, pp 9-12.
- Addlakha, Renu. 2009. An ethnography of family burden and coping strategies in chronic schizophrenia. In Renu Addlakha, Stuart Blume, Patrick Devlieger, Osamu Nagase, Mariam Winance (Eds.), *Disability and society*. New Delhi: Orient Blackswan, pp 185-198.
- Deshpande, Ashwini 2017. Disability and disadvantage in India. In Kalpana Kannabiran and Asha Hans (Eds.) *India social development report 2016*. Oxford University Press: India, pp 17-48.
- Disability Census of India. 2011. Retrieved from <http://censusindia.gov.in/>
- Erevelles, Nirmala. 2011. *Disability and difference in global contexts: Enabling a transformative body politic*. New York: Palgrave Macmillan.
- Finkelstein, Vic. 1980. *Attitudes and disabled people*. New York: World Rehabilitation Fund.
- Grech, Shaun. 2016. Disability and development: Critical connections, gaps and contradictions. In Shaun Grech and Karan Soldatic (Eds.) *Disability in global South: The critical handbook*. Springer: Switzerland, pp 3 - 20.
- Helander, B. 1995. Disability as incurable illness: Health, process and personhood in Southern Somalia. In B. Ingstad and S. Whyte (Eds.) *Disability and culture*. Berkely: University of California Press, pp 73-93.
- Imrie, Rob. 2004. Demystifying disability: A review of the international classification of functioning, disability and health. *Sociology of Health & Illness*, vol. 26, no. 3, pp 287-305.
- Johnston, M. 1996. Models of disability, *The Psychologist*, May, pp. 205± 210.
- Johnston, M. 1997. Integrating models of disability: A reply to Shakespeare and Watson. *Disability & Society*. 12:2, pp 307-310.
- Kett, Maria; Lang, Raymond; Trani, Jean-Francois. 2009. Policy arena disability, development and the dawning of a new convention: A cause for optimism? *Journal of International Development*, vol. 21, no. 5, pp 649-661.
- Meekosha, Helen & Soldatic, Karen. 2011. Human rights and the global south: The case of disability. *Third World Quarterly*. 32:8, pp 1383-1397,
- Meekosha, Helen and Shuttleworth, Russell. 2009. What's so 'critical' about critical disability studies? *Australian Journal of Human Rights*. 15 (1). 47-75.
- Meekosha, Helen. 2008. Contextualizing disability: Developing southern/global theory. Keynote Paper Given to 4th Biennial Disability Studies Conference, Lancaster University UK. www.wvda.org.au/meekosha2008pdf retrieved on 13.02.2015.
- Mehrotra, N. 2013a. *Disability, gender and state policy: Exploring margins*. New Delhi: Rawat.
- Mehrotra, N. and Vaidya, Shubhangi. 2013. Exploring constructs of intellectual disability and personhood in Haryana and Delhi. In Renu Addlakha (Eds.), *Disability studies in India: Global discourse, local realities*. New Delhi: Routledge, pp 145-168.
- Mehrotra, N. 2004a. Understanding cultural conceptions of disability in rural India: A case from Haryana. *Journal Indian Anthropological Society*. vol. 39, pp 33-45.
- Mehrotra, N. 2004b. Women, disability and social support in rural Haryana. *Economic and Political Weekly*, Vol. 39, Issue No. 52, Dec. 25-31, pp 5640-5644.
- Mehrotra, N. 2006. Negotiating gender and disability in rural Haryana. *Sociological Bulletin*. 55(3), September-December, pp 406-426.
- Mehrotra, N. 2008. Women and disability management in rural Haryana, India. *Asia Pacific Disability Rehabilitation Journal*, 38 vol. 19 no. 1, pp 38-49.
- Mehrotra, N. 2011. Disability rights movements in India: Politics and practice. *Economic and Political Weekly*. vol. XLVI, no 6, February 5, pp 65-72.
- Mehrotra, N. 2012. Methodological issues in disability research: An introduction. *Indian Anthropologist*. volume 42, no.1, January - June, pp 1-10.
- Mehrotra, N. and Nayar Mahima. 2020. Violence against Women with Disabilities in India. In Jyoti Atwal and Iris Flessenkamper (Eds.), *Gender and Violence in Historical and Contemporary Perspective: Situating India*. Routledge.
- Narsimhan, M. C. and Mukherjee, A. K. 1986. *Disability a continuing challenge*. India: Wiley Eastern.
- Oliver, M. 1996. *Understanding disability: From theory to practice*. Basingstoke, Macmillan.
- Oliver, M. 1990. *The politics of disablement*. Basingstoke, Macmillan.
- Oliver, Mike & Zarb, Gerry. 1989. *The politics of disability: A new approach*. *Disability, Handicap & Society*, vol. 4, issue 3, pp 221-239.
- PWD Act. 1995. *Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act*, Retrieved on 07.10.2012 from <http://socialjustice.nic.in/pwdact1995.php>

- Rist, Gilbert. 2009. *The history of development: From western origins to global faith*. Third Edition. New Delhi: Academic Foundation.
- RPWD Act. 2016. *The Rights of Persons with Disabilities Act*. Retrieved on 07.10.2017 from <http://socialjustice.nic.in/pdf/draftpwd12.pdf>
- Ruth, Pinder. 1997. A reply to Tom Shakespeare and Nicholas Watson. In Len Barton and Mike Oliver (Eds.), *Disability studies: Past present and future*. Leeds: The Disability Press, pp 274 – 280.
- Sen, A. K. 1987. *Commodities and capabilities*. New Delhi: Oxford University Press.
- Sen, A. K. 1988. Freedom of choice: Concepts and content. *European Economic Review*. 32, 269-294.
- Sen, A. K. 1993. Wellbeing and capability. In Nussbaum and A.K.Sen (Eds.) 1993. *The quality of life*. Oxford: Oxford University Press, pp 30-53.
- Sen, Amartya. 2010. Beyond liberalisation: Social opportunity and human capability. In Ashis Nandy (foreword) *Re-Imagining India and Other Essays*. New Delhi: Orient Black Swan, pp 1-29.
- Shakespeare, T. and Watson, Nicholas. 1997. Defending the social model. *Disability & Society*, vol. 12, no. 2, pp 293-300.
- Sharma, K. L. 1984. Caste and class in India: Some conceptual problems. *Sociological Bulletin*, vol. 33, no. ½, pp 1-28.
- Singh, A. N. 2001. *Enabling the differently able*. New Delhi: Shipra.
- Singh, Pooja. 2016. Digitalization in Seeking Partner for Marriage of Persons with Disabilities. *International Journal of Social Science and Development Policy*. Volume 2, Number 1, pp 124-132.
- Singh, Pooja. 2017. Persons with Disabilities in Indian Economy: Invisibilities and Concerns. *International Journal of Social Science and Development Policy*. Volume 3, Number 1, pp 116-125.
- Singh, Pooja. 2018. Religion and Caste based Discrimination of Persons with Disabilities. In Mumtaz Begum and Ratan Sarkar (Eds.) *Disability and Inclusion: From Rationale to Reality*. Adhyayan Publication, pp 91-105.
- Swartz, Leslie and Jason Bantjes. 2016. Disability and global health. In Shaun Grech and Karan Soldatic (Eds.) *Disability in global south: The critical handbook*. Springer: Switzerland, pp 21-34.
- Thomas, C. 1999. *Female forms: Experiencing and understanding disability*. Buckingham: Open University Press.
- United Nations Convention on Rights of Persons with Disabilities (UNCRPD). 2006. Retrieved on 05.11.2015 from <https://www.un.org/disabilities/default.asp?id=150> <http://uncrpdindia.org/>
- Wendell, S. 1997. Towards a feminist theory of disability. In L. J. David (Eds.) *The disability studies reader*. 2nd Edition. New York: Routledge, pp 243-256.
- World Health Organization. 1980. *International classification of impairments, disabilities, and handicaps: A manual of classification relating to the consequences of disease*. Geneva: Author.
- World Health Organization. 2001. *International classification of functioning, disability and health*. Geneva. Retrieved on 11.04.2013 from <http://rehabmalaysia.org/wp-content/uploads/2011/12/4-International-Classification-of-Functioning-Disability-and-Health.pdf>.



Mental Maps of The Pre-Service Teachers of India for The SAARC Countries

Seema Agnihotri

Amity University, Uttar Pradesh, India

Abstract

It is commonly felt that SAARC in spite of its existence for more than three decades could not make its presence felt substantially either in South Asia or in the rest of the world. Mutual antagonism and hostile feelings among its member countries prevalent at the time of its inception still exist without any reduction. Unlike the European Union, the people of this region still to not have broad-spread feelings of regional cohesiveness and bonding. Geographical proximity has not resulted in the feeling of psychological proximity even though SAARC has been present in the region for a long period of time. In order to understand this problem appropriately, we employed the technique of “mental maps”, used extensively in the fields of geography and psychology. Under the behavioral paradigm, mental maps have largely been seen as a potent source of information about the perceptions of the people under the influence of various factors. Motivated by such studies, through a questionnaire it was attempted to elicit the mental maps of the Pre-Service teachers about the SAARC countries. This questionnaire was administered to the statistically large population of 150 Pre-Service teachers of Delhi, NCR. One of the major contributions of this work is that it established and quantified the ignorance and stereotypical attitude of the Indian teachers about SAARC countries and the need to revitalize SAARC for the overall growth of the region.

Keywords: SAARC, Mental Maps, Pre- Service Teachers.

Introduction

Like many organizations of the world, SAARC originated in mid eighties in the South Asian region after much deliberations and efforts. However, the need for this type of organization felt by the region for a long period of time, but it could be materialized only in 1985. Its origin mainly made possible by seeking the help of the proposal given by the then President Zia-Ur.Rahman of Bangladesh in 1981. The deep study of the growth of this organization clearly indicates that despite of its existence in more three decades, it has not been successful in evolving as the exemplary forum of regional solidarity. The geographical, social, political, economical differences amongst the member countries of SAARC – Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, Pakistan and Sri Lanka can be taken holistically as major factors of retardation of SAARC in due course of time. (Mrinal Mazumdar,1980,Dharamdasani M.D ,1985),Sudhakar,E,1994, Basu Arati,1994,Dash Kishore,1997,Jha Nalini Kant,2003) But as an organization due to sharing of the same geographical region and history, the member countries of SAARC covering up 3% of the world’s area and 21% of the world population keeps tremendous potential to emerge as exemplary model of growth at the international level.

Realizing this potential of SAARC,the paper while referring the precedence of the doctorate work done by the author on the topic ‘Mental Maps of the SAARC countries: A Study of Indian Children in Secondary Schools’(2008), attempts to understand the Mental Maps of the Pre-Service teachers of India for the SAARC countries i.e how does SAARC countries perceived by the Pre-Service teachers of India and how does that perception vicariously related with the growth of SAARC as an organization in South Asia.

Reviewed Material

Prior preparing the questionnaire, a vast literature got reviewed available both online and offline in the form of a papers and books. The own doctorate work of the author was taken as a base when she explored the mental maps of Indian children at the secondary level for the SAARC countries in 2008.

The term ‘Cognitive Map’ or ‘Mental Map’ was given by Tolman in 1920. Since then it has fascinated scholars of different disciplines. In Geography the term was used prominently by Gould and White (1974) who used it to understand spatial preferences of people backed by various factors.

John Haddon’s article on ‘A view of foreign lands’ (1960) attempted to know –things about foreign countries, which the children found memorable and the sort of common perception they had of the countries they studied in class. In order to attain these objectives, he divided the class, having average years of 13 to 16 years to write down either short phrases or words which immediately strike them by hearing the name of a particular country. The findings suggest that place recital becomes less important after the age of 13 and social facts were relatively dominant than the other factors.

David Harvey (1969) in his book ‘Explanations in Geography’ elaborated the concept of space as found in experience and inextricably related with the structure of culture.

According to Downs & Stea (1977) Mental Maps are ‘convenient sets of short hand symbols that we all subscribe to recognize, and employ: these symbols vary from group to group, and individuals to individual, resulting from our biases, prejudices and personal experiences’.

Les Solomon’s article on ‘Mental Mapping: A Classroom Strategy’ (1978) explored the possibilities of using mental maps in the classroom followed by sharing the findings of the study which indicated the reading, listening stories and reading geography books shape the mental maps

Chiodo J. John (1993) through the likert Scale attempted to analyze the Mental Maps of the 70 Pre-service teachers from both elementary and secondary level. It was found out that Secondary level Pre-service teachers were comparatively more accurate than the elementary teachers.

Apart from these, the other referred material related for mental maps were Peter Gould and White Rodney’s book on ‘Mental Maps’ (1986), Peter Gould (1985) book on ‘Mental Maps and Geographic Prisons’, John A Cross article ‘Factors associated with students place location knowledge’ (1987) and Yves Andre and Zuzana Wienerova (1998) et al.

For the SAARC, the book by Dilip Bhattacharya on ‘Bhutan: The Himalayan Paradise’, Maloney Clarence’s book on ‘People of the Maldives island’, edited work of N.N. Vohra on ‘Culture, Democracy and Development in South Asia’ (2001), Kanak Mani Dixit and Mohan C (2007) were consulted.

Methodology

The methodology of this paper is quite qualitative in nature where the answers of the subjects are classified and has been interpreted as per the given categories. The mental maps were checked through the tool of questionnaire. The subjected Pre-service teachers were mixed in nature- some were graduate and some were post graduate. The subject areas of the sample were quite comprehensive in nature. Data collection was done from the two teacher training institutions of Delhi NCR.* The questionnaire got validated through the pilot study of 30 Pre-service teachers.

Data collection process was followed by the interpretation and analysis. Since the study was qualitative in nature, therefore, tabulation was done on the basis of the sorting of the similar words in a particular category like social, economic, political, geographical etc. For the discussion of the results, percentage was used wherever feasible.

Results and Discussion

S. N	Name of the Country	Socio-Cultural	Political	Economic	Geographic	Miscellaneous
1.	Afghanistan	Beautiful (2) people, jalebi, Islamic country(9) , culture & tradition (6) doesn’t respect women, Mosques, fair skin (14%)	Terrorism(5)		Minerals, desert(2), sand(2), neighbouring country(20) , pomegranate(2), oil(2) (19.3%)	Terrible, sheikh people, beautiful, terrorism sufferer, ethnic suits(2) (4%)

2.	Bangladesh	Good Bengali Food(6) cultured, Bengali(5) & Muslim(6), Green jewel, simple life , cricket(11) , seafood, bengali tradition(2), assamese culture (21%)	Dhaka(2), initially part of Pakistan, refugees(7), Green Flag, separation(4), .East Pakistan(13) , Earlier part of India(2) terrorist, Dhaka(3) (21%)	Poverty(6) , undeveloped (2) 5.3%	South Asian Country(2), eastern part of India, neighbor(17) , floods, malnourished, greenery(3), Bt.Brinjal, Mangrove Forest,nature, Tiger(7) sunderban (2)rivers, jute factories, small country(2). Bay of Bengal(4), populated (32%)	Smuggling, Aesthetic, crisis, unsafe, crime(2) Peace, enemy (2). nice (5) (9.3%)
3.	Bhutan	First in happiness(14) peaceful, Buddhist kingdom(13) , Monastries(2) tribal dress(2) peace(6), Monks, culture(4), Buddhism (27%)	Thimpu(3), king(4), parliamentary system(2), flag, friend (7.3%)	Increased pay scale for teachers (2) Poor(5), under developed(2) labour intensive (6.7%)	Asian country, neighbouring country(22) , good weather(2), Mountainous(2), red deer, forest, natural beauty(3), small country(2) landlocked(3), poor literacy (25.3%)	Vacation(5), nice, low literacy, beautiful city (5.3%)
4.	Maldives	Peaceful, (2)Divehi(2) (2.6%)	-	-	Island, (68)blue colour(21) , southern neighbouring country, coconut trees, tropical country, low lying, greenery (62.7%)	Dream destination (20) , beautiful(17) aquatic life, water sports (26%)
5.	Nepal	Momo(6) , Pashupati Nath Temple, Gautam Buddha/buddhism(6), Temple of Mata Sita, Hinduism(3), temple(8) , people(2), similar culture, food(2) (20.7%)	Kathmandu(11) , republic, good relation with India, attack, Monarchy, no visa required(4) (12%)	Rupee, markets, trade (2%)	Neighbouring country(10) landlocked country, population, Mt.Everest(9) , earthquake prone, small eyes (5), silky hair, tea & spices, Mountains(8) greenery(2) (26%)	Woolen clothes, gold, spirituality, relaxed, peace(2), mesmerizing place (5), small china(2), good culture(3), casino (11.3%)
6.	Pakistan	Green colour. cricket match(2), man dominating, Sania mirza, food, Panja Sahib Gurudwara, culture, Muslim, inequality, Takshila(2) (8%)	Rivalry(11) , neighbor(6), partition(6), neighboring country(8), terrorism(78) Imran Khan(2), fight/wars(10) , critical condition with Kashmir(2), earlier part of India, Jammu & Kashmir, military force, pok, kargil war, political	Economic crisis, under developed(7) poverty (6%)	Lahore/Karachi, dry fruits (2%)	Article 370, Malala, too much boundation(2) (2%)

			tension, Benzir Bhutto 87%			
7.	Sri Lanka	Cricket team(7) , Malinga(5), kumar Sanglika, Ramayan(5), Tamil People, home of Ravana(15) Tamil language, Buddhism(3), Lord Rama(5), Muslims, Jaqualine Fernandez(4), temple(3), architecture(2), food(3) culture, black people, rameshwaram. Mahela Jayawardhne (34%)	Terrorist residence(2), (1.3)	Tourism	Fruits & Forest(3), south of Tamil nadu, land of gold(3) Island(11) South(5) ,Tamils(3), elephants, friendly neighbour (9), lion(2), beaches,small country(2), lowest country, tea, Indian ocean, people, hot climate(2) vast population, south asian (33%)	Bomb attack(5), vacation (2), education(2), holy place(2) peaceful(3), heaven, cleanliness, gems, not safe(2), nice (13.3%)

The questions were given to the subject ‘What comes to your mind when you hear the name of and rank order the countries as per your preferences for the traveling purpose’

After receiving the answers, they were categorized into socio-cultural, political, Economical and Geographical categories. After inserting the answers into the respective categories, the mental maps of the Pre-service teachers emerged as follow.

1. **Afghanistan**- 19% of the Sample population of the Pre-service teachers’ mental map for Afghanistan were falling into the geographical category like neighbor, mineral and having desert. Under the socio-cultural category, the identification of Afghanistan as Islamic, patriarchal and country of certain special cuisine are quite noteworthy.
2. **Bangladesh** – For Bangladesh, the mental maps were based more on the Geographical aspects answers were revolving around them and it is followed by the socio-cultural and political aspects Around 21% of the sample population respectively for both the categories recalled Bangladesh for its food, cricket and its former association with Pakistan Around 32% sample population recalled it for its geographical attributes like recognition as a neighboring country, flora and fauna.
3. **Bhutan**- Bhutan, as the percentage indicates, of about 27% remembered Bhutan for its socio-cultural aspects like for its religion, happiness index and 25% for its geographical attributes like being mountainous, flora and fauna. A small percentage of around 5% found it only nice and beautiful
4. **Maldives**- For this country, around 63% Pre-service teachers could recall its geographical aspects like Sea, Island, tropical climate etc. or in the miscellaneous category could relate it as their dream destination: otherwise, rest of the categories like political and economical are blank. The latter clearly shows the ignorance of the Sample population about these aspects of Maldives
5. **Nepal**- For Nepal, around 26% recollected it for Mt.Everest, location as a neighbor of India followed by its socio-cultural aspects (21%) like the country of temples,momos etc. The recollections which were put into miscellaneous category (11%) were finding Nepal as a peaceful and serene place.

6. **Pakistan-** Around 87% sample population relates Pakistan for its political features wherein more than half related it only with terrorism. Rest of the categories was ranging between 2 to 8% percent where Pakistan got related with cricket, religious places, neighboring country or for its underdevelopment.
7. **Sri Lanka-** The political and economical status could not become the part of Mental Maps of the Pre-service teacher for Sri-lanka. Around 34% focused on its socio-cultural aspects, particularly relating it with the home of mythological character of Ramayana,i.e Ravana. Geographical familiarity came later on where around 33% recalled Sri Lanka as a neighbor, southern location, tea etc.

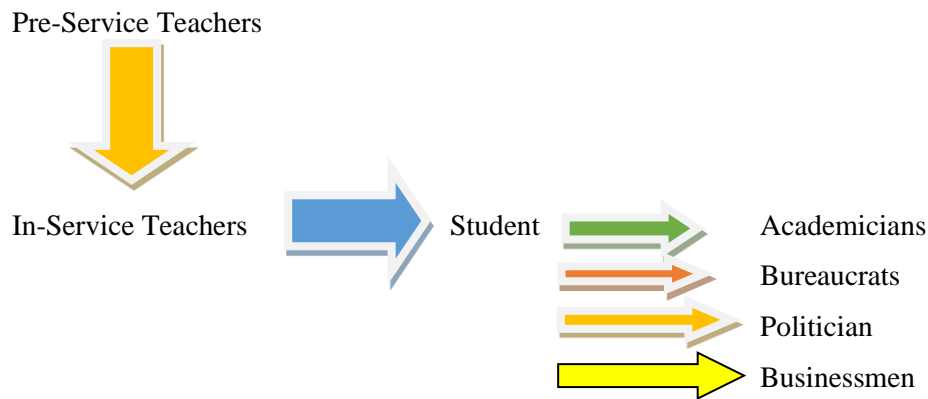
For the second question where the subjects was asked to rank order the countries on the basis of their preferences as a traveler, more than 90% sample population showed reluctance to visit Pakistan because of terrorism, no respect for women and conflict with India. Since in this question, the name of some other countries of the world was also given, therefore, the utmost preferences were given to U.S.A and European countries, rather than to any South Asian country. Amongst the South Asian countries, the highest preference was given to Maldives due to its natural beauty, beaches and greenery followed by Nepal and Sri Lanka. The Nepal got preferred because of mountains and temples .Similarly, for Sri Lanka, many expressed desire to visit the place of the mythological character of Ramayana,i.e Ravana and because of good people. In this question, hardly anybody mentioned Afghanistan, Bangladesh and Bhutan. Even one or two who mentioned them, they put them into least preferred category due to male dominance or lack of anything special to see. '*Mental Maps as tool of spatial representations gets shaped by the primary and secondary sources of information to form images about the different places*'. (Agnihotri,S.ibid) With this context, if one observes the mental maps of the Pre-service teachers for the SAARC countries, it is coming out vividly that mental maps of the Pre-service teachers are very confined and they are relatively full of stereotypes and prejudices for the member countries of SAARC. For example, the recollection of many pre-service teachers for Sri-Lanka with black people, Bangladesh for smuggling and reluctance of the majority to visit Bhutan because of its poverty are indicators of the absence of regional solidarity in the mental maps of the Pre-service teachers for the SAARC countries. The unfamiliarity with the main aspects of any member country by the prospective teachers of the country may be linked with the problem of accessibility and thrust in availing the relevant material. The role of family, media, and education as has been emphasized by the geographers for mental map(Gould P.& Roger, John Chiodo, Gollledge et.al)s are seemed to have a huge influence. This gets vindicated by the case of Maldives which is always being related as a tourist destination by media and may be due to it, it came under the category of highest preferred country. Here it is quite noteworthy that nobody recalled anything related with social-political aspects of Maldives. Another country for the deliberation can be taken as Pakistan which may be due to media is reduced to be known with its negative stereotypes only and geographical aspects have seems to be entirely neglected by the sample population.

In India, the geography textbooks written before 2000 used to have chapter on neighboring countries. After 2005 national curriculum framework, geography textbooks in India have scrapped off this type of content. At the secondary level, major thrust is given on India and physical features of Geography. This might be the reason for the narrow and confined mental maps of the Pre-service teachers for the SAARC countries. In the teacher training programmes also, no provision of attaining information about the neighboring countries is lying anywhere.

On the basis of the above findings, if one tries to move further and associate it with the condition of SAARC, then it is quite difficult to ignore the fact that impeded growth of SAARC somewhere related with the ignorance of the prospective teachers about the peculiarities of the member countries in the holistic manner.

Here it is pertinent to note the relation of Pre-service teachers with the growth of SAARC which is depicted in the following manner

ⁱⁱNCR stands for National Capital Region. It is the metropolitan area in India which encompasses the entire territory of Delhi and urban areas of neighboring states; Haryana, Uttar Pradesh and Rajasthan.



On the basis of this model, it is attempted to depict the linkages .Pre-service teachers after completion of their training programme are going to become in-service teachers in the schools .In the schools, they are going to teach different subjects .During teaching ,particularly social science and Humanities, if they include the reference of the SAARC countries in describing the culture, settlements, human development and literature, then obviously, in the later part of their life, the children as the future citizens can envisage the dream of strong regional solidarity through the forum of SAARC. In order to achieve these, in the pre-service and in-service teaching, there should be some provisions mandatorily for the mutual exchange, flexible recruitments and action researches amongst the teachers of the region without any official hindrance.

The mental maps of the Pre-service teachers have manifested the lack of synchronization of the physical proximity with the psychological ones. This gap may be seen due to ‘consistent emergence of filtered information reaching to the people with distortion. In order to combat this, there is a need to generate a feeling of respect and understanding about the member countries by making initiation through teachers.

Conclusion

This paper mainly attempted to know the Mental Maps of the Pre-service teachers of India for the SAARC countries through the empirical process of data collection followed by making critical analysis. The results were linked with the poor performance of the SAARC internationally and paper gets concluded by making some suggestions as how does with the help of the teachers at the Pre-service level, regional solidarity can be aspired in the future.

References

- Ahmed, Imtiaz (March 2007), The Indo Bangla SAARC puzzle, pp-32-35, *Himal South Asian*, Volume 20, No.3
- Agnihotri, Seema (2008), *Mental maps of the SAARC countries: A study of Indian Children in Secondary Schools*, Doctorate work in Central institute of Education, Delhi university (published in 2010 under the Lambert Publishing House)
- Bhattacharya, Dilip (1975), *Bhutan, The Himalayan Paradise*, Oxford and IBH Publishing company
- Blades, Mark and Kitchini, Rob (2002), *The Cognition of Geographic Space*, I.B Tauris & Co ltd.
- Chiodo, John (1993), Preservice Teachers; awareness of the world, *Journal of Geography*, 92(3), pp 110-117
- Crook Nigel (1997) *The transmission of Knowledge in South Asia, Essays on Education, History and Politics*, Oxford university press
- Dash kishore (1997) *Domestic Support, Weak Governments and Regional Cooperation: A Case Study of South Asia*, *Contemporary South Asia*, Volume 6, No.1, 1997
- Dharamdasani ,D.M (1985), *Contemporary South Asia*, Shalimar Publishing House
- Dixit, Kanak Mani,(2007), *India Realizing South Asia*, pp 21-24, *Himal South Asian*, Volume 20, No.3,
- Downs, Rogers, M, and Stea, David (1977) ,*Maps in Mind, Reflections on Cognitive mapping*, Harper and Row
- Gould, Peter & Rodney white (1986), *Mental Maps*, Second Edition, Allen & Unwin
- Grace, Harry, A and Neuhas, Otlin, J (1952) *Information and Social Distance as Predictors of Hostility towards Nations*, *Journal of Abnormal and Social Psychology*, Volume 47, pp 540-545
- Jha Kant Nalini (2003) *South Asia in 21st Century: India ,Her neighbor and the Great Powers*, South Asian Publishers Pvt.Ltd,
- Maloney, Clarence (1980) *People of Maldives Island*, Orient Longmen
- Yves, Andre and Antoine, Bailly(1998) ,*Mental Images of Teachers and Pupils, Spatial Representations of Territories and the World, Prospects*, *Quarterly review of Comparative Education, Learning to live together*, Volume xxviii, No.2, pp 303-309.

What Makes Cyberspace Secure? Constructing Cybersecurity in Indonesia

Mabda Sidiq

University of Indonesia, Indonesia

Abstract

Having recognized its potentials as one of world's most prospective digital market, Indonesia has been actively enhancing its institutional capacity to support wider and safer access of internet. The archipelagic state has recently formed National Cyber and Crypto Agency and established new regulations in order to cater to the need to provide secure internet access for its growing size of constituent in the digital realm. In this case, cybersecurity is understood as a highly complex, multidimensional policy landscape, thus requires active participation from multiple actors, whose perceptions on what constitutes a secure cyberspace differ from one another. While there is a clear lack of literature on cybersecurity policy in Indonesia, existing literature mainly emphasizes on the policy-making process of cybersecurity, while foregoing a deeper analysis on the meaning of a secure cyberspace which serve as a fundamental basis of the policy. This study aims to delve into how different actors who are involved in the making process of cybersecurity regulations in Indonesia perceive cybersecurity through the lenses of securitization. Therefore, such analysis will unravel what each of these actors view as cybersecurity threats and to what object security is provided for. Such analysis will reflect the dynamics of cybersecurity policy-making process in Indonesia.

Keywords: cybersecurity, securitization, Indonesia, policy.

Introduction

Indonesia is deemed as one of world's most prospective digital market, due to its fast growth in internet economy. A study on digital economy conducted by Temasek and Google (Anandan, et. al., 2018, p. 6) predicted that the value of Indonesia's internet economy will reach US\$100 billion by 2025 from US\$27 billion in 2018. Its large population serves as the basis of its immense growth opportunity in digital economy, in which 171,17 million users in the archipelagic state is connected to the cyberspace (Annur, 2019). Henceforth, cyberspace has gained prominence in Indonesia's recent political contentions, which lead to demands and attempts to regulate cyberspace and ensure security in cyberspace.

A sense of urgency to regulate cyberspace has started to appear on public discourse since 2003, in which the Police of Republic of Indonesia's first public statement on identifiable cybercrime cases was released. Then, in 2004, multiple cyberattacks against the General Elections Commission had pushed the government to perceive these attacks as 'threats against national security and the wellbeing of the people'. However, these attacks were still seen as ordinary crime cases.

Attempts to directly incorporate cyber security into national policy agenda, taken into action by the Ministry of Communication and Information Technology (MCIT/*Kementerian Komunikasi dan Informatika*), started to take off in 2005. The Ministry commenced a workshop on November 2006, in which multiple public and private institutions reached multiple agreements on cyberspace governance in Indonesia, including the plan to formulate the information and electronic transaction (ITE) law and establish Indonesia Security Incident Response Team on Internet and Infrastructure/Coordination Center (Id-SIRTII/CC) (Id-SIRTII/CC, n.d.).

In accordance to MCIT's growth of cybersecurity initiatives, the Ministry of Defense (MoD/*Kementerian Pertahanan*) started to pursue its very own defense strategy in cyberspace after recognizing cyber threats as sources of non-military threat in 2011 (Tarigan, 2011). In 2014, the MoD solidified their view on cybersecurity with the release of *Cyber Defense Directives*, signifying the National Army of Indonesia's involvement in cyber defense. Three years into the release of the directives, Indonesia decided to reform its encryption governance, formerly conducted under the authority of National Encryption Institute (NEI/*Lembaga Sandi Negara*). The reformation resulted in the disbandment of NEI and the establishment of the National Cyber and Crypto Agency (NCCA/*Badan Siber dan Sandi Negara*), which scope of activities encompasses NEI's and some of MCIT's domains of authority. The involvement of multiple actors, even from the public sector alone, shows that the decision-making process in cybersecurity and cyber governance is multidimensional in nature.

Cyber policy-making landscape in Indonesia does involve a wide variety of actors, ranging from public institutions, private corporations, civil society organizations (CSOs), academia, to technician communities (Nugraha & Putri, 2016, p. 11-15). A similar conclusion can also be drawn from the diverse membership of Id-SIRTII/CC, which encompasses public institutions, business groups, and a CSO (Id-SIRTII/CC, n.d.). However, the nature of the policy-making process has mainly been centralized, in which the government attempted to put a national cyber body, which would later become NCCA, at the center of national-level coordination (Rahardjo in Jurriëns & Tapsell (eds.), 2016, p. 111). Therefore, this study will put a lot of emphasis on this multidimensional, yet centralized, nature of cyber policy-making process in Indonesia, especially those policies and initiatives which are put forward by MCIT, MoD and NCCA as government bodies who have each formulated comprehensive regulation on cybersecurity.

This study attempts to unfold how each actor from the public sector, namely MCIT, MoD and NCCA, views cybersecurity by employing Barry Buzan, Ole Wæver, and Jaap de Wilde's conceptualization on securitization and politicization as responses to public issues as a conceptual framework. Such framework of thinking will allow this study to inquire on what serves as the fundamental basis of each institution's understanding of a secure cyberspace which resulted to how each actor views cyber threat and whose security needs to be affirmed with cyber governance and policies.

Methods and Materials

The author conducted analysis on data gathered from multiple sources until August 2019. First, document analysis would be conducted on regulations released by the MCIT, the MoD and the NCCA of Indonesia. Document analysis would enable the author to interpret how said institutions addressed cybersecurity in their respective regulatory products. In addition, the author will also consider official publications on cybersecurity released by these public institutions to put those regulations into context. Official, direct quotations from representatives of these institutions from news sources will also be analyzed. It is important to consider that most of the data are sourced from publications provided in Indonesian Language (*Bahasa*).

Responses to Public Issues: Spectrum of Securitization

Barry Buzan, Ole Wæver, and Jaap de Wilde (1998, p. 21-45) stated that public issues can be nonpoliticized, politicized, or securitized, all three of these characteristics exist within one spectrum. Their understanding on what constitutes a securitized issue is rooted from their definition of security. Survival serves as the basis upon which one actor's understanding on security is built, wherein a threat to one's security is perceived to have the potentials of threatening their existence. Therefore, the act of securitization entails references to existential threat which justify extraordinary measures and conducted beyond normal political procedures. In contrast to securitization, politicization is still conducted under formal political procedures. The process of ascribing certain issues as posing existential threat is understood to be an intersubjective process.

The process of constructing a collective understanding on a certain threat to one's security requires actors to conduct a 'speech act', which is expressed through language. Speech act involves three important units of actors, namely referent objects, securitizing actors, and functional actors (Buzan, Wæver, and de Wilde, 1998, p. 36-42). The dynamics between the roles of referent objects and securitizing actors play a central role on the conduct of speech act. Referent objects are defined as objects which are perceived to have their existence threatened. On the other hand, securitizing actors are those who enact securitization by conducting speech act and ascribing the status of being 'existentially threatened' to the referent objects. In this study, the roles of securitizing actors are carried by the MCIT, the MoD and NCCA. Then, functional actors are those who have prominent influence on the issue of contention. Due to the limitation set in this study, which seeks to highlight how certain public institutions construct their understandings on cybersecurity, the roles of functional actors will not receive similar attention to the other two units.

By employing Buzan, Wæver and de Wilde's understanding of responses to public issues, it can be inferred that this study will utilize securitization, as a conceptual framework, in two ways. Firstly, this concept will enable the author to identify how the dynamics between securitizing actors and referent objects play out. Secondly, the author also expects that this study will uncover how securitizing actors conduct speech act in order to assert the need of security upon their respective referent objects. Henceforth, answers to these two questions point to how each of the securitizing actors define a secure cyber space.

Findings: Securitizing Actors and Referent Objects Dynamics

Each securitizing actor represents different scope of actors which, thus, affect their views on and interactions with referent objects. This variety is showcased by what common themes are encompassed in their regulations and publications. All three securitizing actors share different views on who they represent and whose or what existences are threatened by cyber threats.

First, MCIT represents the government, businesses, and CSOs, especially those who are concerned with telecommunication and internet networks. The ministry served as Indonesia's gateway to cyberspace regulation, as reflected with their central position in the archipelagic state's first telecommunication regulation, *Law No. 36/1999 on Telecommunication*. The law implies that the MCIT consider telecommunication network, which was defined as a series of devices which conduct transmission, delivery, and/or reception of information, as their referent object. It puts emphasis on protecting the hardware due to its strategic position in facilitating telecommunication activities. A similar understanding on to what object security should be provided for is also present in the *Government Ordinance No. 52/1999 on the Conduct of Telecommunication* which was released a year after *the Law on Telecommunication*. A much more specified reference can be noted from the *Communication and Information Technology Ministerial Decree No. 26/2007*, in which the MCIT sought to provide a secure internet protocol-based telecommunication network. *Law No. 11/2008 on Information and Electronic Transaction* showcased a major shift in what the MCIT referred as the referent object. The law directly stated that the state is responsible of providing a secure electronic system, which is comprised of not only hardware and software, but also includes telecommunication network and electronic communication system. Ensuring security in all three of the electronic system components would result in a secure cyberspace. Therefore, the MCIT's understanding on cybersecurity and its referent object showcased a gradual shift towards a more comprehensive approach, in which it is currently understood as a secure electronic system.

Contrast to the MCIT's rather robust experience in cybersecurity, the MoD only started to incorporate cybersecurity into its regulations in 2014. The MoD, true to its nature, put national sovereignty at the forefront of its cyber initiatives, as reflected in the *Defense Ministerial Decree No. 82/2014 on Cyber Defense Directives* and *Indonesia Defense White Paper*, released in 2014 (Kementerian Pertahanan RI, 2014, p. 9-10) and 2015 (Kementerian Pertahanan RI, 2015a, p. 8-9 & 15-16). MoD blatantly asserts cyber threat as an existential threat, initially defined as a non-military threat, which could potentially affect the state's capacity in making the most out of its soft and smart

power in the defense sector. Thus, the need to incorporate cyber instruments into Indonesia's military capacity has gained more attention, in pursuance of a modern military posture. Similar with the MCIT's approach, the MoD did state that electronic system and information network were the main referent objects in cybersecurity. However, the MoD put more emphasis on securing national critical infrastructure. In this case, critical infrastructure is defined as vital physical and virtual assets, systems, and networks. Disruptions towards critical infrastructure might possibly threaten the security, stability of national economy, and/or safety and health of the people of Indonesia. Therefore, due to its strategic role and responsibility in national defense system, the MoD puts critical infrastructure as their primary referent object, which demands defensive measures by military means.

Lastly, NCCA's understanding on cybersecurity is encapsulated in *Presidential Decree No. 53/2017 on National Cyber and Crypto Agency*, *National Cyber and Crypto Agency Decree No. 4/2018 on Visions and Missions of National Cyber and Crypto Agency*, *National Cyber and Crypto Agency's 2018-2019 Strategic Plan*, and its study on *Draft of Cyber Security and Defense Law* (2019, p. 103 & 108). The author noted constant appearances of three common concepts in the first three documents' assumption on security in cyber space, namely information security, critical information infrastructure and digital economy, to which NCCA is responsible of providing protection. Then, the *Draft of Cyber Security and Defense Law* (Badan Legislasi Dewan Perwakilan Rakyat Republik Indonesia, 2019) explicitly defined their referent objects, which are termed as 'objects of cyber security'. The terminology encapsulates data, information, devices, infrastructure, and human resources which national cyber infrastructure is consisted of. National cyber infrastructure, in this case, is defined as national critical information infrastructure, information and electronic system infrastructure and digital economy infrastructure. Noting NCCA's constant emphasis on information system and security and digital economy, it is fair to conclude that information and economy play central roles in its cybersecurity agenda.

Findings: Speech Act

Analysis on speech act showcased how each actor applies different narratives in order to frame a certain object as a threat. All three actors construct different narratives on how cyber space should be secured. The MCIT used five main narratives to articulate their understanding on cyber threat. Firstly, an attempt to frame cyber threat as a disruption against cyber security is apparent in MCIT's most recent white paper (Kementerian Komunikasi dan Informatika RI, 2016a, p. 30-37). This narrative reflected a shift from how their previous white paper (Kementerian Komunikasi dan Informatika RI, 2015a, p. 39-46) framed cybercrime as a source of cyber threat. The second narrative, which started to appear in 2014, portrayed cyber threat as a disruption against the state's sovereignty (Kementerian Komunikasi dan Informatika RI, 2014). In 2015, MCIT started to address cyber threat as a 'latent' threat (Kementerian Komunikasi dan Informatika RI, 2015b). Another new narrative is used in 2016, in which cyber threat has created a 'state of emergency' within Indonesia's national cyberspace (Kementerian Komunikasi dan Informatika RI, 2016b). Early 2017 marked the start of the MCIT's attempt to frame hoax as a cyber threat (Kementerian Komunikasi dan Informatika RI, 2017a; 2017b). Therefore, in consideration of the MCIT's attempt to construct narratives on cyber threat, their narratives tend to be reactionary in nature, in which they tend to be preceded by the manifestation of the threat itself.

Meanwhile, Indonesia saw a massive increase on the number of speech act attempts carried out by the MoD in 2015. In this case, several statements by the Ministry of Defense implied that the MoD perceive the possibility of cyber war as an imminent threat (Kementerian Pertahanan RI, 2015b; 2015c; 2015d). In this case, such possibility is perceived to possess three main characteristics, which are 'unpredictable', 'multicomplex' and 'apparent'. This narrative consistently dominated publications by the MoD on Indonesia's cyber power in 2015. The next year witnessed a new construct on cyber threat, in which cyber threat is identified as a threat which might inflict asymmetric warfare (Kementerian Pertahanan RI, 2015e; 2016a). The MoD had also started to conceptualize cyber defense (Kementerian Pertahanan RI, 2018), which implied that cyber security was incorporated into Indonesia's defense agenda. Lastly, national efforts to ensure cyber defense was associated with wider involvement of civil components within Indonesia's national defense posture (Kementerian Pertahanan RI, 2016b).

Therefore, in line with Indonesia's defense posture across multiple other dimensions, a total defense posture, which required the involvement of all components of national resources, was adopted in Indonesia's cybersecurity agenda. In conclusion, the process of constructing narratives on cybersecurity by the MoD tends to be comprised of anticipatory measures, considering how the MoD addressed cyberthreat as a possibly imminent threat. These narratives serve as means to facilitate national cyber defense capacities.

Lastly, NCCA's activities which exhibited its attempt to construct narratives surrounding threats against cyber security are rather short in quantity, considering its relatively recent establishment in 2017. However, NCCA launched a campaign in 2019 titled "[Feeling] Secure and Comfortable with NCCA." The campaign, according to the Head of NCCA, was intended to increase awareness on the roles of NCCA in securing cyberspace (Badan Siber dan Sandi Negara RI, 2019). Therefore, the campaign carried a message that NCCA held an important position in national attempts to secure cyberspace in Indonesia. However, speech acts which were intended to construct narratives on threats against cyber security was still rather minimal.

Conclusion

It is fair to conclude that each public institution comprehends cyber security in different ways. The MCIT, which pioneered initiatives to govern the cyberspace, sets 'electronic system' as a central object in ensuring security in cyberspace. Meanwhile, the MoD highlights the importance of 'critical infrastructure'. However, 'information system' and 'digital economy' are underlined as NCCA's main referent objects. It is interesting to note that each actor, especially the MCIT and the MoD, asserts different approaches towards securing cyberspace. On one hand, the MCIT reacts to cyber threats, which indicates that its understanding on cybersecurity is based on past occurrences of cyber incidents. On the other hand, the MoD anticipates cyber threats, which suggests that possibilities of cyber threats serve as the basis of their views on cybersecurity. Attempts to centralize cyber governance are also evident in the NCCA's increasingly relevant and central position in cyber regulations throughout the years. However, the author has yet to see how such attempts are manifested in speech acts directed to the public, especially those which would affirm the NCCA's relevancy in cybersecurity governance.

The author also concludes that each actor has conducted varying degrees of securitization. In general, all attempts to secure cyberspace are still in accordance to formal policy-making process, thus indicating that within the spectrum which Buzan, et. al. suggested to analyze how public issues is framed, cybersecurity is mostly a politicized issue. However, it is important to note that more and more policies refer to securing cyber space from its threats as a security and defense issue. Therefore, securitization, in its conceptual sense, has not truly occurred, as most responses indicate that Indonesia is politicizing security in cyberspace.

References

- Anandan, R., Sipahimalani, R., Saini, S., Aryasomayajula, S., & Smittinet, W. 2016, e-Conomy SEA 2018: Southeast Asia's internet economy hits an inflection point, Google and Temasek, viewed on 23 September 2019, <https://www.thinkwithgoogle.com/_qs/documents/6870/Report_e-Conomy_SEA_2018_by_Google_Temasek_121418_cpsLjIQ.pdf>.
- Annur, C. 2019, 'Survei APJII: Penetrasi Pengguna Internet di Indonesia Capai 64,8%', Katadata. 16 May, viewed 23 September 2019. <<https://katadata.co.id/berita/2019/05/16/survei-apjii-penetrasi-pengguna-internet-di-indonesia-capai-648>>.
- Badan Legislasi Dewan Perwakilan Rakyat Republik Indonesia 2019, Rancangan Undang-undang tentang Keamanan dan Ketahanan Siber, viewed on 10 January 2019, <<http://institute.id/wp-content/uploads/2019/09/RUU-Keamanan-dan-Ketahanan-Siber.pdf>>.
- Badan Siber dan Sandi Negara RI 2018, Rencana Strategis Badan Siber dan Sandi Negara Tahun 2018-2019, Jakarta: Badan Siber dan Sandi Negara RI.
- Badan Siber dan Sandi Negara RI 2019, Kepala BSSN meluncurkan Branding "Bersama BSSN memberi Rasa Aman dan Nyaman", viewed on 27 May 2019, <<https://bssn.go.id/kepala-bssn-meluncurkan-branding-bersama-bssn-memberi-rasa-aman-dan-nyaman/>>.
- Buzan, B, Wæver, O., & de Wilde, J. 1998, *Security: A New Framework for Analysis*, Colorado: Lynne Rienner Publishers, Inc.
- Jurriëns, E. & Tapsell, R. (eds.) 2017, *Digital Indonesia: Connectivity and Divergence*, Singapore: ISEAS Publishing.
- Kementerian Komunikasi dan Informatika RI 2014, Kominfo: Perlu Dibentuk Badan Cyber Nasional, viewed on 27 May 2019, <https://kominfo.go.id/content/detail/4312/kominfo-perlu-dibentuk-badan-cyber-nasional/0/berita_satker>.
- Kementerian Komunikasi dan Informatika RI 2015a, Buku Putih Komunikasi dan Informatika Indonesia 2015, Jakarta: Badan Litbang SDM.
- Kementerian Komunikasi dan Informatika RI 2015b, Inisiatif Antisipasi Perang Siber, viewed on 27 May 2019, <<https://kominfo.go.id/content/detail/5654/inisiatif-antisipasi-perang-siber/0/infografis>>.
- Kementerian Komunikasi dan Informatika RI 2016a, Buku Putih Komunikasi dan Informatika Indonesia 2016, Jakarta: Badan Litbang SDM.
- Kementerian Komunikasi dan Informatika RI 2016b, Dunia Siber Indonesia Dinilai Darurat, viewed on 27 May 2019, <https://kominfo.go.id/content/detail/7748/dunia-siber-indonesia-dinilai-darurat/0/sorotan_media>.
- Kementerian Komunikasi dan Informatika RI 2017a, Komisi I DPR Dukung Kominfo Blokir Situs Hoax, viewed on 27 May 2019, <https://kominfo.go.id/content/detail/8696/komisi-i-dpr-dukung-kominfo-blokir-situs-hoax/0/sorotan_media>.
- Kementerian Komunikasi dan Informatika RI 2017b, Selama 2016, 300 Akun Medsos Penyebar Hoax Diblokir Polisi, viewed on 27 May 2019, <https://kominfo.go.id/content/detail/8640/selama-2016-300-akun-medsos-penyebar-hoax-diblokir-polisi/0/sorotan_media>.
- Kementerian Pertahanan RI 2014, Buku Putih Pertahanan Indonesia 2014, Jakarta: Kementerian Pertahanan RI.
- Kementerian Pertahanan RI 2015a, Buku Putih Pertahanan Indonesia, Jakarta: Kementerian Pertahanan RI.
- Kementerian Pertahanan RI 2015b, Menhan RI Tegaskan Pentingnya Kerjasama Internasional Untuk Ciptakan Perdamaian dan Stabilitas, viewed on 27 May 2019, <<https://www.kemhan.go.id/2015/05/07/menhan-ri-tegaskan-pentingnya-kerjasama-internasional-untuk-ciptakan-perdamaian-dan-stabilitas.html>>.
- Kementerian Pertahanan RI 2015c, Perlu Format Baru Keamanan Kolaboratif di Asia Untuk Hadapi Ancaman Nyata, viewed on 27 May 2019, <<https://www.kemhan.go.id/2015/06/03/perlu-format-baru-keamanan-kolaboratif-di-asia-untuk-hadapi-ancaman-nyata.html>>.
- Kementerian Pertahanan RI 2015d, Menhan Ingatkan Jajaran Kemhan Harus Peka Amati Aspek-Aspek yang Berimplikasi Pada Pertahanan Negara, viewed on 27 May 2019, <<https://www.kemhan.go.id/2015/06/09/menhan-ingatkan-jajaran-kemhan-harus-peka-amati-aspek-aspek-yang-berimplikasi-pada-pertahanan-negara.html>>.
- Kementerian Pertahanan RI 2015e, Kemhan Adakan Lomba di Bidang Teknologi Informasi dan Telekomunikasi, 27 May 2019, <<https://www.kemhan.go.id/2015/10/08/kemhan-adakan-lomba-di-bidang-teknologi-informasi-dan-telekomunikasi-2.html>>.
- Kementerian Pertahanan RI 2016a, Menhan: Indonesia Harus Miliki Kesiapan Antisipasi Perang Asimetris, viewed on 27 May 2019, <<https://www.kemhan.go.id/2016/11/30/indonesia-harus-miliki-kesiapan-antisipasi-perang-asimetris.html>>.
- Kementerian Pertahanan RI 2016b, Menhan Lantik Patriot Bela Negara Pertahanan Siber Kemhan, viewed on 27 May 2019, <<https://www.kemhan.go.id/2016/11/30/menhan-lantik-patriot-bela-negara-pertahanan-siber-kemhan.html>>.

- Kementerian Pertahanan RI 2018, *Bainstranas Resmi Berubah Menjadi Bainstrahan dalam Rakornis Bainstrahan Kemhan 2018*, viewed on 27 May 2019, <<https://www.kemhan.go.id/2018/01/31/bainstranas-resmi-berubah-menjadi-bainstrahan-dalam-rakornis-bainstrahan-kemhan-2018.html/>>.
- Naskah Akademik Rancangan Undang-Undang tentang Keamanan dan Ketahanan Siber, Jakarta.
- Nugraha, L. & Putri, D. 2016, *Mapping the Cyber Policy Landscape: Indonesia*, Global Partners Digital, viewed on 13 August 2019, <https://www.gp-digital.org/wp-content/uploads/2017/04/mappingcyberpolicy_landscape_indonesia.pdf>.
- Peraturan Badan Siber dan Sandi Negara Nomor 4 Tahun 2018 tentang Visi dan Misi Badan Siber dan Sandi Negara, Jakarta.
- Peraturan Menteri Komunikasi dan Informatika Nomor 26/PER/M.Kominfo/5/2007 tentang Pengamanan Pemanfaatan Jaringan Telekomunikasi Berbasis Protokol Internet, Jakarta.
- Peraturan Menteri Pertahanan RI Nomor 82 Tahun 2014 tentang Pedoman Pertahanan Siber, Jakarta.
- Peraturan Pemerintah RI Nomor 52 Tahun 2000 tentang Penyelenggaraan Telekomunikasi, Jakarta.
- Peraturan Presiden RI Nomor 53 Tahun 2017 tentang Badan Siber dan Sandi Negara, Jakarta.
- Sejarah Id-SIRTII/CC n.d., Id-SIRTII/CC, viewed on 27 Mei 2019, <<https://idsirtii.or.id/halaman/tentang/sejarah-id-sirtii-cc.html>>.
- Tarigan, I. 2011, 'Menhan: Twitter Bisa Jadi Ancaman Nonmiliter', Okezone, 27 January, viewed on 27 May 2019, <<https://news.okezone.com/read/2011/01/27/339/418666/menhan-twitter-bisa-jadi-ancaman-nonmiliter>>.
- Undang-Undang RI Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik, Jakarta.
- Undang-Undang RI Nomor 36 Tahun 1999 tentang Telekomunikasi, Jakarta.

Methods to Help English as a Second Language Students Improve Their Presentation Skills

Tony Minotti

Osaka Shoin Women's University, Japan

Abstract

Learning English as a second language takes a strong commitment from the student. Even when students have the desire to succeed external factors such as communication apprehension may slow their progress. This paper examines what communication apprehension is, and what can be done to ease the pressure of the student. To help ease communication apprehension the educator should try and implement the following techniques. The first is to have the students feel comfortable in their environment and about their abilities. This done by having students work in pairs or groups to help ease anxieties they may have of presenting. The second is prepare presentations based on the level of the student and practice as much as possible. This will help the student feel more comfortable by speaking to the same audience prior to the actual presentation, while speaking using vocabulary that is comfortable for them. Finally, feedback from the educator, the audience, and the members of the presentation group will let students know how to improve or adjust their research process and oral skills prior to the next presentation. Following these steps will help students become less anxious when presenting in front of an audience, it will also help them improve not only their English skills, but their social skills as well.

Keywords: abilities; communication apprehension; feedback..

Introduction

Learning a new language is hard work; to succeed, the student is required to put in a strong effort that must be maintained throughout the learning process and beyond. Presentations are a way to encourage and create an interest in students' work, while at the same time creating contexts that are useful and meaningful to the learner. It gives the presenting student a good opportunity to practice unaided speaking, and it also helps other students with their listening practice. It helps increase the presenting student's confidence while using English, and it is an excellent generator of spontaneous discussion among the students in the classroom (Essberger, 2003). Finally, the use of presentations in the classroom also helps the students overcome two of the three causes of anxiety by students who are studying a foreign language. A study by Horwitz et al. in 1986 theorized that foreign language anxiety in the classroom could be attributed to three performance anxieties: communication apprehension, social evaluation, and test anxiety. It is believed that the fear of public speaking is the first cause of performance anxiety (Horwitz et al., 1986). Communication apprehension can be defined as "those situations when an individual reports that he or she is afraid to deliver a speech" (Ciarrocca, 2015, p. 13). Most people will experience symptoms such as sweating, a fast heartbeat, clammy hands, or even "butterflies in their stomach" (Mburugu. 2015). The apprehension will increase when the person making the speech must speak in their second or third language. To help ease communication apprehension, the teacher should try and do the following things: help the students feel comfortable in their environment and about their abilities, assign presentations based on the level of the student ability as much as possible, and provide instructor and peer feedback on how to improve or change the student's presentation.

Feel Comfortable in their Environment

To overcome anxiety in the classroom, the teacher must understand and communicate to the students that communication apprehension is common, and that by learning several techniques, they

can help lower their anxiety level. It is important for the teacher to make the student feel comfortable in the learning environment, especially for a student learning a second language (King, 2002). Teachers can do this by offering one-on-one assistance by approaching the student and offering coaching in a friendly way. This will help the student feel more confident in knowing that the work they are doing is correct. It would also help the student to have a partner or to be placed in groups so that classmates can help each other when a problem arises. This also helps when the group does their presentation in front of the class because each student knows they are part of a team that will help each other if anyone makes a mistake during the presentation. It is important for the student to know that memorizing their whole presentation word-for-word is not an effective way of presenting. When presenters try and memorize their speeches, they usually use difficult vocabulary and complex sentences which the listener may not understand (King, 2002).

Assign Presentations Based on the Level of the Student

Not all students are at the same level, and not all topics are appropriate for all students. Here are four types of presentations to use based on the ability level of the students.

Beginner: Students will first listen to several presentations and in pairs be asked to answer questions based on the presentation they heard. The students will then be given a template and step-by-step instructions on what to present and how to create the presentation. Finally, the students will have to show their completed work to the teacher prior to presenting.

Low intermediate: For students at this level, students are given materials in their native language and are asked to create similar materials in English. An example of this is to have students examine travel pamphlets of exotic destinations and then create an original travel tour and convince the class to choose their travel plan.

Intermediate: Students are given several examples of presentations and then are asked to create their own original presentation. An example would be for students to create an original product. The students are asked to be creative, and the product that they create does not have to be practical or realistic.

Advanced: Students are given a topic and guidelines to follow. They are then left alone, and the teacher periodically checks on their progress to make sure there are no major problems. The topics could include a famous/interesting person, Japanese culture, or someone who has influenced his/her life.

No matter the ability level of the student, having students do an oral presentation helps “students’ English macro skills as they practice writing notes and scripts for their slides (or posters), read texts related to their presentation, speak to audience, and listen for questions and feedback cues from the audience” (Mabuan, 2017).

Practice as Much as Possible

Students need to practice their presentation as often as possible prior to the actual event. A technique that I have found effective is dividing the class into six groups. Prior to presenting to the class, each group has to practice by presenting to each of the five other groups in a structured and timed framework. During the first two rounds, the presenters are allowed to read directly from their notes if they desire. A question period is opened after the first two practice rounds so that the presenters can get feedback about their presentations and are given a limited amount of time to make adjustments. During the third and fourth practice rounds, the presenters are not allowed to read verbatim from their notes but are allowed to glance at them. Once again, the audience is allowed to ask any questions and the presenters are given time to adjust their presentation based on the feedback given to them. During the fifth and final practice session, the presenters need to follow the same procedures as they would for the graded presentation in front of the class. This technique helps students feel more comfortable speaking in front of others, helps with their summarizing skills, and gives the students a better understanding of the perception other students have of their work. Spiller (2012) believes that peer evaluation encourages collaborative learning through dialogue where the students discuss the components of quality work. As a result, the presenters experience less communication apprehension when they present in front of the class. This creates an atmosphere where the student wants to succeed at the project at hand so that they can express their own point of view or give information to others so that others understand it.

Feedback

Group

When all the presentations are complete, each group member needs to evaluate not only their own performance but the performance of each individual in the group. Oral presentations involve multi-skills such as research, creating the slides and/or poster, and allocating jobs within the group. The teacher would be the only person privy to this information.

Group evaluation form:

Evaluation form
 Name: _____ Student number: _____
 Group member's name: _____ Presentation date:

 Topic: _____
 1. Please explain what you did to help create this presentation.

 2. Please tell me what changes you would make if you had to do the presentation again. Evaluate yourself out of 10 and tell me why you deserve that score. /10

 3. Evaluate each group member and tell me why they deserve that score.
 Member's name: _____. Score: /10

Student

While a group is presenting, the audience has to complete a feedback form. The audience needs to write down the main points of the presentation and then evaluate the presenters on the visual appeal of the presentation, English pronunciation by the presenters, and the English grammar skills of the presenters (do the sentences sound grammatically correct to them?).

Audience evaluation form

Presenter's name	3 main points of the presentation	English pronunciation /5	English Grammar Skills /5	Visual appeal /5	Total score /15
	1. 2. 3.	/5	/5	/5	/15

It must be remembered that some students may feel demoralized by negative feedback; teachers should evaluate the contents of the evaluation prior to giving it to the presenter.

Teacher

A teacher's feedback will be more detailed than the presenter or the audience member's suggestions. Suggestions on a feedback form include body language, signposting, and audience rapport.

Teacher evaluation form

Presenter's name(s): _____ Date: _____ Topic: _____
Organization (score and comments)
<i>Introduction:</i> _____
<i>Structure:</i> _____
<i>Conclusion:</i> _____
Content (score and comments)
<i>Resources used:</i> _____
<i>Originality:</i> _____
Oral skills (score and comments)
<i>Clarity:</i> _____
<i>Fluency:</i> _____
<i>Pronunciation:</i> _____
<i>Volume:</i> _____
Management (score and comments)
<i>Eye contact:</i> _____
<i>Notes used:</i> _____
<i>Time:</i> _____

Using feedback forms is helpful for the presenting students to understand where they need improvements and what they can do in the future to better their presentations. This will also lower the student's communication apprehension in future presentation assignments.

Conclusion

The use of presentations is an effective and essential tool in the classroom. By using presentations, students are able to lower anxieties such as communication apprehension and social evaluation. An effective technique is for students to practice doing their presentations in front of others prior to being evaluated by the teacher. This will help the students find their comfort zone and lower their anxieties. The types of presentations that are assigned should be based on the ability of the students. Beginners should be given step-by-step instruction, whereas intermediate students are given more freedom and are encouraged to be creative in the designing process. The practice is also an important step in helping the student not only lower their stress levels but better prepare them for their presentation. Having students practice with their classmates and staggering the practice presentations so that they become more efficient will achieve the desired goal. Finally, feedback by members of the presenting group, the audience, and the teacher will help the student better understand what is expected of them in future presentations. Following these steps will help students become less anxious when presenting in front of an audience; it will also help them improve not only their English skills, but their social skills as well.

References

- Ciarrocca, R. 2015. Fostering Public Speaking Through Pecha Kucha in the High School English Classroom. *Studies in Teaching Research Digest*, 1, pp. 13-18.
- Essberger, J. 2003. English Speaking Practice Through Presentations. Available at: <https://www.tefl.net/elt/articles/teacher/english-speaking-practice-presentations/> (Accessed 10 July, 2019).
- Horwitz, E.K., Horwitz, M.B., & Cope, J. 1986. Foreign Language Classroom Anxiety. *Modern Language Journal*, 70, pp. 125-132.
- King, J. 2002. Preparing EFL Learners for Oral Presentations. *The Internet TESL Journal*, 8(3),
- Mabuan, R. A. 2017. Developing ESL/EFL Learners' Public Speaking Skills Through Pecha Kucha Presentations. *English Review: Journal of English Education*, 6(1), pp. 1-10.
- Mburugu, C. 2015. 5 Ways to Ease Your Communication Apprehension. Available at: <https://www.careeraddict.com/5-ways-to-ease-your-communication-apprehension> (Accessed 17 July, 2019).
- Spiller, D. 2012. *Assessment Matter: Self-assessment and Peer Assessment*. Teaching Development Unit, University of Waikato, New Zealand