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### paper text:

Reflecting on Multicultural Relation in Community Outreach Program Listia Natadjaja1,\* 1Petra Christian University, Visual Communication Design Department, Siwalankerto 121-131 Surabaya, Indonesia Abstract. Community Outreach Program (COP) is one of Service- Learning programs in Petra Christian University involving many students from Petra and abroad. Becoming a field supervisor in (COP) in 2010 and 2016 made me aware of multicultural relations arose among students and the community. Even though COP program mostly focuses on improving the welfare of the population like lack of education, less income, inadequate sanitation, etc., there are always multiple process of cultural learning. This paper is based on my experiences and personal reflections, supported by data through reflection review, field observation,

informal interview and interaction with students and the community. For students, being in the multicultural environment are not just give different experiences but also life learning in interacting with society that lives in a peaceful and simple way. For society, they mostly feel the impact of physical program and the unforgettable moment interacting with foreign students that might not be imagined before. Living in the community brings positive perspective for students. This multicultural relations remain on a corridor that respects the culture, beliefs, and attitudes among students and the community. Keywords. Reflection, Multicultural, Community Outreach Program 1 Introduction

**Community Outreach Program (COP) is an inter-discipline educational activity that try to**

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solve the problem by giving actual

**respond to the actual social life. In order to help the community**

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directly as well as develop students learning, students must have a learning experience by living in the community. This program have been

**a part of the learning curricula for bachelor degree**

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in Petra Christian University and also become the supporting medium to foster community development [1]. Community Outreach Program (COP) is one of Service-Learning program in Petra Christian University involving many students from Petra and abroad. In 2016 Petra Christian University celebrate 20th year of Anniversary of COP. There are increasing number of COP participants from abroad.

**In March 1978, as a member of Perguruan Tinggi Swasta (Private Higher Education), Region VII Kopertis, UK Petra held its first KKN in Sumberrejo, Wlingi Blitar.**

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**In year 1995/1996, KKN was renamed as Community Outreach Program (COP) and managed by LPPM.**

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**KKN was renamed as Community Outreach Program (COP) because in that year, Dongseo University (South Korea) joined the program so that it became as international one. The cooperation between these two institutions took place as a result of cooperation between the sister city**

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\* Corresponding author: listia@petra.ac.id of Surabaya and Busan. In 2009,

**the participants came from 7 countries and 5 other universities.**

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In 2016 there are 8 countries and 15 universities joining COP which are Dongseo University (DSU), South Korea; INHOLLAND University, Netherland;

**Hong Kong Baptist University (HKBU), Hong Kong; Cung Chi College –  
The Chinese University of Hong Kong; International Christian  
University (ICU) and St. Andrew’s University, Japan; Lady Doak College,**

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India; SIM University, Singapore and Indonesia [1]. This indicate that there are more students interested in joining COP Program. In 2010 I became a supervisor for Sumber Dawung vilage in Kediri district and in 2016 I was placed in Gumeng village in Mojokerto district. Becoming a field supervisor in Community Outreach Programme (COP) in 2010 and 2016 made me get an idea on how the relationship arose among students and the community. The interesting things about COP is how society and students from different country live together for about three to four weeks in one village. They come from different economic, social, cultural background. Moreover they have different religion and also level of education. This condition leads to a multicultural situation. According to Kincheloe & Steinberg (1997) multiculturalism are usually alluding at least one of the following issues: race, social-economic class, gender, language, culture, sexual preferences or disability [2]. COP participants are always confronted by conditions they consider strange from small things to what can lead to misunderstandings. The cultural background of each participant and society

**affects the ways in which individuals interact with one another.**

2

Moreover, there also a

**class as form of identity that is still significant in many social contexts;  
it shapes the meanings given to particular ways of doing, speaking,  
dressing,**

2

learning, persuading, organizing, etc. [3]. This paper would like to discuss about multicultural relation, ranging from less attention matters to how a cultural identity as part of the awareness as citizens presented when they interact together in a rural community. 2 Method This is qualitative research based on my experience and personal reflection. This paper is written supported by data through reflection review, field observation, informal interview and interaction with students and communities.

**Shank (2002) defines qualitative research as** “a form of systematic empirical

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inquiry into meaning". It should be **planned, ordered and public** that **following** the **rules**

of the community where the qualitative research is held. By empirical,

**this type of** enquiry **is grounded in the world of experience.**

3

**Researchers try to understand how** other people **make sense of their experience**

3

[4].

**Qualitative research involves an** interpretative **and naturalistic approach.**

7

Researchers study things **in natural settings** and then try **to**

interpret the phenomena that give meaning to them [5]. The objective is to share my reflection on multicultural relations in the COP. In this "inside" of qualitative approach, my research captured

**a holistic picture from** the **unique situations** that **important for meaning.**

3

It is important for the researcher letting the data speak [6] The steps of the research including: field observation while joining COP as a supervisor, comparing between COP in 2010 and 2016, reflection review to get an idea how students live in the village, making reports about COP, interview with students and lecturer who join COP, and analyzed the data. The advantages of doing qualitative research are include

**ability to study symbolic dimensions and social meaning,**

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critically explore phenomena in the field area, sensitivity to the context, flexibility to get a new idea during research and [7, 8, 9]. 3 Activities during COP In every COP program there are always two project categories, namely physical and non physical project. Physical program usually will do the construction activities such as building toilets, gate, repairing damaged bridges, pave roads, pipelines to bring water to homes, murals, etc. Meanwhile non physical programs include teaching cooking, dissemination to the public health, teaching English, teaching skills in play group, kindergarten and elementary school. The amount of activity that does not mean COP without constraint. Many obstacles arise in the interaction among students and between students and rural communities in which they live. The most visible obstacle is the language of communication, it is certainly based on different cultural backgrounds.

**Class signifies differences that imply inequalities that can be variously understood as necessary and inevitable or social and undesirable; either way class remains a highly politicized concept. Moreover, class as form of identity is still significant in many social contexts; it shapes, for example, the meanings given to particular ways of speaking and dressing, to exclusive forms of education, cultural pursuit, and the membership of particular organization and clubs. It also affects the ways in which individuals interact with one another**

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[3]. I did field observation while joining COP as a supervisor. To get an idea about the multicultural condition between two COP activities, I compare between COP in 2010 and 2016. I try to categorize and simplify to decide either I analyzed both COP activities or I can only choose one of them. Then I decide to take only COP in 2016 because I evaluate all students' performances. Here, I can get all the students data from their reflection books. Below is the comparison between COP in 2010 and 2016. Table 1. The Comparison between COP in 2010 and 2016. COP 2010 2016 Field counselor length of stay 10 days 3 times visiting

**(4 days, 3 days, 3 days) 9 days 3 times visiting (3 days, 3 days, 3 days)**

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Location Sumber Dawung vilage in Kediri district Gumeng village in Mojokerto district Students length of stay 4 weeks 3 weeks Number of Indonesian Students 9 students 9 students Total students 20 students 34 students Countries Indonesia, South Korea, Japan, Netherlands Indonesia, South Korea, Japan, Netherlands, Hong Kong, China, England, Singapore Role of Field Counselor •• Supervised students Evaluate Indonesian students performance •••• Project presentation Facilitated Students & Community Discussion Supervised students Evaluate all students performance Physical Project ••• Fixing the bridge railing Road construction Bank River construction ••• Pipe installation for water distribution Mural / Painting to Water Tubes, Kindergarten Class and Public Bath Installation ceramic floor in kindergarten's classroom • • Repair the water tank Add trash separator between the river and the farm field. Non Physical project •• Teaching Elementary School Teaching Cooking Class •••• Teaching Elementary School Students Teaching Kindergarten Students Socialization of Cleanliness to Kids Socialization of Budgeting for the housewives Spontaneous activity •••• Bridge opening ceremony Pinang Climbing Competition Farewell Dinner Taking picture ••• Puppet Show Farewell Dinner Taking family picture 4 Reflecting on Multicultural Relation To get an idea about multicultural relation I did reflection review to know how students live in the village. At the end of COP, a field supervisor must collect and evaluate the students that mostly based on their reflection. Then I will give a mark and make reports about COP. To support the data about the multicultural relations among students and between students and community I did interview with students and lecturer who join COP. After all the data has been collected then I analyzed them. Here is the reflection questions made by Community Outreach Center at Petra Christian University. Table 2. Questionnare for COP students in 2016. Questionnaire Pre Program A. General a. What did you hope to learn or achieve by participating in a COP? B. The Village a. How do you picture the village that you are going to stay? Mid Period A. a. B. a. C. a. b. Please kindly give score (1-10) about your feeling, condition, and motivation until this mid period? General How do you feel until this mid period? The Village What do you think of the village and the villagers? Culture Do you have any difficulties to communicate with the villagers? How do you

communicate with the villagers? Please explain? Do you have difficulties in communicating your ideas/ working together with other participants? Please explain? The End of Program A. General a. Are your expectations as in pre-program achieved? Why? b. Did you accomplish your projects goal? Please explain? c. How does COP relate to the preparation class in your university (before project implementation at the village) or your major? d. What have been the highlights of your learning and experiences during the program? e. In what areas of the people need; appreciate the differences of culture/ nationality, mindset, character; environment; in relation with God, etc.) B. The Village What do you think about the village life and the villagers? Are there any differences with the mid period? How long do you need to adapt with the condition of the village (house, bathroom, toilet and etc.)? How do you able to overcome this situation? C. Culture a. What did you learn about the community's local knowledge? - Simple knowledge or technology - Culture/ Tradition - Mindset b. What did you learn about the other countries' culture and mindset? D. Communication and team work Do you still have any difficulties to communicate with the villagers and other participants? How do you solve the communication problem? Please kindly give score (1-10) about your feeling, condition and motivation at the end of program. Based on the some findings from reflection data, I find that in a multicultural relationship there are several important factors that must be observed, among others: the use of language, different habits, the influence of religion and trust that effect on the comfort level of the relationship. It can have both positive and negative consequences given that

**Multiculturalism is closely associated with** "identity politics," "the politics of difference," **and** "the politics of recognition," **all of which** have the **commitment to**

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reassess a mutually rewarding relationship, the pattern of representation that can be changed and the dominance of a communication that can marginalized a particular group [10]. 4.1 Language Barrier Language become the main problem in communication. The different verbal language is the first factor that make communication more difficult. Poststructuralist theory says that the most productive way to understand a culture and society is to learn its language. In language we can see the meaning, value and subjectivity of individuals and their identity. They are all signifying practices that have a particular interests. The presence of a story in everyday communication is important in an inter-individual relationship, considering that in a narativitas we engage in an experience that gives meaning, connecting meaning with our experience as a subject [3] For students, difficulty communicating not only because of their lack of fluent English, but also can not speak Javanese. Indonesian is the official national language used but in reality people in Java, especially in rural areas still use Java language in their daily life. They also find it difficult to use formal Indonesian language. "Abah and Umi only speak Java language and very fast. So, I asked them to repeat what they say a couple of times" [11]. For foreign students whose mother tongue is not English such as from China, Korea, or Japan they are often less able to speak English, so verbal communication they rarely use or they only represent the conversation through a colleague who is fluent in English. This not only complicates them but also makes it difficult for Indonesian students. "Sometimes I have difficulties to share my ideas to other participant. It is because some of them do not spaek English. Thus, it is so hard to explain my ideas to them. So, I have to use broken English in order to be able to explain to them" [11]. For the villagers, the difficulty of communicating becomes multiplied because they can not speak English nor are fluent in using good and proper Indonesian. Sometimes in one house occupied by two foreign students so that homeowners difficult to communicate. The way communication is handled with sign language and usually just to eat and sleep. "In my place there are two foreign students from Korea and

Hongkong, Hongkong students can speak English but I cannot at all. While Korean students cannot even speak English especially Indonesian. We talk in body language, most often telling them to eat. With sign language such as putting a spoon into the mouth, the student already understand if told to eat. "[12]. Body language become problem solver in most communication, especially between students and their host parents. "Korean students in my place, love to eat meat ball, he eats with a lot of sauce so that once cause a stomach ache. By pointing to his stomach and facial expressions of pain, I understand that Hyun (the name of Korean student who is mentioned Mrs Suparni) is having a stomach ache because he eats a lot of chili sauce " [12]. Fashion can also become a language to solve the problem in the village and at the same time fashion could indicate that students are well prepared, compact, group identity as well as national identity. Through fashion I can see a group identity, even a national identity that distinguishes one group from another. This is usually related to geographical location that is often associated with language, history and culture [3]. "Yes, we prepare mosquito hat and gloves from Korea to avoid mosquito bite"[11] The solution of the language problems can be variants, using body language is the way that students and community do, followed by facial expression and gesture. For students, they will ask their friends from Indonesia to translate English into Bahasa. Sometimes the son or daughter of host parents can speak English, so they ask him or her for help whenever they want to communicate with their host parents. Some students also draw a picture to communicate their idea, some of them already bring and use the dictionary and most of them utilizing the technology such google translate.

#### 4.2 Different Habit

There are also different habits that give different experiences. The most different habit between students and society is related to basic needs such as eating, sleeping, toileting and bathing habit. For Asian students, they are certainly not much different, they have been accustomed to eating rice, though maybe eating rice with crackers is a strange thing. For students from the Netherlands or England, they are accustomed to eating bread, but not available in the village. So they often just eat the side dishes. If there is a chance out of the village they will buy bread. The sambal (chili sauce) available every day is often untouched, they are not accustomed to eating spicy food. Many ingredients are foreign to them, like mlinjo. The usual menu is rice, soup, eggs or fish or chicken, chili sauce and crackers. For Indonesian students, of course, this side dish is more than enough. Usually foreign students take a bath when going to bed, and they bathe using hot water. While in the village they have to bathe before the night so as not to cold because there is no warm water available. Some of the Indonesian and foreign students are not use to wash their clothes manually. In the village, there is no washing machine, so they must do their clothes wash by hand and dry them under the sunlight that sometimes face the weather problem. Here the comparison of different habitus between Indonesian and Non Indonesian students in general. Table 3. Different Habitus between Indonesian and Non Indonesian

Habit	Indonesian	Non Indonesian
Eating	Rice, vegetables, meat (chicken, eggs), crackers	Rice, spicy
Sleeping	Sleep early	Sleep late
Waking up	Get up early	Get up late
Bathing	Cold water	Warm water
Toileting	Squat toilet	Water Asia: squat toilet with water and tissue Non Asia: closet sitting with tissue
Cleaning	Washing cloth manually	Washing cloth with washing machine
Cleanliness	Rubbish everywhere	Littering habit
Insect, flies, ants	Rubbish in the garbage	No insect, flies, ants
Timing	More leisure	Wasting time
Mindset	Slow	Serious
Time efficiency	(on time)	Fast
Characteristic	we Asia: we	Non Asia: I
Behavior	awkward	outspoken

Among those different habits that mentions above. The most problem which consider disturbing is related to timing. Most of the foreign students said that there are plenty of leisure time so mostly they feel like they are wasting time in the village and everything is run slowly. However, almost all the students appreciate the work of the group leader that work hard to organize the activities and the schedule.

#### 4.3 Religion

As Christian University the majority of students religion are Christian, whether all the community religion are Muslim. But there has never been a conflict caused by this difference in trust. They respect each other's beliefs including non-believers. There are not many comments

related to religion, this topic might be a sensitive to some students. Being in the Muslim community make the students learn about the habitus, the way they pray. "I have learned that they pray a several times on the day" [11]. "I learned that the most of the villagers/Indonesian people are Muslim and that there are mosque from where you can hear the prayer come on certain time" [11]. Even though, the different is not become a huge problem. Insight, the students feel more comfortable living with the roommate with same religion. "Living with a Holland roommate, there are so much differences, the habit, the food, culture, value. Luckily we have same religion and we pray together" [11] This multicultural relation have some positive impact on students at the moment of COP and after. In the multicultural relation, I found that students still carry identity as citizens of their country of origin not only as students of a particular university. It makes this multicultural relations remain on a corridor that respects the culture, beliefs and attitudes among them.

#### 4.4 Positive and Negative Impact

For students, being in the multicultural environment is not just give different experiences but also life learning in interacting with society that leave in simple way. "They live in a simple life. No smartphone all day. However, they are always happy. They know that even though they don't have the things that we have, they always thankful" [11]. For society, they mostly feel the impact of physical program and the unforgettable experience interacting with foreign students that might not be imagine before. These memories framed in a group photo that they proudly display in their living room. Almost all the homes that COP college students have stayed put on display their pictures with the students. Students deliberately create and give the photo just before they leave the village. There are a lot of positive perspective from students to community. They admire the way that villagers live that so peaceful, relaxed, live in the simple way but they are hardworking. Toward students they are so caring, easy going, and helping. Most of the students said that the community are friendly, low profile, humble, sincere, polite, hospitable, kind, open, and nice. They spread love, respect and support each other and also support whatever students try to do with the physical and nonphysical program. Basically, students see that the community are having happy life, and they learn that the community do not hesitate to share with each other and also with students. Students feel the moment that they have with the community are memorable and unforgettable. They feel satisfied that being in the village for three weeks can improve their mindset toward their life. During their stay in the village they fell sense of security and happy. Some of students feel so blessed that they can join COP. There is also negative impact that students feel while they did the program. It is related with the job distribution that she feel unfair. Some of the students are willing to do nonphysical program especially the girls, but because the program are more focusing on physical things the students are spent their time mostly on that program. Meanwhile, the group leader is focusing on the finishing the physical program because the program can be directly seen and the community can felt the benefits. "The division of work should be more even, because some of us are doing more physical work than others and got no chance to teach, this made the distribution unfair" [11]. One students have come to the Gumeng village before. She join COP with the purpose of changing the community mindset toward their welfare. She feel disappointed whenever she finds that the villagers live in the same way like before. "After two years COP came to this village and no change in how they see the world? I feel like we are failed to help them" [11]. I see that there is different perspective in students toward community and vice versa. Spacious homes and yards and gardens or farmland and sometimes car for transportation are no guarantee for them to be considered having better socio economic status. Even urbanites often see that they live in poverty. Regardless of whether the villagers are poor, the lower stigma of socio economic strata from urban people has been embedded in the minds of the students. Similarly, the people who often assume students who come to their village are always well off. COP brings a lot of positive impact, but the most important things are students and community learn a lot of things. Besides the success of physical program that according to students that they have accomplish all the pipe installation for water distribution, mural /painting to water tubes, kindergarten class and public bath, installation ceramic floor in kindergarten's



classroom, repair the water tank and add trash separator between the river and the farm field, here, I noted some reflection that related to multicultural relation.

4.4.1. Equity Students realized that they have to learn each other means they learn from their friends and community. The feeling of equity is important things for students in order to have a comfortable feeling about the condition and community. In the multicultural relation, the issues of race can become a sensitive things. "I feel that I'm being part of the village now. There is no discrimination even though I'm an outsider" [11] "In the beginning I felt not accepted because of my skin color but now I feel accepted by most of the villagers" [11]

4.4.2 Tolerant The students learn how to tolerant with the condition of the village and also the culture among the students and the community. "Though I sometimes can't tolerate the smell of Kimchi from my Korean friends. I think it doesn't matter, because I know I should respect their habit. Kimchi is Korean people's life" [11]

4.4.3 Adaptation All Indonesian students said that they can adopt the village live immediately. They are used to the condition. Meanwhile, the foreign students need two until five days to adapt with the situation. "I needed not so much time to adapt the condition of the village" (Vermeer, 2016) "I spent 2 days to adapt with it" [11] "It took me around 3-4 days to adapt to the good and living situation" (Howe, 2016) "I adapt for 5 days (I think)" [11]

4.4.4 Appreciation Students said that they love the village and villagers more than they expected before. The multicultural condition is not just open their mindset, they have more acceptance about the culture of their friends and especially community. "I will definitely appreciate the differences in culture and nationality. Also my mindset will be stronger" [11]. "I learn to be more open to different culture and I think though this experience, I have accepted wider culture [11]. "I enjoy different culture and many else" [11].

4.4.5 Learning The most surprising condition of the COP participant is how the community live in a simple way. So most of the students said that they learn to live in a simple life that no technology, no cell phone, no internet, and no entertainment. The condition that the community cannot speak English force students to learn Indonesian language even though their level of interest are varies. There are only learning for basic needs but there are students who are enthusiastic to learn Indonesian to use when teaching in kindergarten. Besides learn Indonesian language, students also learn about culture and habits. "Before I come to Gumeng, I have no idea about the Bahasa language. But after a month living here, it's an extra and surprise to be able to speak simple sentence for daily activity in conversation. Also, when I was in the kindergarten for teaching, I could also understand the teachers" [11]

Indonesian students learn that students from many countries have different characteristic. "I learn about time management (Dutch students), orderliness life management (Japanese), making creative idea (from Korean), how to make friends (Chinese)" [11].

4.4.6 Commitment After joining COP, students have commitment for their future life. They are mostly determined to work harder in the future and no lazy for life. Most of them wish to learn different languages. "I will be more able to communicate with foreigner later on. That is a very invaluable skill to me. I am also going to have a more considerate mindset for other cultures" [11].

In a multicultural relationship, the attitude of ethnocentrism that provides stereotypes to individuals or societies is very likely to happen [3]. But this does not make a particular culture superior to other cultures. The disrespectful, lazy and arrogant attitudes that may arise in the multicultural relations at that moment are invisible.

5 Conclusion In a multicultural relationship, there are differences such as language, customs and religious beliefs. Positive multicultural relations can have the positive effect of equity, attitudes, tolerances, relatively ease of adaptations, respect for each other, a willingness to learn and a strong commitment to change for the better. The condition of multicultural relation in COP can make require changes in students and community, which would include:

- Developing adaptability •

- Building an attitude of tolerance and inclusiveness •

### **Building a pluralistic human rights culture**

4

- by learning each other and mutual trust. • Respecting the culture, beliefs, and attitudes among them •

### **Addressing and eliminating all forms of racism**

4

- Rethinking of the national identity In the future, it is better for students to have more time to interact with their host parents and also the community, not just between students. Do not let physical projects reduce the multicultural interaction between students and the community and vice versa. References 1. COP. Community Outreach Program. [Online] from <http://cop.petra.ac.id/> (2017) [Acessed on 12 February 2017]
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