

**PERFORMANCES OF IDENTITY THROUGH CODE SWITCHING IN NON-
ENGLISH DEPARTMENT STUDENTS' SOCIAL MEDIA ACCOUNTS**

THESIS

Submitted in Partial Fulfillment
of the Requirements for the Degree of
Sarjana Pendidikan



Caecilia Fanny Chrisnanda Putri

112011026

**ENGLISH LANGUAGE EDUCATION PROGRAM
FACULTY OF LANGUAGE AND LITERATURE
SATYA WACANA CHRISTIAN UNIVERSITY**

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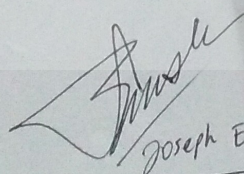
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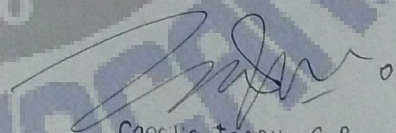
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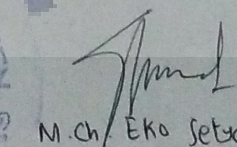
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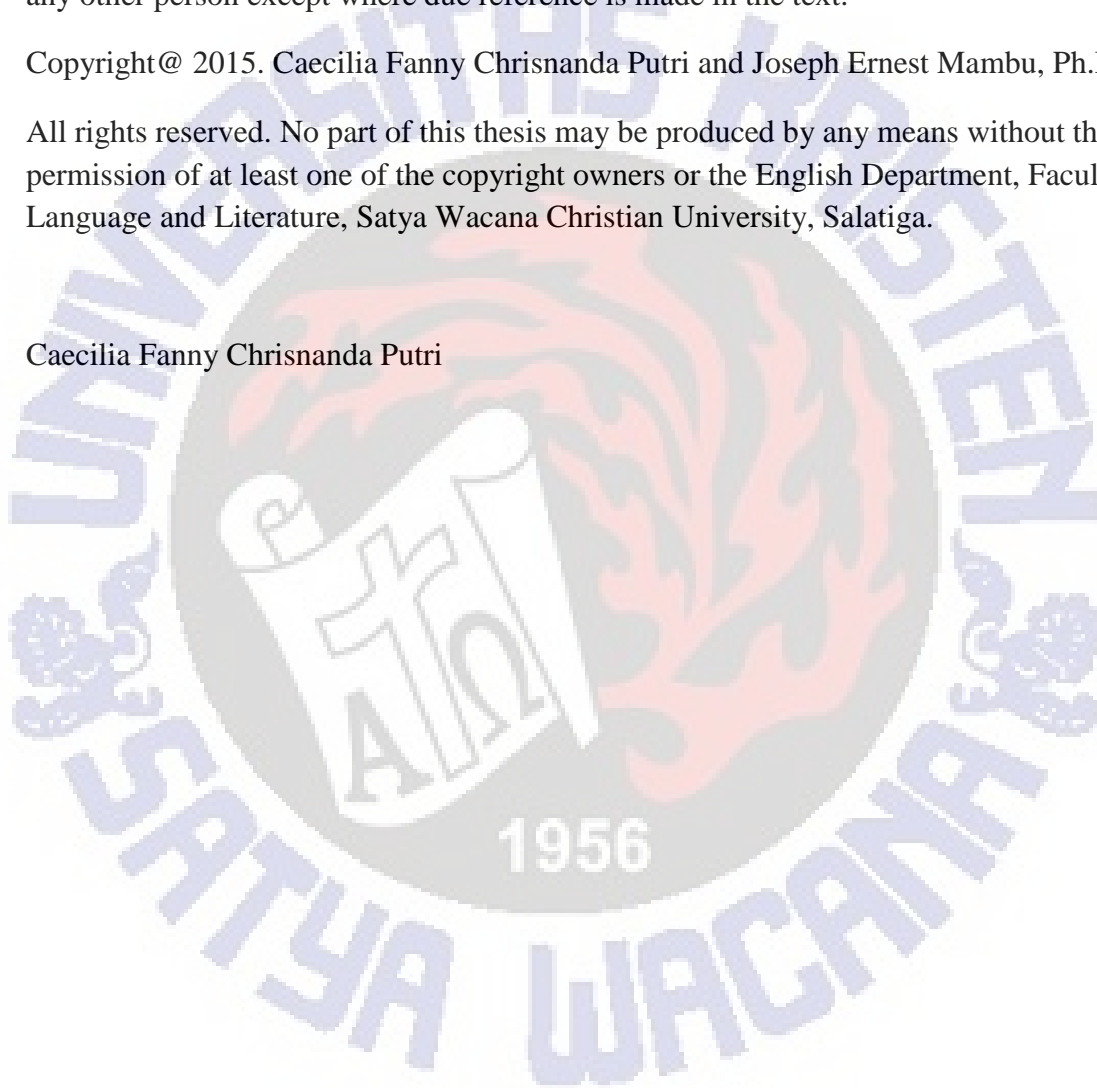
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**PERFORMANCES OF IDENTITY THROUGH CODE SWITCHING
IN NON-ENGLISH DEPARTMENT STUDENTS' SOCIAL MEDIA**

ACCOUNTS

THESIS

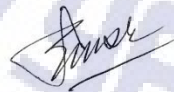
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PERFORMANCES OF IDENTITY THROUGH CODE SWITCHING IN NON-ENGLISH DEPARTMENT STUDENTS'SOCIAL MEDIA ACCOUNTS

Caecilia Fanny ChrisnandaPutri

ABSTRACT

There are still limited studies on code switching in social media especially in BlackBerry Mesenger, as previous studies usually focus on verbal forms in non- online contexts. This study attempts to examine the identity of the students of Christian University in Java performed through their social media status updates. Identity classifications based on Bouvier's (2012) work constitutes the foundation of this study. The data of this study were collected by gathering all screenshots of 30 Non-English Department students of Christian University in Java who posted their status updates in two languages, Indonesian to English and vice versa, from August to December 2015. Those data were all classified into several kinds of classification from Machin and Van Leeuwen (as cited in Bouvier, 2012). Findings of the study indicate that most participants fall under the functionalisation category where their identity is defined in terms of what they do, what they think, what their political outlook is, as well as what hobbies they pursue and what media they choose to consume. Implications from this sociolinguistically oriented study to ELT are provided.

Keywords: *code switching, social media, identity.*

INTRODUCTION

The case of code switching (CS) in ELT has been largely discussed nowadays. Some theorists such as Weinreich (1968, as cited in Boztepe, 2003, p. 2) described the ideal bilingual as the one who “switches from one language to the other according to appropriate changes in the speech situation (interlocutors, topics, etc.), but not in an unchanged speech situation, and certainly not within a single sentence. There are some previous studies which focused on code switching, one of them is from Velazques

(2010). She examined code switching which occurred in bilingual language interviews and Bouvier (2012) focused on identity that performed through Facebook users. But what seems to be still rarely discussed, however, is how code-switching describes its users' identity.

The goal of this study is to examine identity that the non-English Department students (henceforth NED-ers) of a Christian university based in Java wanted to perform when they use English in their social media. The fact that English is an international language can be the prior factor that pushes NED-ers to learn English and use it in their social media has led me to answer the question "How did Non English Department Students of Christian University in Java perform their identities through code-switching to English in their social media's status updates?". In particular, I am interested in better understanding what kinds of identities that English users can produce through their social media updates and how those identities are constructed on language users' statuses with English. The result of this study can be useful for the next research in the future connected with code switching and identity, also from this study, readers can comprehend that code switching and identity has a connection with the notion of "imagined community" or "imagined identity." According to Anderson (1991, as cited in Norton 2011, p. 422) a person has an imagined community when he or she has a sense of belonging toward a certain environment or community although the person actually has never established relationships with all member of the community.

Having a sense of "imagined community" might occur when someone is trying to adapt with a new culture, including the culture of using a foreign language like English.

In connection with a community or group, Tajfel (1979, as cited in McLeod) proposed that the groups (e.g. social class, family, football team etc.) which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world (McLeod, 2008). It is true that being a member in a group we will have the feeling of belonging which we feel like we are the important member of the group and we do not want to leave the group because the identity that given. For example, when a student from Central Java moved to Jakarta and studies in a famous university there, and even when both students are from Central Java and Jakarta have been learning English, the student from Central Java will try to adapt with Jakarta's culture where many things seem more modern and a lot of people use English. In other words, the Central Javanese student considers the culture in Jakarta to be his or her imagined community. Hence, people who do code switching from a language to another in social media performed their "imagined identity" in which constructed in their language use.

REVIEW OF LITERATURE

Defining Code Switching and Understanding Perceptions toward it

Milroy and Muysken (1995), define CS as "the alternative use by bilinguals of two or more languages in the same conversation" (p. 7 as cited in Boztepe, 2003, p.4). In this study, my working definition of code switching is the act of using two languages at the same time in which people choose some words to be used in a conversation and can be altered for some certain purposes through social interaction.

CS has been viewed at least with prescriptivism and semilingualism. Prescriptivism is a belief that one language (including a foreign language like English) has a higher value than other languages. This language is often forced to be learned by most people through educational resources (Crystal, 1997 as cited in Boztepe, 2003, p.2). Semilingualism, on the other hand, is the popular belief that bilingual speakers do code-switching because they are lack of linguistic competence in their repertoire (Edelsky, Hudelson, Flores, Barkin, Altwerger, &Jilbert, 1983 as cited in Boztepe, 2003, p. 2). On the other hand, Nilep (2006) defined CS as the practice of picking and modifying language in context to have a conversation and it in which may connected to local discourse practices such as create related information that beyond the recent switch which include knowledge of society and diverse identities.

Regarding to assist this study, code switching is the act of using two languages at the same time in which people choose some words to be used in a conversation and can be altered for some certain purposes through social interaction.

Kinds of Code Switching

According to Blom and Gumperz (1972as cited in Boztepe, 2003, p.11), they identified two different types of code choice: *situational switching* and *metaphorical switching*.

Situational Code Switching

Situational switching occurs when participants determine what code is used in a particular situation. For example, teachers deliver formal lectures in a standard

dialect, but if they want to encourage open discussion, then they will shift to a local dialect.

Metaphorical Code Switching

This kind of switching usually happens when the language which is used changes according to the topic. For example a businessman can switch from Indonesian to English when he discussed his business to his client and moves to the situation from serious to humorous, and formal to informal.

Identity and Imagined Communities

According to the Cambridge Dictionary, identity is defined as who a [person](#) is, or the [qualities](#) of a [person](#) or [group](#) that make them different from [others](#). Anderson (1991, as cited in Norton 2011, p. 422) originally coined the term of “imagined communities” examined that nations are imagined communities, “because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion.” It means imagining ourselves associated with certain communities across time and space, from that circumstances we can feel the sense that we belong to a community in which we have not met the people and whom we might never have any direct conversation. For example, a woman joined a BBM group of Dog Lovers of X City, the group members posted their dog’s photos and other members add comments to each photo. Members of the group are dog lovers around X city in which from a member to another may not know each other but they can communicate through comments, posts and discussions.

Review of Previous Studies

Velazquez (2010) has done a research conducted in Canada, with the participants being students who were born in Spanish-speaking countries. She examined the code switching that occurs during the interviews about experiences in and outside school, and ethnicity. The result of her study demonstrates that code switching is a part of process of constructing identities that are formed by the participants' ability to code switch. This suggests that their language proficiency and multiple identities are also connected to multiple ways of using language, including multiple ways of code-switching.

Since this study aimed to analyze code switching which happen in social media, Norton and Toohey (2011) wrote about the connection of digital technology, identity and language learning and other researchers like Lewis and Fabos (2005, as cited in Norton and Toohey, 2011) examined the use of Instant Messaging (IM) of seven young people in USA to see how their social identities shaped. The result of that study is that the participants engaged to IM to enhance their social relationships which might produce multiple identities. I would like to use their study as a reference to connect social media into multiple identities which also would be supported by another theory of identity.

Theoretical Framework

There are some explanations to answer why code switch occurs. Velazques (2010) has defined some reasons as to why code switch occurs. People who code switch may lack of L2 vocabulary and experiences in using other languages than their L1. Since languages tend to become associated with ideal situations and groups of speakers, the use of multiple languages Heller (as cited in Nilep, 2006) consider to see code switching

from the sight of economical politic strategy which authorized people to speak in two languages where actually a language is enough to be expected. From those two researchers when Velasquez explained some reasons why people code switch their language compared to Heller's view, I can conclude that some people code switch to show their "false" identity to get new attention from other people in order to get what they want in their life for example to get a better job, get new friends, and also to get new identities and status from people around them.

In analyzing someone's identity, I would like to use the same methodology that Bouvier used to classify identity into categories which are classification (defined in the terms of the major categories by means of which a given society or institution differentiates between classes of people), relational identification (defines people in terms of their connections), physical identification (describe identity as constructed in terms of physical characteristics), and functionalisation, according to Machin and Van Leeuwen (2007 as cited in Bouvier, 2012, p.51) is where people are classified in terms of what they do, what they think, what their political outlook is, as well as what hobbies they pursue and what media they choose to consume. In order to apply the theory into this study, I am trying to filter whose status updates are related to those categories.

THE STUDY

Context of The Study

The study was conducted at a Christian University in Java. This university is chosen because the students of this university have the similar case in other universities

in Indonesia and to answer this main question: How did Non English Department Students of Christian University in Java perform their identities through code-switching to English in their social media's status updates?

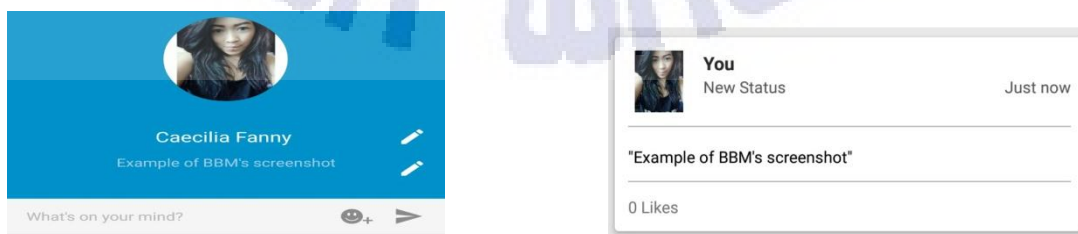
Participants

The participants of this study would be 30 non-English Department students (NED-ers) from a Christian University in Java. They would be chosen by some requirements such as studying in a Christian University in Java, majoring in any field except English Department, must have an active social media account which is Blackberry Messenger (BBM) and want to get involved in this study.

Data Collection Instruments

The data collection instruments that would be used in this study are some screenshots of BBM status updates posted by the participants. Their status updates must contain code switching from any language to English (e.g., Indonesian to English, Javanese to English, etc.). Below are the examples of BBM's screenshot, see Figure 0.

Figure 0. the examples of BBM's screenshots



Data Collection Procedures

The data was collected by looking for NED-ers' status updates in their social media accounts which were posted in English and contain code switching from Indonesian to English, Javanese to English or vice versa. The data collection lasted from August 2015 until December 2015.

Data Analysis Procedures

Data analyses will through some processes, the first one is to gather all NED-ers' status updates that captured before; the second step is to analyze the data using the framework that Bouvier (2012) used in his research. She classifies identity into some categories, they are: *classification*, *relational identification*, *physical identification*, and *functionalisation*. *Classification* defined identity in the terms of the major categories given by society or institution to differentiate between classes of people. Identity in this category can be changed over time and across cultures Van Leuwen (1996, as cited in Bouvier 2012 p.45), whether in *relational identification* identity is defined in terms of their connections. Connections might include familial, sports, friendship, hobbies, communities and also profession. For *physical identification*, identity is described as simply as constructed in terms of physical characteristics and in *functionalisation* according to Machin and Van Leeuwen (2007, as cited in Bouvier 2012, p.51) identity is defined in terms of what they do, what they think, what their political outlook is, as well as what hobbies they pursue and what media they choose to consume.

After classifying the data into those categories, the data would be analyzed to get the answer in percentage form to see what kinds of identities that the participants wanted to perform mostly. The formula used is $P = f/N \times 100\%$ where P stands for percentage, *f* for frequency and N for total data. After the percentage form is obtained, the results would be discussed.

FINDINGS AND DISCUSSION

From data analysis, it is shown that participants' identity appeared when they code switch from a language to another. Those identities have been categorized into some points, which are: classification (12%), relational identification (52%), physical identification (16%), and functionalisation (32%). To see the details of the data analysis, please look at Table 1

Table 1. Data analysis percentages

NO.	LANGUAGE FUNCTION	IDENTITY CATEGORY			
		Classification	Relational	Physical	Functionalisation
1.	Talking about nationality or where they are from.	3 (10%)	0 (0%)	0 (0%)	0(0%)
2.	Talking about their connection	0 (0%)	2 (6.67%)	0 (0%)	2 (6.67%)
3.	Talking about their hobbies	0 (0%)	2 (6.67%)	0 (0%)	2 (6.67%)
4.	Talking about their familial and friendship relation	0 (0%)	2 (6.67%)	0 (0%)	2 (6.67%)
5.	Talking about their	0 (0%)	10 (33.3%)	0 (0%)	3 (10%)

Formula
 $P = f/N \times 100\%$
f= frequency
N= total data

	communities and profession.				
6.	Talking about their physical condition	0 (0%)	0 (0%)	5 (16.67%)	0 (0%)
7.	Talking about what they do	0 (0%)	0 (0%)	0 (0%)	1 (3.33%)
8.	Talking about what they think	0 (0%)	0 (0%)	0 (0%)	6 (20%)
9.	Talking about what media they choose to consume	0 (0%)	0 (0%)	0 (0%)	3 (10%)
Total data		3 (10%)	16 (53.3%)	5 (16.67%)	19 (63.3%)
					43

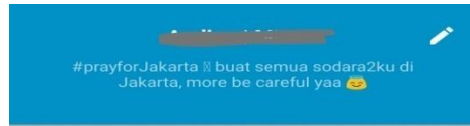
Findings Based on Categories

Classification

In “classification” category, according to Van Leuwen (1996, as cited in Bouvier 2012 p.45) a person’s identity is defined in the terms of the major categories by means of which a given society or institution differentiates between classes of people for examples, being ‘Javanese’, or being ‘lesbian’. Those identities can be changed over time and across cultures. Here we will see the participants show their nationality or where they are from. 10% of the participants (or three of them) show their nationality.

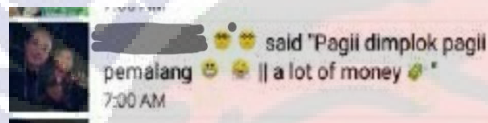
For examples of code switching in classification category, see Figures 1 and 2.

Figure 1. Talking about one’s family in another place



“#prayforJakarta – for all my brothers and sisters in Jakarta, please be more careful”

Figure 2. Talking about a city



“Good morning, Dimplok (name of a person). Good morning, Pemalang (name of a city) / a lot of money”

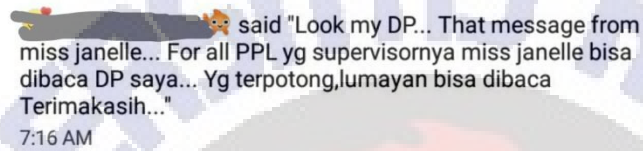
The feel of belonging in particular areas are shown in participants’ status updates. These things might take part in participants’ daily activities in connection with how big their will are to show where they are at that time and their nationality.

Relational identification

According to Bouvier (2012), in “relational identification” a person’s identity is defined in terms of their connections. Connections might include familial, sports, friendship, hobbies, communities and also profession. The findings indicate 53.3% of the participants (or 16 of them) show their relations.

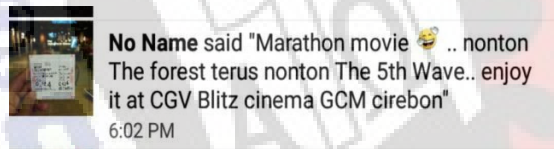
For examples of code switching in relational identification category, see Figures 3–5.

Figure 3. Talking about a connection



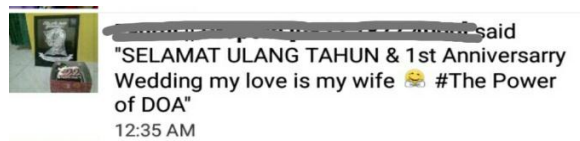
“Look at my DP (display picture). That message was from Ms. Janelle. For PPL whose supervisor is Ms. Janelle can read my display picture. The picture still can be read even it is cropped. Thank you.”

Figure 4. Talking about hobbies



“Marathon movie.. Watching “*The Forest*” and continue with “*The 5th Wave*”. Enjoy those movies at CGV Blitz Cinema in CGM Cirebon”

Figure 5. Talking about familial relations and friendship



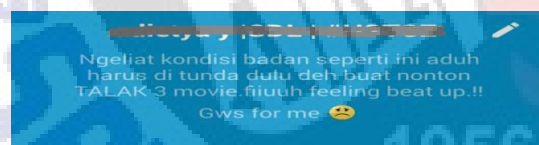
“Happy birthday and happy 1st wedding anniversary. My love is my wife #ThePowerOfPrayer”

Identity can be identified when a person is connected to other people in the same communities, interests, hobbies, occupations, friendship, families. The findings on relational identification mainly attached to modern lifestyle such as, the use of social medias, interests, hobbies, online business and other global activities which may lead into global culture as identity markers. Other screenshots of relational identification category see Appendix A.

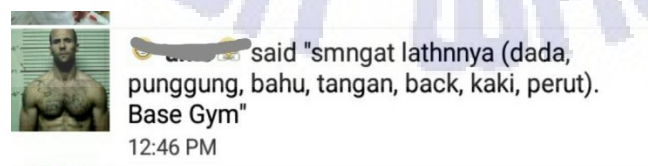
Physical identification

Physical identification described identity as constructed in terms of physical characteristics. The participants show themselves 16.67 % through physical characteristic, see Figure 6.

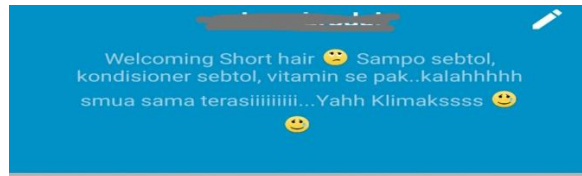
Figure 6. Talking about appearance and physical characteristics



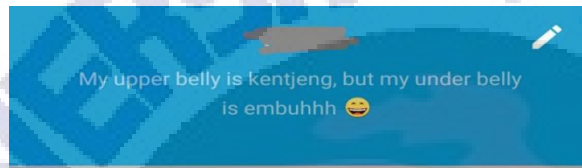
“Looking at my own condition seems like I have to suspend to watch “*Talak 3*” movie. Fiiuhh**sigh* feels beat up. Get well soon for me.”



“Keep on spirit with the practice (chest, back, shoulder, hands, feet, stomach) Base Gym.”



“Welcome, short hair. A bottle of shampoo, conditioner, and a pack of vitamin. The smell still beaten by shrimp paste. So climax.”



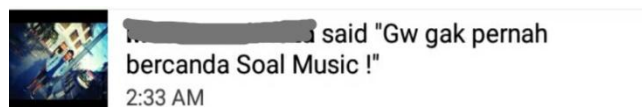
“My upper belly feels so tight, but my under belly feels so awkward”

Another screenshot of physical identification category, see Appendix B.

Functionalisation

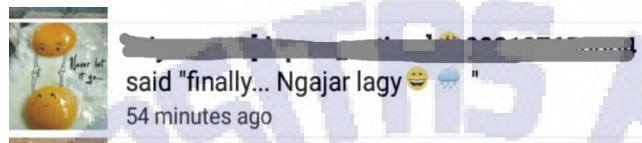
In functionalisation, identity is defined in terms of what they do, what they think, what their political outlook is, as well as what hobbies they pursue and what media they choose to consume (as cited in Bouvier, 2012). 63.3% of participants show that they are in this identity category which also might apply them on relational identification, see Figures 7 – 10.

Figure 7. Talking about a hobby



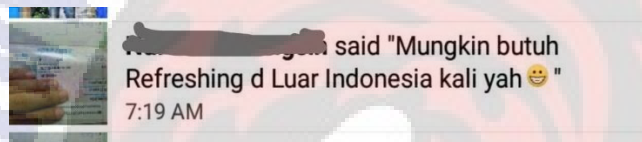
“I never take music for granted.”

Figure 8. Talking about activities



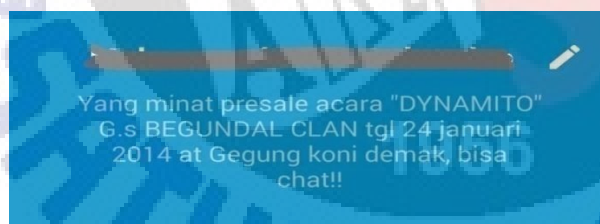
“Finally, teaching again”

Figure 9. Talking about a plan

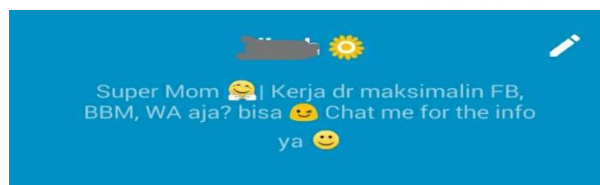


“Maybe I need refreshing, go to outside Indonesia.”

Figure 10. Talking about a media they choose to consume



“For those who are interested in “DYNAMITO” and “BEGUNDAL CLAN” presale ticket on January 24th 2014 at Koni Building Demak can chat with me!”



“Super Mom *hug emoticon* / Work only from maximalizing Facebook, BBM and WhatsApp? Yes, you can. Chat with me for more information”

The identities that are structured in the findings lead to a statement by Giddens and Chaney (1991,1996 as cited in Bouvier), who noted that identity is becoming more reflexive and based around what we do, rather than what we are. The identity that is given at that time might change when a person get bored of what they do and move on to do something else different. Other screenshots of functionalisation category, see Appendix C.

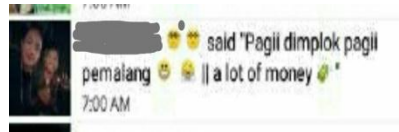
Code Switching Based on Categories

According to Blom and Gumperz (1972as cited in Boztepe, 2003, p.11), they identified two different types of code choice: situational switching and metaphorical switching. This section is trying to show which type of code switching may appeared in each category.

Classification

In classification category, situational code switching appeared once (see Figure 11) while metaphorical code switching is not found. It is classified into situational code switching because the speaker changed the topic with different code. At first, the speaker said about a greeting to Dimplok (name of a person) and Pernalang (name of a city) in Indonesian (written in italic) and then changed to English by saying “a lot of money”.

Figure 11. Example of situational code switching in classification category.

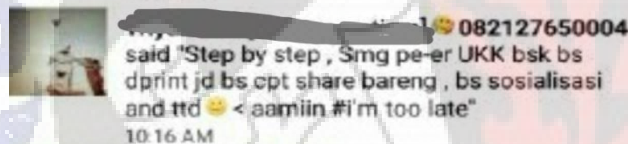


“Good morning Dimplok (name of a person), good morning Pemalang (name of a city) *hug emoticon. A lot of money.”

Relational identification

In relational category, situational code switching appeared once (see Figure 12) and metaphorical code switching found in three status updates, see Figure 13.

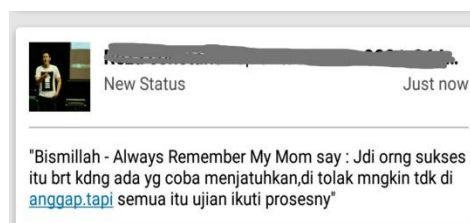
Figure 12. Example of situational code switching in relational identification.



“Step by step, *I wish my UKK’s homework can be printed tomorrow so I can be share it together, socialized and sign it.* Amen #I’m too late”

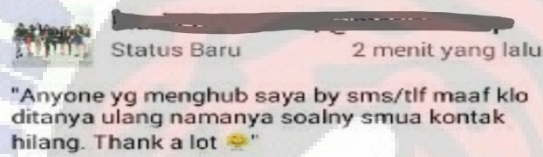
Status update above is classified to situational code switching because the speaker talked about her homework in Indonesian (written in italic) and then suddenly changed the topic by saying “I’m too late” in English.

Figure 13. Examples of metaphorical code switching in relational identification



“Bismillah – Always remember what my mom has said: *to be a successful person is hard because sometimes there is someone who is trying to drag you down, reject and ignore you. But all of them are the test in which you have to follow the process.*”

Status above classified as metaphorical code switching because the speaker said about his thought of his mother advice and then changed his language into formal Indonesian (written in italic) in order to make his mother’s advice sounds wiser.



“Anyone *who contacts me via text message or phone call, I am sorry if I asked your name again because I have lost all contacts on my phone.* Thanks a lot *hug emoticon*”

The speaker changed her language from English to formal Indonesian (written in italic) to make it sounds more polite.



“Pending *phonecall emoticon* we also serve you in @Palembang Metro, *please call (phone number) (flower board, banner board and flower desk)* *star emoticon*”

The speaker changed her language from English to Indonesian (written in *italic*) to make her promotion of her business clearer.

Physical identification

In physical identification, neither of situational nor metaphorical code switching is found because code switching which is appeared in all of the status updates are consistent with its topic and has no changes in language form, see Figure 6.

Functionalisation

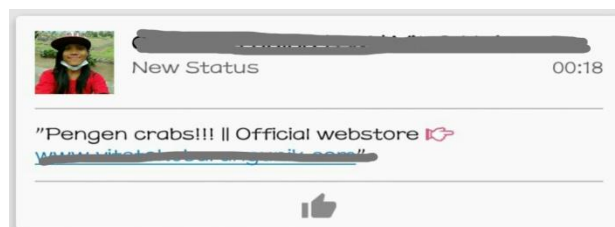
In functionalisation category, situational code switching appeared once and no metaphorical code switching is found, see Figure 14.

Figure 14. Examples of situational code switching in functionalisation



“Super Mom **hug emoticon** / *Work only from maximalizing Facebook, BBM and WhatsApp? Yes, you can. Chat with me for more information*”

Status update above described or called or labeled someone as super mom in English and then changed her topic by talked about working in social media using informal Indonesian (written in *italic*).



“*I want crabs!! / Official web store *finger pointing emoticon**”

The speaker changed her status topic from her desire to eat crabs to her promotion of her official web store.

Discussion

Obviously, from findings and data analysis we can see that most participants' status updates are in functionalisation and relational categories where both categories are similar with 63.3% and 53.3%. In Figure 4 and 7 talk the same topic about hobby under different categories because some data are overlapping in both categories, since functionalisation and relational identification are almost the same. Physical identification is on the third place and classification on the lowest percentage.

Moreover, situational code switching is the most frequent code switching which occurred in BBM status updates compared to metaphorical code switching in this study. This occurrence leads into conclusion that participants may change their topic in status updates because they wanted to post or publish more than a thought but the available space has limited characters.

Let me discuss more deeply the most chosen category, functionalisation. This result leads to a question “Why did people make that kind of status?” The issue of being cosmopolitan or global or modern person becomes a trending topic in Indonesia nowadays. The more a person become cosmopolitan, the more prestige that person will get and this thing is considered as a proof that people use English to be looking cosmopolitan.

Reasons why people do code switching in this study can be concluded that participants fall into the idea of prescriptivism, a belief that one language (including a foreign language like English) has a higher value than other languages. This language is often forced to be learned by most people through educational resources (Crystal, 1997 as cited in Boztepe, 2003, p. 2). In the world today, English is used in most educational institutions as a basic or pre-requisite course where learners are forced to learn it. In Indonesia, English is not required in elementary school, but it has been offered (and made compulsory) in many favorite elementary, junior high, senior high schools, and universities. Even there are some schools (usually International schools) which use English in teaching-learning activities in class starting from preschool. Knowing how important English is in educational world, especially known as International language which also considered to be an important language to be acquired, people are in a competition with each other to learn English. Moreover, the sense of ownership of English has been fostered since the participants learn English for the first time and when the sense is intensified, participants started to use English as language tool to show their identity to society and through this phenomenon. For example, people are trying to show off to society their activities, their thoughts, their connections and hobbies through social media status updates.

In the functionalisation category (Bouvier, 2012), people seem to perform their collective identity rather than individual identity which means people trying to show their communities, who they are as a person through their posted thoughts, and their connections in which communities they are belong (Castell, 2010). Moreover, according

to Fina (2007) identity that is claimed and displayed is attached with social practices and responds to “a complex interplay of local and global factors” (p. 372). Local factors that may influence people to do code switching in their status updates are the urge feeling to show off, inviting others to comment their status, and asking for attention while on the other hand; high technology, lifestyle and modern living are the global factors.

CONCLUSION

After analyzing all screenshots from participants' status updates in their personal Blackberry Messenger (BBM), I can conclude that most of participants code switch to English to show off their identity by publishing their daily activities, hobbies, thoughts and their perspectives. The data of this study appeared in four categories based on Bouvier (2012), such as classification, physical identification, relational identification and functionalisation. Functionalisation category appeared as the most frequent chosen identity with 63.3%, followed by relational identification with 53.3%, physical identification with 16.67% and classification on the lowest with 10%. Since this study is conducted in Christian University based in Java and only 30 participants are taken, the result might be different when this study is conducted with larger number of participants and larger scope of area where the study would be taken.

The research findings hopefully can be used for further research which focused on code switching. On the other hand, because of there are still few researches on code switching in written form, this study can be used to help other researchers who wanted to analyze other kinds of written literary works. It is also suggested for EFL students to be

more aware and consider several factors in using L2 especially in social media, in order to avoid misunderstanding and misperception in which other people may have experienced because not everyone familiar with the language that is used. Another implication of this study relates to ELT activities for NED-ers who also have been learning English for years. In case of learning English for specific purposes, for example, students who are from Faculty of Social Sciences and Communication need English in their learning activities in order to be able to use the technology provided that is used as their learning media. In connection with identity, while BBM is more focused on personal identifications such as hobbies, daily activities, and relations, another social media like Facebook has more complex personal identifications through personal profiles information (friends, books liked, educational information, etc). Students who are involved in some particular groups of forum and discussion in Facebook may imagine their professional identity where they are using English to discuss particular problem with other members in the forum. In short, this study can be used by NED-ers as ELT students to defined imagined professional identity in further research by analyzing the application of English from learning English for Specific Purpose through online media used for their learning facilities.

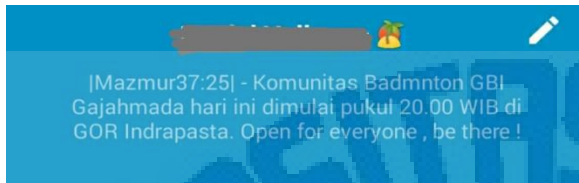
ACKNOWLEDGEMENT

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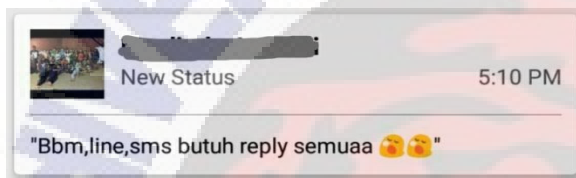
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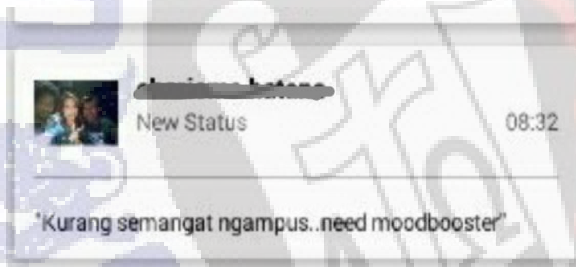
APPENDIX A



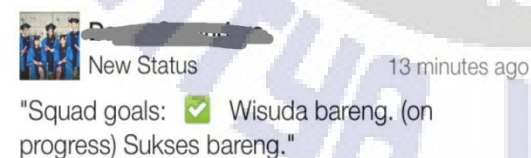
“Psalm 37:25 - GBI’s Badminton Community start at 8 p.m today at GOR Indrapasta. Open for everyone, be there!”



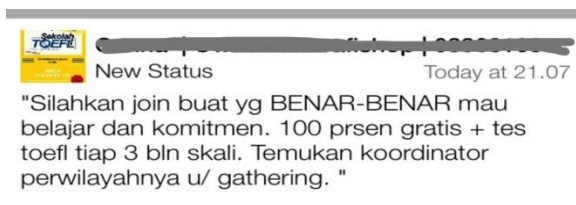
“Need to reply all BBM, Line and text messages *crying emoticon*”



“Have less spirit. Need moodbooster.”

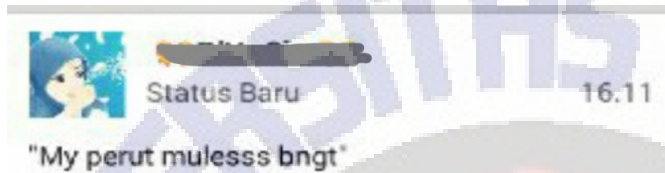


“Squad goals: Graduated together (on process), be successful together.”



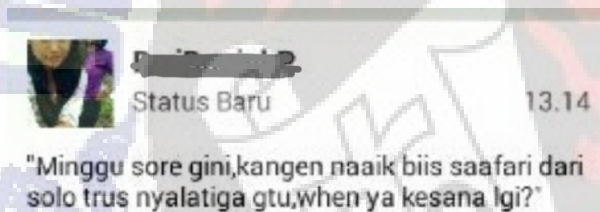
“Please join for those who are really wants to learn and be in commitment. 100% free + TOEFL test every 3 months. Find the coordinator for each region for gathering.”

APPENDIX B

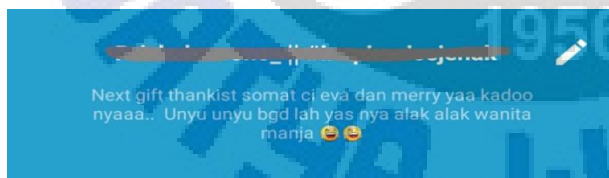


“My stomach is so aching.”

APPENDIX C



“Sunday afternoon like this, I miss to get in Safari Bus from Solo to Salatiga. When will I go there again?”



“Next gift, thank you Somat, Cik Eva and Merry for the present. The bag is so cute, make me feels like a spoiled woman.”



“The weather is bright; it is good to take photos. Are you interested?”

