Towards Dehegemonizing the English Language: Perspectives of a "Center" ResearcherWorking in the Periphery

James McLellan
james.mcLellan@ubd.edu.bn

English Studies / Professional Communication and Media Studies
Faculty of Arts and Social Sciences,
Universiti Brunei Darussalam, Brunei

Abstract

This article takes as its starting point the phrase "towards dehegemonizing the English language", used in the rationale for this conference and workshop.The presentation draws on the insights of Southeast Asian scholars including Tupas (Unequal Englishes), Lorente (the grip of English and Philippine language policy), and Noor Azam (It's not always English: Duelling aunties in Brunei Darussalam). Noting with approval these examples of 'periphery' scholars writing back and exploring the ways in which English has become an Asian language, I offer examples of mixed and unmixed language use in language and content classrooms for collaborative analysis with the audience, and other spoken, written and social media texts for comparison and contrast. These should enable us to explore

- whether classroom language use reflects the world outside
- whether we can move towards a more accommodating multilingual model
- whether this can help us to view local and global languages as complimentary

The conclusion suggests a reconceptualization of Applied Linguistics, and supports the development of theories arising from Southeast Asian multilingual contexts.

Keywords: *Dehegemonizing, English, language classroom interaction, MTBMLE*

Introduction

Multilingual Southeast Asian nations offer scope for studies of language contact between 'global' languages, national and official languages, and minoritised languages. Traditionally the nations belonging to the Association of Southeast Asian Nations (ASEAN) are divided into

- those where English as a former colonial language has intranational functions: The Philippines, Malaysia, Brunei Darussalam and Singapore, and

- those where English is mainly used internationally: Myanmar, Cambodia, Lao PDR, Vietnam, Thailand and Indonesia.

This division corresponds to the "outer circle" and the "expanding circle" in Kachru's (1985) model of the three circles of World Englishes. Kachru's model has been challenged and revised to allow for the possibility of porous circles, through which any user of English anywhere can enter the "inner circle", which was formerly the preserve of so-called native speakers from countries where English is a first language (USA, UK, Canada, Australia and New Zealand). In the revised model the circles are based on proficiency rather than on geographical or national qualifications. The "inner circle" nations can be alternatively defined as belonging to the "centre", whilst other formerly colonised nations form part of the "periphery", in Galtung's imperialism theory as used by Phillipson (1992: 52-53) to describe processes of "linguistic imperialism". Despite having taught English and other subjects at secondary and tertiary levels in Southeast Asia, mainly in Malaysia and in Brunei Darussalam, since the late 1970s, I still position myself as a "centre" figure because of my British origins and upbringing. This does not, however, prevent me from acknowledging and respecting the standpoints taken by those from "periphery" nations in Southeast Asia.

"Dehegemonizing" English in Southeast Asia: Tupas, Lorente, Noor Azam

For the purposes of this paper 'hegemony' is more than just the dominance of English, it is the unquestioned acceptance of English as the global language. 'Dehegemonizing' therefore can be defined as actions taken to prevent English from dominating and threatening other national, official and local languages.

Tupas (2015) develops the concept of "unequal Englishes" as a framework for investigating whether the varieties of English of the "centre" nations are more highly regarded and esteemed than those of "periphery" nations such as Filipino English: "because speakers of Englishes are rooted in their own identities, ideologies and social positionings, these Englishes are unequally valued, with some more powerful than others." (p. 15).

Lorente (2013) discusses "the grip of English on Philippine language policy" and suggests that the policy "is anchored in the widespread and widely accepted but decontextualized belief that English is neutral and beneficial." (p.188). She contends that the recent move towards implementing a national policy of Mother-tongue based Multilingual Education (MTBMLE) may help to loosen the grip of English, but fears that even this will not stop the unhealthy obsession that associates high proficiency in English with high achievement in education.

Malay and English are viewed as "duelling aunties" by Noor Azam (2012) in his discussion of Bruneians' perceptions of the relationship between the languages in Brunei. Both are perceived by Bruneians as having high status, and thus they are in competition with each other. As a consequence the other indigenous languages of Brunei have been marginalised in discussion that "assume a homogeneous linguistic community that speaks Malay, having to fend off threats from English." (p. 15).

One possible critique of the unequal Englishes, the grip of English, and the duelling aunties models, is that they presuppose conflict and tensions between 'global' English and local indigenous languages, and between English as a Lingua Franca (ELF) and local varieties of English. Counterarguments, advanced by McLellan and Chua (2002, 2009) on the basis of evidence of language mixing (codeswitching, translanguaging) in both language and content-subject classrooms, point to collaborative negotiation for meaning between teachers and students, who draw on their shared multilingual resources in order to communicate meaningfully. We have to ask if there really are conflicts between English and national or official languages such as Filipino and Malay, between centre and local varieties of English, and between English and local vernacular languages. Perhaps notions of harmonious coexistence can more readily reflect the realities of classrooms under the current language-in-education policies: MTBMLE in the Philippines, and the Malay-English bilingual '*Sistem Pendidikan Abad ke-21*' (Education System for the 21st Century, *SPN-21*) in Brunei Darussalam.

Applied Linguistics theory misapplied in two areas

Why is it that we look to the mostly monolingual and anglocentric 'West' for theories of Applied Linguistics? There may not be a simple answer to this question, but it highlights the illogicalities of theory development in our field of Applied Linguistics (as in other fields). Southeast Asia, including the Philippines and Indonesia, is highly multilingual and multi-ethnic, as is much of the rest of the world. Yet we persist in looking to the mostly monolingual USA, to mostly monolingual Europe and to mostly monolingual Australia, whenever we need theories to inform and give direction to our applied linguistic research.

This section of the article considers examples of irrelevant or "misapplied" linguistic theories (Cameron, 1994) in two related areas:

1] theories which drive misguided policies in language-in-education, especially selection of languages as medium of education at different levels;

2] theories of language learning and teaching which proscribe all use of learners' and teachers' shared first language (L1) in second-language classrooms.

In these two areas I firstly outline currently predominant theories and beliefs, then offer suggestions as to how Southeast Asian multilingual contexts might offer affordances for better, more readily applicable theories.

Language in education policy

In the post-colonial era, Southeast Asian nations have struggled to develop appropriate policies for determining which languages should serve as medium-of-instruction in their national school systems. Initially the choice was between retention of the colonial language (e.g. French or English), or a switch to the official or national language. Retention of the colonial language was termed "nationism" and the use of the national language "nationalism" by Fishman (1968). It is evident that former western colonial powers have exerted their influence in order to encourage the continued use of their languages both as compulsory subjects and as a medium of education (Phillipson, 1992, pp. 136-172). This applies to former British colonies and protectorates including Brunei Darussalam, Burma/Myanmar, Malaysia and Singapore; also to the former US colony the Philippines, and former French colonies Cambodia, Lao PDR and Vietnam. It does not apply in Indonesia, however, as the

Dutch colonial authorities there made no attempt to encourage the spread of their language, preferring to administer the East Indies through '*Dienstmalaisch*' ('service Malay'), the precursor of *Bahasa Indonesia*, the present-day national and official language (Benjamin, 1988, cited in Rappa & Wee, 2006, p. 32; Collins, 1998, p. 57).

In Malaysia, following the formation of the nation in 1963, there was a gradual move towards the introduction of the Malay language ('*Bahasa Malaysia*') as the main medium of education in 'national' schools, whilst vernacular schools (termed '*jenis kebangsaan*' 'national-type') were permitted to continue using Mandarin and Tamil. The transition to Malay-medium was completed during the early 1980s in Sarawak state in Borneo, the states of Peninsular Malaysia and Sabah having already made the switch earlier. The underlying aim was the promotion of national unity in a linguistically and ethnically diverse polity by giving all Malaysian school students access to education in the national language. In the early 1990s, as documented and discussed by Azirah Hashim (2009) and by Asmah Haji Omar (2012, pp. 163-166), there was a reversal of policy whereby tertiary-level science courses and programmes reverted to English-medium. Ten years later, with effect from 2003, the teaching of Science and Mathematics in government primary and secondary schools was changed back to English-medium. Six years after this, in 2009, there was yet another policy reversal, with Science and Mathematics being taught through the medium of Malay with effect from 2012. The reasons for this latest policy change were principally political rather than educational. The (then) ruling coalition government wished to retain its support in rural areas where the majority of parents/voters are ethnic Malays with a preference for Malay-medium education, and the use of English-medium is problematic.

Other Southeast Asian nations, including Brunei Darussalam and the Philippines, have attempted to avoid the extreme polarities of nationism and nationalism by developing bilingual medium-of-education policies which aim to produce students who are balanced bilinguals in English and in their respective national or official languages.

In the Philippines the national education policy of MTBMLE promotes the use of the pupils' first language (mother tongue) in the initial stages of their education when they are acquiring basic literacy, numeracy and oracy (Martin, 2015). This contrasts with Brunei's current SPN-21 policy (see below) which favours the use of English from the earliest ('*Pra-Sekolah*', pre-school) stages. Philippines

policy is also problematic in its implementation, since the nation has around 200 languages that pupils may bring to school as their 'mother-tongue', and many of these are yet to be described fully in terms of their linguistic features. This makes it difficult for them to be used in learning and teaching contexts. As a result, many teachers in the Philippines revert to the use of Filipino (Tagalog), the national language, and English, often in defiance of the official policy, by subverting the MTBMLE policy, claiming that Filipino or English is the 'mother tongue'.

Negara Brunei Darussalam has been consistent since the introduction of the *Dwibahasa* (bilingual) Malay-English education policy in 1985, the year following the regaining of full independence from the United Kingdom. Under this policy all subjects were taught through the medium of Malay (officially 'Standard', as opposed the distinct vernacular Brunei Malay variety) in Primary years 1 to 3, with English as a subject only. From Primary year 4 onwards, the medium of education switched to English for academic subjects including Mathematics, Science, Geography, and initially History. History reverted to Malay-medium in the 1990s as a consequence of its being perceived as a subject closely connected to Bruneian culture and to the national philosophy of *Melayu Islam Beraja* (MIB, Malay Islamic Monarchy). The *Sistem Pendidikan Negara Abad Ke-21* (SPN-21, or 'National Education System for the 21st Century') was designed to supplant the *Dwibahasa* (bilingual) education system, and was introduced in 2009. The *Dwibahasa* system was criticized for being rather 'liberal' with the definition of 'bilingual' by placing more emphasis on the English language rather than on Malay. English was the prescribed to teach 'core' subjects such as Mathematics, Science and Economics at secondary level, but 'softer' subjects such as Art and Physical Education were taught in Malay. This imbalance was criticized as a reflection of how Malay language was deemed to be 'less important' compared to English. But the new SPN-21 curriculum, while applauded for placing greater emphasis on student participation and creativity, including offering international languages, has also been criticized for paying as little attention to Malay as did the *Dwibahasa* - hence, it is felt that the issue of imbalance has not yet been effectively addressed by educational language planners (Deterding & Salbrina, 2013: 15-18).

One possible cause of unease over the imbalance between English and Malay is the 'zero sum game' notion, which holds that more of one component necessarily entails less of another. This can be shown to be wrong in terms of an individual's or a community's infinite language acquisition capacities, as Bruneians

who reach high proficiency levels in their second language, English, clearly do not lose their ability to communicate in varieties of Malay. However, school timetables, which allocate a certain amount of hours per week for the subjects taught through English and Malay, are finite and quantifiable, so the zero sum game has some factual basis in terms of time allocation in school classrooms. This has caused concern among those who perceive the Malay language as being marginalized. Noor Azam (2016, p. 253, p. 264) argues cogently that the English-Malay imbalance under the SPN-21 policy is somewhat redressed by the requirement for all Muslim Brunei children (the majority of the country's population) to attend seven years of Islamic religious school. Most of the input in the "*Ugama*" (religious) schools is through the medium of Malay; they attend the religious schools in the afternoon after they have been to mainstream government schools in the morning.

MTBMLE cannot be said to be exclusively Southeast Asian, as its origins can be traced back to a UNESCO report on 'The Use of Vernacular Languages in Education' (UNESCO, 1953). Moves towards the promotion of MTBMLE have been taken up by the Southeast Asian Ministers of Education Organisation (SEAMEO) through a series of conferences and publications, and the policy in the Philippines has been subjected to insightful critical analysis by, among others, Dayag (2012) and Martin (2012, 2015).

Classroom codeswitching or translanguaging

A second area in which Applied Linguistics theories have perhaps been 'misapplied' is the debate over the use or proscription of the teacher's and students' shared first language (L1) in the second-language (L2) classroom, especially where the L2 in question is English.

In their introduction to a volume on codeswitching in university English-medium classrooms, Barnard and McLellan (2014) note that in many parts of the complex multicultural world of the 21st century, people switch between languages on a regular, even everyday basis. For example, the Republic of Korea – until recently regarded as firmly mono-ethnic and monocultural – now has thousands of immigrant residents, mostly women and children, for whom Korean is an additional language and who have to adjust to an unfamiliar social and educational culture. In university contexts in a number of Asian countries, the perceived importance of English as *the* global language of communication, technology and business has led

university authorities to promote the use of English as the medium of instruction, leading to growth in research in the field of English-medium education (EMI; Barnard & Zuwati, 2018). The pressure of such policies is felt by learners and teachers both within the universities and in other educational institutions where ESL (English as a Second Language) is taught as a subject, as well as used as the medium of instruction in other subjects in the curriculum.

The use of students' first languages in ESL language classrooms has tended to be disparaged by textbook writers, methodologists and educational policymakers in many countries. Consequently, the exclusive use of the target language has dominated English language teaching methodology for over a century, since the rejection in theory (but not usually in practice) of the Grammar-Translation approach, and its suggested replacement, successively, by the Direct Method, Audiolingualism, the Natural Approach and Communicative Language Teaching. Increasingly over the past two decades, however, there has been a resurgence of publications arguing that codeswitching in English language instruction can be socially, pedagogically and educationally valuable (e.g. Dailey-O'Cain & Liebscher, 2009; Swain, Kirkpatrick, & Cummins, 2011). Cook (2010) has argued that "translation can help and motivate students in a variety of pedagogical contexts ... (and) is suited to different types of teachers, and different ages and stages of students" (2010, p. xvii). More than twenty years ago, Widdowson (1994) argued that monolingual methods of teaching of English excessively privilege the status of teachers who are first-language users of English, a matter which has given rise to organisations and networks which have sought to redress this professional imbalance such as the Nonnative Speaker Movement (Braine, 2010). Translanguaging (Garcia & Li Wei, 2014) has been developed as a theory for investigating and rationalising mixed language use by both learners and teachers. Thus, there are convincing reasons to explore the use of codeswitching in university classrooms, where English is either the subject (e.g. English for Academic Purposes), or the medium of instruction (e.g. a Human Geography course taught in English).

Macaro (2014) considers the directions that research into classroom code switching (CS) might take. He outlines three sets of beliefs that teachers may hold:

- the virtual position, in which all interaction takes place in the target, thus making the classroom like the world outside in the country or countries in which the target language is spoken.

- The maximal position, allowing for some classroom use of the L1 in cases where non-native speaker teachers (e.g. of English) do not have the required level of proficiency to use only the target language. Macaro (2014, p. 13) views this as a "Somewhat unhealthy deficit model".

- The optimal position, which sees the value of classroom codeswitching, i.e. use of the L1, but also the dangers if this strategy is used in unprincipled ways.

The first example of mixed language use in a university classroom is from China (Tian, 2014, pp. 48-49):

[1]

01 T   In this paragraph I noticed a strange word. In paragraph 9, literally. // have you seen this word before?

02 Ss {murmuring} Yeah.

03 T   What's the meaning?

04 Ss {murmuring} 字面地 *<literally>*.

05 T   Yes, 字面地 *<literally>*. right?....

Here the teacher shows acceptance of the use of Chinese by students by repeating the gloss for 'literally'. This is a comprehension check which saves time and allows the teacher to establish that the word in the reading text is understood.

In example [2], from Brunei Darussalam, (Noor Azam et. al, 2014, p. 149), the teacher uses English only, but she allows the use of Malay, the shared L1, by the students:

[2]

05 T   Okay. For your assignment you need to give me two examples of the sort of charitable activities they have done.

06 S2   You mean example like, they help rebuild a family's house from kebakaran, Miss? Example macam atu? *<after a fire, Miss? Examples like that?>*

07 T   Yes. Helping to rebuild a family's house that was caught on fire or affected by the recent floods?

08 S2   Oh, okay. Thank you, Miss.

The teacher's feedback move in turn 07 demonstrates how the student could have given her contribution in English, without any explicit disapproval of the student's choice to codeswitch in turn 06.

Example [3] is from a Science class at a university in the Philippines (Martin, 2014, p.176)

[3]

01 T What's the main purpose of a valve? What? Dali! / Para hindi ano// *<Hurry!/So as not to >*

02 S Para hindi bumalik yung// *<So that it will not go back>*

03 T Para hindi bumalik yung ano? *<So that what will not go back?>* So as to prevent what?

04 S xx <in Tagalog>

In this example the teacher herself initiates the codeswitching in turn 01 with a prompt to students to answer quickly, and a cue to generate the correct answer. She then repeats the students' correct response in turn 03 before reverting to English for her next initiation which is another display question.

There are important implications here for those teaching learners of all ages in all contexts. With very few exceptions, the university teachers represented in the case studies and commentaries in Barnard and McLellan (2014) believe that

codeswitching serves valuable functions in their classes, and they use it for various reasons, and provide arguments in support of their beliefs and practices. If such arguments are academically and professionally convincing, it might encourage teachers in primary and secondary schools to evaluate their own beliefs and practices as to the value of the principled use of the learners' - and their own - first language in their own professional contexts.

For English language teachers, I would like to offer another 3-part framework which I believe is in harmony with that of Macaro (2014) cited above:

- Stage 1: codeswitching by teachers and learners OK for negotiation of meaning of new lexical items

- Stage 2: codeswitching by learners OK, but not by teachers

- Stage 3: codeswitching discouraged (use in emergency only)

Stage 1 might apply at pre-school and throughout the first six years of primary education, both in MTBMLE contexts and elsewhere. Stage 2 might be appropriate at lower secondary level, years 7 to 9, whilst stage 3 would be applicable at upper-secondary level from year 10 onwards, when students should have reached a sufficient level of L2 proficiency to comprehend and process higher-order knowledge.

But practical difficulties abound. What if the teacher does not share the same language(s) as the learners and thus cannot provide the home language support for all learners? What if learners in the same class have a multiplicity of home languages? What if the use of the shared L1 in L2 classrooms is not encouraged by national or local education authorities (ministries, or school inspectors)?

Conclusion

To conclude in graphic modality, Figure 1 represents an older model of Applied Linguistics as a self-contained academic discipline dealing with the application of linguistic theory to language teaching and learning. Figure 2 shows an expanded role for Applied Linguistic theory, as applies across many fields of research, with the arrows breaking out from a porous broken-lined ellipse, beyond its earlier limited confines and western origins.
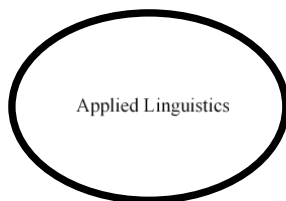
Applied Linguistics

Figure 1. Older Model of Applied Linguistics
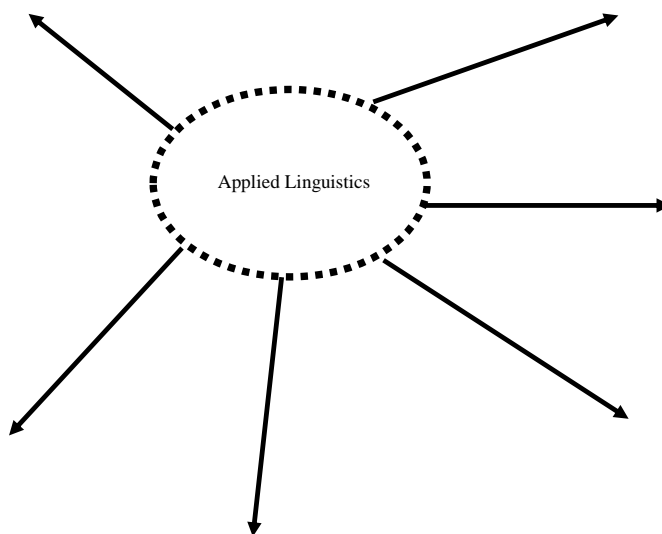
Applied Linguistics

Figure 2. Expanded role of Applied Linguistics

We asked earlier why no major theoretical or methodological advances have yet emerged from Southeast Asian contexts. Maybe they have, but they have yet to become mainstream. The work of Heryanto (1990), who points out that the western notion of 'language' does not equate to the broader Malay/Indonesian concept of 'Bahasa', could serve as one starting point for theory development.

It could be the case that the paucity of theories emanating from Asian contexts happens because of inequalities of opportunity in the academic publishing business, whereby research studies in languages other than English are marginalised and count for little if anything in terms of journal and university rankings, citation indexes and impact factors, thanks to the pernicious Science-biased influence of the ISI, Scopus and similar commercially-driven enterprises. This could be another avenue and agenda for further research, by those based in Southeast Asia, who are

best-placed to campaign against such tyrannical publishing practices and against differential access to academic journals.

References

Asmah Haji Omar (2012). Pragmatics of maintaining English in Malaysia's education system. In E-L Low and Azirah Hashim (eds.): *English in Southeast Asia: Features, policy and language in use* (pp.154-174). Amsterdam: John Benjamins

Azirah Hashim (2009). Not plain sailing: Malaysia's language choice in policy and education. *AILA Review 22*, 36-51.

Barnard, R., & McLellan, J. (Eds.) (2014). Introduction. In *Codeswitching in university English-medium classes: Asian perspectives (pp. 1-9).* Bristol, England: Multilingual Matters.

Barnard, R., & Zuwati Hasim (Eds.) (2018). *English medium instruction programmes: Perspectives from South East Asian universities*. London: Routledge, Taylor and Francis.

Braine, G. (2010). *Non-native speaker English teachers: Research, pedagogy and professional growth*. New York: Routledge.

Cameron, D. (1994) Verbal Hygiene for women: Linguistics misapplied? *Applied Linguistics 15* (4): 382-398.doi: 10.1093/applin/15.4.382

Collins, J. T. (1998). *Malay, world language: A short history*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Collins, J. T. (2013). Penelitian diversiti Bahasa Melayik di Kalimantan Barat. Dlm. Aminah Hj Momin dan Mohd. Azurin Othman (Penyusun2), *Kepelbagaian Bahasa di Borneo: Bahasa sebagai mosaik sosial, ekonomi dan budaya* (hlm. 69-100). Bandar Seri Begawan, Brunei: Dewan Bahasa dan Pustaka.

Cook, G. (2010). *Translation in language teaching: An argument for reassessment*. Oxford, England: Oxford University Press.

Dailey-O'Cain, J. & Liebscher, G. (2009). Teacher and student use of the first language in foreign language classroom interactions: Functions and applications. In M. Turnbull and J. Dailey-O'Cain (Eds.), *First language use in second and foreign language learning* (pp. 131-144). Bristol, England: Multilingual Matters

Dayag, D. (2012). Philippine English. In E. L. Low & Azirah Hashim (Eds.), *Englishes in South East Asia: Features, policy and language in use* (pp. 91-99). Amsterdam: John Benjamins.

Deterding, D., & Salbrina Haji Sharbawi (2013). *Brunei English: A new variety in a multilingual society*. Dordrecht: Springer.

Ellis, R. (2008, 2nd edn.). *The Study of second language acquisition*. Oxford, England: Oxford University Press.

Fishman, J. (1968). Nationality-nationalism and nation-nationism. In J. Fishman, C. Ferguson and J. Das Gupta (eds.), *Language problems of developing nations* (pp. 39-52). New York: John Wiley and Sons.

Fuad Abdul Hamied (2012). English in Multicultural and Multilingual Indonesian Education. In A. Kirkpatrick & R. Sussex (eds.), *English as an international Language in Asia: Implications for language education multilingual education volume 1* (pp. 63-78). Dordrecht, Netherlands: Springer.

Garcia, O. & Li Wei (2014). *Translanguaging: Language, bilingualism and education*. Basingstoke, England: Palgrave MacMillan.

Heryanto, A. (1990). The making of language: Developmentalism in Indonesia. *Prisma* 50: 40-53.

Kachru, B. (1985). Standards, codification and sociolinguistic realism: The English language in the outer circle. In R. Quirk & H. Widdowson (Eds.), *English in the World: Teaching and learning the language and literatures* (pp.11-30). Cambridge, England: Cambridge University Press.

Lorente, B. (2013). The grip of English and Philippine language policy. In L. Wee, R. Goh, & L. Lim (Eds.), *Language Policy: South Asia, Southeast Asia and the Asia Pacific* (pp.187-204). Amsterdam: John Benjamins.

Macaro, E. (2014). Overview: Where should we be going with classroom codeswitching research? In R. Barnard & J. McLellan (Eds.), *Codeswitching*

in university English-medium classes: Asian perspectives (pp. 10-23). Bristol, England: Multilingual Matters.

Martin, I.P. (2012). Diffusion and directions: English language policy in the Philippines. In E. L. Low & Azirah Hashim (Eds.), *Englishes in South East Asia: Features, policy and language in use* (pp. 189-205). Amsterdam: John Benjamins.

Martin, I.P. (2014) Commentary. Codeswitching in universities in Singapore and the Philippines. In R. Barnard & J. McLellan (Eds.), *Codeswitching in university English-medium classes: Asian perspectives (pp. 174-185).* Bristol, England: Multilingual Matters.

Martin, I.P. (2015). English in mother-tongue based multilingual education (MTBMLE) in the Philippines. In T. Bigalke & Salbrina Haji Sharbawi (Eds.), *English for ASEAN intergration: Policies and practices in the region* (pp. 110-119). Bandar Seri Begawan: Universiti Brunei Darussalam.

McLellan, J., & Chua, P. (2002). Two languages in the classroom: Clashing codes, or coexistence? *The ACELT Journal 6*(2), 11-19.

McLellan, J., & Chua, P. (2009). Socialisation and 'safetalk' in an upper-primary English language class in Brunei Darussalam. In R. Barnard & M. Torres-Guzmán (Eds.), *Creating communities of learning in primary schools: International case studies and perspectives* (pp. 53–69). Bristol, England: Multilingual Matters.

Noor Azam Haji-Othman (2012). Is it always English? 'Duelling aunties' in Brunei Darussalam. In V. Rapatahana & P. Bunce (Eds.), *English language as Hydra: Its impact on non-English language cultures* (pp. 175–190). Clevedon, UK: Multilingual Matters.

Noor Azam Haji-Othman (2016). Bilingual Education Revisited: The Role of Ugama Schools in the spread of Bilingualism. In Noor Azam Haji-Othman, J. McLellan & D. Deterding (Eds.), *The use and status of language in Brunei Darussalam: A kingdom of unexpected linguistic diversity* (pp. 253–265). Singapore: Springer.

Noor Azam Haji-Othman, Hajah Zurinah Haji Ya'akub, Dk Liyana Puteri Pg Abd Ghani, Hajah Suciyati Haji Sulaiman & Saidai Haji Hitam (2014). Codeswitching in universities in Brunei Darussalam and Malaysia. In R.

Barnard & J. McLellan (Eds.), *Codeswitching in university English-medium classes: Asian perspectives (pp. 144-162).* Bristol, England: Multilingual Matters.

Phillippson, R. (1992). *Linguistic imperialism*. Oxford, England: Oxford University Press.

Rappa, A., & Wee, L. (2006). *Language Policy and Modernity in Southeast Asia: Malaysia, the Philippines, Singapore, and Thailand*. Dordrecht, Netherlands: Springer.

Swain, M., Kirkpatrick, A., & Cummins, J. (2011). How to have a guilt-free life using Cantonese in the English classroom. Hong Kong: RCLEAMS. Retrieved from:
https://www.ied.edu.hk/rcleams/handbook/handbook.pdf

Tian, L. (2014). Codeswitching in two Chinese universities. In R. Barnard & J. McLellan (Eds.), *Codeswitching in university English-medium classes: Asian perspectives (pp. 43-64).* Bristol, England: Multilingual Matters.

Tupas, T. R. (Ed., 2015). *Unequal Englishes: The politics of Englishes today*. Basingstoke, England: Palgrave MacMillan

UNESCO (1953). The use of vernacular languages in education. Monographs on Fundamental education. Paris: UNESCO. Accessible via http://unesdoc.unesco.org/images/0000/000028/002897EB.pdf

Widdowson, H. (1994). The ownership of English. *TESOL Quarterly 28*(2), 377-398.

Exploring Cross-Cultural Self-Disclosure of Women Facebook Users

Hervina V. Mollejon

herorezaiyeh@gmail.com

Department of Teacher Education, Visayas State University-Villaba
Villaba, Leyte

Abstract

Anchored on Altman and Taylor's Social Penetration Theory and Hall's Iceberg Model of Culture, this study was conducted to explore self-disclosure among women from two actively involved countries on Facebook, India and the Philippines. This study analyzed the breadth (range of topics) and depth (degree of intimacy) of Facebook self-disclosure and proceeded to compare the two nationalities' public and private disclosures. The respondents of the study were 3 Filipinas and 3 Indians. The corpora used as data were the respondents' Facebook profiles, status updates, and transcripts of Messenger interviews. Research questions were answered through qualitative content analysis. Based on the findings of the analysis, the following are concluded: (1) Sharing a wide variety of topics and more intimate levels of information is the main route to social penetration; (2) Self-disclosure is culturally driven. Although Filipinas and Indians tend to disclose few similar types of information publicly, they still vary on the amount of information divulged. Indians are more restricted than the Filipinas; and (3) What we see in people in social media such as Facebook are just their external cultures. To know more about people's deep cultures, engaging in communication and building relationships with them are the keys.

Keywords: *Self-Disclosure, facebook, breadth, depth, social penetration theory*

Introduction

The rise of social media has become a social and cultural phenomenon. Creating and sharing of information, ideas, messages, and other forms of expression have been possible via virtual communities known as social networking sites (SNSs).

Social networking sites are defined by Boyd and Ellison (2007) as web-based applications that allow individuals to: 1) construct a public or semi-public profile within the system, 2) articulate a list of other users with whom they share a connection; and 3) view and traverse their list of connections and those made by others within the system. Additionally, the SNSs' main purpose, as given by Sheldon (2008), is to make new friendships or to maintain those that already exist.

Among these SNSs, Facebook (FB) is the biggest social media network on the internet, both in terms of total number of users and name recognition. Having accumulated 1.59 billion monthly active users for the past twelve years since it was founded in 2004, Facebook becomes the best media for connecting people from all over the world (Maina, 2016).

Facebook, as a new "social media", provides a one-to-many communication environment for people to communicate with close friends as well as with increasingly larger circles of acquaintances and relative strangers. Through wall posts, status updates, pictures, and liking others' posts and links, users can reconnect and stay in touch with people they have known for years, project an identity to people they hope to meet, and self-disclose to relative strangers. How individuals use Facebook is highly individual, but also based on larger cultural norms (Elmasry et al., 2014).

On the latest statistics of Facebook usage, it is very apparent that people in Asia have tremendously embraced the most popular SNS in dealing with the world. Millward (2017), who has shown the newest data from the said social network, reveals that Asia is now Facebook's biggest region in terms of daily active users. With 396 million people across Asia using Facebook each day, the continent is now larger than the "rest of the world". Moreover, in the list of active users by country, India and the Philippines are among the top ten Asian Facebook countries with massive 157 million and 54 million, respectively (Internet World Stats, 2017). These

aforementioned nations have rich and abundant cultural backdrops that have an impact on Indians' and Filipinos' self-disclosures in interpersonal communications.

Self-disclosure is defined by Ignatius and Kokkonen (2007) as a process of communication by which one person reveals information about himself or herself to another. The information can be descriptive or evaluative, and can include thoughts, feelings, aspirations, goals, failures, successes, fears, and dreams, as well as one's likes, dislikes, and favorites. Self-disclosure, as an important factor in interpersonal communication, is definitely culturally driven because culture is a foundation of human behavior. In interpersonal relationships, cultural backgrounds of the parties contribute greatly to the way they seek to develop the relationship in general and disclose themselves in particular. Each culture fosters its own people in a different way, from formalities and etiquettes to everyday habits (Hoang, 2014). In other words, self-disclosure varies from culture to culture (Garcia, 2011).

Based from the Social Penetration Theory of Altman and Taylor, Tolstedt and Stokes (1984) identified two dimensions to self-disclosure: breadth and depth. Both are crucial in developing a fully intimate relationship. The range of topics discussed by two individuals is the breadth of disclosure. The degree to which the information revealed is private or personal is the depth of that disclosure. It is easier for breadth to be expanded first in a relationship because of its more accessible features; it consists of outer layers of personality and everyday lives, such as occupations and preferences. Depth is more difficult to reach, and includes painful memories and more unusual traits that we might hesitate to share with others.

In relation to culture, these two dimensions of self-disclosure can be linked with Edward Hall's 1976 Iceberg Model of Culture. According to Hall, in cross-cultural communication, what we often see in people is just the external, conscious part of their culture which he called as "the tip of the iceberg." Hall's ideas about culture are associated with an iceberg in which majority of it is under the surface of the ocean, with just the tip visible. He felt that the visible aspects of culture are only the "tip of the iceberg" but most of what drives our culture is below the surface, unseen, and subconscious. This model emphasizes that the surface culture includes language, arts, literature, religion, music, dress, dance, games, sports, and food. The deep culture, on the other hand, includes ideas about modesty, beauty, education,

courtship/dating, justice, leadership, cleanliness, sanity, friendship, etc. (Global Trade and Logistics Org., 2016).

To date, prior literature has explored self-disclosure in online social networks along the lines of privacy concerns and risks (Krasnova et al., 2009), liking and self-disclosure (Shaw, 2000), and social values and self-disclosure (Jacki et al., 2006). Some authors investigated self-disclosure by comparing face-to-face interactions and online communication and also looking into gender differences in self-disclosure (Tidwell and Walther, 2002; Sheldon, 2010).

Furthermore, Lou (2014) states that there has been relatively little number of studies emphasizing upon cultural differences in self-disclosure and these studies focus mostly on Western contexts, which means that they may be valid and useful in Western socio-cultural contexts but fail to work outside non-Western contexts. Few studies, on the other hand, were focused on revealing personal information on Facebook and cultural differences dealing with Asian and American respondents (Elmasry, et al., 2014; Chen, 1995). An exploration of cross-cultural self-disclosure is important because it will provide a window of knowledge on one's understanding, tolerance, and acceptance of how people open themselves to others. This will also provide awareness and increase intercultural communication and competence in this global village that we are part of. Communication in social networking sites is an important fraction of this global village.

With the aforementioned reasons, the researcher was motivated to conduct a research study that employed Asian women as the leading characters that gave facts and information about the way they disclose themselves in social media, specifically Facebook. The researcher employed women because it cannot be denied that the women of today play important roles in the society. In fact, Saylor (2017) stresses that today's women are empowered, even in global communities. Nearly gone are the days of the limited roles of women, thanks to the encouragement women are receiving and the training readily available, much of which is nurtured through the internet.

Thus, this study was conducted in order to explore self-disclosure on Facebook among women from two of the most actively involved countries on Facebook, India and the Philippines, by focusing on the two dimensions of self-disclosure: breadth and depth. Additionally, it was hoped to prove Hall's Iceberg Model of Culture that

what women disclose in their Facebook walls are just the tip of the iceberg and that there is more to themselves that they tend to hide from the public. Finally, it was also hoped that this research may shed light on the unseen, subconscious culture for better understanding of their respective thoughts, perceptions, and feelings on issues that affect the women of today's generation. As what Patella-Rey (2012) put it, "We cannot simply understand social media (or any social phenomenon) from the perspective of what is visible, but we must also consider what is invisible.

Specifically, this study aimed to answer the following questions:

1. What types of information are disclosed by Indian and Filipino women on their Facebook accounts?
2. How personal or intimate are the topics disclosed by these women on their Facebook accounts?
3. How are female Indians and Filipinos similar or different in their public and private self-disclosures on Facebook?

Theoretical framework

This study is anchored on the Social Penetration Theory of Altman and Taylor (1973) which proposes that, as relationships develop, interpersonal communication moves from relatively shallow, non-intimate levels to deeper, more intimate ones. The social penetration theory states that the relationship development occurs primarily through self-disclosure, or intentionally revealing personal information such as personal motives or desires, feelings, thoughts, and experiences to others. Self-disclosure relates to what people feel comfortable talking about in social scenes. The amount of personal information such as experiences and thoughts is self-disclosure. How much we disclose is related to breadth and depth. Both dimensions explain different culture's amount of self-disclosure. ***Breadth*** refers to the range of topics that are revealed. *Depth*, on the other hand, is related to the degree of personal information that is disclosed or how personal, sensitive, or intimate the information is. Superficial topics may be about the kind of food or music you like, while something much more personal is private thoughts and feelings. As the degree of intimacy (depth) increases, the range of areas in an individual's life that an individual chooses to share (breadth) increases. When talking with one person over time, someone could make more topics to talk about so the other person will

start to open up and express what they feel about the different issues and topics. This helps the first person to move closer to getting to know the person and how they react to different things. This is applicable when equal intimacy is involved in friendship, romance, attitudes and families.

PST also explains that it is possible to have depth without breadth and even breadth without depth. For instance, depth without breadth could be where only one area of intimacy is accessed such as a revelation of a summer romance. On the other hand, breadth without depth would be simple everyday conversations. An example would be when passing by an acquaintance and saying, "Hi, how are you?" without ever really expecting to stop and listen to what this person has to say is common. To get to the level of breadth and depth, both parties have to work on their social skills and how they present themselves to people. They have to be willing to open up and talk to each other and express themselves. One person could share some information about their personal life and see how the other person responds. If they do not want to open up the first time, the first person has to keep talking to the second person and have many conversations to get to the point where they both feel comfortable enough for them to want to talk to each other about more personal topics.

Wilson (2014) identified five levels of intimacy that people move through as they get to know someone. These were labeled Level 1 through 5, with 5 the highest, or most intimate level.

Level 1 (Safe Communication) is the lowest level of communication. We call it safe because it involves the exchange of facts and information. There are no feelings, opinions or personal vulnerability involved, and therefore no risk of rejection. This is the kind of interaction we have with people we don't know well. People communicating at this level share minimal intimacy. An example of this level would be, "Lousy weather we're having," This is great pizza," My team won last night."

Level 2 (Others' Opinions and Beliefs) is the level where we start sharing other people's thoughts, beliefs and opinions. We are beginning to reveal more of ourselves through our associations. We say things like, "My mother always says…" or "One of my favorite authors said…" Such statements test the other person's reaction to what we're sharing without offering our own opinions. This is slightly

more vulnerable than level one, but because we're not sharing our own opinions we can distance ourselves from the opinion if we feel threatened by criticism or rejection.

Level 3 (Personal Opinions and Beliefs) is the level where we start taking small risks because we begin to share our own thoughts, opinions and beliefs. But like the previous level, if we begin feeling too vulnerable, we can say we've switched our opinions or changed our mind in order to avoid conflict or pain.

Level 4 (My Feelings and Experiences) is sharing feelings and experiences. At this level, we talk about our joys, pain, and failures; our mistakes in the past, our dreams, and our goals. What we like or don't like. What makes us who we are. This level is more vulnerable because we can't change how we feel about something, the details of our past or current experiences. If we sense we may be rejected or criticized, all we can do is try to convince others that we're no longer impacted by our past. We're no longer that person. We're different now.

Level 5 (My Needs, Emotions and Desires) is the highest level of intimacy. It is the level where we are known at the deepest core of who we are. Because of that, it is the level that requires the greatest amount of trust. If I can't trust that you won't reject me, I'll never be able to share my deepest self with you. Unlike the other levels, there is no escape at this level. Once I let someone see who I really am, I can no longer convince them otherwise. Communicating at this level means we offer someone the most vulnerable part of ourselves. And the greatest fear is that they could use it against us later. When we share things like, "I'm hurt when you don't call," I need to feel respected by you," or "I want to spend my life with you," we're sharing not only our hurts but our desires and needs as well. It is also the level where we let others see our emotional reaction to things which is not a pretty sight. That is why we save those for the ones closest to us, like our families.

In relation to the two dimensions to self-disclosure, this study is also anchored on Hall's Iceberg Model of Culture developed by an American anthropologist, Edward T. Hall in 1976. Hall reasoned that if culture is an iceberg, there are some aspects which are visible and can be seen (above the water), and a larger aspect which is hidden beneath the surface (below the water). The external *conscious* part of culture is what we can physically see (i.e. the tip of the

iceberg). These parts of culture are those which are often encountered first when emerging yourself into a new country or culture, such as architecture, food, art, music, dance, religious practices, types of dress, language or greetings and more. This includes behaviors which you can see such as people kissing as they greet others, shaking hands, queuing, holding eye contact or hand/facial gestures. The internal *unconscious* part of culture, on the other hand, is beneath the surface of what we can see (i.e. below the water line). These parts of culture are those which are related to or cause those parts which you can see, such as beliefs, values, motivations, world views, gender roles, etiquette, social or familial rules, importance of time, concepts of self and many more. These patterns of thought underlie the behaviors which can physically be seen (Cultural Kinetics, 2013).

The analysis consists of three parts: input, throughput, and output. Facebook profiles, status updates, and transcripts of online interview were the *input* of the study. In other words, they operate as the independent variable or the subject of analysis. The analysis is the *throughput* or process of the study which includes three stages. First, the two dimensions of self disclosure, breadth (range of topics revealed) and depth (how personal or sensitive the information is), are analyzed and extracted through the qualitative content analysis. Second, from the areas of topics revealed and the degree of personal information revealed, both the visible (public) and invisible (private) types of information on Facebook are extracted. This analysis is possible since the more topics are revealed and the more personal or intimate they are, the more deep (invisible) culture is being drawn out from the respondents. This proceeds to the comparative analysis of the visible and invisible types of information disclosed by Indian and Filipino Facebook users. The analysis generates the cross-cultural self-disclosure of women in Facebook which is the *output* or dependent variable of the study.

Review of Related Literature

The Structure of Facebook

Facebook is a social networking site that makes it easy for people to connect and share with their family and friends online. For many, having a Facebook account is now an expected part of being online. And because Facebook is so popular, other websites have worked to integrate Facebook. This means a person can use a single Facebook account to sign in to different services across the Web. Facebook allows one to send messages and post status updates to keep in touch with his or her friends and family. One can also share different types of content, like photo and links. But sharing something on Facebook is a bit different from other types of online communication. Unlike email or instant messaging, which are relatively private, the things people share on Facebook are more public, which means they will usually be seen by many other people (GCFLearnFree.org, 2016).

Strickland (2016) explains how Facebook works. To explore Facebook, you must create a free account on the site. Once you do this, you have your profile which has the following: a space where you can upload a profile picture; a friends section, which displays pictures of Facebook members you've befriended; and a section that shows the personal information you have decided to share with other members. When you log into your account, you arrive at your personal Facebook homepage. The basic homepage layout includes a news feed that keeps you updated about what your friends and networks are up to. There is also a status update section, which contains notices about messages you have received, invitations to events, notices about applications your friends would like you to try and a place where you can tell people how you are feeling or what you are up to.

A Facebook status is a feature that allows users to post and share a small amount of content on their profile, on their friends' walls and in Facebook news feeds. Users often use this space for updates about their day or to post clever quips; website, video and photos can also be shared this way. A Facebook wall is a part of a Facebook user's profile where the user can post status updates and receive messages from friends. The wall is a public portion of a user's profile in that the user's friends are able to see it (Technopedia, 2017).

Another important application that is powered by Facebook is the Messenger. The Facebook Messenger is a mobile tool that allows users to instantly send chat messages to friends on Facebook. Messages are received on their mobile phones. The Messenger also enables users to send chat messages to people who are logged onto their Facebook accounts. It is Facebook's official entry to the instant messaging (IM) arena. Although lacking some features of a true IM, it is a revamped and improved version of the Facebook chat bar. With Facebook Messenger, users can view their walls, post and comment on notifications from their Facebook friends and be alerted when new messages come in. What is great about this handy app is that it has a dynamic group conversation feature (Technopedia, 2017).

Self-disclosure

The concept of revealing one's inner self to other people has its roots in existential and phenomenological philosophy, but the phrase 'self-disclosure' was introduced into the psychological and communication literature by the work of Sidney Jourard. For Jourard, a humanistic psychologist and practicing psychotherapist, self-disclosure is the process of making the self known to others. His message, to put it simply, is that in appropriate circumstances it is healthier to reveal feelings, and other personal matters, than to suppress them. Disclosing oneself is a positive and desirable thing to do (Antaki et al., 2005).

Chelune (1979), in Antaki et al. (2005), defines disclosure as: "(1) it [self disclosure] must contain personal information about the speaker; (2) the speaker must verbally communicate this information; and (3) the speaker must communicate this information to a target person." Another more recent definition of the term, as provided by Adler & Towne (1999), is "the process of deliberately revealing information about oneself that is significant and that would not normally be known by others."

Bacal (2016) explains that self-disclosure is a simple (at least on the surface) approach to communication that involves sharing information about oneself, history, present, emotions and thoughts. The concept is very simple. When one shares information about himself/herself, he/she allows himself/herself to be "seen", and it is easier for people to relate to him/her as a real human being, with faults and

strengths, and with thoughts and emotions. And, when people see him/her as human (and not someone easily depersonalized), communication and relationships improve.

Cultural influence on self-disclosure

Different cultures view self-disclosure differently. Some cultures view disclosing inner feelings as a weakness. Among some groups, for example, it would be considered "out of place" for a man to cry at a happy occasion such as a wedding, whereas in some Latin cultures, that same display of emotion would go unnoticed. Similarly, it is considered undesirable in Japan for workplace colleagues to reveal personal information, whereas in much of the United States, it is expected. Important similarities also exist across cultures. For example, people from Great Britain, Germany, the United States, and Puerto Rico are all more apt to disclose personal information – hobbies, interests, attitudes, and opinions on politics and religion – than information on finances, sex, personality, or interpersonal relationships (tcbdevito.blogspot.com, 2012).

Similarly, Hoang (2014) states that the differences in self-disclosure between people from different cultures are very evident. In most cases, people from different cultures will perceive the concept of disclosing the self with varied perspectives. For example, Americans do not typically eat with chopsticks like Asians, nor do people in China give tips when they go to restaurants.

Croucher et al. (2010) conducted a study on demographic and religious differences in the dimensions of self-disclosure among Hindus and Muslims in India. The study discussed a survey, carried out by the authors, of Hindu and Muslim men and women in six Indian states to determine if social/cultural identities influenced self-disclosure. Specifically, an individual's sex, religious, and state identity were investigated. Results indicated that across religions, women disclosed more than men. Comparisons based on religious identification and state of birth revealed significant differences between Hindus and Muslims and between states of birth on self-disclosure. Results also suggest the predictive power of religious identification and state of birth vary dependent upon the dimensions of self-disclosure.

Berman & Murphy-Berman (1988) stressed in their study that Indian women like to hold hands with both sexes. They often sit very close to people they are

speaking with and finally they will always hug the person they are greeting. Like the men, Indian women are more likely to self-disclose freely because of their characteristics and attitudes towards what is acceptable when conversing with others.

In a study conducted by Srivastava (2008) titled "Gender and Caste Differences in Adjustment", the said researcher found out that there is a significant difference in the mean self-disclosure scores between females who were maritally adjusted and those who were unadjusted. It means that the extent of marital adjustment affects significantly the extent and magnitude of the self-disclosure of females belonging to Scheduled Caste. The adjusted females seem to be high disclosee than unadjusted females. This study also stressed that it is quite evident that in modern set-up of Indian society, increasing literacy rate and better job opportunities as well as the facilities provided by Indian government altogether have made a lady quite bold and daring to express herself. An adjusted woman can disclose herself frankly and freely in her family as well as in society.

In the Philippines, there is limited literature on self-disclosure, especially about the women. One article by Ocampo (1974), however, gives a glimpse about Filipinas and how they disclose their feelings. The author states that the traditional Filipina maiden is shy and secretive about her real feelings for a suitor and denies it even though she is really in love with the man.

Jamandre & Arce (2011) made a study on self-disclosure of Filipinos in relation to work. The objectives were to determine the content and intimacy level of self-disclosure of Filipino Customer Service Representatives (CSRs) to their co-CSRs and immediate supervisors and if their self-disclosure affected their work relationships. One hundred CSRs participated in the survey and 10 CSRs and 10 immediate supervisors were interviewed. Results showed that CSRs are more likely to disclose to their co-CSRs and immediate supervisors on tastes and interest, work, and attitude more, than they did on the topics about body, personality, and money. Furthermore, the CSRs are more likely to disclose to their co-CSRs in general than in full details; and they are more likely to not disclose to their immediate supervisors.

Self-disclosure on Facebook

There are several studies that are conducted to address the issues on Facebook self-disclosure. These are the following:

People have always disclosed information about themselves to enact virtual friendship in social networking sites particularly in Facebook. The types of messages disclosed about themselves posted in Facebook wall have shown the initiative of Facebook users to share the happenings in their life with their Facebook friends. The case study aims to examine the ways in which Facebook users reveal themselves to others through their Facebook wall posts in order to better understand self-disclosure as a resource for enacting friendship in Facebook. Facebook posted messages from the participants' Facebook profiles were collected in one year's time, then the messages were analyzed and categorized into various types of self-disclosure. Content analysis was used to collect data. The majority of the posted messages are self story-telling through state and action statements and affective statements. The Facebook users acted as story-tellers were noted as they tell about their personal experience as a form of self-disclosure to enact friendship (Ying et al., 2016).

Day (2013) investigated the use of the social networking site Facebook to self-disclose and analyzed the responses of a small group of Facebook users surveyed about their own willingness to self-disclose. An online survey was used to ask Facebook users about their level of Facebook use, what types of personal information they are willing to reveal and the frequency of these personal revelations. The survey also asked the participants to take a look at their publicly viewable profile and the types of information revealed there. Results indicated that overall, most people tended to be cautious about the types of information they revealed, posted mainly positive statements about themselves and were aware of personal privacy issues.

Wu (2017) investigated the cultural and gender differences in self-disclosure in online social networks (OSNs). A probability sample is drawn from popular online social networks in the US (Facebook), China (Kaixin001), and Germany (studiVZ). This study used content analysis to examine the differences of self-disclosure among various cultural contexts and genders in OSNs. The result indicated that: (1) there are salient differences in self-disclosure among Americans, Chinese, and Germans;

(2) self-disclosure differs between genders; and (3) the relationship between the number of friends and privacy setting is negative.

Pennington (2008) described that the relationship between the two dimensions to self-disclosure (breadth and depth) can be similar to that used in technology today. Pennington revealed that "With a click of the mouse to accept them as a *friend*, FB users can learn: relationships status (single, engaged, it's complicated), favorite movies, books, TV shows, religious views, political views, and a whole lot more if someone takes the time to fill out an entire Facebook profile." Because of social media sites like Facebook, the breadth of subjects can be wide, as well as the depth of those using the platforms. Users of these platforms seem to feel obligated to share simple information as was listed by Pennington, but also highly personal information that can now be considered general knowledge. Because of social media platforms and user's willingness to share personal information, the law of reciprocity is thrown out the window in favor of divulging personal information to countless followers/friends without them sharing the same level of vulnerability in return. In cases like this, there is depth without much breadth.

Subsequently, Facebook introduced privacy controls that allowed users to determine what was shown on the news feed and to whom. Hence, the visible part of Facebook, innocent-looking user profiles and social interactions, must be neatly separated from the invisible parts. As in the case of an iceberg, the visible part makes up only a small amount of the whole. The invisible part, on the other hand, is constantly fed by the data that trickle down from the interactions and self-descriptions of the users in the visible part (Debatin et al., 2009).

The cultural dimensions of self-disclosure and of FB as a platform for such social practice must be explored further. With India and the Philippines as the focus of this study, "national" differences on the concept of self-disclosure can be established.

Methodology

To collect the data used in the study, the researcher sent a message to her Facebook friends on FB Messenger inviting them to be part of her study on self-disclosure. Emphasizing the need of participation of women Indians and Filipinos, the researcher gave the rationale to them. Three (3) Indians, and three (3) Filipinas expressed their willingness to be respondents of the study.

To draw out answers for the research questions, the following types of data were employed in the analysis: (1) respondents' Facebook profiles; (2) ten latest status updates; and (3) transcripts of Messenger interview.

The Facebook profile is an important portion for self-disclosure in a user's account since it contains his/her personal information such as name, address, occupation, etc. Likewise, the status updates are also useful since they contain anything that an FB user wants to share to others such as: informing about a task, showing images of themselves, sharing quotes, etc. In this study, the status updates were limited only to ten (10) for every respondent as it would help determine the respondents' activeness on Facebook. The dates of these updates would determine how often the respondents' disclose something about themselves using this platform. Finally, engaging with the respondents in an in-depth individual interview through Facebook Messenger provides a much wider range of topics and more penetration on their personal lives. The online interview conducted includes topics that are not visibly seen on the respondents' profiles. It includes their thoughts, ideas, and feelings on issues necessary in discovering what is invisible in their accounts. The interviews were conducted from April 3, 2017 to April 29, 2017.

All three types of data were retrieved through print-screening on April 29, 2017. For ethical considerations, the researcher ensured the confidentiality of all data presented in this research by blackening or scratching out the profile pictures and profile names to hide the subjects' identities.

In order to make sense of the data gathered, this research made use of the qualitative content analysis. Hsieh and Shannon (2005) define qualitative content analysis as "a research method for the subjective interpretation of text and data through the systematic classification process of coding and identifying themes or

patterns." There are five types of texts in content analysis: (1) written text, such as books and papers; (2) oral text, such as speech and theatrical performance; (3) iconic text, such as drawings, paintings, and icons; (4) audio-visual text, such as TV programs, movies, and videos; and (5) hypertexts, which are texts found on the internet. Since this study is an exploration of self-disclosure on Facebook, the corpora found on this platform include all these types of texts. Hence, the choice of content analysis is an appropriate method.

Content analysis has three distinct approaches: conventional, directed, and summative. For this particular study, the researcher employed the summative content analysis in order to attain the objectives identified. A summative approach to qualitative content analysis goes beyond mere word counts to include latent content analysis. The focus of this analysis is on discovering underlying meanings of the words or the content (Sharif, 2016). Moreover, summative content analysis involves counting and comparisons, usually of keywords or content, followed by the interpretation of the underlying context. Keywords are identified before and during data analysis. Keywords are derived from interest of the researcher/s or review of literature (Nieuwenhuis, 2014).

Results and Discussion

Types of information disclosed by Indian and Filipino women on their Facebook accounts

The Social Penetration Theory of Altman and Taylor (1973) posits two dimensions of self-disclosure: breadth and depth. Both explain the amount of information revealed. Although Facebook is not a face-to-face form of communicating with people, it is still a platform where everyone can build friendships depending on the breadth and the depth of self-disclosure.

The first question asks about types of information that are disclosed by Indian and Filipino women on their Facebook accounts. This question explores on the breadth of social disclosure or the range/variety of information revealed on social media. This was identified by extracting the common contents found in the Facebook profiles, status updates, and Messenger interviews.

When we look at a person's Facebook account, the first thing that catches our attention is his/her profile. An FB profile usually consists of a profile picture, a cover photo, and bio (fig. 2).

Figure 1. Sample FB Profile

The profile picture (found at the center of the profile when using Android phones) contains the photo of the user. Similar to a face-to-face interaction with a person's facial appearance as the first point of reference, the profile picture itself is the first thing to be noticed in our virtual friends. Likewise, it is the most basic type of information that an FB user may disclose publicly on social media. Some people choose to use their own image while others choose to use other images for privacy reasons. A very important aspect of profile is that it is publicly accessible for anyone, either he/she is a member of Facebook or not, by default. Anyone can click on it and see it in full size. Looking into the profile pictures of the respondents of the study, the 3 Indians and 3 Filipinas, the researcher found out that all 6 of them use their original solo pictures.

The cover photo is the biggest element in the profile. It consists of picture/s that may provide an additional feature about the user that he/she wants to present to the public. Just like the profile picture, it is also accessible to anyone because it does not have any privacy setting. From the cover photos analyzed, all three Filipinas include people who are close to them in their photos, e.g. husband, children, grandmother, and boyfriend (Figure 2). Two Indians employ the same approach in their cover photos by using their pictures with a sister and some friends. One Indian, however, just uses her solo picture.

The bio which is found below the profile picture (Figure 2 and 3) contains personal information about the FB user. All three Filipinas reveal their work/profession, workplace, and education or school attended. One Indian reveals that she is a student (Figure 3); the other two do not make any revelation about their works. All three Indians do not divulge their workplace. Only one Indian provides the school she has attended. In terms of home address, only two Filipinas and two Indians reveal it. In terms of relationship, two Filipinas and one Indian reveal their civil statuses. The rest do not make any disclosure of such kind.
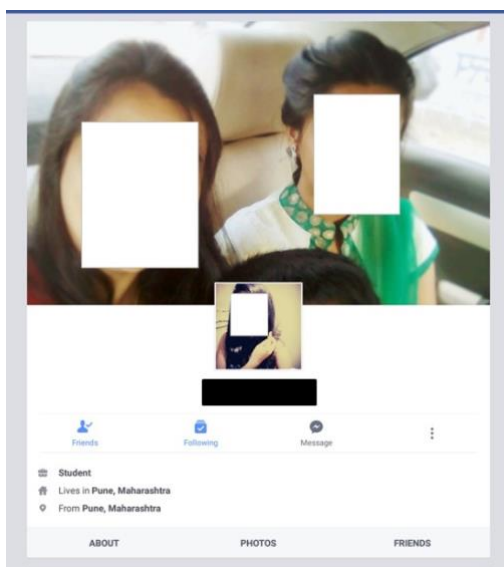

Figure 2. Sample FB Profile

Another essential part of FB is the status updates wherein users are able to post anything on their walls – a text/message, a photo, an audio, a video, or a link – that they want to share anytime to their virtual friends.

The ten (10) latest status updates of the respondents analyzed in this study include those posts that were made as of April 29, 2017. Tagged posts on their walls were not counted as part of these updates. Tagging is an FB feature wherein a friend could include a user in his/her post by letting it appear on the user's wall. Tagged posts are not included as they are made by others and not the users themselves. Since other people make the tagging, tagged posts may or may not be the type of information that the user wants to display on their walls.

Table 1 presents the frequency of updates made by each group. Based from the data on the table, it is found out that all 30 updates made by the Filipinas (10 for each) were posted during March and April of 2017. However, out of the 30 status updates of the Indians, only 14 (11 in April, 2 in March, and 1 in February) were posted in 2017; 13 were posted in 2016; and 3 in 2015. The data here reveal that the Filipina respondents are more active in FB than the Indians.

Table 1. Frequency of Status Updates

Dates of Updating	No. of Updates Made	
	Indians	Filipinas
April 2017	11	23
March 2017	2	7
February 2017	1	
2016	13	
2015	3	
	30	30

Through analyzing their status updates using qualitative content analysis, the researcher was able to identify eight (8) types of information that are visibly revealed on Facebook by the respondents. These include the following:

Language

From the posts, it is a fact to say that the Filipina respondents are multilinguals. They use at least 3 languages: Cebuano, Filipino, and English. Sometimes, they code-switch using 2 or 3 languages they know. The Indians' posts usually use English and sometimes Hindi (Figure 4).
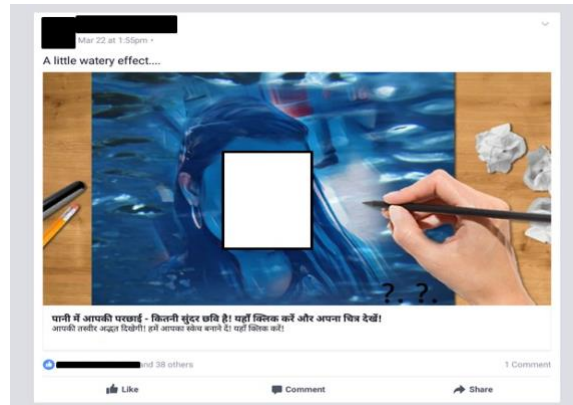

Figure 3. Sample Status Update

Clothing or Dress

Clothing is also visible. Filipinas mostly wear modern clothing, e.g. blouse with or without sleeves, pants, jeans, dress, and workplace uniforms. Indians wear two different types of clothing, modern and traditional *sari*, depending on the occasion (Figure 4).

Figure 4. Sample Status Update

Hobbies/Habits/Interests

From the status updates, it is easy to detect the respondents' inclination for particular activities. With 2 Filipinas and 2 Indians posting solo photos, it is observable that both groups of women have an inclination for the "selfie phenomenon". One Filipina is obviously fond of cosmetology as she always posts images of beauty products. One Indian, who constantly posts pictures of books and quotes from the books she has read, reveals her interest in reading. Another Indian, who posted a picture while she was in the mall, discloses her love for shopping or mall hangout.

Literature

From the corpus of data, literary genres preferred by the respondents are also revealed. One Filipina posted a verse from the Bible, while one Indian posted quotations from novels and poems she has read, including their titles and their authors.

Values/Behavior

Although behavior cannot be totally extracted through someone's posts, still a part of it may be revealed. How a person handles activities with families and friends can be displayed through photographs. Even facial expressions such as the quirking of eyebrows, smiling, and frowning, and gestures or actions such as hugging another person, wearing sunglasses, eating with others, etc. shown in the photos can say

something about a person. Posts in texts, whether directed to someone or not, may also reveal a part of someone's character.

Pictures of both Filipina and Indian respondents with families and friends show that both nationalities value relationships. Quotes shared by Filipinas display their importance of the values of faith, positive thinking, humility, friendship, and moving on. The quotes shared by the Indian respondents, on the other hand, emphasize the values of girl/woman power, change, and vocal expression.

Work/Profession

All 3 Filipinas update posts and pictures informing their FB friends about their activities in their workplaces. However, no such thing is noticed in the status updates of Indians.

Food/Drinks

Two Filipinas show images of food they have eaten and their eating preferences. No such thing is noticed in the updates of Indians.

Religion

One Filipina has displayed a picture of her inside a Roman Catholic church (Figure 5) and posted a Bible verse. No posts about religion are observed in the Indian status updates.

Figure 5. Sample Status Update

Another way of drawing out information from an FB friend is using private messaging through the FB Messenger. The Messenger is a private feature of FB since friends can exchange and read messages exclusively to themselves. Wanting to extract information from each of the respondents using the private arena, the researcher conducted online interview with each of them using the Messenger.

Interacting with each of them for 4 weeks (from April 3, 2017 to April 29, 2017), the researcher was able to discuss with the respondents several topics that are not normally displayed on their FB walls. The following are the themes of the interviews/conversations:

Online self-disclosure

Both groups of respondents explained that they do not disclose much about themselves on FB. The Filipinas were exactly similar when they stated that they only reveal about 40% of themselves. The Indians varied on their answers. One said she revealed only 70% of herself (Figure 6); another said 40%; and the last said she only revealed her selfie photos and nothing else more.
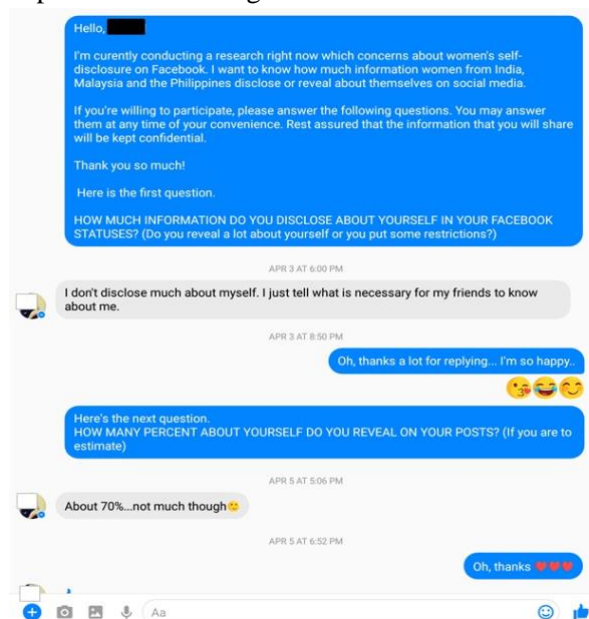

Figure 6. Messenger Interview

Both groups informed that they put on restrictions on their use of FB especially in updating their statuses. Two Indians and two Filipinas, in fact, exposed that they make privacy adjustments in their FB accounts. The last one Indian and one Filipina expressed that, although they do not make any privacy adjustments, they still make sure to choose types of information they share on the platform. The reasons of the Indians in making FB restrictions are making their family life private and avoiding cybercrime. For the Filipinas, family secrets and safety purposes are the main reasons of putting on some restrictions. What is common to both groups in their limited self-disclosure is their concern on their public image or reputation. With all of them describing their public image as "very important", they do not want controversies or issues to affect them as women and as professionals. As one Indian respondent said, "I don't want to give my friends a good reason to bitch about me." Hence, they only post what is appropriate.

These findings from the interview reveal why the respondents usually have the same pattern of posts on their walls, e.g. one Filipina is always posting about beauty products, another Filipina is usually sharing quotes, one Indian is posting quotes from books, and one is just posting her solo pictures.

These findings also explain why the researcher did not notice any inappropriate posts that can tarnish the respondents' reputations.

Women's expression

Both groups were obviously very vocal and expressive during the interviews. Both groups agreed that women should be given freedom of speech at home, at workplaces, and in the neighborhood. Two Filipinas claimed that "women are more expressive than men" and that "women's ideas are better than men's". The Indians, on the other hand, put emphasis on women to be given rights of expression because male domination is still present in their country especially in rural areas. One Indian related, "There are times when women are considered submissive and there are situations where male-dominated societies try to tone down their voices. There are times that they are beaten, raped and anything possible so that they can't voice out their thoughts." In spite of this, she explained that "time is changing and so do women's thoughts regarding themselves. Women of today fight, no matter

what the consequences are." Lastly, she narrated that "I am criticized because of being vocal with my thoughts but that does not stop me from expressing." The women's replies truly indicate how open and expressive the modern female society is.

These opinions on women's expression somehow drive these respondents to post quotes about girl/woman power and feminism.

Wife's role in the family

Filipina respondents see the role of the wife being equal with the husband in the family. For one Filipina, "the wife is basically a husband's partner in building up a happy home including educating the children, making decisions, solving trials, and even a partner in doing household chores" but one Filipina still acknowledges that "the husband is the head of the family." For Indian women, on the other hand, the wife is "the pillar and backbone of the family" and that "her worth is beyond household chores and taking care of the kids". One very important statement that the researcher found to be a reflection of the Indian culture is that "the wife should take care of the entire family… and in family, I mean, her husband's parents and siblings." This statement reveals that a lot is to be expected of an Indian wife because she does not only take care of her procreated family but also her husband's family.

Courtship, dating, and marriage

According to the Filipinas, knowing the person first is the best preparation for marriage. One of them emphasized that "the best way to choose a partner is to go on dating first, knowing each other well and, once they both learn how they feel for each other, then marriage follows." The Filipinas expressed that arranged marriages are no longer present in their communities. They also do not agree with such kinds of arrangement for according to one, "they will just lead to miserable marriage lives." However, the Indian respondents informed that arranged marriages are still happening in their society. According to two of the Indian women, "arranged marriages are a priority and they are not bad as most parents want to choose the right man for their daughter and vice versa". The other one Indian, on the other hand, expressed that "I personally don't agree with the concept of arranged marriages." Courtship and dating is important for her since she believes that understanding and

loving a person should come first before marriage. She even added, "I know that love can happen in such arrangements and it happens. But what if love doesn't happen and the marriage is all about compromises?"

These opinions greatly reveal that courtship, dating, and marriage practices differ from culture to culture. These also reveal that even if the most common way of finding a partner in India is through arranged marriages, not all Indian women are in favor of such kind of arrangements.

Beauty

Through analysis of their opinions, it has been found out that both groups agreed on the definition of beauty. For them, beauty does not talk about physical appearances. Beauty is a person's inner self. It is inner beauty that matters in the end. One Filipina said, "Beauty for me should not be based on the outer look of a person because I could not call a woman beautiful, even with her pretty face, when deep inside she possesses an ugly character. For me, even if a woman does not possess a really good looking outer appearance, so long as she has a genuine heart, she is then beautiful." Similarly, one Indian stated, "Beauty is not something that reflects your outer self. It's your inner self. Your soul. How you behave around people…"

Modesty

Opinions on modesty are different between the Filipina groups and Indian groups. Filipinas put emphasis on decency in action and in clothing while Indians stressed on humility and unpretentious behavior. To prove this, one Filipina said, "A modest woman is a person who has a refined manner and unwilling to draw attention to what she wears, does, and says in public." One Indian, on the other hand, articulated that "the definition of a modest woman or any person is when she is not pretending and when she is just being herself."

Reformation

When the respondents were asked about things nowadays that they would like to be changed if given a chance, two Filipinas gave the same answers, i.e. change in how and when people use social media, stressing on putting limitations on the

upload and download of pictures and videos online. One Filipina expressed, "There should be limitations in the upload and download of images or videos especially those that are dirty and vulgar because it is the minors who usually use the internet without parents' supervision. And minors can easily be influenced."

Two Indians also gave a common answer, i.e. making laws protecting the rights of women to be stricter and firmer, as one expounded that "laws regarding crimes against women do not seem to work" (Figure 7).
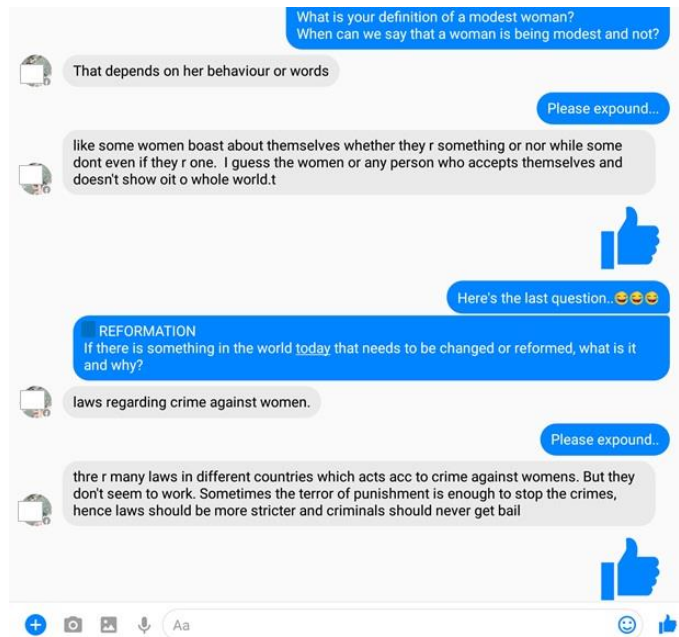

Figure 7. Messenger Interview

Truly, these opinions show the kinds of environment that these groups of women are exposed nowadays. Also, these show their innermost thoughts on issues that affect them.

Degree of Intimacy of the topics

The second research question investigates how personal or intimate the topics are disclosed by the women respondents on their Facebook accounts. This question explores on the depth of women's self-disclosure in this study. This can be answered by analyzing the intimacy level of the information found in the respondents' FB accounts.

On the basis of the 5 levels of intimacy identified by Wilson (2014), the contents of the Facebook profiles, status updates, and Messenger interviews used in this study were categorized. Although these levels of intimacy are basically based on a face-to-face interaction, they are also applicable in identifying the depth of self-disclosure on Facebook.

All information found in each of the respondents' profiles belong to the lowest level of intimacy. The name, gender, age, network (workplace/school/address) exhibited in one's profile are all facts about the user and no feelings, opinions, or personal vulnerability are involved. This means that any data found in the FB profile do not reveal any intimate information about the user. Depth in self-disclosure here is very low.

With regards to the status updates, they vary in depth. For language, clothing/dress, work/profession, and food/drinks, they all belong to the first level of intimacy (Safe Communication). All these types of information about the users only display facts about themselves. It is just the same with having a conversation with someone when you disclose simple facts about yourself such as saying, "I love coffee," "I'm a teacher," or "I speak English."

Religion may be of different levels depending on how it is manifested in the post. One post showing a picture of a Filipina inside a church is only in the first level of intimacy because it is only disclosing her religious affiliation. It is only similar to informing everyone, "Hey, I am a Roman Catholic." That is a fact and nobody else can change it. However, her Bible verse post moves on to level 2 (Other's Opinions and Beliefs) wherein she starts to make a small risk in sharing her religious belief. This is disclosing a deeper part of herself, her faith. This post cannot be labeled level

3 (Personal Opinions and Beliefs) because this is just a quoted verse, and not her own words. She is just sharing something that she hears and believes.

Hobbies/habits/interests and literature can also vary in depth. When some of the respondents display pictures on Facebook about their activities (i.e. the Filipina posting beauty products and the Indian exhibiting the books she has read), this belongs to the first level of intimacy. But the Indian who posts quotations from novels and poems discloses level 2 (Other's Opinions and Beliefs) of intimate information about herself. This means revealing more of herself because the opinions of the authors may also reflect her inner thoughts.

Values/behavior also shows different levels of intimacy. Pictures of both Filipina and Indian respondents with families and friends show level 1 of intimacy. What the other FB users can see is just the current moment that they are spending time with those people close to them. Although these pictures may imply their belief of valuing relationships and experiences, these cannot be classified in the higher levels unless they wrote a caption that explains the meaning behind these pictures. Quotes shared by Filipinas displaying their importance of the values of faith, positive thinking, humility, friendship, and moving on belong to level 2 (Other's Opinions and Beliefs). Similarly, the quotes shared by the Indian respondents, on the other hand, emphasize the values of girl/woman power, change, and vocal expression belong to level 2. For example, the quote posted by a Filipina that says "Good things come to those who believe, better things come to those who are patient and the best things come to those who don't give up" shows level 2 of intimacy because it shows someone else's opinion on how to achieve things in life. However, it may be something that she believes. If others would criticize this particular quote, she may either defend it by expressing her own opinion or tell the critics that it is someone else's opinion and not hers to shut off the criticism. In the event that she defends the content of the quote, the intimacy moves up to the next higher level (Personal Opinions and Beliefs). Another quote shared by an Indian, i.e. "I still remember that one book which was my first great book, the one that changed my life, the one that made me a great reader and better human", also shows level 2 of intimacy. Although quotations are a good way to express someone's opinions, feelings, experiences, or even greatest desires, these still do not show much higher levels of intimacy because the sources are other people and not the poster (person who posts) herself. These types of expression are rampant on Facebook newsfeeds. On the other hand, one post

made by one of the Filipina respondents that is addressed to someone, "I know that you don't like me as a friend. I know that only a few people in this world want to stand by me no matter what…" expresses her opinion. This is an example of level 3 because the poster starts to open up what she thinks about a person.

As to the interviews conducted via the Messenger, topics discussed with each of the respondents show all levels of intimacy. Discussions on *online self-disclosure* generally tackle level 1 intimacy because the respondents only shared factual information on how much they have disclosed in social media. Level 3 (Personal Opinions and Beliefs) types of information are those that tackle *wife's role*; *courtship, dating, and marriage*; *beauty*; *modesty*; and *reformation* since the respondents shared their personal opinions on each of these topics. Topic about *women's expression* reveals level 3, and a little on level 4 (My Feelings and Experiences). Sample response for level 4 is "Yes, I am very expressive and vocal about my thoughts. I try out if something goes wrong in my home or workplace," as stated by one Indian. Though a little can be extracted for level 4, still they are not sufficient in being able to know the respondents completely. Any of the conversations does not reach the highest level of intimacy (My Needs, Emotions, and Desires).

Table 2. Summary of Breadth and Depth of Topics

Disclosure	Types of Data	Breadth	Depth
Public	FB Profiles	Profile Picture	Level 1
		Cover Photo	Level 1
		Bio	Level 1
	Status Updates	Language	Level 1
		Clothing/Dress	Level 1
		Hobbies/Habits/Interests	Level 1 & 2
		Literature	Level 1 & 2
		Values/Behavior	Level 1, 2, & 3
		Work/Profession	Level 1
		Food/Drinks	Level 1
		Religion	Level 1 & 2
Private	Messenger Interviews	Online Self-Disclosure	Level 1
		Women's Expression	Level 3 & 4
		Wife's Role	Level 3

		Courtship, Dating, and Marriage	Level 3
		Beauty	Level 3
		Modesty	Level 3
		Reformation	Level 3

Comparative analysis of public and private disclosure between Indian and Filipina FB users

After drawing out the breadth (range of topics) and depth (degree of intimacy) of information, this study moves on to identifying both public and private self-disclosure between the Indian and the Filipina respondents. Public disclosure refers to those data that are displayed on the user's FB wall. These can be seen by anyone including people who are not even the user's friends or even people who do not have any Facebook account. These include those that are seen in one's profile and status updates (table 2). Private disclosure means those data that are not visible on anyone's Facebook but can only be accessed through engaging intimate talks with them. Even if Facebook is a virtual platform, there is still a space where virtual friends can communicate privately and that is through private messaging.

From the analysis of the profiles of the respondents, it is found out that the Filipinas disclosed more personal information than the Indians. The Indian respondents are more careful on revealing about themselves by including very little information in their bio. In fact, one of them does not put anything in the bio section.

Through the status updates, it has been revealed that the Filipina FB members update their statuses more frequently than the Indian users. This shows that the Filipina group reveals frequently about themselves publicly than the Indian group. From the eight themes of cultures identified, Filipina respondents are found to disclose more surface cultures than the Indian respondents. While Filipinas freely share *work/profession*, *food/drinks*, and *religion* on FB, Indian women rarely share them.

Privately, during the interviews, it has been observed that both groups are willing to extend their innermost thoughts, feelings, and opinions on any topic tackled. Generally, Filipinas and Indians agreed on their opinions on topics such as *online self-disclosure*, *women's expression*, and *beauty*. They differed on their views

regarding *wife's role in the family*; *courtship, dating, and marriage*; *modesty*; and *reformation*.

From the above-mentioned interviews, salient thoughts are drawn out:

1. Majority from both of the Filipina and Indian groups put on restrictions on their use of FB. Majority of them stated that a large portion of themselves are not disclosed on FB. Family protection and public image maintenance are two of the main reasons of such actions.
2. Both groups value women's freedom of speech.
3. While Filipinas see the wife as equal with the husband, Indians see the wife as the pillar and backbone of the family because of the tasks she is expected to do at home.
4. While Filipinas go for dating first before marriage, majority of the Indians consent to arranged marriages.
5. Both groups believe that beauty is one's inner being.
6. As to modesty, Filipinas define it by putting emphasis on decency in action and in clothing while Indians stress on humility and unpretentious behavior.
7. Restriction on social media use is the main concern for reformation among the Filipinas; protecting women's rights is for the Indians.

Implications on self-disclosure

To be able to know a person more, the best channel is face-to-face. Face-to-face disclosures may feel more genuine or intimate given the shared physical presence and ability to receive verbal and nonverbal communication. There is also an opportunity for immediate verbal and nonverbal feedback, such as asking follow-up questions or demonstrating support or encouragement through a hug. However, we cannot deny the fact that communications through mediated channels like the social media have gained more popularity nowadays.

From the previous analysis, it is discovered that, just like face-to-face interactions, social media communication covers a variety of topics (breadth). In their status updates, eight types of information were observed, namely: (1) language, (2) clothing/dress, (3) hobbies/habits/interests, (4) literature, (5) values/behavior, (6)

work/profession, (7) food/drinks, and (8) religion. Still, with this number, it is not enough for achieving a more intimate relationship. Also, most of these topics contain low degree of intimacy (depth). This means that looking at a woman's FB account does not automatically enhance our relationship with her. We may know some things about her through her account but that does not guarantee that we have inferred already her innermost thoughts. According to Altman and Taylor (1973), the main route to social penetration is sharing a wide range of topics and personally revealing information that is core to one's self concept. Similarly, for Edward Hall, these topics are surface cultures, the ones that we can see only at the outer part. How these topics are manifested on Facebook's public space are shallow and superficial and would remain only at the beginning stage of relationships.

Yet, there are times that an FB user tends to disclose deeper in a public post such as citing quotations that describe their current thoughts and emotions or sharing their own opinions. In times like this, there is a higher level of depth in this disclosure. The user divulges a great deal of herself without receiving the same depth from her FB friends. As Pennington (2008) stated, "users of these platforms seem to feel obligated to share simple information but also highly personal information that can now be considered general knowledge. Because of social media platforms and user's willingness to share personal information, the law of reciprocity is thrown out the window in favor of divulging personal information to countless followers/friends without them sharing the same level of vulnerability in return."

Facebook's contribution to social penetration is private messaging through the Messenger. To know more about an FB user, it is necessary to chat with her on a variety of topics and, as much as possible, transcend from "small talks" to deeper, more intimate, and more substantial conversations. For example, when on one of her photo posts, you are informed about her choice of food or clothing, you can engage on an online conversation about the reasons of her preference. That entails moving towards the depth of self-disclosure.

Through the interviews conducted via FB Messenger, it is also found out that the breadth of information may also vary from safe communication through personal needs, emotions, and desires. Within a period of four weeks, a lot of topics have been discussed. More importantly, it is discovered that private disclosures (i.e. disclosures via Messenger interview) contain more depth than public disclosures (i.e.

disclosures via FB profiles and status updates). Engaging in conversations with people through Messenger enables more personal exchanges because people are more open and trusting when they know that there is a limited audience. Still as observed, the breadth and depth of the conversations cannot satisfy full social penetration. As Wilson (2014) stated, "it takes time, effort, some pain, criticism and rejection, to reach level 5. Both people in a relationship need to move through the levels together." In this case, the researcher is the counterpart of each of the respondents. Even so, a great deal of information is gathered through private chatting with them. The topics discussed privately are referred by Hall as the invisible cultures that are not seen publicly on FB. As most of the respondents divulged, only 40% of themselves are disclosed on Facebook. The rest is hidden for privacy and safety purposes.

Self-disclosure indeed is culturally driven. Indians tend to be more careful in posting personal information or data on their FB accounts. They do not provide as much information in their bio as their Filipina counterparts. They also do not include posts about their *work/profession*, *food/drinks*, and *religion*. However, they are as expressive as the Filipinas in expressing their opinions on some issues that concern them through private messaging.

Conclusion and Recommendations

This study was conducted in order to explore self-disclosure on Facebook among women from two of the most actively involved countries on Facebook, India and the Philippines, by focusing on the two dimensions of self-disclosure: breadth and depth. Additionally, it was hoped to prove Hall's Iceberg Model of Culture that what women disclose in their Facebook walls are just the tip of the iceberg and that there is more to themselves that they tend to hide from the public. Finally, it was also hoped that this research may shed light on the unseen, subconscious culture for better understanding of their respective thoughts, perceptions, and feelings on issues that affect the women of today's generation.

The respondents of the study were 3 Filipinas and 3 Indians who willingly gave a positive response on the request letter sent by the researcher through FB Messenger. The corpora used as data of the study were the respondents' Facebook

profiles, status updates, and transcripts of Messenger interviews. Qualitative content analysis was employed in extracting the answers of the research questions.

Based on the findings of the analysis, the following are concluded:

1. Sharing a wide variety of topics (breadth) and more intimate levels of information (depth) is the best way to social penetration.
2. Self-disclosure is culturally driven. Although Filipinas and Indians tend to disclose few similar types of information publicly, they still vary on the amount of information divulged. Indians are more restricted than the Filipinas.
3. What we see in people in social media such as Facebook are just their external, surface cultures. To know more about people's unseen and deep cultures, engaging in communication and building relationships with them are the keys.
4. However, this analysis was based on a small corpus. Therefore, these findings cannot be generalized. Further research on this topic is necessary with more participants from both nationalities and more time to spend in engaging in Messenger conversations.

References

Adler, R. B., & Towne, N. (1999). *Looking out/looking in: Interpersonal communication* (9th ed.). San Francisco: Harcourt Brace.

Antaki, C., Barnes, R., & Leudar, I. (2005). Self-disclosure as a situated interactional practice. *British Journal of Social Psychology*, 44, 181-199.

Altman, I., & Taylor, D. (1973). *Social penetration: The development of interpersonal relationships*. New York, NY: St. Martin's Press.

Bacal, R. (2016). *Self-disclosure as a communication tool.* Retrieved from http://work911.com/communication/skillselfdisclosure.htm

Berman, J. J., & Murphy-Berman, V. (1988). Sex differences in friendship patterns in India and in the United States. *Basic and Applied Social Psychology*, *9*(1), 61-71.

Boyd, D. M., & Ellison, N. B. (2007). Social network sites: Definition, history, and scholarship. *Journal of Computer-Mediated Communication, 13 (1)*, article 11. Retrieved from http://jcmc.indiana.edu/vol13/issue1/Boyd.ellison.html

Boyd, D. (2008). Facebook's privacy trainwreck: Exposure, invasion, and social convergence. *Convergence: The International Journal of Research into Media Technologies*, 14 (1), 13–20.

Chen, G. M. (1995). Differences in self-disclosure patterns among Americans versus Chinese: A comparative study. *Journal of Cross-Cultural Psychology*, 26 (1), 84-91.

Costa, E. (2015). *Social media and the shifting boundaries between private and public in a Muslim town.* Retrieved from http://blogs.ucl.ac.uk/global-social-media/2015/03/26/social-media-and-the-shifting-boundaries-between-private-and-public-in-a-muslim-town/

Croucher, S. M., Faulkner, S. L., Oommen, D., & Long, B. (2010). Demographic and religious differences in the dimensions of self-disclosure among Hindus and Muslims in India. *Journal of Intercultural Communication Research*, 39, 1.

Cultural Kinetics (2015). *Culture – an iceberg analogy*. Retrieved from https://culturalkinetics.wordpress.com/2013/04/09/culture-an-iceberg-analogy/

Day, S. (2013). Self-disclosure on Facebook: How much do we really reveal? *Journal of Applied Computing and Information Technology*, 17 (1). Retrieved March 14, 2017 from http://www.citrenz.ac.nz/jacit/JACIT1701/2013Day_Facebook.html

Debatin, B., Lovejoy, J. P., Horn, A. K., & Hughes, B. N. (2009). Facebook and online privacy: *Attitudes, behaviors, and unintended consequences. Journal of Computer-Mediated Communication*, 15, 83–108. doi:10.1111/j.1083-6101.2009.01494.x

Elmasry, M. H., Auter, P. J., & Peuchaud, S. R. (2014). Facebook across cultures: *A cross-cultural content analysis of Egyptian, Qatari, and American student Facebook pages*. *Journal of Middle East Media*, 10, 28.

Fang, H. H., & Shannon, Sarah, E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research – Sage Publications*, 15, 2.

Garcia, D. (2011). *Self-disclosure in cultures*. Retrieved from https://prezi.com/k2ktdeswtdtx/self-disclosure-in-cultures/

GCFLearnFree.org. (2016). *What is facebook?* Retrieved from http://www.gcflearnfree.org/facebook101/what-is-facebook/1/

Global Trade and Logistics Org. (2016). *Iceberg model of culture: US history module.* Retrieved from http://www.globaltradeandlogistics.org/wp-content/uploads/2016/05/iceberg_model_of_culture_us_history.pdf

Hoang, L. (2014). *The influence of cultural background and context on self-disclosure*. Retrieved from https://www.academia.edu/7164113/The_influence_of_cultural_background_and_context_on_self-disclosure

Hsieh, H.-F., & Shannon, S.E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15 (9), 1277-1288.

Ignatius, E. & Kokkonen, M. (2007). Factors contributing to verbal self-disclosure. *Nordic Psychology*. **59** (4), 362–391. doi:10.1027/1901-2276.59.4.362

Internet World Stats (2017). *Internet usage in Asia*. Retrieved from http://www.internetworldstats.com/stats3.htm

Jacki, F., Liang, S., Feng, D., Duane, C. Sorell, G. T. & Morgan-Fleming, B. (2006). Social values and self-disclosure: *A comparison of Chinese native, Chinese resident (in US), and North American spouses.* Retrieved from http://connection.ebscohost.com/c/articles/19781643/social-values-self-disclosure-comparison-chinese-native-chinese-resident-u-s-north-american-spouses

Jamandre, N. K. F., & Arce, R. T. (2011). *Self-disclosure and work relationship of call center agents with their co-employees*. *Journal of US-China Public Administration*, 8 (9), 990-1003.

Karniel, Y., & Dinur, A. L. (2015). Privacy and fame*: How we expose ourselves across media platforms*. Retrieved from https://books.google.com.ph/books?id=oWZOCwAAQBAJ& dq=information+usually+seen+on+facebook&source=gbs_navlinks_s

Krasnova, H., Kolesnikovay, E., & Guentherz, O. (2009). "It won't happen to me!": *Self-disclosure in online social networks.* Retrieved from http://www.icsi.berkeley.edu/pubs/other/itwont09.pdf

Lailatul, A. (2009). *Sexual self disclosure and how it affects sexual satisfaction: A cross-cultural study*. Retrieved from http://www.inter-disciplinary.net/wp-content/uploads/2009/10/alipaper.pdf

Lou, S. (2014). *Cross-cultural differences between American and Chinese college students on self-disclosure on social media. Iowa State University Digital Repository*. Retrieved from http://lib.dr.iastate.edu/cgi/viewcontent.cgi?article=4975&context=etd

Maina, A. (2016). *20 popular social media sites right now*. Retrieved from http://smallbiztrends.com/2016/05/popular-social-media-sites.html

Millward, S. (2017). *Asia is now Facebook's biggest region*. Retrieved from https://www.techinasia.com/facebook-asia-biggest-region-daily-active-users

Nieuwenhuis, J. (2014). Qualitative research. Retrieved from http://www.up.ac.za/media/shared/Legacy/Education/july-2014-support-sessions-prof-jan-nieuwenhuis_part-3-to-4.zp37290.pdf

Ocampo, G. B. (1974). *Love, courtship in Filipino culture*. Retrieved from http://www.seasite.niu.edu/Tagalog/love.htm

Office of the Victorian Privacy Commissioner (2006). *Guidelines to the Information Privacy Principles*. Retrieved from https://www.oic.qld.gov.au/guidelines/for-government/access-and-amendment/introduction-to-the-acts/what-is-personal-information

Paganini, P. (2012). *7 most common Facebook crimes.* Retrieved from http://securityaffairs.co/ wordpress/4891/cyber-crime/7-most-common-facebook-crimes.html

Patella-Rey, P. J. (2012). Privacy and publicity on Facebook: *The virtues of being discreet.* Retrieved from https://thesocietypages.org/cyborgology/2012/04/04/privacy-publicity-on-facebook-the-virtues-of-being-discreet/

Pennington, N. (2008). Will you be my friend: *Facebook as a model for the evolution of the social penetration theory. Conference Papers --National Communication Association*, 1.

Romano,   A. (2006). Facebook's 'news   feed.' *Newsweek*.   Retrieved from http://www.newsweek.com/id/45681

Saylor, N. (2017). Today's generation of women become empowered globally. Retrieved from http://www.selfgrowth.com/articles/today-s-generation-of-women-become-empowered-globally

Sharif, A. M. (2016). Content analysis in qualitative research: Research methodology.   Retrieved   from https://www.academia.edu/12934895/Content_analysis_in_qualitative_research-_Research_Methodology

Shaw, L. H. (2000). Similarities and differences in self-disclosure and friendship development between face-to-face communication and Facebook. Retrieved from http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.132.8716&rep=rep1&type=pdf

Sheldon, P. (2010). *Similarities and differences in self-disclosure and friendship development between face-to-face communication and Facebook*. Retrieved from   http://etd.Isu.edu./docs/available/etd-03172010-212949/unrestricted/Pavica_diss.pdf

Sheldon, P. (2008). *The relationship between unwillingness to communicate and students' Facebook use*. *Journal of Media Psychology*, 20 (2), 67-75.

Srivastava, S. K. (2008). *Gender and caste differences in adjustment*. Retrieved from https://books.google.com.ph/books?id=NUSJkJA1RtgC&dq=SELF-disclosure+among+indian+women&source=gbs_navlinks_s

Strickland, J. (2016). *How facebook works*. Retrieved from http://computer.howstuffworks.com/internet/socialnetworking/networks/facebook.htm

tcbdevito.blogspot.com. (2012*). Factors influencing self-disclosure*. Retrieved from http://tcbdevito.blogspot.com/2012/04/factors-influencing-self-disclosure.html

Technopedia. (2017). *Facebook status*. Retrieved from https://www.techopedia.com/definition/15442/facebook-status

Tidwell, L. C., & Walther, J. B. (2002). Computer-mediated communication effects on disclosure, impressions, and interpersonal evaluations: *Getting to know one another a bit at a time.* Retrieved from http://www.etchouse.com/mcma503/readings.old/tidwell-2002.pdf

Tolstedt, B. E., & Stokes, J. P. (1984). Self-disclosure, intimacy, and the depenetration process. *Journal of Personality and Social Psychology*. 46 (1), 84–90. doi:10.1037/0022-3514.46.1.84.

Wilson, B. (2014). *The five levels of intimacy.* Retrieved from http://www.familylifecanada.com/marriage/the-five-levels-of-intimacy/

Wu, J. (2017). Differences in self-disclosure among cultures and genders: *A comparative study in online social networks.* Retrieved from https://www.academia.edu/ 4595770/Differences_in_SelfDisclosure_among_Cultures_and_Genders_A _Comparative_Study_in_Online_Social_Networks

Ying, L. Y., Thaib, Y. N., & Sathivelluc, M F. (2016). Self-disclosure in enacting friendship in Facebook. Retrieved from http://www.futureacademy.org.uk/files/images/upload/

The Language of Online News Headline: Discoursing the Marawi Crisis

Melissa Beth N. Villa
melissabeth.villa@g.msuiit.edu.ph

Melca Sham M. Ybañez
melcasham.ybanez@g.msuiit.edu.ph

Ivie C. Esteban
ivie.esteban@g.msuiit.edu.ph

Department of English, College of Arts and Social Sciences
MSU – Iligan Institute of Technology

Abstract

This study explores the language of three hundred thirteen headlines of the Marawi crisis from the online news platform of Philippine Daily Inquirer (PDI) and MindaNews. The primary objective is to analyze the different frames of reporting the siege of Marawi in 2017. Lexical choices are listed to analyze the news coverage of the crisis and the actors' involvement in terms of word associations and voice of the verbs. Findings show twelve (12) frames of the events, namely, death and violence, defense forces, humanitarian, education, Marawi community, military, Maute, normalcy and safety, political and clerics, revolutionists, and war. The lexical choices of PDI describe dominant actors in the active voice whilst MindaNews' actors are in the passive voice. The PDI is informative through an objective-based and evidence-based reporting, with a fraction of provocative and emotive attitudes but not exaggerating the portrayal of the actors. On the other hand, MindaNews reveals its localness through the underlying provocative words they use to associate their actors. Although both news agencies are less speculative, they generally keep track of an informative attitude on news reporting the event with the presence of their differing biases.

Keywords: *Attitudes, frames of events, lexical choices, marawi crisis, news headlines*

Introduction

　　News headlines fulfill several functions, and one of these is to present the truth. These news headlines are generally designed for shortness and dramatic eye-catching effect to intrigue the potential readers and stimulate their interest. Unfortunately, they can be notoriously misleading, inaccurate, or ambiguous (Turner, 2009 as cited in Metila, 2013). Implicit in the news headlines, ambiguities may address a slant and reflect bias and inconsistency. Although each differs in visions and missions, both have clearly stated their news beats, local newspaper and national newspapers widely differ in coverage and handling of the news. MindNews for example, is considered to be local in scope because it is more immersed on Mindanao concerns and issues. The leading newspaper in the Philippines, the Philippine Daily Inquirer (PDI), covers national news. Since this research deals with media discourse, this study believes that it is also fitting to have a local agency to be thoroughly, objectively and fairly compared to one of the mainstream news agencies in the Philippines, the PDI. Due to the involvement of the ISIS, the headlines are doubly crucial in interpreting how these news agencies cover the Marawi crisis. Within the context of war, violence, and extremism, this study investigates the processes behind the production of the news headlines and people's consumption of the news. Hence, the different framings of PDI and MindaNews regarding the Marawi crisis provides the backdrop of this investigation.

　　On May 23, 2017 a combat between the Philippine military group and a local terrorist group, called Maute, erupted in Marawi City, a major city in Southern Philippines (PDI, 23 May 2017). The Marawi conflict went on for four months and news coverage shifted to the issues of displacement, psycho-social support to the traumatized victims, food, and health and sanitation in the evacuation centers (Fonbuena and Bueza, 2017).

　　The Center for Media Freedom and Responsibility (CMFR) identified PDI and The Philippine Star (PS) as among the leading broadsheets that covered the Marawi crisis. Its assessment of the two papers' coverage, along with Manila Bulletin and primetime newscast, provided valuable context to the press coverage of the crisis in Marawi. One of the local news networks that covered the crisis is MindaNews. As an effective media, MindaNews has been perceived by the public to be non-mainstream. It is owned by Mindanao News and Information Cooperative

Center (MNICC), a cooperative composed of independent, professional journalists who believe and practice people empowerment through media.

According to CMFR, reports that depended mostly on government updates did not broaden the scope of public understanding. The media should have gone beyond official statements and drew out the voices of the affected communities and of those with knowledge of their history, religion and culture. Local perspective of the news coverage was significant for it afforded more depth and understanding of the diverse communities from where the main event took place. It must include citizen priorities, concerns and perceptions regarding dissimilar issues. Moreover, it created networks reaching out also to those people near on that main event happened.

Identifying linguistic cues that deceitfully impose diluted views and 'truths' become more and more important aspect as readers face an onslaught of headlines. Because what is published is not only a reflection of events' importance, headline also reveals a complex and artificial set of criteria for selection (Fowler, 1991). Meanwhile, with the spread of opinions on the event which are thought-provoking, news headlines deserve some analysis too. As forms of public discourse, they could be investigated through lexicalization, identifying and analyzing meanings and the patterns from word choices.

The study answers the following research questions:

1.) What frames of events were covered in the online news headlines of the Philippine Daily Inquirer (PDI) and MindaNews?
2.) How do the lexical choices of the online news headlines contribute to the meaning and portrayal of actors?
3.) What media positionings do the headlines suggest about PDI and MindaNews in their coverage of the Marawi Crisis.

Theoretical framework

This study is grounded on Van Dijk's (2006; 2008; 2009) Sociocognitive Approach which states that discourse uses a multidisciplinary approach draws on findings from cognitive science and social psychology. At the heart of his theory is the idea that context should be understood as an ongoing updated participant

construct of the relevant contextual features of text and talk. With this, Kitzinger's Framing and Framing Analysis (as cited in Devereux, 2007) was helpful in the analysis of "categorizing events, ways, paying attention to some aspects rather than others, deciding what an experience or event means or how it came about" (Kitzinger, 2007 as cited in Devereux, 2017, p. 134). Frame analysis is thus the term used when researchers try to unpick the processes through which frame is presented. With this, Systemic Functional Grammar Theory by Halliday (1976; 1978; 1985) is used to explain language only as realizations of meanings that are inherent in the social system. His theory views Language as a meaning-making resource. What Halliday means is the production of a linguistic structure, on any scale- e.g. word, group/ phrase, clause, message, text. In describing the grammar of a language, it should describe the systems of choices a speaker inherits from his/ her community. In analyzing the meaning of a word, clause, text, needs to understand what choices were made and explain why those were made by the speaker/ writer in a particular moment. Thus, the study needs to explore the form and function together. This is to relate what we can see to what we can do with the other possibilities- the system. Lastly, Discourse Analysis' (DA) constructionist and interpretative stance is likely to make good epistemological sense in this study. DA combines microanalysis of language with macro level discussion about how versions of social reality are constituted, and thereafter made resistant to criticism using specific rhetorical strategies. This makes it an effective method for deconstructing the linguistic accounts of political and media figures.

The study investigates the discourse on Marawi Crisis from the online news headlines of the PDI and MindaNews. The sources of data were archived from the published online news headlines of Philippine Daily Inquirer (PDI) and MindaNews. From these news headlines, the study employed lexicalization by Halliday that determined a pattern through their lexical choices (Subject, Verb, and Adjective). Lexicalization, otherwise termed 'wording' by Fairclough, which is equivalent to Halliday's, has to do with the use of lexical items from different register fields.

Subjects portray as actors either active or passive. These subjects were examined if the journalist allowed himself or herself to express or suppress the agent of news acts from subject positions. All these processes eventually reveal the attitudes of the two news agencies on the Marawi Crisis coverage (e.g. Informative, Speculative, Provocative, and Emotive).

Methodology

Research design

The investigation was able to prove the potential commonality and differences between the online news agencies, PDI and MindaNews. In which this paper was identified to be a comparative study. From the research questions, the study was made possible around online news headlines of PDI and MindaNews discoursing the Marawi Crisis. Next, lexical choices/items were identified as Subject, Verb, and Adjective. Then, the online news headlines were categorized into the frames of events which covered May 23, 2017 to August 23, 2017. Several frames of events were yield. Furthermore, it revealed several attitudes (e.g. Informative, Speculative, Provocative, & Emotive) on the Marawi Crisis coverage which the news agencies possessed.

Method of data collection

The researchers considered two news agencies in the Philippines online. For the national spreadsheet, the criteria were its wide readership and a prestigious news agency online. For the local spreadsheet, it should also be with wide readership and accessible online. From the chose online news agencies, the researchers archived online news headlines of PDI and MindaNews on News report about the Marawi Crisis. The headlines considered were news reports that were all straight news. To finalize the corpus, online news headlines contained both the word/s "Marawi" and/or "Maute" were considered.

Method of analysis

This study utilized online news headlines of PDI and MindaNews as the unit of analysis. The analysis used were the five coding units: (1) Physical Unit- A comparative study using two online news agencies can be set at the micro level when their headlines are analyzed, or it can be set at a higher, more macro level when aggregates of headlines such as the different frames of events can become a unit of analysis. Similarly, these headlines look as in the usual bold in bigger text found in a newspaper; (2) Referential Unit- The Lexical choices/items that will be identified from the headlines limit to its Subject, Verb, and Adjective. The collection of these

lexemes will either reflect a negative or positive meaning based on its conceptualized definition; (3) Syntactic Unit- Subsequently, after identifying the Subjects (e.g. human and non-human entities) found in the headlines, their position in the sentence or how they are placed in the sentence will tell if they are in the active voice or in the passive voice; (4) Prepositional Unit- From the words (e.g. Verbs and Adjectives) associated with the Subjects create lexical meaning. These carry ideas that will talk about possible liberal biases of the online news agencies; and (5) Thematic Unit- In that case, frames of events that will be yield will serve to be the basis on where these news agencies give focus to in news reporting the event. These categorizations will encapsulate the obvious attitudes (slant) on Marawi Crisis coverage that they possess in the beginning.

Results and Discussion

The analysis of these online news headlines was organized based on the questions raised. The first section discusses the Frames of Events, the second presents the Lexical choices used in the news headlines, which reflect the Portrayal of actors shown in the succeeding section, and finally, the analysis of the news headlines from PDI and MindaNews will present the understanding of the different attitudes on Marawi Crisis coverage (Informative, Speculative, Provocative, and Emotive).

Frame of events

Philippine Daily Inquirer yielded nine (9) Frames of Events: (1) Death and Violence Frame which covers the outcomes of the conflict in Marawi. It is generally characterized by destruction and mortality that are presented with data. (2) Defense Forces Frame which covers the actions and actual statements from the Military Forces in the Philippines (3) Humanitarian Frame which is concerned with or seeking to promote care for others, most especially those that are in need of assistance. (4) Marawi Community Frame which covers Marawi City itself, its institutions, and its affected people as central subject during the Marawi Crisis. (5) Maute Frame whos central subjects are the Maute group or members shown in any circumstances in varying role. (6) Normalcy Safety Frame which covers the events reflecting the community's unfortunate situation during the Marawi Crisis to be back in its regular form and routine. (7) Political and Clerics Frame which covers the actions and

statements from the people in the religious parties and the government. (8) Revolutionists Frame which frame covers the actions and statements from the various armed groups in the Philippines. Basically, these are group of people who are fighting for a specific purpose. (9) War Frame which covers the state of armed conflict between societies.

On the other hand, MindaNews yield at (8) Frames of Events: Death and Violence Frame, Defense Forces Frame, Education Frame, Humanitarian Frame, Marawi Community Frame, Maute Frame, Political and Clerics Frame, and War Frame. Frames from PDI that are found in MindaNews have the same definition for its categorization. The Revolutionists frame that is observed in PDI is not present in any categorization of headlines in MindaNews, but an additional frame was observed - Education Frame. This frame covers the holistic concerns about students, teachers, universities, and educational institutions affected by the Marawi crisis.

As shown in the Table 1 on page 64, the PDI's highest number of headlines is under the Political and Clerics Frame with (88) news headlines, followed by Defense Forces with (65) news headlines, Death and Violence Frame with (24) news headlines, Humanitarian Frame with (17) news headlines, Maute Frame with (15) news headlines, Marawi Community Frame and War Frame with (9) news headlines similarly, and Normalcy and Safety Frame with (5) news headlines. These results perceptibly highlight the actors in the Political and Clerics Frame and give the least attention to the actors under Normalcy and Safety Frames. It could be inferred that PDI is a pro-government news agency and at the same time, it serves to maintain an objective-based of news reporting. No matter how many varieties of their news headlines are published on a daily basis during that time, there were vivid traces of slants or positioning in the news which indicates a bias.

MindaNews' highest number of headlines is under Political and Clerics Frame with (16) news headlines, followed by Humanitarian Frame with (15) news headlines, Defense Forces Frame with (9) news headlines, Death and Violence, and Maute Frame with (8) news headlines similarly, Marawi Community Frame and War Frame with (7) news headlines similarly, lastly, Education Frame with (5) news headlines. Based on this result, MindaNews acquired the prominent subjects presented in these headlines were under Political and Clerics Frame. However, it is undeniable that it showed its focus more affectively on the humanitarian acts of their

actors and on the victims of the Marawi Crisis, which contrasts PDI's highlight of the people on the government, special mention to Duterte and the soldiers. Thus, the localness of MindaNews manifests extremely.

Regardless if PDI yields the most number of news headlines compared to MindaNews, still, most of the frames were present in the two highly different news agencies. Moreover, the Education Frame only exists in MindaNews while the Defense Forces and Revolutionists Frame only exist in PDI. Both agencies have their own goals in achieving what angles and perspectives of events deserve more attention and focus. They tend to feed the news media readers with what they think were the most significant people and information. Hence, they convey totally different kind of news reporting as evidently shown in the table below

Table 1. Number of Online News headlines of the PDI and MindaNews under the Frames of Events

FRAMES OF EVENTS	NUMBER OF NEWS HEADLINES	
	Philippine Daily Inquirer	MindaNews
Death and Violence Frame	24	8
Defense Forces Frame	65	10
Education Frame	---	5
Humanitarian Frame	17	15
Marawi Community Frame	9	6
Maute Frame	15	8
Normalcy Safety Frame	5	0
Political and Clerics Frame	88	16
Revolutionists Frame	6	---
War Frame	9	7
Total	238	75

Lexicalization of online news headlines

The PDI featured subjects under the Death and Violence Frame are the following: Cop, 8 missing bakery workers, damage, Bodies, Kin of cop, Hunger, Police convoy, More than 700 teachers, bodies of civilians, 59 Marawi evacuees, 3, 2 BIFF members, Death toll of gov't force, Uncle of priest held by Maute, AFP death

toll; DND chief, PNP SOCO, Palace, 6 hostages, 2 soldiers, 11, Decomposed, bodies, Isabela, Army, Abducted priest, and 7 'disguised as cops, soldiers.'

The use of statistics in 9 news headlines, for example: (1) 8 missing bakery workers found dead near Marawi City, (2) More than 700 teachers still unaccounted for in Marawi, (3) 6 hostages killed by Maute for refusing to fight gov't troops, and (4) 2 soldiers killed, 11 wounded by 'friendly fire' in Marawi and (5) shows an evidence-based news reporting. This practically suggests a good practice on delivering news information to the public. Consequently, the subjects were accompanied with verbs such as: found, the past tense and past participle of the word 'find' which means "to discover (something or someone) by chance"- Learner's Dictionary, die means "to pass from physical life", hold which means "to keep under restraint", killed, and nabbed means "to catch or seize in arrest" (Definitions from Merriam-Webster Dictionary). In addition, the following are adjectives used in the headlines with their definitions taken from Merriam-Webster Dictionary: (1) Dead refers to "no longer alive" (2) Massive refers to "forming or consisting of a large mass" which is evident from the impact left by the event, (3) unaccounted "used to say that what happened to someone or something is not known", (4) Unclaimed not called for by an owner or consignee, (5) wounded refers to "injured, hurt by, or suffering from a wound" and (6) alive refers to "having life". These lexemes show an actual and clear description on their subjects.

Meanwhile, Mindanews published headlines like, (1) Bombs hit civilian areas near MSU in Marawi (2) "Friendly fire" in Marawi: 12 killed in 51 days; probe results out after end of combat operations (3) Death toll among Marawi evacuees: 34; cholera monitored but no outbreak (4) Cadaver from Marawi yields live grenade, empty magazine (5) Counting the dead in Marawi: of 384, at least 50 civilian deaths confirmed. Words likes, 'bombs', 'bombing', 'death toll', 'slain civilians' and 'cadaver' are some subjects used in the headlines that reflect damages and pays attention to the shed lives during the war. 'Death toll', 'slain civilians' and 'cadaver' are words that describe the result of violence to human lives. MindaNews also used statistics in reporting these damages seen through headlines like, '12 killed', '50 civilians deaths', to show evidence-based reporting.

The word 'killed' appeared in the headlines twice as a verb. Most of the words that are used are verbs like, "causing', 'expected', and 'yields' that explains

the outcomes of violence. Lastly, words like 'tracking' and 'counting' appeared as verbs that show monitoring and recording of the consequences of the siege.

The PDI introduced subjects from the defense forces in the Philippines such as: Red alert, AFP Wesmincom, AFP, PNP, Army, Military, Gov't forces, Bato Dela Rosa, NBI, Defense chief, Lookout alerts, Military clearing ops, police, local execs, US troops, Soldiers, Año, Gov't troops, task force, DND chief, Defense chief, Bato, FA-50 fighter jets, PNP, DND police, military team, 4 soldiers, and Lorenzana. These people who have taken actions and who have given statements during the Marawi Crisis were associated with several variations of verbs. These clearly suggest that subjects are presented in alternative ways and angles.

PDI presents an evidence-based reporting through making the actual statement of the subject as the news headline. Three indications that for an actual statement are: (a) the use of semi colon for bridging the subject and his or her actual statement like in news headline: "AFP: No more set deadline for freeing Marawi City from terrorists", (b) the use of dash line like in news headline, "Marawi now under full control of city officials – AFP Wesmincom", and the use of verbs such as says like in news headline, "Gov't troops won't bomb mosques in Marawi, says AFP". To consider, there are few existing uses of statistics from the other news headlines such as: "Islamist militants kill 19 in Marawi — Army", "Marawi death toll now at 97 – Army", "6 cops missing amid Marawi clash, says Bato", and "8 Maute members surrender, provide 'valuable' intel — AFP".

Out of 64 news headlines under Defense Forces frame, the AFP occurred 24 times followed by other sub-groups under it. They were accompanied with verbs such as 'urge' which means, a strong need or desire to have or do something, 'launches' to release, catapult, or send off, 'continue' to keep going, 'assigns' to require someone to do a particular task, declares to say or state in an official or public way, 'finds' to get or discover, and 'admits' to concede as true or valid. The AFP is presented as a higher authority to give such commands and orders evident from the verbs associated to them. Other related subjects to AFP are its sub-group such as the military forces (e.g. Army, Navy, and Airforce) and Army. The Army, which is the main and first-born branch of the AFP responsible for ground combat occurred 4 times in the news headlines. They were presented in the news headlines with their actual statements.

The noun "government troops" is accompanied with verbs such as, 'rescue' which means to free from danger, 'retake' which means to take or receive again, and 'capture' which means to take and hold someone as a prisoner especially by using force. It appears that the word Government attached to the word troop may not be necessary, since troop can stand alone with its meaning a group of soldiers. It is evident that from this redundancy, which is the process of emphasizing something in other ways, the Government give the impression of owning the soldiers.

MindaNews' Defense forces frame's headlines are evidently concerned on military and other armed forces. (1) Lorenzana: US forces in Marawi coordinated communications link (2) Lorenzana, 'Bato' on opposite sides of deploying abusive cops to Marawi (3) Lorenzana admits gov't underestimated Maute Group (4) Military nabs 2 suspected Maute supporters in Cagayan de Oro (5) Joint maritime patrol with Indonesia seen to prevent reinforcements to Maute. Subjects like, 'Soldiers', 'government forces' and 'Lorenzana' are all working for the government's security and safety measures.

'Soldiers' is associated with 'slain' as an adjective. The use of slain to refer dead soldiers is observably used in numerous headlines. 'Slain' according to Meriam Dictionary is an act of murder especially during a war. The presentation of soldiers being slain thus coincides to the reality of the tragic outcomes that the siege in Marawi has resulted.

Overall, the rest of the subjects with the least number of occurrences in the news headlines were properly identified within the scope of their roles and functions in the country. This means that there is a clear emphasis on the subject's prominence.

Education frame is only seen in MindaNews, and it covers the holistic concerns about students, teachers, universities, and educational institutions affected by the Marawi crisis. An indication of a community that is regaining its normal phase is when their education is slowly getting back on track. "Direct experience with disasters ranging from war and terrorism to hurricanes and earthquakes has taught me that there are four basic stages in recovering from a profound stress" (McGrath 2001; 2016). The stage three which is the Constructive Action means "People need to take action and make a difference even in the smallest ways" (McGrath 2001;

2016). Among the four headlines, MSU Marawi Campus and its students are the dominant subject of this frame. These subjects are Associated with verbs like, 'face' and 'prepares'; which indicates the university and its students are getting ready for responsibilities after the war. Headlines like, (1) Aside from security, MSU Marawi students face rising prices of food, transport, dorm (2) MSU main campus in Marawi prepares for Aug. 22 opening (3) Start of classes in MSU's main campus in Marawi will depend on military's OK (4) DepEd still tracking whereabouts of 140 Marawi teachers (5) Region 12 absorbs students displaced by Marawi siege. As observed, subjects like MSU Marawi and its students were presented, and were associated with verbs like "prepares' and "facing" which tells the situation requires the students to get ready to be back at the university again. Other institution like DepEd is presented in the headline and is associated with statistics, '140 Marawi teachers' indicates the slant towards evidence-based reporting (Metila, 2013).

The PDI Humanitarian Frame featured the following subjects: Red Cross, DepEd, Compostela Valley, DSWD, Ilonggos launch drive, Cotabato jail inmates, Aid, PH cities, Duterte, 'Missing Persons Center', 2 Army engineering brigades, Taguig, Pag-IBIG, PAL, Helping Marawi folk, and Rebuilding Marawi. These subjects only occurred once in the news headlines except for DSWD or Department of Social Welfare and Development which occurred twice. Correspondingly, there were no existing adjectives associated to the subjects under this frame.

In the Philippines, DSWD is the executive department which takes responsibility for the protection of the social welfare of rights of the Filipinos, popularly children and to promote social development. The simple verbs associated to this subject are the following: ¬distribute or to divide among several or many and donate or to contribute.

The subject Red Cross is a volunteer-driven organization that aims to help all types of people in crises. Because of the nature of their work, the subject is therefore, fit in this frame. It has been a long time since the organization started and has gained enough connections to sustain their advocacies. In that case, during the Marawi crisis, they were one of the leading organizations that provided help for the affected people. Hence, the verb seeks (to ask for) associated to the subject Red Cross justify their roles and functions in the country.

During the Marawi Crisis, many cities, as evident in the news headline under this frame like 'PH cities', were able to contribute help in many ways, but only few were mentioned such as the Compostela Valley, Ilonggos launch drive, Cotabato jail inmates, and Taguig. Respectively, they were associated with verbs such as extends, raise, skip, and Oks. The verb extends can be a description of how far Compostela Valley really is from where the event took place. Also, the verb Oks can be a description undervaluing the amount of P1.5-M to be given by Taguig that would serve as aid for Marawi. Such verb says that it is easy to give an amount as huge as the aforementioned. Similarly, news headline wherein the subject is PAL or Philippine Airlines intended to donate an amount of P2M for soldiers fighting in Marawi. The mentioning of how much it would cost for humanitarian advocacies fail the principal value of humility. It could be inferred as an act of arrogance. If that is true, in that case, it is important to remember that humanitarian activities must not be used for personal interests.

Meanwhile, in MindaNews, humanitarian frame is widely dominated with content regarding on relief, donations, and allotments for promotion of the community. (1) Singapore sends aid for Marawi evacuees (2) Singapore for Marawi bakwits (3) GenSan extends aid to evacuees from Marawi City (4) Business missions to promote investment opportunities in Mindanao amid Marawi crisis (5) Investments in ARMM seen to grow despite Marawi crisis (5) Mindanao interreligious groups call for anti-hate campaign amid Marawi siege (6) Moro groups call for humanitarian corridor to get Marawi residents out of harm's way

Out of 15 headlines, 14 headlines deal with agencies who extended their help for Marawi, namely: the country, "Singapore"; several places in the country like "GenSan" and "Region 12"; and organizations like "US Forces", "MILF", "Gensan LGU", "Mindanao Interreligious Groups", and "Moro Groups".

An obvious representation of support for Marawi is seen through the verbs that are commonly used in the headlines. The word "helps" according to Meriam Dictionary is a synonym for support that means to give assistance or support to. Another verb used in the headline is the word "extends" that means to make available or to make the offer of, for example, extending aid to the needy. The word 'send' means to grow out parts during development. Lastly, the verb 'allots' that is by defined by Meriam Dictionary as to assign as a share or to distribute by or as if by

lot. These four verbs are dominantly used as verbs in the headlines which present an image that aids were sent and delivered to the affected community.

In PDI's Marawi Community Frame, the following subjects that were featured are the following: Marawi residents, Marawi clash, Opening of classes, In war-shaken Marawi, Civilians, Marawi folk, Refugees, Baby girl, 4, Marawi evacuees, and Marawi local. These subjects were associated with verbs such as told, fuel, postponed, struggle, watch, brought out, Reach, and shares. There were no existing adjectives associated with the subjects.

In this frame, news headline says Marawi clash fuels fear of ISIS foothold in Mindanao's use of the verb fuels, a source of sustenance or incentive, evidently confirms and suggests a measure or level of fear developed by Mindanao during the event. Even though the war did not happen all over the island and only inherent in the areas of Marawi, the headline speaks of the fear of all people living in Mindanao. Whilst, the verb struggle, or to make strenuous efforts, suggest an intense difficulty experienced during the event.

MindaNews' Marawi Community Frame covers Marawi City as well as its institutions and its affected people as central subject during the Marawi Crisis. Specifically, people who were physically present that time. As a local newspaper agency, MindaNews presented 7 headlines: (1) Marawi civilian casualty number expected to rise 'dramatically' – military (2) Send us home, Marawi evacuees ask Duterte (3) 4 workers in Marawi escape from Maute, 1 killed (4) No immediate homecoming for Marawi folk once conflict ends (5) 500 to 1,000 civilians remain trapped in Marawi conflict zone. The prominent subjects of this frame are Marawi and its civilian. No evident verb is used over the other. Verbs like 'trapped' and 'escape' are used in different headlines about Marawi Civilians and workers. These verbs were not exaggerated nor understated the situation.

The members of the Maute Group, who are the perpetrators during the event, were presented in the frame as a variety of subjects: Maute group, Abus, Maute gunmen, Maute group use of civilians, mosques, Maute sniper, Father of Maute group leaders, Maute brothers' pa, Maute 'bomber', Maute mom, Fake ID, Arrest of Maute bomb maker, Maute relatives, Maute fighters, Maute 'spies', and 'Maute Group member'. These were associated with verbs such as: fire, hampers, shoots,

arrested, charged, grilled, Charged, fails, nabbed, use, arrested, and laughing, relaxing.

The word gunmen, plural form for the word "gunman", confirmed the use of statistics that there were many of them. At the same time, the Maute labeled as gunmen leaves an implication that they are armed and capable of harming. This correspondingly juxtaposes the Maute with negative synonyms such as terrorist, murderer, etc. The preference for the verb remain, which refers on continuing to exist persistently (Oxford Dictionary 2008), results in confused attribution to the Maute as simply just existing or not doing anything else. Likewise, the verbs laughing and relaxing associated to the Maute gunmen make the news headline captivating for that of the perpetrators, being able to laugh and relax during the clash in Marawi which is really a prompting fact. However, the answer to the prior question on why they were able to manage laughing and relaxing during the event is that these gunmen are still on their teenage years.

In connection to this, the noun modifiers terrorists, sniper, bomber, bomb maker, gunmen, fighters, and spies are either synonymous or closely related, providing the impression that the Maute are criminals who inflicted harm during the Marawi Crisis. Synonymous with these words are the guerillas which will bridge a connection to Abus.. According to Jonathan Head, "the group (Maute) has also been linked with Isnilon Hapilon, a prominent figure in the Abu Sayyaf militant group" (BBC News, Bangkok 2016). Therefore, this creates and forms speculation that these two groups of guerillas work together during the fire on military camp in Marawi.

Another set of noun modifiers are the following subjects: Father of Maute brothers, Maute brothers, Maute mom, and Maute relatives. Hence, Maute are still a typical Filipino Muslim Family driven by their own visions and missions. Overall, the verbs presented in this frame were all in its simplest terms, which persists the accuracy and preciseness in modifying nouns/doer of the action/subject.

The spotlight for Maute Group during the Marawi siege released numerous headlines in MindaNews' reports. In the Maute frame, the dominant subject 'Maute' is associated with verbs like, 'condition', 'nabbed', 'hid', 'transferred', and 'denies'. (1) Maute Group sets condition for Fr. Chito's release but frees 5 hostages during humanitarian ceasefire (2) Arrested Maute hid in CDO boarding house for 2 weeks

(3) Maute Group suspect nabbed in Cagayan de Oro (4) Mother of Maute Group leaders nabbed (5) Cayamora Maute and family transferred to Manila. 'Nabbed' being used twice to show actions in relationship to Maute implies that, to catch or seize in arrest. Similarly, with the word 'denies' that is shown in two headlines as a verb implies that, someone who declares untrue or refuses to admit or acknowledge an action. Along with the words hid and transferred, that necessarily shows the logic of location, position or a certain setting.

The PDI's Normalcy and Safety Frame features the following few significant people and places during the event's resolution: Lanao del Norte, Fresh graduate, 5 policemen, 5 civilians, Business, and Mindanao State University of Marawi. These are associated with verbs such as: ready, receive, last, rescued, and holds. The only adjective word present is the word 'alive'.

The use of statistics 5 to describe the number of policemen and civilians rescued indicates the slant towards evidence-based reporting. Also, it reflects an objective-based reporting by combining both subjects with the word rescued which refers to "someone saved from a dangerous or difficult situation" (Oxford Dictionary, 2008). Thus, it suggests that the news headline draws more attention only to the event's resolution. Overall, the rest of the verbs associated with the subjects successfully played their respective roles in the event's resolution and outcome.

The PDI's Political and Clerics Frame featured several people from the government seats such as: Duterte, Senators, Marawi mayor, De Lima, Comelec, Aguirre, DOJ, Palace, Gov't, Mayor, PH, Marawi mayor, residents, ARMM exec, Marawi mayor, cops, Alvarez, DILG, CBCP, ARMM gov, Hospital, Lanao exec, DOJ forming panel of prosecutors, Joma Sison, PH gov't, Poe, Lanao Sur vice gov, Aguirre, Duterte, Ex-Marawi mayor facing rebellion charges, Leftist solon, BJMP, SolGen, Supreme Court, Maranao leaders, SC, Muslim leaders, DOJ board, NDRRMC chief, Bayan Muna, TESDA official, Prosecutor, Maute, Isko, Place, Koko, Angara, DPWH secretary, Hapilon, Abella, Baguilat, Marawi bishop, Adiong, CHR, Sotto, Pacquiao, Senate, Ejercito, and Muslim clerics.

In this frame, Duterte was the most prominent subject evidently because of his great impact in the Philippines as a President. No wonder that the media entities never miss any of his moves for action towards the event. Duterte was associated with the following underlined lexemes in the news headlines: Oks or to approve

something, tags or to hold to account especially to charge with violating the law, linked refers to having or provided with links, cancels or to call off usually without expectation of conducting or performing at a later time, calls or to make a request or demand, reveals or to make known, says or to express in words, spend or to use up or pay out, seeks or to go in search of, visits or to go to see or stay at a place for a particular purpose, lands or to set or put on shore from a ship, and prepared refers to being ready for something : in a suitable condition for some purpose or activity (Source: Learner's Dictionary). Clearly, the chosen lexemes associated with Duterte are appropriate to his profile as the President of the Philippines, who is the central person responsible to what the country might face at any time. The terms used such as Oks, cancels, calls, reveals, and says are some manifestations of a very straightforward personality.

The subject "gov't" which occurred five times in the news headlines were associated with the following verbs: wants, reciprocates, assures, and readying. Their actions, decisions, and statements will always matter as a functioning government. Therefore, everything that they do will affect the people. The choice of these lexemes associated to them were very straightforward. The image projected to the government was implies how they are accountable of what the country is facing and that they are reliable for it. This means that whatever statements come from them, it could necessarily imply a confirmation of factual updates.

Overall, this frame is evidently rich with subjects from the government but only rare interactions from the clerics. The subjects were mostly identified by their names and presented accordingly based on their roles and functions. This suggests that this frame gives importance to the prominence value. Furthermore, they were associated with simple verbs. In addition, several subjects were presented through featuring their actual statements as straight news headlines with the use of semi-colon and dash line. Also, there were no manifestations of the use of statistics and only few adjectives were observed.

In MindaNews' Political and Clerics Frame, headlines that features prominent persons in politics such as the President Duterte, Lorenzana, also, local political personnel like Ex-Marawi Mayor and a local priest were subjects. Generally, the Political and Clerics frame discusses mainly the politician's actions, resolutions and appeals throughout the siege. (1) Ex-Marawi mayor subject to arrest again due to "vehement objections" from AFP, PNP, local officials (2) Duterte on

Marawi: even if it takes a year … (3) Duterte tells Marawi troops he had to declare martial law or face impeachment (4) Type D for Digong: Duterte introduces new military attire in aborted Marawi trip (5) Duterte: "That war in Marawi will continue until the last terrorist is taken out" (6) Priest's kin hold daily prayers for safe release of Maute group hostages (7) Priest held by Maute asks Duterte to stop Marawi offensive.

President Duterte as a subject is associated with verbs like, "tells", "vows", and "warns". These verbs have one commonality- to inform an audience about a certain issue or agenda. On the other hand, local government officials such as the Marawi Mayor and Ex-Mayor were also featured with associations of verbs like, "arrest" and "raided". These words imply that before an arrest and raid is done to any individual or residence, it undergoes legal procedures by the power of the law. The contrast of how headlines elaborately wrote "Duterte" and kept the anonymity of the local government officials shows how MindaNews as a local online news agency suppress these official's identity when it is associated with negative impression ('arrest', 'raided') that heightens the issue.

The PDI's Revolutionists Frame reminded the Filipinos of the following subjects: MILF, Communist rebels, and Militants. These subjects were associated with the following verbs: agrees, give, starts helping, open, asks, help, and cling.

Moro Islamic Liberation Front or the MILF is known to be the Philippines' biggest Muslim rebel group. Ironically, the modifier word rebel is too far from the lexemes (agrees, help, save, starts, helping, willing, and help) associated with the subject MILF shown in the news headlines such as: (1) MILF agrees to help save, give aid to civilians trapped in Marawi (2) MILF starts helping evacuate trapped Marawi civilians, (3) MILF asks Maute gunmen to free hostages and (4) Militants cling on to hundreds of buildings in besieged Marawi. The choice of lexemes crafts a good image or character of the MILF, unexpectedly. That's somehow contrary to what Filipinos normally think: not the kind of people who agree, give, help, open, ask, and help.

The subjects such as Communist rebels and militants have something in common and that is they are aggressive in character for political or social cause and the like. Communist rebels are said to be the left-wing groups who are seeking

change through armed conflict. The noun militants defined to be engaged in warfare or combat (Source: Merriam-Webster Dictionary).

Headlines about Marawi Siege outbreak in War Frame published by MindaNews shows no prominent subject over the other. Out of the 10 headlines, MindaNews covered about the civilians that has been affected, damaged infrastructures, and actions taken by the government forces and Maute. The word fighting is used as a subject once and once as an adjective in 2 headlines: "Fighting in Marawi will 'soon be over' – Gen. Año" and "18 foreign terrorists fighting in Marawi". Words associated with fighting like, unsafe and battle are seen in different headlines; battle as a verb that describes the action taken by the government versus the Maute group, while the word unsafe is used as an adjective that describes the inspected structures located in Marawi. The use of statistics in some headlines like, "500 to 1,000" and "18" indicates the slant towards evidence-based reporting (Metila, 2013). The lexical choice, "foreigners" in "foreign terrorist" gives a higher impact value on the notion that the terrorism was not made by fellow Filipinos but, the outsiders were the ones who disturbed the country's peace and harmony.

The PDI adopted different terms to describe the break out of the Marawi Crisis such as: Fighting, Air strikes, and Bombs, automatic gunfire. Also, PDI featured other subjects: Soldier, and 8-hour ceasefire. The subject fighting was the most used term treated as subject from the news headlines. For example: 'Fighting rages into the night in Marawi', Fighting resumes between gov't troops, armed groups in Marawi, Fighting exacts heavy toll on Marawi civilians, Fighting erupts after opening of 'peace corridor' in Marawi. According to the Oxford Dictionary (2008), fighting refers to the action of fighting; violence or conflict. Thus, this only connotes the fight between the Maute group and Military forces. The word fighting is accompanied with closely related lexemes such as rages or violent action, resumes or to begin again after stopping, exacts or to demand or get something especially by using force and threats, and erupts or to happen or begin suddenly and violently (Source: Merriam-Webster Dictionary). These verbs are accurate enough in maxim that the fight between the Maute group and Military forces occurred many times in different intensity levels.

With this, the set of headlines found in the War frame really encapsulate the kind of war that took place in Marawi. The intensity of it is changing within an

unpredictable time. Certainly, it implies that the event is affected by latent factors, referring to what the Filipinos know nothing about.

Portrayal of actors

The Philippine Daily Inquirer presented their subject groups in the active voice objectively, wherein they were able to express their roles as civilians, victims, soldiers, people of the government etc. the result showed that the subject group from the government were the dominant ones. Still, the frames successfully portray the said involved for who they really are; thereby successfully represent the event's impact and prominence value at the expense of accuracy. Meanwhile, analysis of news headlines in MindaNews shows that subjects were mostly specific human entities and groups, e.g. Duterte, Lorenzana, Government forces, MILF, Maute Group, etc., that occupy an active agent role and predominantly act upon human entities. The news agency presented reality of civilians being the active recipients of the conflict.

Media positionings/attitudes on Marawi Crisis coverage

The Philippine Daily Inquirer as a mainstream and as the oldest news agency, shows fairly an objective reporting through their lexical choices (Subject, Verb, and Adjective) used. At the same time, maintaining the conservative figure and objective reporting. Although, a few subjects were presented dramatically shown on the verbs associated to the soldiers Also, they had presented subjects like MILF in a very contrasting way. Hence, it doesn't invalidate the thorough reporting of the agency. In addition, it was feasible that because Political and Clerics Frames occupy a dominant space equated to other frames make them a more likely a pro government news agency in such a way that was still maintaining systematic reporting. Although, some of their news headlines had several hints of news headlines which were thought-provoking due to their chosen lexemes. Moreover, less speculative attitude was featured similar with MindaNews. Thus, the PDI was dominating the informative attitude of reporting.

On the other hand, MindaNews as a local newspaper agency in Mindanao shows its informative attitude but with intimacy with its readers by publishing numerous news headlines about local identities such as Marawi's government

officials, several IP groups and most especially civilians in the community. This news coverage of local personalities and groups are seldom presented by the headlines of Philippine Daily Inquirer. In this way, MindaNews exerted effort in including literally the civilians who suffer the consequences of the siege and not just as if the War was only between the government forces and Maute. Hence, such reporting does talk about the worst hit experiencer i.e. the people living in Marawi. Also, results show how MindaNews gives focus on how the community was slowly rebuilding the ruins left by the battle. Utmost frames seem to be made in MindaNews headlines to represent actors congruently (sends, extends, allots). In other words, these concrete headlines formulate on the face of it affects people and property and civilian infrastructure. These lexical choices were fundamentally imbricated in attitudes on news reporting and add up to a general discourse. To confirm the localness of MindaNews, it has yielded the most numbered provocative attitudes in totality.

Table 2. Frames of Events and Attitudes on Marawi Crisis Coverage of PDI   and MindaNews

| Frames of Events | ATTITUDES ON MARAWI CRISIS COVERAGE | | | | | | | |
| | Philippine Daily Inquirer | | | | MindaNews | | | |
	Informative	Provocative	Emotive	Speculative	Informative	Provocative	Emotive	Speculative
Death and Violence Frame	16	4	3	1	2	6	---	---
Defense Forces Frame	56	5	2	2	4	5	---	1
Education Frame	---	---	---	---	2	3	---	---
Humanitarian Frame	12	3	2	---	6	6	1	2
Marawi Community Frame	6	0	3	---	4	2	---	---
Maute Frame	13	1	1	---	5	3	---	---
Normalcy and Safety Frame	4	---	1	---	---	---	---	---
Political and Clerics Frame	82	3	2	1	7	8	1	---

Revolutionist Frame	5	---	1	---	---	---	---	---
War Frame	6	1	2	---	3	3	---	1
Total	200	17	17	4	33	36	2	4

Conclusion

The frames of events that were covered in the online news headlines of PDI and MindaNews were Humanitarian Frame, Marawi Community Frame, Maute Frame, Normalcy Safety Frame, Political and Clerics Frame, and War Frame. The Defense Forces Frame and Revolutionists Frame only exist in PDI while the Education Frame can be found in MindaNews. The lexical choices of the PDI and MindaNews play a vital role in meaning-making on their news headlines. These lexemes have the power to express or suppress the identities and roles of their subjects, both human and non-human entities. PDI identifies its subjects in active voice while MindaNews' utilizes the passive voice which always keeps a safe generalization of lexemes. The PDI has a number of informative news headlines but instilled in it were hints of provocative and emotive attitudes and less of the speculative attitude. These results still suggest that the media entity also commit biases. On the other hand, the informative and provocative headlines of MindaNews, may convey a defensive stance regarding Mindanao and its peoples.

The analysis shows that news reporters intentionally implant and invest attitudes into news reports by choosing words of their interests for impacting readers' perception about the Marawi crisis being reported. It also shows that word choice can be used by news reporters to convey their attitudes. Lexical classification shows that news reports on conflict may seem to be neutral but are not actually value-free. Mindanews and Philippine Daily Inquirer's headlines showed various frames of events and the attitudes associated with it. The PDI mostly presented an informative attitude with great efforts through their choice of lexemes but still underlies provocativeness, emotiveness, and speculativeness. MindaNews, is more informative although provocativeness is still underneath. Both newspapers employ informative and provocative headlines to capture the attention of the readers. News headlines prototypically occupy the most prominent element of a news report. Readers best recall the information conveyed in news headlines (van Dijk, 2008) and as such, they were likely influenced, especially with regards to their interpretation of

previous and subsequent events. Hence, readers may need to exert further efforts to provide an alternative reading position to the one available in the text.

References

Barton, D., & Lee, C. (2013). *Language online: investigating digital texts and practices*. Routledge: London and New York.

Bell, A. (1991). *The language of news media.* New York, NY Continuum.

Calls [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieve from https://www.oxfordlearnersdictionaries.com/definition/call.

Cancels [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieve from https://www.oxfordlearnersdictionaries.com/definition/cancel.

Capture [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/capture.

Carbonnier, G. (2015). *Humanitarian economics: War, disaster, and the global aid market*. London: Oxford University Press.

Ceasefire [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/ceasefire.

Collins, P. & Hollo, C. (2000; 2009; 2017). *English grammar: an introduction.* London: Palgrave Macmillan Education.

Community [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/community.

Continue [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/continue.

Dead [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/dead.

Declares [Def. 1.]. (n.d.). Retrieved from https://www.merriam-webster.com/dictionary/declares.

Devereux, E., (2007). *Media studies: key issues and debates*. London: SAGE.

Distribute [Def. 1.]. (n.d.).*,* Retrieved from https://www.merriam-webster.com/dictionary/distribute.

Eagly, A. H., & Chaiken, S. (1993). *The psychology of attitudes*. Fort Worth, TX. Harcourt Brace Jovanovich College Publishers.

Fighting [Def. 1]. (n.d.). *Oxford English dictionary online,* Retrieved from https://en.oxforddictionaries.com/definition/fighting.

Finds [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary*,* Retrieved from https://www.merriam-webster.com/dictionary/finds.

Fowler, R. G. (1991). *Language in the news: discourse and ideology in the press*. London/New York: Routledge.

Fuller, J. (1996). *News values: ideas for an information age*. Chicago/London: University of Chicago Press.

Hall, S. (1977). *'Culture, media and the "ideological effect'*. In J.   Curran, M. Gurevitch, and J. Woolcott (Eds.). Mass Communication and Media. 315-348. London: Edward Arnold.

Hallidy, M.KA. & Matthiessen, C. M.I.M. (2014). *Halliday's introduction to functional grammar*. Routledge.

He, X. & Zhou, X (2015). *Contrastive analysis of lexical choice and ideologies in news reporting the same accidents between chinese american newspaper*. Academy Publication. Theory and Practice in Language Studies, Vol. 5, No. 11, pp. 2356-2365.

Head, J. (2017). *Maute rebel group: a rising threat to philippines.* BBC News, Bangkok. Retrieved from: http://www.bbc.com/news/world-asia-40103602

Helps [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary*,* Retrieved from https://www.merriam-webster.com/dictionary/helps.

Hofileña, C. F. (2005). *Journalism values in the Philippine media*. 49-54. Asia Pacific Media Educator.

Hudock, L. (2005). *News or speculation? A comparative content analysis of headlines and the prevalence of speculative language in corporate and independently owned newspaper*. Electronic Theses and Dissertation.

Hurts [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/hurts.

Informative [Def. 1]. (n.d.). *Cambridge Dictionary*, Retrieved from https://dictionary.cambridge.org/us/dictionary/english/informative.

Joshi, M. (2014). *Interchange of active and passive voice: patterns and examples*. Retrieved from https://books.google.com.ph/books?id=yOqSBAAAQBAJ.

Kilicoglu, H., & Bergler, S. (2008). *Recognizing speculative language in biomedical research articles: a linguistically motivated perspective. BMC Bioinformatics*, *9*(Suppl 11), S10. http://doi.org/10.1186/1471-2105-9-S11-S10.

MacRitichie, V. & Seedat, M. (2008). *Headlines and discourses in newspaper reports on traffic accidents.* South African Journal of Psychology, 38(2), 337-354.

Mardh, I. (1980). *Headlinese: on the grammar of English front page headlines*. Lund: Liberlaromedel/Gleerup.

Massive [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/massive.

Matheson, D. (2005). *Media discourses.* United Kingdom: McGraw-Hill Education.

Metila, R. A. (2013). *A discourse analysis of news headlines: diverse framings for a hostage-taking event*. Philippines: College of Education, University of the Philippines.

Miles (2008). *The study of language and space in media discourse.* Retrieved from https://jannisandroutsopoulos.files.wordpress.com/2009/12/art-41.pdf

Militants [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/militants.

Nabbed [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved from https://www.merriam-webster.com/dictionary/nabbed.

Oks [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieved from https://www.oxfordlearnersdictionaries.com/definition/oks.

Pajunen, J. (2008). *Linguistic analysis of newspaper discourse in theory and practice*. University of Tampere.

Prepared [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieve January from, https://www.oxfordlearnersdictionaries.com/definition/prepare.

Prokofieva, A. & Hirschberg, J. (2015). *Hedging annotation manual*. Columbia University.

Rages [Def. 1.]. (n.d.). Dictionary by Merriam-Webster: America's most-trusted online dictionary, Retrieved January 2017, from https://www.merriam-webster.com/dictionary/rages.

Regional Command and Coordination Center of ARMM and Region X (2017). *Crisis situation in marawi city*. Iligan City.

Richardson, John (2007). *Analysing newspapers: an approach from critical discourse analysis*. Palgrave Macmillan.

Says [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieve January 2017, from https://www.oxfordlearnersdictionaries.com/definition/say.

Seeks [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieve January 2017, from https://www.oxfordlearnersdictionaries.com/definition/seek.

Shiffrin, D. (1994/1997). *Approaches to discourse*. USA: Blackwell Publishers Inc.

Spend [Def. 1]. (n.d.). *Oxford advance learner's dictionary,* Retrieve January 2017, from https://www.oxfordlearnersdictionaries.com/definition/spend.

Stewart, C. O. (2005). *A rhetorical approach to news discourse: Media representations a controversial study on 'reparative therapy.'* Western Journal of Communication, 69(2). 147-166.

van Dijk TA. (2008). *Discourse and context: a sociocognitive approach*. Cambridge: Cambridge University Press.

White, M. (2011). *Cracking the code of press headlines: from difficulty to opportunity for the foreign language learner.* International Journal of English studies, 11(1).

Whitelaw, C. & Zappavigna, M. (2009). *A survey of process type classification over difficult cases. In c. Jones & e. Ventola (eds.), from language to multimodality: new developments in the study of ideational meaning*. London: Equinox, pp. 47-63.

Wortham, S. (2003). *Education 645: methods of discourse analysis*. Westport, CT: Praeger.

Representing Asia: The Language of Tourism Slogans

Melicent C. Jalova
melicent.arig@g.msuiit.edu.ph

Ivie C. Esteban
ivie.esteban@g.msuiit.edu.ph

Department of English, College of Arts and Social Sciences
MSU – Iligan Institute of Technology

Abstract

The purpose of this paper is to investigate the representation of Asia in tourism industry by analyzing the slogans of 23 countries in Southeast Asia, South Asia, East Asia, and Central Asia. The slogans were taken from online tourism sites and college students answered a self-designed and semi-structured survey to rank the countries' slogans. Findings show that the top five ranked countries' slogans include The Philippines, Maldives, Japan, Hong Kong, and Korea. On the other hand, the lowest five country slogans are from Brunei, Laos, Sri Lanka, Bangladesh, and Mongolia. Furthermore, the data reveal that (70%) of the respondents' ranking is influenced by the sloganswhile (20%) of the respondents answered otherwise. Another 10% expressed that their ranking was based on their personal preference. In the linguistic analysis of the 23 slogans, findings show that the lexical choices foreground national labels by mentioning the country in the slogans while Asia as a continental label is implied using back grounding. The semantic analysis on tropes in the slogans shows that metaphor is common in ten (10) countries. The analysis suggests that Asia as a tourist destination has been decentered (3 slogans mentioned Asia) while specific countries are highly emphasized in twenty (20) slogans. As this study has shown, country slogans are still pivotal in promoting and branding Asia to the rest of the world while claiming each country's unique and diverse identity.

Introduction

Tourism industry is highly competitive and predominantly connected to social media which engages and encourages travelers to choose their vacation destinations. With thousands of travel sites to choose from, one wonders how one makes his or her short list and end up satisfied. In a list of 66 creative tourism and catchy slogans and taglines, none of the slogans from Southeast and South Asia, which comprise the corpus of this study, is listed (Gaille, 2013). Does this mean that the corpus is not catchy? Are countries in Asia (Southeast and South Asia) less popular from the rest of the world? Or is it a question of branding strategies?

This paper aims to explicate the representation of Asia within the cluster of Asian Business Communication viewed from what Fairclough (2006) calls genres of communication "which are specialized for transnational and interregional interactions" (p.3). Although "genre" has been loosely understood as a "type" or "category" (Bhatia, 1993; Swales, 1999), Fairclough (2006) argues that langue in processes of globalization cuts across spatial boundaries and borders through networks, connectiveness and interactions. For instance, in the economic field, the processes of globalization are embodied in flows of goods and money, and international financial and trading networks and flows of images and representations and interactions through contemporary media and communication technologies. For genres of communication to be internationally recognizable, they have to share common formats. In this paper, slogan is operationally defined as a communication genre that websites use to promote countries as tourist destinations in Asia.

Salim, Ibrahim, and Hassan (2012) in their review of literature on the language of tourism conclude that as a discourse, tourism promotion is established in a persuasive manner in order to attract visitors. To achive this, the language gives detail portrayal of the potential tourism destination in which attempts to persuade, attract, encourage and seduce the potential tourists to be actual tourists. The review provides extensive evidence on the importance of persuasion and attraction into tourism development practices, but it suggests that little research on tourism discourse has been done in detail.

This paper attempts to address this gap. Three questions are raised. First, which slogans are ranked the highest and lowest? Secondly, how is Asia represented

in the slogans in terms of lexical choices and semantics? Lastly, what does this representation of Asia suggest on branding and communication in tourism industry? These questions guide the analysis of the 23 country tourism slogans. Although the discourse of tourism in computer mediated communication entails a multimodal investigation, this paper attempts to illustrate the role of language as a system of representing Asia in online tourism websites.

The primary objective of the study is to offer a new perspective of businesscommunication in the context of Asian tourism industry through linguistic representation. Using tourism slogans from webThe analysis Specifically, the study describes the ranking of the respondents

Review of Literature

Asia and media discourse

In postcolonial readings, the geography of the world's spaces and territories has been "rescaled and reterretorialized" (Fairclough, 2006) to articulate the diverse and culturally determined values and positionings. As described by Birch, Schirato &Srivastara (2001), Asia is a region of three billion people who speak several hundred different languages and dialects and is characterized by a cultural, political, economic, and social diversity far greater than everywhere in the world. But they argue "that there is no such thing as 'Asia', anymore than there is a physical reality behind the notion of 'the West'. Asia is a geographical and political idea, but an idea which people, both in Asian countries and throughout the world, think of as a reality" (p. 1). While physical geography is static (one cannot transport a country to another country), people move bringing with them their cultural and political ideas. In short, one can be physically detached from a certain geographical location but remain nostalgic of the past, nurturing colonial mentality.

In the words of Thubron (2008), Asia's heart is lost in his intimate portrait of the five Central Asian Republics, two of which are included in this paper's corpus of country slogans, namely Kazakhstan and Kirghiztan (also spelled Kyrgyzstan). Thubron (2008) feels the melancholic emptiness of the wide spaces and the people's reactions to the collapse of the Soviet Union, their nostalgia for the unity it provided, however repressive the regime, their optimism to material improvements, their questions on the place of Islam, on the Korean and German descendants from forced

migration, and on the ethnic tongue should they be able to go back to their countries of origin.

To represent Asia is quite impossible without narrowing the scope to smaller component parts in terms of sub regions. In fact, Birch, Schirato &Srivastara (2001) argue that as the academia creates various specializations, for example, Area Studies, there are limitations on its scope. The challenge is to go beyond binaries of "us" and "the other", and explore "the future as cultural fact" (Appadurai, 2013).Nevins&Peluso (2008) assert that Asia'smarketability can be partly explained by taking Southeast Asia as site of commodification. By tracing changes in the global economy and in Southeast Asian national political economies, they claim that these have led to new forms of commodity production and new commodities. These developments result in alignments among producers, distributors, and consumers that are affecting people and nature throughout the region.

Computer networks, digital technologies and interactive media technologies are among the developments changing the media landscape. One of the interesting issues of media discourse is the ability of the media to deliver messages to the reader and how readers interact with it. Readers are not just passive sponges that soak up the many messages that they get in media. Instead they actively interpret media messages. But media messages need relevant resources available to readers to comprehend these messages. The interpretive skills that people carry with them to their viewing, listening, and reading are shaped by aspects of social structure. Therefore, in constructing their own individual interpretations of the media, people draw upon from different resources and experiences that are shaped by social factors (Croteau & Hoynes, 1997).

Functions of language and slogans

Slogans or taglines are compact representation of a product or service. Similar to headlines in news reports, slogans must have retention appeal to readers or consumers, or what Messaris (1996) calls visual persuasion common in advertising. In this paper, the analysis does not include the visuals or images of the countries' tourism slogans. The assumption is that the country itself is already an image in the minds of the consumers. How the websites conceptualize the country as a tourist destination through slogans is the focus of this paper. In a constructivist perspective, slogans are texts which are framed within specific contexts. As

postulated by Jakobson (1960), context provides the referential function or what is being referred to while the message focuses on poetic function, associating what the reader can relate or recall. The attitude of the addresser captures the emotive function on how the message is written or spoken, and the response created by the message to the addressee performs the connative function. Implicit in the message is the phatic function which maintains social relationship and keeps people in contact with each other. The code pertains to the use of language or the metalinguistic funtion, an assessment that the readers' understanding of the same message are in the same context. When Jakobson created this model, his primary concern was on the poetics of language, but it is relevant because language according to Lakoff and Johnson (1980, p. 3) is governed by metaphors. They claim that "our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature". The corpus of the slogans is all in English, and this paper views language as an important evidence on how messages are communicated through shared conceptual and structural systems of that language.

Contextualizing communication and language

The concept of the global village of McLuhan and Fiore (1967) has been widely disseminated and although it was not very clear how the world can be a village in the 1960s, one of its captivating representations is Nokia's tagline, "connecting people". Digitalized communication and multimodal representations have altered the way messages are consumed. Kress (2003) explains that the new media have affected people's reading paths. Reading from the page is now reading on the screen, which ultimately results in different logics of reading. Similarly, the interpretation of the social world as a sign in semiotics becomes interdisciplinary. Multimodality has its own grammar and registers. In the context of advertising, visuals are very salient and they are read or intepreted in various ways.

Advertising is synonymous to selling products and services, and there is a proliferation of what Fairclough (1995) categorizes as promotional genres. These include brands, organizations, political parties, countries, regions, cities, and even individuals. The primary purpose of promotional genres is to sell, but Panetta (2001) explains that "successful international commerce requires cross-cultural communication" and that "companies who depend on marketing their products worldwide must still deal with cultural variation" (p. 50). These variations allow

business professionals to share certain rhetorical expectations, and as corporate culture crosses international boundaries, strategies like globalization, localization, and collaboration are used.

Language is used in communication and an apt symbol of globalization, competition, diversifiction, progress, and identity. Crystal (2003) argues that as new varities of English emerge with the penetration of the Internet, there is an increasing public recognition of the global and hegemonic position of English. Fairclough (2006, p. 2) notes that non-English countries (citing Romania as an example) that want to compete in the global market are "strongly influenced by the English language". Direct borrowing from English words surfaced in the business discourse in Romania, and "economic change began to occur when the discourse was operationalized, implemented, and put into practice" (p. 2). According to him, one of the words that has become a jargon in the business discourse is "branding".

As products and services spread through various channels of communication and markets, what do consumers remember? Percy (2003, p. 15) stresses the mutual relationship of branding and advertising and states that a brand is "the sum of what someone knows, thinks, and feels about a particular product" while advertising "positions a brand in the consumer's mind, nurtures salience, and builds positive brand attitude that leads to a strong brand equity." Therefore, branding and adversitising is a result of marketing communication. In Fairclough's (2006) language in processes of globalization, branding also takes language as crucial. However Abosag and Ramadan (2016) stress that culturally embedded brands that provide an Asian experience may find Asian platforms are the most effective channel to engage consumers with their brands.

Branding and tourism

The idea of branding has been applied for consumer products, but applying branding for a place has just been started in the 1990's (Lee, Rodrigues, & Sar, 2012, cited in Wulandari, 2016). To determine whether tourism slogans motivate people to visit the countries, Wulandari (2016) found that the sloganitself will not reallyaffect one's decision-making process when it comes on choosing atourism destination. But in the era where countries are competing to gain attention fromtheir potential tourists, having a slogan that is catchy and remarkable will surely help adestination to be more popular and remarkable for the potential tourists. In this way,

if adestination is getting more popular, the potential tourists are also getting more curious, thus, increasing the motivation and willingness to visit. In the same vein, Grovers (2013) in his study on "Why place branding is not about logos and slogans" explains brand as a 'name, term, design, symbol, or any other feature that identifies one seller's good or service as distinct from those of other sellers'. He adds that many policymakers, practitioners and even some commentators forget that the essence of branding is to make something identifiable as distinctive. The name or logo is for identification and recognition, but branding makes sure that consumers attach distinctive associations to this entity (building reputation). In other words, a trademark only becomes a brand when it is recognized and represents meaning to external audiences. As places already have (more often than not meaningful) names and landmarks, the amount of time and investment generally spent on designing logos and slogans as opposed to actual reputation management for places, seems to be a waste.

Another interesting study is the article of Pike (2004) on the need to address the effectiveness of destination brands in relation to Destination Marketing Organization (DMO) strategy. This is a complex task that requires analysis at three levels. First, investigations of brand image require more than a survey of perceptions about the destination. What is also required is an understanding of the perceptions held for the competitive set of destinations, since brand positioning analysis requires a frame of reference with the competition. Second, the view of stakeholders must be canvassed. These include the host community, travel intermediaries, and local tourism operations that are collectively responsible for delivering the brand promise. Third, such investigations will be required in different markets, if one brand positioning strategy is to appeal to different markets. With increasing investments being made in developing destination brand slogans at country, state and local levels, more published research will be of value in guiding these politically- charged organizations. Moreover, Murti (2016) examines the relationship between identity and community in the ASEAN milieu. It discusses whether the idea of common identity is merely stated in ASEAN's official documents. As later indicated in this article, ASEAN's common identity has gone far beyond the organization's official documents but not far enough. It predominantly exists among ASEAN's elites. She also identifies three important factors that are needed to achieve the goal of ASEAN to have a common identity. These are the 1) the role of identity in community

formation; 2) measuring ASEAN's collective identity; and 3) efforts to promote ASEAN collective identity.

Methodology

Sources of data

Two types of data were used in this paper. The first were taken from various tourism sites online. Twenty-three (23) countries of destination in Southeast Asia, South Asia, East Asia, and Central Asiaformed the corpus of the slogans. The second type of data was the survey answers of ninety (90) undergraduate students in a state university in Mindanao. The survey form had two items: ranking of countries based on the slogans; categorizing their ranking whether the slogans influenced their choices by Yes and No questions; and justifying their reasons by writing a few sentences.

Method of data collection

To limit the scope of tourism industry in Asia, the researchers focused the investigation of tourism slogans to (10) countries in Southeast Asia, six (6) from South Asia, five (5) from East Asia, and two (2) from Central Asia. Using google search, the slogan of each of the twenty-three countries was downloaded. A survey was conducted to ninety (90) undergraduate students who were asked to rank the slogans from the most attractive to the least as well as to write brief reasons of their choices. The respondents answered the survey after their classes and immediately turned in the forms to the researchers.

Method of data analysis

The language of the slogans was analyzed lexically and semantically. Lexical choices of the twenty-three (23) slogans were tabulated based on the respondents' ranking and described semantically through backgrounding and foregrounding. The respondents' reasons of choices were further linked to the functions of language (Jakobson, 1960) and later expounded using the constructivist approach (Hall, 1997). The analysis articulates language as a system of representations in promotional genre and branding of tourism slogans, particularly in Southeast Asian and South Asian countries.

Results and Discussion

Ranking of tourism slogans

The slogans were listed in the survey form and the ninety (90) respondents were asked to rank the slogans from the most attractive to the least attractive. Table 1 shows that the highest in the raking is the Philippines' *It's more fun in the Philippines*, followed by Maldive's The *Sunny Side of Life*, Japan's *Endless Discovery*, Hong Kong's *Asia's World City*, and Korea's *Be Inspired*. On the other hand, the five lowest country slogans are Brunei's *Brunei, The Green Heart of Borneo, The Kingdom of Unexpected Treasures*, followed by Laos's *Simply Beautiful*, Sri Lanka's *Refreshing Sri Lanka*, Bangladesh's *Beautiful Bangladesh*, and Mongolia's *Discover Mongolia*.

Table 1. Ranking of the Tourism Slogans

Country/ Tourism Slogan	Ranking
Philippines (*It's More Fun in the Philippines*)	1st
Maldives (*The Sunny Side of Life*)	2nd
Japan (*Endless Discovery*)	3rd
Hong Kong (*Asia's World City*	4th
Korea (*Be inspired*)	5th
Malaysia (*Truly Asia*)	6th
Singapore (*YourSingapore*)	6th
Cambodia (*Kingdom of Wonder*)	7th
Taiwan (*The Heart of Asia*)	8th
Kyrgyzstan (*Oasis on the Great Silk Road*)	9th
Indonesia (*Wonderful Indonesia*)	10th
Vietnam (*Timeless Charm*)	11th
Myanmar (*Mystical Myanmar*)	11th
Thailand (*Amazing Thailand*)	12th
Nepal (*Naturally Nepal/Once is not Enough*)	13th
India (*Incredible India*)	14th
Kazakhstan (*The Land of the Wonders*)	15th
Bhutan (*Land of Gross National Happiness*)	16th
Mongolia (*Discover Mongolia*)	17th
Bangladesh (*Beautiful Bangladesh*)	18th
Sri Lanka (*Refreshingly Sri Lanka*)	19th
Laos (*Simply Beautiful*)	20th
Brunei (*Brunei, The Green Heart of Borneo, The Kingdom of Unexpected Treasures*)	21st

Considering that all the respondents are Filipinos, this might be a show of national pride. Secondly, they are students who might be virtually connected to tourism websites, but most of them have not gone overseas. Despite low costs and no frills flights, travel is not part of their lifestyle, yet. Despite the proximity of Brunei to the Philippines, its country slogan is ranked the lowest. Obviously, the slogan does not appeal to the respondents since Brunei is a Muslim country, and Mindanao has a dominant population of Muslims. In fact, the research site is very close to the Autonomous Region of Muslim Mindanao (ARMM), and some respondents are Muslims. Being young and adventurous, it can be inferred that travel for them means new things to explore, exciting food, fun, and people. Brunei has not much of these since the respondents are already familiar with what the country has to offer.

Lexical choices of country slogans

Slogans are terse and straightforward. Lexical choices must catch the reader's attention, leave an impression, and offer a unique experience for potential consumers or tourists. Generally, a word is a visible unit in written language, and in this paper, lexical choice means word choice. Given two words to choose from, why prefer one instead of the other? As shown in Table 2, three (3) countries, namely Hong Kong, Malaysia, and Taiwan choose the word *Asia* and its possessive form *Asia's*. On the other hand, the words *wonder*, *wonders*, and *wonderful* are chosen by three (3) countries: Cambodia, Kazakhstan, and Indonesia. The words *discover* and *discovery* are chosen by two (2) countries such as Japan and Mongolia. While *beautiful* is the word chosen by two (2) countries, Laos and Bangladesh, the word *kingdom* is shared by two (2) countries, which are Brunei and Cambodia. Moreover, two (2) countries, Taiwan and Brunei choose the word *heart* while two (2) countries Bhutan and Kazakhstan choose the word *land*.

Table 2. Shared Lexical Choices of the Country Slogans

Countries	Lexical Choices
Hong Kong, Malaysia, and Taiwan	Asia, Asia's
Cambodia, Kazakhstan, and Indonesia	Wonder, wonders, wonderful
Japan and Mongolia	Discover, discovery
Laos and Bangladesh	Beautiful
Brunei and Cambodia	Kingdom
Taiwan and Brunei	Heart
Bhutan and Kazakhstan	Land

Out of the twelve (12) countries that share some words in their slogans, only Hong Kong and Malaysia have direct English language ties with Great Britain through colonization. The other countries are typically detached from the influence the English language. It can be inferred that their lexical choices have different meanings in their native languages, and the closest words are the ones used in the slogans.

Words have meanings to different readers and contexts. Slogans used in tourism industry are addressed to a specific market – people who want to visit places for various reasons. For tourism slogans to sell, the words should capture the unique attribute of the country of destination. Table 3 shows the lexical choices that convey the denotative meanings of each country's slogan.

Table 3. Country slogans and meanings of lexical choices

Country Slogans	Denotative Meanings
Philippines (It's More **Fun** in the Philippines)	Pleasure, entertainment, enjoyment, excitement
Maldives (The **Sunny** Side of Life)	Bright, sunshiny, sunlit, brilliant, clear
Japan (Endless **Discovery**)	Revelation, exploration, encounter
Hong Kong (Asia's **World** City)	Earth, nature, cosmos, creation
Korea (Be **inspired**)	Excited, activated, energized, encouraged
Malaysia (**Truly** Asia)	Indisputably, definitely, undeniably, incontestably
Singapore (**Your**Singapore)	Self-asserting, self-assertive
Cambodia (Kingdom of **Wonder**)	Marvel, curiosity, beauty, spectacle, miracle
Taiwan (The **Heart** of Asia)	Affection, substance, compassion, tenderness

Kyrgyzstan (**Oasis** on the Great Silk Road)	Refuge, relief, safety, security
Indonesia (**Wonderful** Indonesia)	Amazing, astonishing, awesome, enlightening
Vietnam (Timeless **Charm**)	Irresistible, alluring, captivating, fascinating
Myanmar (**Mystical** Myanmar)	Spiritual, inspiring, fascinating, magical
Thailand (**Amazing** Thailand	Surprising, astounding, eye-opening, stunning
Nepal (**Naturally** Nepal/Once is not Enough)	Inherently, innately, intrinsically, fundamentally
India (**Incredible** India)	Fantastical, unimaginable, unbelievable
Kazakhstan (The Land of the **Wonders**)	Marvels, miracles, graces, beauties
Bhutan (Land of Gross National **Happiness**)	Felicity, joy, bliss, blessedness
Mongolia (**Discover** Mongolia)	Notice, reveal, witness, celebrate
Bangladesh (**Beautiful** Bangladesh)	Exceptional, attractive, charming, pleasant
Sri Lanka (**Refreshingly** Sri Lanka)	Revitalizing, rejuvenating, delightfully
Laos (**Simply** Beautiful)	Sincerely, plainly, evidently
Brunei (Brunei, The Green **Heart** of Borneo, The Kingdom of Unexpected Treasures)	Affection, substance, compassion, tenderness

Analyzing the country slogans

The denotative meanings of specific words used in the country slogans cannot be isolated from their referents. For instance, a word can be shared by two countries, but its meaning depends on the other linguistic units.

The use of metaphors

Ten (10) country tourism slogans use metaphor, a figure of speech that extends its meaning to an object or action that is not denotatively applicable through associations or analogies. As shown in Table 5, the countries as potential destinations are loaded with experiential and emotive attributes to create a clearer description. A metaphor uses concepts, which are the source domain (the concept) to draw meaning from and the target domain (the concept) to apply the its meaning. The source domains of the slogans are the countries and the target domains are the descriptions used to represent each country. Three examples are given below:

It's more fun in the Philippines

The slogan presupposes that Philippines is being compared to other countries with the adjective "more". This is intentional because structurally, *It's fun in the Philippines*would have sufficed, but the comparative mode gives the concept of competition. Consumers create mental images of the other countries they have visited and perhaps decide to try the Philippines for more fun (SeeTable 1 for the denotative meanings).

The sunny side of life

The slogan implies that life has a gloomy side. One way to change that is to go to Maldives for its *sunny side*. Even without the word Maldives in the slogan, the concept portrays *life* as the source domain and *sunny side* as the target domain. Everything in Maldives is bright, brilliant, and clear.

Refreshingly Sri Lanka

The slogan paints a picture of a tourist who is burnt out and thirsty, and Sri Lanka will rejuvenate him/her and quench his/her thirst. What can be inferred from this is the concept in the target domain, *refreshingly*, or the experience of a delightful stay in Sri Lanka, the source domain, rather than in other countries.

The use of metonymy

Metonymy is common in four country tourism slogans, which use another word to stand in for another word closely associated with it. These are Cambodia's *Kingdom of Wonder*, Kyrgyztan's*Oasis on the great silk road*, Kazakhstan's *The Land of Wonders*, and Bhutan's *Land of Gross National Happiness*. *Kingdom* stands in for Cambodia's monarchy; *oasis* is clearly associated with water in the desert of Kyrgyzstan, thus giving safety and sustenance to travelers; *land* accentuates the mystery of Kazakhstan; and *land* encompasses the philosophy of Bhutan.

The use of hyperbole

Three country tourism slogans use hyperbole of exaggeration: Japan's *Endless discovery*; Hong Kong's *Asia's world city*; and Vietnam's *Timeless charm*. The overstated experience allures the consumer to believing that it is infinite, yet its

effect is satisfying once the limits of discovery, charm, and worldly trimmings are met.

Slogans as linguistic representations of Asia

Ten (10) countries - Indonesia, Philippines, Mongolia, India, Thailand, Singapore, Bangladesh, Myanmar, Sri Lanka, and Brunei use national labeling in their tourism slogans while three (3) countries, Hong Kong, Malaysia, and Taiwan use Asia as a continental labeling.

Respondents' views on the Slogans

In the survey population of 90, 66.67% of respondents have agreed that national slogans are effective in lobbying tourism in the ASEAN countries. Only 20% of the total number of respondents have said that there is no actual connection between the country and the slogan they stand for and the rest failed to cast an answer. Discussed below are some categories of adjectives used by the respondents in order to describe how these slogans affect the attraction-level of tourists to visit a particular country.

Catchy, effective and slogan influence

In this particular category, respondents used the adjectives *catchy, attractive,* and *influential* in order to convey how a particular slogan is important, especially when a country vies for tourists to visit their country. This particular category of adjectives captures the respondents' persuasion to visit a particular nation vis-à-vis the slogans that they use for their tourism campaigns. For instance, the adjective *effective* implies that the respondent has been persuaded that the slogan actually works in delivering the things that a country could offer. The adjective *influential* for example, indicates the kind of influence a slogan could bring to a particular person in persuading him/her to visit a country.

Creative, lengthy and the aesthetics of slogans

This category of adjectives used by the respondents is different from the first one, because instead of conveying their persuasion on the slogan they have read, these adjectives tend to describe and comment on how a particular slogan is written or built. For example, the adjective *lengthy* is used to describe a slogan which is full of words. That is, it describes the length of the slogan being written. *Unique* on the

other hand, is the adjective used by the respondents to describe how a particular slogan is distinctive among many others. *Creative* is also another adjective used by the respondents in commenting on how a particular slogan is built. Negative adjectives such as *unattractive* also comments how a slogan is not necessarily appealing in terms of how it was written.

Conclusion and Recommendation

The linguistic features of tourism slogans in the context of marketing communication and branding use words that highlight the country's unique characteristics. Majority of the ninety (90) respondents in this study admit that the slogans affect their choice of ranking the most and the least attractive countries as travel destinations. Lexical choices of the slogans show that adjectives describe the positive and distinct quality of each country. Metaphor is common and most slogans are in phrasal structure. From the linguistic analysis and respondent's views, Asia as a continent is no longer a fixed space in tourism industry. This representation also coincides with the respondents' ranking of country slogans without the word "Asia". Although the findings of Wulandari (2016) on slogan's as motivating factor in people's decision to visit countries are not conclusive, she underscores that as destinations are getting more popular, potential tourists become curious, thus increasing motivation and willingness to visit. Similarly, the respondents in this study express that their ranking is influenced by the slogans. Salim, et al (2012) found that existing research on tourism as discourse has not been explored in detail. Addressing this gap, the findings of this study show that English as the medium in tourism industry presents an emerging (or perhaps unnoticed) phrasal structure (adverb + noun). These are Malaysia's *Truly Asia*, Nepal's *Naturally Nepal*, and Sri Lanka's Refreshingly Sri Lanka.

With heightened connectivity and porosity of national borders, Asia has been challenged to compete in the international market of tourist destinations. As shown in the country slogans, there was a perceived shift of representing Asia by national labels, yet still capturing the essence of its continental charm, simplicity, enchantment, grandeur, cultural funfair, wonder, discovery, mysticism, spirituality, happiness, natural beauty, inspiration, and hospitality. As this study has shown, country slogans are still pivotal in promoting and branding Asia to the rest of the world while claiming each country's unique and diverse identity. Further studies on

slogans using intertextuality, multimodality, and discursive practices are recommended.

References

Abosag, I. & Ramadan, Z. *Social media and branding: Threats and opportunities*. Retrieved 20 September 2017 from https://www.researchgate.net/publication/291823869

Appudarai, A. (2013). *The future as cultural fact*. New York: Verso.

Bhatia, V.K. (1993). *Analysing genre: Language use in professional settings.* London: Longman.

Birch, D., Schirato, T., &Srivastara, S. (2001). *Asia: Cultural politics in the global age*. St., Leonardo, NSW: Allen &Unwin.

Croteau, D. &Hoynes, W. (2003). *Media society: Industries, images and audiences*. (3rd edition). UK: Sage Publications Ltd. Crystal, D. (2003). *English as a global language*. United Kingdom: Sage.

Fairclough, N. (2006). *Language and globalization*. New York, NY: Routledge.

Fairclough, N. (1995). *Media discourse*. London: Edward Arnold.

Fairclough, N. (1989). *Language and power*. London: Longman.

Gaille, B. (2013, July 24). *List of 66 creative tourism catchy slogans and taglines*. Message posted to http://brandongaille.com/list-66-creative-tourism-catchy-slogans-and-taglines/

Govers, R. (2013). *Why place branding is not about logos and slogans*. Retrieved January 20, 2017 from https://link.springer.com/article/10.1057/pb.2013.11

Hall, S. (1997). *Representation: cultural representations and signifying practices*. London Thousand Oaks, California: Sage in association with the Open University.

Halliday, M.A.K. (1994). *An introduction to functional grammar* (2nd edition). London: Edward Arnold.

Jakobson, R. (1960). "Linguistics and poetics". In *The Routledge language and cultural theory reader*, Burk, L., Crowley, T., &Girvin, A. (Eds). London: Routledge. pp. 334-339.

Kress, G. R. (2003). *Literacy in the new media age*. New York: Routledge.

Lakoff, G. & Johnson, M. (1980). *Metaphors we live by*. USA: The Chicago University Press.

Messaris, P. (1996). *Visual persuasion: The role of images in advertising*. New York: Sage.

Muhammad A. et al. (2012). "Language for Tourism: A Review of Literature. Procedia –Social and Behavioral Sciences 66, pp. 136-143.

Murti, G. (2016). *ASEAN'S "One identity, one community": A slogan or a reality*. Retrieved January 25, 2017 from http://yalejournal.org/article_post/asean-one-identity-one-community/

Nevins, J. & Pelus0, N.L. (2008). *Taking Southeast Asia to market*. (Eds.) USA: Cornell University Press.

Panetta, C.G. (2001). *Contrastive rhetoric revisited and redefined*. London: Lawrence Erlbaum Associates, Publishers.

Percy, L. (2003). "Advertising and brand equity" in *Branding and Advertising*. Hansen, F. & Christensen, L.B. UK: Coppenhagen Business School Press. pp. 12-21.

Pike, S.D. (2004). *Destination brand positioning slogans – towards the development of a set of accountability criteria*. Retrieved January 25, 2017 from http://eprints.qut.edu.au

Swales, J.M. (1999). *Genre analysis: English in academic and research settings*. UK: Cambridge University Press.

Thubron, C. (2008). *The lost heart of Asia*. New York: Harper Perennial.

Wulandari, N. (2016). *The influence of slogan on people's motivation to visit: A study of country slogan for tourism*. Retrieved: https://www.academia.edu/4934048/The_Influence_of_Slogan_on_Peoples_Motivation_to_Visit_A_Study_of_Country_Slogan_for_Tourism

Manuscript Preparation

As part of the submission process and to ensure the quality and consistency of the manuscripts, authors are required to comply with the following items. *Langkit* reserves the right to return any submissions that do not adhere to these guidelines.

Manuscript Structure. Manuscript should consist of

1. **Introduction** which includes background, brief review of pertinent published literatures on the subject, rationale/establishment of the gap, statement of the problem, specific objectives of the study, theoretical/conceptual framework.
2. **Review of Related Literature** which includes a comprehensive summary of previous research done on the current topic. This section should help in establishing the gap of the study.
3. **Methodology** which includes research design, locale of the study data gathering procedures and statistical procedures, when applicable.
4. **Results and Discussion** which include presentation of the key results with corresponding discussion, analysis or interpretation. Tables and other illustrative materials may be used.
5. **Conclusion and Recommendations**
6. **List of References**

Language. Langkit accepts manuscripts written in English (American English spelling preferred) and/or any Philippine languages provided that an English translation of the abstract is included for the wider audience.

Font and spacing. All texts, except for the list of references, should be double spaced with font size 12. Prescribed font is Times New Roman. First line of the paragraphs should be indented eight spaces to the right.

Length. Manuscripts should be kept at 20 to 30 pages long (A4-size).

Quotations. All quoted words, phrases and sentences should be enclosed in double quotation marks. Quotations within quotations should be enclosed in single quotation marks. Quotations longer than four lines may be set off from the text as block quotations.

Example:

In Gonçalves' book *Conversations of Intercultural Couples* (2013), she cites lines from Breger and Hill (1998) which elaborate this stance. To them, being involved in an intercultural marriage:

> "can be an intimate performance of juggling identities and the ideologies associated with them, a dance sometimes threatening to perform as well as to behold. It is sometimes enriching, but always calls into question deeply held assumptions about the nature of one's own identities, and those of one's reference groups."

Italic. Italicize non-English terms or phrases in manuscripts written in English, and italicize English language terms or phrases in manuscripts written in non-English or Philippine languages.

Headings.
First-level heading: **Title Case & bold**
Second-level heading: **Sentence case & bold**
Third-level heading: *Sentence case & italic*
Fourth-level heading: Sentence case

Examples:

2. Negotiation of Identities

2.1 Pavlenko and Blackledge (2004) three types of identities

2.1.1 *Negotiable identities*

2.1.1.1 Imposed (non-negotiable) or assumed (not negotiated)

Table and illustration. Labels of tables should be placed at the top while labels of figures should be placed at the bottom section. Keep all labels as close as to the tables and figures as possible. Labels should be set in sentence case, end with a period, and labelled with Arabic numerals (e.g.: Table 1, Figure 1).
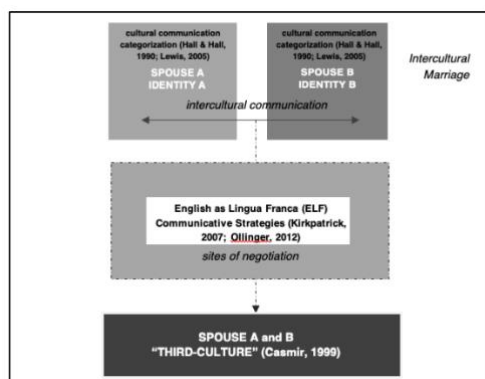
Examples:

Figure 1. Schematic diagram of the theoretical framework

Table 2. Number of marriages by nationality of the and groom, Philippines: 2015

| Nationality of Bride | | | | | | | | | | | | | |
Nationality of Groom					All Nationalities	Filipino	American	Japanese	Australian	British	Korean	Canadian	Others	Not Stated
All Nationalities					414, 325	412,095	309	90	353	63	30	192	1,165	28
Filipino					401,038	399,277	261	89	297	46	29	164	859	16
American					3,131	3,072	-	-	-	-	-	-	59	-
Japanese			1,590		1,587	-	-	-	-	-	-	3	-
Australian			1,005		956	-	-	-	-	-	-	49	-
British			904		885	-	-	-	-	-	-	19	-
Korean			914	912	-	-	-			-	-	-	2	-
Canadian			757	736	-	-	-			-	-	-	21	-
Others	4,926	4,623	47	1	56			17	1	28		153	-	
Not Stated	60		47	1	-	-	-	-		-		12		

Source: Philippine Statistics Authority, Vital Statistics Division
Note: Figures are not adjusted for under-registration;
Marriages involving a Filipino which occurred abroad are not included in the table

If data for table and figure are taken from another source, include the source. Author holds responsibility for acquiring permission from the appropriate owner, publisher, author etc. of the cited table and/or figure.

Notes. Use footnotes only to a minimum. All notes should be numbered in sequence in Arabic numeral, and placed at the end of the main text.

References and text citations. Use American Psychological Association format in referencing. For in-text citations, follow author-date format. Each citation must agree in both name and date to the reference list. Each citation must be found in the reference list, accordingly. The reference list should be single-spaced with the first

line hanging. The author holds responsibility to ensure the accuracy of both in-text citations and reference list. Please refer to the APA Citation Style on the next page. Check   https://www.easybib.com/guides/citation-guides/apa-format/   for   further guidelines.

If you have any inquiries, please email langkitsecretariat@yahoo.com.

APA Citation Style

APA citation style refers to the rules and conventions established by the American Psychological Association for documenting sources used in a research paper. APA style requires both in-text citations and a reference list. For every in-text citation there should be a full citation in the reference list and vice versa.

Reference Citations in Text

In APA style, in-text citations are placed within sentences and paragraphs so that it is clear what information is being quoted or paraphrased and whose information is being cited.

<u>Examples:</u>

Works by a single author

The last name of the author and the year of publication are inserted in the text at the appropriate point.

from theory on bounded rationality (Simon, 1945)

If the name of the author or the date appear as part of the narrative, cite only missing information in parentheses.

Simon (1945) posited that

Works by multiple authors

When a work has two authors, always cite both names every time the reference occurs in the text. In parenthetical material join the names with an ampersand (&).

as has been shown (Leiter & Maslach, 1998)

In the narrative text, join the names with the word "and."

as Leiter and Maslach (1998) demonstrated

When a work has three, four, or five authors, cite all authors the first time the reference occurs.

Kahneman, Knetsch, and Thaler (1991) found

In all subsequent citations per paragraph, include only the surname of the first author followed by "et al." (Latin for "and others") and the year of publication.

Kahneman et al. (1991) found

Works by associations, corporations, government agencies, etc.

The names of groups that serve as authors (corporate authors) are usually written out each time they appear in a text reference.

(National Institute of Mental Health [NIMH], 2007)

When appropriate, the names of some corporate authors are spelled out in the first reference and abbreviated in all subsequent citations. The general rule for abbreviating in this manner is to supply enough information in the text citation for a reader to locate its source in the Reference List without difficulty.

(NIMH, 2007)

 Works with no author

When a work has no author, use the first two or three words of the work's title (omitting any initial articles) as your text reference, capitalizing each word. Place the title in quotation marks if it refers to an article, chapter of a book, or Web page. Italicize the title if it refers to a book, periodical, brochure, or report.

on climate change ("Climate and Weather," 1997)

Guide to Agricultural Meteorological Practices (1981)

Anonymous authors should be listed as such followed by a comma and the date.

on climate change (Anonymous, 2008)

Specific parts of a source

To cite a specific part of a source (always necessary for quotations), include the page, chapter, etc. (with appropriate abbreviations) in the in-text citation.

> (Stigter & Das, 1981, p. 96)

> De Waal (1996) overstated the case when he asserted that "we seem to be reaching ... from the hands of philosophers" (p. 218).

If page numbers are not included in electronic sources (such as Web-based journals), provide the paragraph number preceded by the abbreviation "para." or the heading and following paragraph.

(Mönnich & Spiering, 2008, para. 9)

Reference List

References cited in the text of a research paper must appear in a **Reference List** or bibliography. This list provides the information necessary to identify and retrieve each source.

Order: Entries should be arranged in alphabetical order by authors' last names. Sources without authors are arranged alphabetically by title within the same list.

Authors: Write out the last name and initials for all authors of a particular work. Use an ampersand (&) instead of the word "and" when listing multiple authors of a single work. e.g. Smith, J. D., & Jones, M.

Titles: Capitalize only the first word of a title or subtitle, and any proper names that are part of a title.

Pagination: Page numbers usually come after the volume number. They are set off or separated by a comma.

Indentation*: The first line of the entry is flush with the left margin, and all subsequent lines are indented (5 to 7 spaces) to form a "hanging indent".

Underlining vs. Italics*: It is appropriate to use italics instead of underlining for titles of books and journals.

REFERENCES is used instead **of BIBLIOGRAPHY** for the list of works cited**.** For space consideration, entries should be typed in single spaced. In between entries however should be typed in double spaced.

Two additional pieces of information should be included for works accessed online.

Internet Address**: A stable Internet address should be included and should direct the reader as close as possible to the actual work. If the work has a digital object identifier (DOI), use this. If there is no DOI or similar handle, use a stable URL. If the URL is not stable, as is often the case with online newspapers and some subscription-based databases, use the home page of the site you retrieved the work from.

Date: If the work is a finalized version published and dated, as in the case of a journal article, the date within the main body of the citation is enough. However, if the work is not dated and/or is subject to change, as in the case of an online encyclopedia article, include the date that you retrieved the information.

* The APA has special formatting standards for the use of indentation and italics in manuscripts or papers that will be typeset or submitted for official publication.

Examples:

Articles in journals, magazines, and newspapers

References to periodical articles must include the following elements: author(s), date of publication, article title, journal title, volume number, issue number (if applicable), and page numbers.

Journal article, one author, accessed online

Ku, G. (2008). Learning to de-escalate: The effects of regret in escalation of commitment. *Organizational Behavior and Human Decision Processes*, *105*(2), 221-232. doi:10.1016/j.obhdp.2007.08.002

Journal article, two authors, accessed online

Sanchez, D., & King-Toler, E. (2007). Addressing disparities consultation and outreach strategies for university settings. *Consulting Psychology Journal: Practice and Research*, *59*(4), 286-295. doi:10.1037/1065- 9293.59.4.286

Journal article, more than two authors, accessed online

Van Vugt, M., Hogan, R., & Kaiser, R. B. (2008). Leadership, followership, and evolution: Some lessons from the past. *American Psychologist*, *63*(3), 182-196. doi:10.1037/0003-066X.63.3.182

Article from an Internet-only journal

Hirtle, P. B. (2008, July-August). Copyright renewal, copyright restoration, and the difficulty of determining copyright status. *D-Lib Magazine*, *14*(7/8). doi:10.1045/july2008-hirtle

Journal article from a subscription database (no DOI)

Colvin, G. (2008, July 21). Information worth billions. *Fortune*, *158*(2), 73-79. Retrieved from Business Source Complete, EBSCO. Retrieved from http://search.ebscohost.com

Magazine article, in print

Kluger, J. (2008, January 28). Why we love. *Time*, *171*(4), 54-60.

Newspaper article, no author, in print

As prices surge, Thailand pitches OPEC-style rice cartel. (2008, May 5). *The Wall Street Journal*, p. A9.

Newspaper article, multiple authors, discontinuous pages, in print

Delaney, K. J., Karnitschnig, M., & Guth, R. A. (2008, May 5). Microsoft ends pursuit of Yahoo, reassesses its online options. *The Wall Street Journal*, pp. A1, A12

Books

References to an entire book must include the following elements: author(s) or editor(s), date of publication, title, place of publication, and the name of the publisher.

No Author or editor, in print

Merriam-Webster's collegiate dictionary (11th ed.). (2003). Springfield, MA: Merriam- Webster.

One author, in print

Kidder, T. (1981). *The soul of a new machine*. Boston, MA: Little, Brown & Company.

Two authors, in print

Frank, R. H., & Bernanke, B. (2007). *Principles of macro-economics* (3rd ed.). Boston, MA: McGraw-Hill/Irwin.

Corporate author, author as publisher, accessed online

Australian Bureau of Statistics. (2000). *Tasmanian year book 2000* (No. 1301.6). Canberra, Australian Capital Territory: Author. Retrieved from http://www.ausstats.abs.gov.au/ausstats/subscriber.nsf/0/CA2568710006989.

Edited book

Gibbs, J. T., & Huang, L. N. (Eds.). (2001). *Children of color: Psychological interventions with culturally diverse youth*. San Francisco, CA: Jossey-Bass.

Dissertations

References for dissertations should include the following elements: author, date of publication, title, and institution (if you accessed the manuscript copy from the university collections). If there is a UMI number or a database accession number, include it at the end of the citation.

Dissertation, accessed online

Young, R. F. (2007). *Crossing boundaries in urban ecology: Pathways to sustainable cities* (Doctoral dissertation). Available from ProQuest Dissertations & Theses database. (UMI No. 327681)

Essays or chapters in edited books

References to an essay or chapter in an edited book must include the following elements: essay or chapter authors, date of publication, essay or chapter title, book editor(s), book title, essay or chapter page numbers, place of publication, and the name of the publisher.

One author

Labajo, J. (2003). Body and voice: The construction of gender in flamenco. In T. Magrini (Ed.), *Music and gender: perspectives from the Mediterranean* (pp. 67-86). Chicago, IL: University of Chicago Press

Two editors

Hammond, K. R., & Adelman, L. (1986). Science, values, and human judgment. In H. R. Arkes & K. R. Hammond (Eds.), *Judgement and decision making: An interdisciplinary reader* (pp. 127-143). Cambridge, England: Cambridge University Press.

Encyclopedias or dictionaries and entries in an encyclopedia

References for encyclopedias must include the following elements: author(s) or editor(s), date of publication, title, place of publication, and the name of the publisher.

Research reports and papers

References to a report must include the following elements: author(s), date of publication, title, place of publication, and name of publisher. If the issuing organization assigned a number (e.g., report number, contract number, or monograph number) to the report, give that number in parentheses immediately after the title. If it was accessed online, include the URL.

Government report, accessed online

U.S. Department of Health and Human Services. (2005). *Medicaid drug price comparisons: Average manufacturer price to published prices* (OIG publication No. OEI-05-05- 00240). Washington, DC: Author. Retrieved from http://www.oig.hhs.gov/oei/reports/oei-05-05-00240.pdf

Government reports, GPO publisher, accessed online

Congressional Budget Office. (2008). *Effects of gasoline prices on driving behavior and vehicle markets: A CBO study* (CBO Publication No. 2883). Washington, DC: U.S. Government Printing Office. Retrieved from http://www.cbo.gov/ftpdocs/88xx/doc8893/01-14-GasolinePrices.pdf

Technical and/or research reports, accessed online

Deming, D., & Dynarski, S. (2008). *The lengthening of childhood* (NBER Working Paper 14124). Cambridge, MA: National Bureau of Economic Research. Retrieved July 21, 2008, from http://www.nber.org/papers/w14124

Document available on university program or department site

Victor, N. M. (2008). *Gazprom: Gas giant under strain* . Retrieved from Stanford University, Program on Energy and Sustainable Development Web site: http://pesd.stanford.edu/publications/gazprom_gas_giant_under_strain/

Audio-visual media

References to audio-visual media must include the following elements: name and function of the primary contributors (e.g., producer, director), date, title, the medium in brackets, location or place of production, and name of the distributor. If the medium is indicated as part of the retrieval ID, brackets are not needed.

Videocassette/DVD

Achbar, M. (Director/Producer), Abbott, J. (Director), Bakan, J. (Writer), & Simpson, B. (Producer) (2004). *The corporation* [DVD]. Canada: Big Picture Media Corporation.

Motion picture

Gilbert, B. (Producer), & Higgins, C. (Screenwriter/Director). (1980). *Nine to five* [Motion Picture]. United States: Twentieth Century Fox.

Television broadcast

Anderson, R., & Morgan, C. (Producers). (2008, June 20). *60 Minutes* [Television broadcast]. Washington, DC: CBS News.

Television show from a series

Whedon, J. (Director/Writer). (1999, December 14). Hush [Television series episode]. In Whedon, J., Berman, G., Gallin, S., Kuzui, F., & Kuzui, K. (Executive Producers), *Buffy the Vampire Slayer*. Burbank, CA: Warner Bros..

Music recording

Jackson, M. (1982). Beat it. On *Thriller* [CD]. New York, NY: Sony Music.

Undated Web site content, blogs, and data

For content that does not easily fit into categories such as journal papers, books, and reports, keep in mind the goal of a citation is to give the reader a clear path to the source material. For electronic and online materials, include stable URL or database name. Include the author, title, and date published when available. For undated materials, include the date the resource was accessed.

Blog entry

Arrington, M. (2008, August 5). The viral video guy gets $1 million in funding. Message posted to http://www.techcrunch.com

Professional Web site

National Renewable Energy Laboratory. (2008). *Biofuels*. Retrieved May 6, 2008, from http://www.nrel.gov/learning/re_biofuels.html

**THE OFFICIAL JOURNAL OF COLLEGE OF ARTS AND SOCIAL SCIENCES
MSU-ILIGAN INSTITUTE OF TECHNOLOGY**

CALL FOR PAPERS

As an annual, interdisciplinary and academic journal, *Langkit* welcomes research articles and manuscripts in the fields of social sciences, cultural studies and the humanities and arts.

Submission Guidelines

Submission. Manuscripts should be in MS Word format (.doc or .docx) and emailed to langkit@g.msuiit.edu.ph with the subject line Article–FamilyName (example: Article–Delacruz).

***Langkit* accepts submissions all year round, provided the study is conducted within three years from the date of submission.**

Manuscript. All manuscripts must be prepared and submitted according to the journal's manuscript preparation guidelines. Langkit reserves the right to return any submissions that do not adhere to these guidelines. Please visit this link: https://www.msuiit.edu.ph/academics/colleges/cass/research/langkit.php.

Reviewers. To maintain its quality and reputation in the academic community, the submitted articles are subjected to a double blind refereed review process. Manuscript authors may recommend at most three reviewers whose field of expertise are in line with their topic/focus. Please fill up this Google Form: https://forms.gle/atrFnhxUYHe9zjYH6.