

Appendix 1 : Transcript 1, Expert team

- S2: (reading) The Kayan Lahwi women in Thailand are the most renowned as they wear ornaments as neck rings, brass coils that are placed around the neck. These coils are first applied to young girls when they are around five years old. Many ideas regarding why the coils are worn have been suggested : (1) the rings protected women from becoming slaves by making them less attractive to other tribes ; (2) the desire to look more attractive as women have more slender necks than men ; (3) the coils give the women resemblance to a dragon, an important figure in Kayan folklore; (4) the coils might be meant to protect from tiger bites, perhaps literally, but probably symbolically.
- S1: Disagree!
- S2: Why? I think, you know, the long neck women show their beauty with wearing the coils. /Why? I think, you know, the long neck women show their beauty by wearing the coils./
- S1: I cannot follow karepe mereka. /I cannot follow their will./
- S2: Wait, it used for fashion to look attractive than the other women that not wearing that thing. /Wait, it is used for fashion to look attractive than the other women that do not wear that thing./
- S1: But, it's bad. Really bad. Enek wong sing tego koyok ngono ta pateni ae. /but, it's bad. Really bad.If someone has heart to do that, I will kill them./
- S2: Tapi bro, adat wong bedo-bedo. Lek neng kene.. Kalau disini kita mungkin aneh ngerasanya tapi lek di Thailand iku bangga nggawe iku kuwi. Budaya iku artistik bro, ora iso dipadakno. / But bro, people's customs are different. In here .. If it is in here, we might feel strange ((about the long neck)) but in Thailand, they are proud to use that (the coils). Culture is artistic, bro, don't be equated./

- S3: Ojok dipadakno Tulungagung. /Do not equate it with Tulungagung./
- S2: Bagaimana bisa sebuah cincin ditaruh di leher semakin lama semakin banyak semakin banyak. Jadi lehernya panjang. /How can be? A ring being put in neck the longer the time the more they use them. So, the neck become long./
- S1: Gambare wanita (Thailand) iku mengingatkan aku terhadap Spongebob Squarepant ketika Patrick meniup terompet yang salah dan Sandy menghajarnya sehingga kepalanya masuk di terompet. Sungguh menggelikan. /The picture of the women (Thailand.red) remind me to Spongebob Squarepant ((cartoon serial)), when Patrick ((character of the cartoon)) blows the wrong trumpet and Sandy ((character of the cartoon)) beats up him then Patrick's head get into the trumpet. It's ridiculous./
- S2: Iya, aku ingat akan hal itu dan itu kenangan pahit. /Yes, I remember that thing and it is a bitter memory./
- S3: Koyok opo ae /Like what/
- S2: Jadi intinya, cantik iku kayak long neck ini opo piye? /So the point, what do you think about beauty, is it like this long neck?/
- S1: Cantik iku ga usah berlebihan. Lehernya standart aja, ga usah long neck yo nggak pa-pa /Beauty does not need to be excessive. Just standart neck, do not need to be long neck./
- S3: Body sexy, muka cantik (...) /Sexy body, beautifull face (...)/
- S2: Tapi itu lak yang standart tapi ini kan dengan keunikan mereka. Unik lho ini unik lho, jarang yang ada cewek mau pake ring segitu banyak, ya kan? /That is the standart one but this is their uniqueness. This is unique.. this is unique, it is very rare there is woman who wants to use a lot of rings (in their neck), isn't it?/

- S1: Dimana-mana cincin iku dipake di jari orang nang leher. Ini menyimpang ini. /Everywhere rings are used in fingers not in necks. This is afield./
- S3: Lek wong'e gelem yo ga masalah to? /If the person doesn't want, it won't be a problem, right?/
- S2: Loh gini loh itu kan namanya ke-bu-da-ya-an. /That is called cul-ture./
- S3: Lantas kenapa kita memperdebatkan ini? /So why are we debating this?/
- S2: Lah dikongkong gurune kok. Terus piye terusane? /The teacher asked us to do so. Then what's next?/
- S1: Yo wis lanjut. Ndang mari. Masalah budaya, kita ga usah terpengaruh budaya asing, kita kan memiliki budaya sendiri. /Let's continue. Let's get this over. The culture thing, we don't be influenced by foreign culture, we have our own culture./
- S2: Tapi iki iku wanita Thailand, bro. Budaya'ne de'e ya ngono iku. /But this is Thailand women, bro. That is their culture./
- S3: Budaya.../Culture .../
- S2: Jadi, lek kowe ngomong "kita harus menghargai budaya kita" yo bener ancene kita kudu menghargai budaya kita tp yo budaya orang lain ojok ojok diremehkan gitu. Ayo S3, piye piye lek menurutmu? /So, if you say "we have to appreciate our culture" that is correct, we should appreciate our culture but foreign culture should be appreciate too. S3, what do you think?/
- S3: Kalau menurut saya itu .. yang dileher biasanya kalung. /In my opinion, something that is put in neck is usually necklace./
- S2: Apa lagi selain iku? /What's else?/
- S1: Kenapa nggak sekalian dikasi tali dikalung'nya iku? /Why don't they put belt on the necklace?/
- S2: Kayak Herder lak'an. Tapi gini loh, wajarnya mereka pakai kalung tapi kalau kebudayaan mereka menuntut seperti itu,

kita kan ya nggak tau apa dasarnya. Mereka kan pasti punya alasan yang tepat mengapa wanita dalam usia tertentu harus pake cincin itu. /It will be like Herder ((kind of dog)). But this, the nature is they use the necklace (coils), the culture requires them to use it. We do not know what the principal is. They must have the right reasons to require women in certain age must use those rings. (coils)./

S3: Piye to kowe kok ga eroh dasare? Lah iku nang bacaan, kowe sing moco nok maeng. /How can you do not know the principal? It is written in the text, you are the one who read it./

S2: Oo iya yak.. yo iki ta baca'no maneh. Many ideas regarding why the coils are worn have been suggested : (1) the rings protected women from becoming slaves by making them less attractive to other tribes ; (2) the desire to look more attractive as women have more slender necks than men ; (3) the coils give the women resemblance to a dragon, an important figure in Kayan folklore ; (4) the coils might be meant to protect from tiger bites, perhaps literally, but probably symbolically. Berarti sing pertama, biar wanita-wanita iki nggak ditaksir suku laen. /That's right, let me read it once again. Many ideas regarding why the coils are worn have been suggested : (1) the rings protected women from becoming slaves by making them less attractive to other tribes ; (2) the desire to look more attractive as women have more slender necks than men ; (3) the coils give the women resemblance to a dragon, an important figure in Kayan folklore ; (4) the coils might be meant to protect from tiger bites, perhaps literally, but probably symbolically. It means the first reason is so that these women won't be attractive for another tribe./

S1: Onok ae carane. /There is always a way./

S2: Sing kedua, aku nggak paham. Pokok'e ketok attractive, iku artine menarik. Habis gitu, soale mirip dragon. Dragon iku

Naga. /The second one, i don't really get it. The main this is to look attractive, it means "menarik" [in bahasa. Red]. Then, because it looks like dragon. Dragon is "naga" ((in bahasa))

- S3: Yo, eroh aku. /Yes, I get it./
- S2: Terakhir, ben ora dicokot macan. /The last one, so that they won't be beaten by tiger./
- S1: Gimana caranya ngelepas kalung'e iku? /Wait, how do they get off the necklace (coils)?/
- S2: Saya ya nggak tau, di teksnya nggak ada. /I don't know, the text doesn't explain it./
- S1: Lek ngono terus nggak tengengen ya? /If they use it all the time, will they get neck pain?/
- S2: Betul betul.. saya tidak bisa membayangkan. /Right.. Right.. I cannot imagine it./
- S3: Terus bagaimana kalau mau mandi? Bolot'e kan numpuk. Hayo piye hayo? /And then how do they take a bath? There must be lots of grime. How?/
- S2: Bagaimana waktu gini ... ((mungkin, menggerakkan anggota badan)) ((tertawa)) /How they do this ... ((it seems he moved his body part)) ((laughing))/
- S3: Sangat nggak masuk akal. /It extremely non-sense./
- S2: Ya kebudayaan.. kebudayaan .. begitulah kebudayaan. Intinya mereka cantik /Culture .. Culture.. That is culture. The point is they are beautiful.
- S1: Menurut orang Thailand. /According to Thailand./
- S2: Ya, menurut orang Thailand. /Yes, according to Thailand./
- S3: Yoh wis mari yo .. /Time's up/

Appendix 1 : Transcript 2, Home team

- S4: Anu, jelasno long ears. /hmm. explain long ears./
- S5: Long ears, itu standard kecantikan dengan mempertimbangkan budaya yang berharga di Kalimantan. /long ears, that is the standard of beauty by considering the valuable culture in Kalimantan./
- S4: Terus? /Then? /
- S5: Jadi itu memiliki kuping yang panjang agar dipertimbangkan sebagai orang cantik di suatu bagian di dalam pulau Kalimantan itu sebagai tradisi suku Dayak. /having long ears so that being considered as beautiful persons in a part of Kalimantan island, that is the tradition of Dayak tribe./
- All: ((laughter))
- S4: Anu, lip plate /hmm, lip plate/
- S6: Ini tentang lip plate ya. /is this about lip plate?/
- S4: Yo, lip plate ! iku maeng neng kelompokmu oleh opo? /yes, lip plate ! what did you get from your (expert) group?/
- S6: Ok, lip plate ya mas ya. Biar saya baca dulu ya. /ok, lip late yes mas ((brother in javanese)). Let me read it first./
- S4: Ndak usah langsung jelasno. /no need to read, explain it directly./
- S6: Langsung ya? Oke, Lip plate itu berasal dari Etiopia dari suku Suma dan Mursi. Lip plate itu adalah emmm plate atau piringan yang akan ditaruh di bibir seorang wanita yang dipasangkan ketika mereka akan menikah dan itu dipasangkan 6 sampai 12 bulan sebelum menikah. Mereka akan dipasangkan itu, lalu pertama tamanya akan ditaruh di bibir bagian bawah ini dengan yang potongan simple, potongan simple, simple, simple opo, simpel kayu iku lho. /Oke, Lip plate is from Etiophia, from Suma and Mursi tribe. Lip plate is emmm plate or piringan (plate in bahasa) which will be out in a woman's lip that will be put when they are going to marry and it is put 6 to 12 month before the marriage. They will use it ((the plate)), first it is put in lower lip with simple piece, simple piece, simple piece what, simple wood./
- S4: Kayu simple? /simple wood?/

- S6: Pasak. Pasak kayu. Pasak kayu. Jadi biar bolong gitu lho. Kalo bolong diganjel. Dicoblos. / peg. Wooden peg. Wooden peg. So that it can make a hole. The hole is fouled. Punched./
- S1: Dicoblos? /punched?/
- S6: Diganjel terus sampe lukanya kalo sampe sudah sembuh nanti dicabut, ada diameternya kira-kira 4 senti bolongnya. /fouled until the wound has healed then (the wooden peg) is revoked, the diameter of the hole is about 4 centi./
- S1: wow!!
- S6: Nah, abis itu baru diselipin lagi sama tanah liat supaya lukanya nggak, nggak, nggak mbalik lagi, gak mengkerut lagi. /next, it ((the hole)) is inserted with clay so that the wound won't, won't, won't come back, won't healed./
- S1: ooo.. ya.. ya.. /oo yes .. yes .. /
- S1: Lah lobange? /then the hole?/
- S6: Tetep 4 sentimeter. Nah, terus plate nya itu, tiap wanita yang mau pake plate itu, mereka ngukir sendiri plate nya jadi hiasannya, ukir-ukirannya mereka bikin sendiri. Itu besarnya 8 cm diameternya. /still 4centimeter. Then the plate, every woman who wants to use the plate, they craft the plate by themselves, they make the ornamentation by themselves. The diameter is 8 cm./
- S7: Diameternya 8 centi ya? /the diameter 8 cm, is it?/
- S6: 8 cm sampai 16 cm. /8cm to 16 cm./
- S1: Woowww.. ((tertawa)) gedene.. /Wow, ((laughter)) so big./
- S6: Jadi kalo, kalo jalan gitu mulutnya melambai (...) nah, apa, kebudayaan ini adalah kebudayaan yang paling populer, populer, maksudnya yang paling populer untuk menarik turis-turis datang. /so when, when they are walking, the lower lip waves (...) this culture is the most popular culture, popular, it means the most popular to attract tourist visit (it)./
- S4: Eeehh.. /oooo/
- S6: Ke etiopia. /to Ethiopia?/
- S7: Melihat lambe dombel iku menarik yo? /to see big lip is interesting, isn't it?/

- S6: Begitulah.. ayo mas S4, foot banding iku bagaimana?
/that's it. Come on, mas S4, how is foot banding?/
- S4: Foot banding (...) foot banding yang dari kelompok tadi
katanya... /foot banding.. foot banding, the (expert) group
said .../
- S1: Ndelok gambare tok ae wis medeni. Foot banding tadi. Iku
jempol ta? /only seeing the picture is scary enough. That
foot banding. Is it thumb?/
- S4: Itu kaki, lan.. Foot banding itu mengikat kaki. Jadi
sejarahnya itu ada di dataran Cina. /That is foot, lan.. Foot
banding is binding foot. So the history is from China./
- S1: Jadi dua kaki itu diikat jadi satu? /Are those two foot
binding together?/
- S4: Engga. Kaki satu diiket sendiri, satunya diiket sendiri. Jadi
bentuk kakinya itu (...) /No. One feet is bond alone, the
other one is bond alone. So the shape (...)/
- S6: Segitiga gitu? /is it trangle?/
- S4: Ya kayak kerucut gitu. Nah, sejarahnya dulu itu yS1 ada
seorang putri. Seorang putri itu kakinya kecil terus bagus,
banyak yang suka. Terus putri iki punya club fans. /It is
more like cone. The history, there was a princess. This
princess had tiny nice foot, many people like them. Then
the princess had a club fans./
- S5: Fans club ta? /fans club, right?/
- S4: Iyo, fans club. Fans itu penggemar. Jadi penggemarnya itu
bikin club dimana clubnya itu menggemari kaki permaisuri.
/Right, fans club. Fans is penggemar ((in bahasa)). So the
fans made a club which the club love the princess' foot./
- S7: Yang kecil iku? /the tiny one?/
- S4: Yo, kaki kecilnya iku jadi fashion. Jadi trendcenter, nah
terus orang-orang itu mulai mempraktekkan mengikat
kakinya supaya kakinya kecil. Yang pertama kali
mempraktekan itu adalah kaum-kaum elit, kaum-kaum kaya
dan kebanyakan dari keluarga yang baik-baik. /Yes, the tiny
foot became fashion. It became trendcenter, the people
started to practice it (foot binding) so that the foot bacome
tiny. The first ones who practice it is elite, wealthiest and
mostly well-born./
- S1: Terhormat? /honorable?/

- S4: Ya terhormat. Terus ada beberapa fungsi dari pengecilan kaki. Yang pertama, wanita yang melakukan ini itu bebas dari perbudakan. /yes, honorable. Then there are some functions from this diminution foot. The first one, women who did this were free from labor./
- S5: Kudu wanita yo? Lanang ngga iso? /Is it must be woman? Can it be man?/
- S4: Judul'e ae beauty, ky.. ky.. Lanjut, kalau kakinya kecil, dia jadi susah bergerak terus jauh dari perbudakan. Selain itu suaminya atau pria lain itu kalau melihat kaki kayak gitu merasa bergairah, horny. /The title is beauty,S7..S7. Next, if their foot are small, they would have difficulty in moving, then the were free from labor. Besides, their husband or any other men, when they see those tiny foot, they would feel passionate, horny./
- S6: Hus! Iku tokor ya? /Hus! Is it tokor ((can't be translated into english))? /
- S5: Tokor..
- S4: Lah terus, such women may well have translated into sexual desirability among elite men. Wis pokok'e memiliki hasrat. Beberapa saya lupa, bacaannya soalnya angel. Ya wis iku ae. Saiki S7 yoh.. /Then, such women may well have translated into sexual desirability among elite men. The point is having passionate. Some I forget because the text is difficult. Allright, that's it. Now, your turn, S7../
- S7: "Big is beautiful" itu ya berarti kalo gemuk itu cantik atau bisa dibilang seksi. Di suku Mauritania. /"Big is beautiful" means if you are fat, you are beautiful or can be said sexy. In Mauritanian tribe./
- S1: Daerah mana itu, S5? /Where is it, S5?/
- S5: Saya kurang tahu ya. Disini cuma dijelaskan di suku Mauritania meyakini bahwa semakin banyak lemak di tubuhnya atau bisa dibilang gemuk berarti semakin cantik dan seksi wanita itu. Pendahulu mereka berpendapat bahwa apabila seseorang memiliki istri yang gemuk berarti orang ini makin kaya karena dia bisa memberi makan istrinya. /I do not really know. In here ((reading text)), just mention Mauritania tribe. Mauritanian believes that the more fat or can be said the more big means the more

beautiful and sexy that woman is. Their ancestor opined that if someone has fat wife it means that person is rich because he can feed his wife./

S1: Yo nggenah ae. Tambah sugeh tambah lemu, kuwi sing bener. /That is obvious. More money more fat, that's the correct one./

S7: Padahal di negara itu sebagian besar masyarakatnya mati karena kelaparan. Ya begitulah suku Mauritanian itu. /Whereas most people perished in the drought prone terrain. Yes, that's Mauritanian tribe./

S1: Kalau nggak salah itu di Afrika ya? /if i'm not mistaken, it is in Africa, isn't it?/

S6: Afrika mana? Sok tahu. /Which Africa? You knowledgeably./

S1: Pokok'e Afrika. Maringene sopo? /At any rate, it is in Africa. Who's next?/

S4: Yo kowe iku. Long neck kok. Wis diskusi opo durung kelompokmu? /It's you. The long neck. Have you discussed it with your group?/

S1: Yo iki lho kelompokku. Sing tadi hanya sementara. Long neck iku dari Thailand. Sukunya namanya Kayan Lahwi, disebutnya begitu. Mereka pakai lempengan lempengan kuningan. /This is my group. That was a temporary group. Long neck is from Thailand. The name of the tribe is Kayan Lahwi, they are called so. They use brass coils./

S6: Lebih tepatnya cincin, ring ring .. /The exact (form) is cincin ((in bahasa)), ring ring ../

S1: cincin yang terbuat dari lempeng kuningan tapi pakainya di bukan di jari melainkan di leher. Sungguh unik memang. /Rings are made from brass coils but they use it in neck not in fingers. It is unique./

S4: Loh? /What?/

S1: Temen. Seperti itu memang seperti itu. Kalau menurut pakar medis dan militer, cincin kuning ini berfungsi supaya kalau digigit macan itu tidak terjadi terluka. Tapi kalau dilihat dari segi estetika atau keindahan, iki nggak indah blas menurut saya. /Really. It is like that. According to medical expert and military, these brass rings functionate when you are bitten by tigers, won't be hurt. But if it is seen

- from beauty aesthetics, this is not beautiful at all in my opinion./
- S6: Apakah cewek terlihat seksi kalau pakai itu? Perasaku sehingga. /Are women looked sexy if they are wearing that? I don't think so./
- S1: Mungkin, kalau di Thailand sana seksi kalau disini ya entah. /Maybe in Thailand it looks sexy but not here./
- S6: Lain mas, kalau di Jawa biar keliatan seksi pakai belangkon. /It's different, mas, In Java you have to wear blangkon ((traditional male hat)) to look sexy./
- S1: Belangkon itu laki-laki, mbak. /Belangkon is for boys, mbak./
- S7: Berarti sanggul. /Sanggul ((traditional head ornament for women)) then./
- S1: Maaf saya bukan orang jawa nyel. /I'm sorry i'm not pure Java./
- S6: Saya juga, orang menado. /Me too, I'm Menado./
- S1: Wis lanjut, disini cicin yang dipakai di leher ini bisa apa ya.. bisa memiliki apa ya.. seorang tersebut bisa memiliki prestise yang tinggi. Opo prestise? /Let's continue, here the rings that are used in neck can .. can what.. can have what is it.. the person can have high prestise. What is prestise?/
- S6: Kebanggaan yang tinggi. /Highly proud./
- S1: Ya bangga nggak bangga itu urusan mereka. Yang saya maksud adalah jika orang lain melihat manusia berleher cincin tersebut akan terlihat wow dan wah dan woh. /Yes, proud not proud is their bussiness. What I mean is that if someone else see the one who use the rings, that one will be looked wow./
- S4: Sudah? /That's it?/
- S6: Sudah mas. /That's it, mas./
- S4: Soale saiki. Question. Nomor satu. How was the first process of the lip plate? /Now the problem. Question. Number one. How was the first process of the lip plate?/
- S6: Oh (...) itu anu. /hmm (...) that is.. /
- S4: Siapa yang nulis? Aku ae. /who wants to write (the answers)? I'll do it./

- S6: The first time the women want to marry, before the day of the married about 6 to 12 months. /The first time to use lip plate 6 to 12 months before the women wants to marry./
- S4: Tulisane month piye? /How to write month?/
- S6: Month .. Month bulan kuwi lhoo.. M-O-N-T-H /Month.. Month that is bulan[in bahasa].. M-O-N-T-H/
- S4: Oo yo, terus.. /allright, go on./
- S6: She will be pierced by other young women. P-I-E-R-C-E-D tulisanne. By other young women. Udah. Terus? Ini yang kedua, what does foot binding represent? /She will be pierced by other young women. The spell is P-I-E-R-C-E-D. By other young women. Finish. Next? The second question , what does foot binding represent?/
- S5: Represent iku opo? /What is represent?/
- S1: Kamus dong /Dictionary,please/
- S5: Mewakilkkan /mewakilkkan ((represent in bahasa))/
- S1: Mewakilkkan kaki yang kecil ((tertawa)) /represent the tiny foot ((laughter))/
- S6: A small beautiful foot.. foot.. /a small beautiful foot.. foot../
- S1: Terus opo? /then what?/
- S4: Terus anu , economic and social attraction of so much women may (...) /Then , and social attraction of so much women may (...)/
- S6: Piye tulisane? /How do you spell it?/
- S4: M-A-Y. Will have transleted into sexual desirebility. D-E-S-I-R-E-B-I-L-I-T-Y among elite men. /M-A-Y. Will have transleted into sexual desirebility. D-E-S-I-R-E-B-I-L-I-T-Y among elite men./
- S6: Ayo nomor 3. /Come on, number 3/.
- S4: In which country or region that believes ‘big is beautiful’?
- S1: Negara mana, ho’oh? /Which country?/
- S4: Iyo, di negara mana woi? /Yes, which country?/
- S7: Nggak ada penjelasannya, mas. /There is no explanation, mas./
- S1: Saya yakin di Afrika karena tadi gambarnya orangnya berkulit hitam, ya to? /I’m sure it is in Africa because the person in the picture has dark skin./
- S7: Tapi disini cuma ada sukunya, suku Mauritania. Tidak dijelaskan dimananya. Mauritanian tradition holds that

among women. Tapi kalau dilihat dari gambarnya mungkin itu orang Afrika atau benua Afrika soalnya disana banyak orang yang kelaparan dan seperti itulah. /But here only the tribe that is mentioned, Mauritania tribe. It is not mention where the country is. Mauritanian tradition holds that among women. But when seeing the picture, it might be African because in Africa there are so many people die because of famine and that it is./

- S4: M-A-U-R-I-T-A-N-I-A. Mauritania. Nomor empat. In what age did the first coil apply? /M-A-U-R-I-T-A-N-I-A. Mauritania. Number four. In what age did the first coil apply?/
- S7: Coil itu long neck berarti? /Coils means long neck, right?/
- S6: Iyo, umur berapa pertama kali cincin'e dipasang? /Yes, In what age did the first coil apply?/
- S1: Waktu masih kecil. /When they were children./
- S4: Lah yo, old piro? /Yes, what old?/
- S1: Five years old. Lima berarti yo? /five years old. It means five, right?/
- S4: Ditulisi five tok opo five years old? /What should I write, only five or five years old?/
- S1: Five years old donk, biar keliatan ngerti. /Deffinitely, five years old, so that we are looked understand./
- S6: Ben rodok gaul. /so that we are looked slank./
- S4: Give three reasons why the coil are suggested to be worn by Kayan Lahwi women? In your own words. Dalam bahasamu sendiri! /Give three reasons why the coil are suggested to be worn by Kayan Lahwi women? In your own words. In your own words!/
- S6: Bahasa Indonesia dong? /Is it in Bahasa Indonesia?/
- S1: Gimana? Gimana? /How? How?/
- S4: Berarti bahasa Indonesia ae yo iki? /Is it means in Bahasa Indonesia?/
- S1: Soale piye? /How is the question?/
- S4: Berikan tiga alasan kenapa coil, coil iku opo to? /Give three reasons why coil, what is coil?/
- S6: cincin'e. /the rings./
- S1: Lempengan maeng lho. /Those coils./
- S4: Lempengan are suggested? /coils are suggested?/

- S6: Disarankan /suggested/
 S4: To be worn..
 S6: Untuk dipakai /to be worn/
 S4: Untuk dipakai wanita suku Kayan Lahwi. /to be worn by Kayan Lahwi women.
 S1: Kalau menurut saya, supaya tidak digigit harimau./ In my opinion, so that the women won't be bitten by tigers./
 S7: Menurut bacaan, ojol mbok karang sendiri. /according to the reading text, please, don't you make it up yourself./
 S4: Iki with your own word kok, ky./This is with your own words, S7./
 S7: Tapi kan, bahasa inggris. /But still in English./
 S1: Because.. because.. Kayanan girl .. /Because.. because.. Kayanan girl/
 S4: Kayanan?/
 S1: Orang-orang Kayan, saya menyebutnya Kayanan. /Kayan people, I call them Kayanan./
 S6: Kayan people..
 S7: Kayan culture
 S4: Kayan culture. Terus? /Kayan culture, then?/
 S1: Yo wis kuwi. Itu adalah budaya mereka. /That is it. That is their culture./
 S4: Berarti anu no, culture suggested Kayan Lahwi women to worn the coils. /It means hmm, suggested Kayan Lahwi women to wear the coils./
 S7: Tiga lho. /There are three./
 S1: Oooo tiga to? Supaya tidak digigit harimau pada bagian leher. /Three? So that won't be bitten by tigers in neck./
 S7: Uwis, iku nomor siji. /Already, that's number one./
 S4: Durung .. durung.. /Not yet.. Not yet../
 S1: So that they are not bitten by tiger.
 S4: Lapo nggak binatang buas ae? /Why not beast?/
 S6: Beast
 S4: A beast
 S1: Oke /ok/
 S4: Beast iku tulisane piye? /How do you spell beast?/
 S1: B-E-A-S pake T /B-E-A-S with T./
 S4: Tiga, kurang siji maneh. /Three, one more reason./

- S1: Kalau menurut saya, it is an invest. /In my opinion, it is an invest./
- S4: Lho piye? /How come?/
- S1 : Seperti perhiasan yang disimpan, nanti akan dijual lagi. /Like jewelries that are kept, they will sell it later./
- S4: Heh ngawur, iki loh, ketok cantik iku opo? /Don't make it up, look beautiful, isn't it?/
- S6: Look beautiful
- S4: So the Kayan Lahwi, girls opo women? /So the Kayan Lahwi, girls or women?/
- S6: Women
- S4: The Kayan Lahwi women look beautiful. Wis? Mari to? /The Kayan Lahwi women look beautiful. Finish? Is that it?/
- S7: Ndang dikumpulno. /Let's submit it./

Appendix 2 : Lesson Plan

LESSON PLAN

Subject : English

Skills : Reading

Class : Senior High School
Second Year

Semester : 2

Time allocated : 45 minutes x 2

A. Competence

1. Basic Competence

Students are able to understand the main ideas of the text given

2. Achievement Indicators

Reading

Students are able to:

- Share their ideas about the reading passage through expert and home team
- State the main ideas of the text
- Answer the reading passage questions

B. Teaching Method and Techniques

1. Method

- Cooperative Learning

2. Techniques
 - Jigsaw I
3. Learning media
 - Computer
 - LCD

C. Learning Materials

- Reading passage from the text book

D. Class activities

1. Teacher greetings students.
2. Teacher triggers students' knowledge about beauty by showing some Power Point slides.
3. Teacher divides students into 10 home teams.
4. Teacher divides the day's lesson into 5 segments. The teacher wants students to learn about the Beauty Perceptions around the world, he divide the reading passage into stand-alone segments on: (1) long ears (2) lip plate (3) foot binding (4) big is beautiful and (5) long neck
5. Teacher assigns each student to learn one segment, making sure students have direct access only to their own segment.
6. Teacher gives students time to read over their segment at least twice and become familiar with it. There is no need for them to memorize it.

7. Teacher forms temporary "expert groups" by having one student from each home team join other students assigned to the same segment. Teacher gives students in these expert teams time to discuss the main points of their segment and to rehearse the presentations they will make to their home teams.
8. Teacher brings the students back into their home teams.
9. Teacher asks each student to present her or his segment to the group. The teacher encourages others in the group to ask questions for clarification.
10. Teacher floats from group to group, observing the process. If any group is having trouble (e.g., a member is dominating or disruptive), the teacher makes an appropriate intervention.
11. At the end of the session, teacher gives a questions on the material so that students quickly come to realize that these sessions are not just fun and games but really count.

E. Assessment

- Students are asked to do the quiz

F. References/Resource

- Astuti, Eka Mulya. (2011). English Zone 2. Jakarta: Erlangga

Reading Passage

Beauty Perceptions

Standards of beauty are always evolving, based on what a culture considers valuable. Historical paintings show a wide range of different standards for beauty. However, people who are relatively young, with smooth skin, well proportioned bodies, and regular features, have traditionally been considered to be the most beautiful throughout history. However, it is interesting to see what considers being in one region may be perceived as strange in others.

Long Ears

Having long ears is considered beautiful in some parts of inland Kalimantan. It has become a tradition of the Dayak tribe.

Lip Plate

Among the Surma and Mursi people of Ethiopia, about 6 to 12 months before marriage the woman's lip is pierced by other young women, aged 15-18. The initial piercing is done with an incision of the lower lip and a simple wooden peg is inserted. After the wound has healed, a diameter of about 4 cm the first lip plate made of clay is inserted. Every woman crafts her plate by herself and takes pride in including some ornamentation. The final diameter ranges from about 8 cm to a maximum of about 16cm.

The lip plates worn by Mursi and Surma women have been instrumental in making them a popular tourist attraction in recent years, with mixed consequences for these tribes.

Foot Binding

Multiple theories attempt to explain the origin of foot binding, from the

desire to imitate the naturally tiny feet of a favored wife of a prince, to a story of an empress who had club-like feet, which became viewed as a desirable fashion. What is clear is that foot binding was first practiced among the elite and only in the wealthiest parts of China, which suggests that binding the feet of well-born girls represented their freedom from manual labor and at the same time, the ability of their husbands to afford wives who did not need to work and direct household servants while performing no labor themselves. The economic and social attractions of such women may well have translated into sexual desirability among elite men.

Big is Beautiful

Mauritanian tradition holds that among women, rolling layers of fat are the height of sexiness. To the ancient Moors, a fat wife (much like fat livestock) was a symbol of a man's wealth, proof that he had enough riches to feed her generously while others perished in the drought-prone terrain.

Long Neck

The Kayan Lahwi women in Thailand are the most renowned as they wear ornaments as neck rings, brass coils that are placed around the neck. These coils are first applied to young girls when they are around five years old.

Many ideas regarding why the coils are worn have been suggested : (1) the rings protected women from becoming slaves by making them less attractive to other tribes ; (2) the desire to look more attractive as women have more slender necks than men ; (3) the coils give the women resemblance to a dragon, an important figure in Kayan folklore ; (4) the coils might be meant to protect from tiger bites, perhaps literally, but probably symbolically.

Questions

1. How was the first process of the lip plate?
2. What does foot binding represent?
3. Which country or region believes 'big is beautiful'?
4. In what age did the first coil apply?
5. In your own words. Give three reasons, why the coil are suggested to be worn by Kayan Lahwi women!

Power Point Slides



But in some
countries these
next girls are
beautiful



Appendix 3: Students' IRF frequencies in the Expert and Home Teams

I. Expert Team

A. Initiation Moves

i. S1 = 0

ii. S2 = 6

1. (Appendix 1: Transcript 1 lines 1-9)

(reading) The Kayan Lahwi women in Thailand are the most renowned as they wear ornaments as neck rings, brass coils that are placed around the neck. These coils are first applied to young girls when they are around five years old. Many ideas regarding why the coils are worn have been suggested : (1) the rings protected women from becoming slaves by making them less attractive to other tribes ; (2) the desire to look more attractive as women have more slender necks than men ; (3) the coils give the women resemblance to a dragon, an important figure in Kayan folklor; (4) the coils might be meant to protect from tiger bites, perhaps literally, but probably symbolically.

2. (Appendix 1: Transcript 1 lines 11-13)

Why? I think, you know, the long neck women show their beauty with wearing the coils. /Why? I think, you know, the long neck women show their beauty by wearing the coils./

3. (Appendix 1: Transcript 1 lines 39-40)

Jadi intinya, cantik iku kayak long neck ini opo piye? /So the point, what do you think about beauty, is it like this long neck?/

4. (Appendix 1: Transcript 1 lines 56-57)

Lah dikongkong gurune kok.. Terus piye terusane? /The teacher asked us to do so. Then what's next?/

5. (Appendix 1: Transcript 1 lines 65-69)

Jadi, lek kowe ngomong “kita harus menghargai budaya kita” yo bener ancene kita kudu menghargai budaya kita tp yo budaya orang lain ojo k ojek diremekan gitu. Ayo S3, piye piye lek menurutmu? /So, if you say “we have to appreciate our culture” that is correct, we should appreciate our culture but foreign culture should be appreciate too. S3, what do you think?/

6. (Appendix 1: Transcript 1 line 72)

Apa lagi selain iku? /What’s else?/

iii. S3 = 2

1. (Appendix 1: Transcript 1 lines 108-109)

Gimana caranya ngelepas kalung’e iku? /Wait, how do they get off the necklace (coils)?/

2. (Appendix 1: Transcript 1 lines 115-116)

Terus bagaimana kalau mau mandi? Bolot’e kan numpuk. Hayo piye hayo? /And then how do they take a bath? There must be lots of grime. How?/

B. Response Moves

i. S1 = 3

1. (Appendix 1: Transcript 1 line 114)

I cannot follow karepe mereka. /I cannot follow their will./

2. (Appendix 1: Transcript 1 lines 41-43)

Cantik iku ga usah berlebihan. Lehernya standart aja, ga usah long neck yo nggak pa-pa. /Beauty does not need to be excessive. Just standart neck, do not need to be long neck./

3. (Appendix 1: Transcript 1 line 123)

Menurut orang Thailand. /According to Thailand./

ii. S2 = 2

1. (Appendix 1: Transcript 1 lines 62-63)

Tapi iki iku wanita Thailand, bro. Budaya'ne de'e ya ngono iku. /But this is Thailand women, bro. That is their culture./

2. (Appendix 1: Transcript 1 lines 110-111)

Saya ya nggak tau, di teksnya nggak ada. /I don't know, the text doesn't explain it./

iii. S3 = 2

1. (Appendix 1: Transcript 1 line 44)

Body sexy, muka cantik. /Sexy body, beautiful face./

2. (Appendix 1: Transcript 1 lines 70-71)

Kalau menurut saya itu.. yang dileher biasanya kalung. /In my opinion, something that is put in neck is usually necklace./

C. Feedback Moves

i. S1 = 0

ii. S2 = 1

1. (Appendix 1: Transcript 1 line 120-121)

Ya kebudayaan.. kebudayaan.. begitulah kebudayaan.
Intinya mereka cantik /Culture .. Culture.. That is culture.
The point is they are beautifull.

iii. S3 = 2

1. (Appendix 1: Transcript 1 line 25)

Ojok dipadakno Tulungagung. /Do not equate it with
Tulungagung./

2. (Appendix 1: Transcript 1 line 25)

Piye to kowe kok ga eroh dasare? Lah iku nang bacaan,
kowe sing moco nok maeng. /How can you do not know
the principal? It is written in the text, you are the one who
read it./

II. Home Team

A. Initiation Moves

i. S1 = 0

ii. S4 = 5

1. (Appedix 1: Transcript 2 line 1)

Anu, jelasno long ears. /hmm.. explain long ears./

2. (Appendix 1: Transcript 2 line 11)

Anu, lip plate /hmm, lip plate/

3. (Appendix 1: Transcript 2 lines 101-106)

Lah terus, such women may well have translated into sexual desirability among elite men. Wis pokok'e memiliki hasrat. Beberapa saya lupa, bacaannya soalnya angel. Ya wis iku ae. Saiki S7 yoh.. /Then, such women may well have translated into sexual desirability among elite men. The point is having passionate. Some I forget because the text is difficult. Allright, that's it. Now, your turn, S7../

4. (Appendix 1: Transcript 2 lines 168-170)

Soale saiki. Question. Nomor satu. How was the first process of the lip plate? /Now the problem. Question. Number one. How was the first process of the lip plate?/

5. (Appendix 1: Transcript 2 lines 212-214)

M-A-U-R-I-T-A-N-I-A. Mauritania. Nomor empat. In what age did the first coil apply? /M-A-U-R-I-T-A-N-I-A. Mauritania. Number four. In what age did the first coil apply?/

Kudu wanita yo? Lanang ngga iso? /Is it must be woman? Can it be man?/

iv. S6 = 2

1. (Appendix 1: Transcript 2 lines 59-60)

Begitulah.. ayo mas S4, foot banding iku bagaimana? /that's it. Come on, mas S4, how is foot banding?/

2. (Appendix 1: Transcript 2 lines 180-184)

She will be pierced by other young women. P-I-E-R-C-E-D tulisanne. By other young women. Udah. Terus? Ini yang kedua, what does foot binding represent? /She will be pierced by other young women. The spell is P-I-E-R-C-E-D. By other young women. Finish. Next? The second question, what does foot binding represent?/

v. $S7 = 0$

B. Response Moves

i. $S1 = 3$

1. (Appendix 1: Transcript 2 lines 130-134)

Yo iki lho kelompokku. Sing tadi hanya sementara. Long neck iku dari Thailand. Sukunya namanya Kayan Lahwi, disebutnya begitu. Mereka pakai lempengan lempengan kuningan. /This is my group. That was a temporary group. Long neck is from Thailand. The name of the tribe is Kayan Lahwi, they are called so. They use brass coils./

2. (Appendix 1: Transcript 2 lines 243-244)

Kalau menurut saya, supaya tidak digigit harimau./ In my opinion, so that the women won't be bitten by tigers./

3. (Appendix 1: Transcript 2 lines 272)

Kalau menurut saya, it is an invest. /In my opinion, it is an invest./

ii. $S4 = 2$

1. (Appendix 1: Transcript 2 lines 65-67)

Itu kaki, lan.. Foot banding itu mengikat kaki. Jadi sejarahnya itu ada di dataran Cina. /That is foot, lan.. Foot banding is binding foot. So the history is from China./

2. (Appendix 1: Transcript 2 lines 93-98)

Judul'e ae beauty, ky.. ky.. Lanjut, kalau kakinya kecil, dia jadi susah bergerak terus jauh dari perbudakan. Selain itu suaminya atau pria lain itu kalau melihat kaki kayak gitu merasa bergairah, horny. /The title is beauty, S7..S7. Next, if their foot are small, they would have difficulty in moving, then they were free from labor. Besides, their husband or any other men, when they see those tiny foot, they would feel passionate, horny./

iii. S5 = 1

1. (Appendix 1: Transcript 2 lines 2-4)

Long ears, itu standard kecantikan dengan mempertimbangkan budaya yang berharga di Kalimantan. /long ears, that is the standard of beauty by considering the valuable culture in Kalimantan./

iv. S6 = 3

1. (Appendix 1: Transcript 2 lines 18-28)

Langsung ya? Oke, Lip plate itu berasal dari Etiopia dari suku Suma dan Mursi. Lip plate itu adalah emmm plate atau piringan yang akan ditaruh di bibir seorang wanita yang dipasangkan ketika mereka akan menikah dan itu dipasangkan 6 sampai 12 bulan sebelum menikah. Mereka akan dipasangkan itu, lalu pertama-tamanya akan ditaruh di bibir bagian bawah ini dengan yang potongan simple, potongan simple, simple, simple opo, simpel kayu iku lho. /Oke, Lip plate is from Etiophia, from Suma and Mursi tribe. Lip plate is emmm plate or piringan (plate in bahasa) which will be out in a woman's lip that will be put when they are going to marry and it is put 6 to 12 month before the marriage. They will use it ((the plate)), first it is put in lower lip with simple piece, simple piece, simple piece what, simple wood./

2. (Appendix 1: Transcript 2 lines 43-47)

Tetep 4 sentimeter. Nah, terus plate nya itu, tiap wanita yang mau pake plate itu, mereka ngukir sendiri plate nya jadi hiasannya, ukir-ukirannya mereka bikin sendiri. Itu besarnya 8 cm diameternya. /still 4centimeter. Then the plate, every woman who wants to use the plate, they craft the plate by themselves, they make the ornamentation by themselves. The diameter is 8 cm./

3. (Appendix 1: Transcript 2 lines 173-175)

The first time the women want to marry, before the day of the married about 6 to 12 months. /The first time to use lip plate 6 to 12 months before the women wants to marry./

v. S7 = 1

1. (Appendix 1: Transcript 1 lines 107-109)

“Big is beautiful” itu ya berarti kalo gemuk itu cantik atau bisa dibilang seksi. Di suku Mauritania. /“Big is beautiful” means if you are fat, you are beautiful or can be said sexy. In Mauritanian tribe./

C. Feedback Moves

i. S1 = 6

1. (Appendix 1: Transcript 2 line 41)

ooo.. ya.. ya.. /oo yes .. yes ../

2. (Appendix 1: Transcript 2 line 50)

Woowwww.. ((tertawa)) gedene.. /Wow, ((laughter)) so big./

3. (Appendix 1: Transcript 2 lines 63-64)

Ndelok gambare tok ae wis medeni. Foot banding tadi. Iku jempol ta? /only seeing the picture is scary enough. That foot banding. Is it thumb?/

4. (Appendix 1: Transcript 2 lines 120-121)

Yo nggenah ae. Tambah sugeh tambah lemu, kuwi sing bener. /That is obvious. More money more fat, that's the correct one./

5. (Appendix 1: Transcript 2 line 153)

Belangkon itu laki-laki, mbak. /Belangkon is for boys, mbak./

Saya yakin di Afrika karena tadi gambarnya orangnya berkulit hitam, ya to? /I'm sure it is in Africa because the person in the picture has dark skin./

ii. S4 = 1

1. (Appendix 1: Transcript 2 line 179)

Oo yo, terus.. /allright, go on./

iii. S5 = 1

1. (Appendix 1: Transcript 2 line 76)

Fans club ta? /fans club, right?/

iv. S6 = 2

1. (Appendix 1: Transcript 2 lines 30-32)

Pasak. Pasak kayu. Pasak kayu. Jadi biar bolong gitu lho. Kalo bolong diganjel. Dicoblos. / peg. Wooden peg. Wooden peg. So that it can make a hole. The hole is fouled. Punched./

2. (Appendix 1: Transcript 2 lines 135-136)

Lebih tepatnya cincin, ring ring .. /The exact (form) is cincin ((in bahasa)), ring.. ring .. /

v. S7 = 4

1. (Appendix 1: Transcript 2 line 154)

Berarti sanggul. /Sanggul ((traditional head ornament for women)) then./

2. (Appendix 1: Transcript 2 lines 204-211)

Tapi disini cuma ada sukunya, suku Mauritania. Tidak dijelaskan dimananya. Mauritanian tradition holds that among women. Tapi kalau dilihat dari gambarnya mungkin itu orang Afrika atau benua Afrika soalnya disana banyak orang yang kelaparan dan seperti itulah. /But here only the tribe that is mentioned, Mauritania tribe. It is not mention where the country is. Mauritanian tradition holds that among women. But when seeing the picture, it might be African because in Africa there are so many people die because of famine and that it is./

3. (Appendix 1: Transcript 2 lines 245-246)

Menurut bacaan, ojol mbok karang sendiri. /according to the reading text, please, don't you make it up yourself./

4. (Appendix 1: Transcript 2 line 248)

Tapi kan, bahasa inggris. /But still in English./