

Muslim *Chao Khao*: Muslimization and Re-subjectification of Hmong/Akha Youth amidst the Politics of Conversion in Northern Thailand

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Abstract

Muslimization ethnography of youth ethnic groups converted to Islam by propagating of Dawah from the southern Thailand, can demonstrate the impact of cooperation, negotiating in cultural politics of Islamic fundamentalism. The process of re-subjectification is embedded with cultural reproduction through re-conversion of the ethnic groups and religious dimension of subjectivity. The strategic identification with Islam becomes internalized, transforming into true Islamic 'subject' in their identity by indoctrination. As the construction of the new identity and ethical relationship to the self-perception, the conversion process can reflect Muslimization which is incomplete, especially its articulation amidst identity construction and interpretation of 'Muslim' differentially.

Keywords: Muslimization, religious conversion, ethnic identity, Islamic movement

Introduction

An Akha boy named 'Ahmed' (his former name 'Ar-bia') has been to study religious classes at Yala in Southern Thailand during the summer break. His teacher at the Islamic school told him if he wants to continue his education at a higher level, the teacher can support him and others via a scholarship from an Islamic organization to study religion in Pattani province. In 2004, many 'Hill tribe youth were sent back from the South to their families in Chiang Rai, after a violent incident between local Muslim and Thai military. Therefore, the families also feared for the safety of their children. The significant point here on this event is that the Islamic school set up by Muslim missionaries, known as 'Dawah', had also been associated with violence in the three southern border provinces.

At the same time, children who converted their religion to Islam to work with Muslim independence movements became associated with the incendiary events, such as in the case of a shooting at the Krueseh mosque in Pattani province. In addition, the Thaksin government of the time held back money order funds due to suspicion of terrorist influences from Middle Eastern countries. This also affected the Islamic school which relied on donations from the 'International Islamic Relief Organization' (IIRO). From 2007, after the situation calmed down, the organization visited 'the Education and Development Center – Bann Weiang Mok' in Chiang Khong, Chiang Rai province, to approve the budget and to continue support, as previously done by the solicitation and evangelism to Islam by the Dawah Tabligh group made up of Southern Muslims. From the above discussion, it is clear that the religious movement was influencing the conversion process through a global system to the ethnic minority groups in Thailand, marginalized by Thai society.

Through this case of the Islamic movement high development can be traced since the 1980s in Southern Thailand. The attempts have been to urge the Muslim community to focus on religious activities or ritual practices and to turn their attention more to religion. Although Dawah revealed no position on political issues (Horstmann, 2007), the State attempted to regulate and monitor this movement. Apart from the unrest in the south and elsewhere, Dawah is also associated with the drug trade.

The first issue of this study focuses on the process of solicitation and distribution of Islam by Dawah, this evangelist group, active in Muslim communities that use efforts to convert non-Muslims to Islam. Today, the religious movement is driven by the process of religious actualization. So, this results in a politics of power practices that try to revive the purifying of the religious teachings in order to create the new world, and challenge modernity. This is evidenced by the flow of the Reformation that occurred; this can be seen in Horstmann's work as well as in the case of religious movements and attempts to create social development along the main ideas and practices according to the teachings of 'true' Islam. This process is called 'Islamization'.

The studies on the adaptation of ethnic groups are about the adaptation of their traditional religious rituals in the past, to new beliefs and rituals. This involves negotiation in order to evolve their new identities (Kwanchewan and Panadda, 2008). Also it can be understood that they choose their new beliefs to integrate with their traditional beliefs. However, this study will have a different context of ethnicity because children of ethnic groups were placed together on the basis of ethnic diversity. These children then convert to Islam after living in the Islam center, 'Baan Wieng Mok,' in Chiang Khong, Chiang Rai province.

What are the issues that are involved with this context? This village includes five religious centers that are open to all children: Buddhism (Thai and Chinese variations), Christian (Catholic), Christian (Protestant) and Islam. In this case, the Islamic center was founded in 1993. I am interested in the reason why the ethnic groups choose to leave their children to live in this Islamic school, or in other religious centres in this village. In addition, I am interested to see how children who have converted to be 'Muslims' have incorporated these new beliefs into their lives. How and when will they negotiate or be resistant to dominant Islamic force, and in comparison with other studies? Answering this enables focus on the point of the clash of Islamic fundamentalism which is visible through the missionary group. Furthermore, I also wish to focus on identity, ethnicity and the former traditional beliefs of these children's groups before they convert to be Muslims.

The above phenomenon has led to the study of "Conversion" of ethnic groups. This illustrates that religious movements' activities are mutually associated with the issues of ethnicity and religion. In the study by Kwanchewan and Panadda (2008), it is shown that ethnic groups in the highlands are eager to take on the Christian religion, replacing former beliefs, after on invitation by Christian missionaries. The spiritual beliefs of ethnic minority groups have not been recognized, or accepted by the state. This has also received attention in the academy and elsewhere.

In this study, I hope to find out about the 'Muslimization' process of conversion by explaining what the tactics are that they use to convert the young ethnic groups to Islam from their former beliefs, especially by the schooling mission. The research questions also focus on Dawah's tactics for solicitation and distribution of Islam to youth ethnic groups via perceptions of Islamic ideas and teachings, especially in their response and interpretations of their former beliefs. What is the nature of the interaction between Dawah and youth ethnic groups? Can this show the problem of the clash of Islamic fundamentalism and traditional spiritual beliefs? Different conditions cause ethnic groups to send their children to various religious centres. What do the relationships of each religious group with different ethnic groups in the community reveal?

Dawah Movement

Several years ago, Adam was a teacher in religious class at the Islamic center, a young Muslim from Narathiwat province from the south. He graduated from an Islamic collage in Islamic Law major and then he moved to the north to help other Dawah to spread Islam in the hill tribe villages in Chiang Rai and Prayao province. The Islamic center set up four centers and divided into two places in Pangsa and Huay Mahinfon village in Mae Jan district. Another center is located in Baan Vieng Mok village, Chiang Khong district. Three centers are located in Chiang Rai, but the last one is in Baan Sai Thong at Prayao province. All of the Islamic centers work together and have monthly meeting to discuss about missionary work, including the next process to preaching Islam to the villagers. In 2004, there was the news about hill tribe villagers interested in Islam in the north, and then a group of Dawah knew and visited them in Chiang Rai. They went to set up the center in Veing Mok village as the first center to start the missionary work, a Dawah teacher took his students from the south to preach Islam to the villagers.

Dawah mainly propagate Islam to a "child" as a Muslim, not adults. And the parents of these children had been converted to Christianity, so many children come from Christian families but some from traditional religion. The missionary began by focusing the youth to Islam first, and then he went to visit his children in villages along the border of Thailand–Laos. Dawah try to find the opportunity to meet the families of children and invite them to Islam. Most young people who come to study at the Islamic Center are ethnic Hmong and Akha, but Dawah will not take a group of young people in the same village as the center of Islam because they cannot control or teach them fully to Islam.

The goal of the missionary work is to select the tribes on highland or ethnic groups because they think that the hill tribes have no time to raise children and have to do farming. The environment of the child is seen as a community filled with drugs, so many families send their children to the Islamic center. Parents want to change their children's behavior, and many people have achieved this, clean and prim and flattering dress.

Nonetheless, being Muslim in a different culture can remain an ethnic boundary based on the consequence of discourse and the myths constructed by the state surrounding Muslims in the south, which also reflect on Muslims elsewhere in Thailand. Chinese Muslims in Chiang Rai have shown suspicion of the Dawah movement who come along to convert the hill tribe at the northern border. This is because the Thai authority have many questions to local Muslim's about the movement from the south, due to the main funding of the Islamic centre in Chiang Rai is supported by the Islamic international relief organizations from the Arab world to build the school and mosques. For everyday expense, they also support the Muslim in the Malay world, along with the academic and private sector in Indonesia and Malaysia. Each donor will come and visit the centres to continue the funding and give support.

Western scholars have defined the term fundamentalism in the context of Modernization and Secularization (Bruce, 2000), Emerson and Hartman (2006) provide a set of points that establish the concept as transnational and transcultural, defined by specific historical circumstances. Under the concept of postmodernism, religious movements occur as a process of identity formation, leading to a scramble for power in the definition of religion. The movement appears in the form of a pattern for turning back to the original teachings, or in a different form, which relates to the social change of religious movements and have reacted or adapted in the context of the era. The movements are associated with the effort of a group or individual that seeks to offer a new way of life and culture.

Islamic summer camp activities are mainly focused on the indoctrination among youth by teaching them to pray and trying to get them to think what their own belief is wrong. The youth

have been learning to the new 'truth' and coming to Islam is compared as a new birth. Each ethnic's group is separated, for easy of process with the seniors of them sharing feelings and inspiring trust. Two young Hmong discuss where they want to stay with the Islamic centre. One of them has a brother who already lives in the south. He will go to live with his brother, with another one still thinking, as he is no relative here, and some of his cousins living with the Christian centre in another village. Every year summer camp becomes the starting process of the youth ethnic groups, changing the centers, or even converting to another religion at the same time as they need to study in the government school in the north or the south.

Summer Camp Conversion

During summer, Dawah teachers take students to visit their friends and family in Hmong and Akha villages in outlying districts of Chiang Rai. The visit was to inform about the ethics training camps for youth, specifically the situation that many parents do not pay attention to their children during the school holidays, and also they cannot support their children for education at higher level. So, everything that Dawah teachers try to offer to the parents can respond from what they need help to and parents also want to send their children to school far away from their village. This is the beginning of conversion to Islam of the youth after they come together at a summer camp in the Islamic center, then they will separated to differences centers in the networks both in the north and the south.

In the summer camp, each ethnic group; Hmong, Akha, Lisu, Lahu and Burmese, about 70 young boys and girls, will gather the same place to set up the religious activities and practices to become new Muslims, or Muallaf. Some of the senior Muallaf will visit different hill tribe villages to invite the children to join the camp and also introduce the Islamic center to the parents as part of their practice as a Dawah missionary.

The ethnic youth are taught from a book called 'introduction of New Muslim' to let them read and understand about what Muslim do's and do not's, including religious practice and belief. Life at the Islamic center will be focussed on the Dawah and some senior ethnic youth to help the new Muslim to be comfortable in the new place and belief system.

One day, a 15 year old Akha boy, Apha was called by the Dawah teacher to meet with his friends who came from the same village. The Dawah asked him to recite a sentence to complete his conversion to Islam by saying "I bear witness that there is no deity worthy to be worshipped but Allah, and I bear witness that Muhammad is His servant and messenger". Apha knew after would come the 'Shahadah' or the declaration of faith. The question why the conversion process was so simple?

Apha had a close friend in this Islamic centre, is Abdul-Rashyd. They spent time together exchanging the faith as a new Muslim, they also discussed other topics. Both of them are former Christians, but only themselves are Muslim because the member of their family remain Christian. Actually, the father of Abdul-Rashyd is a Christian leader in his own village, but his father thinks that all religions are the same, teaching everyone to be a good person. His father said that their ancestry converted from the Hmong traditional religion to Christianity, and then so, converting to Islam is not a problem as both new religious have a focus on "God".

One day, the Dawah teacher gave a lecture in the Friday disquisition, detailing how someone maybe born to be Muslim, but someone can discover their own path to be Muslim. The path to them to know Islam and faith in Allah are the same value of being Muslim. This speech made Apha realize his status as a potential faithful Muslim. He said to his friends, he had become a real Muslim and Allah would open his heart to Islam.

In the lens of religious conversion, the transformation process of religiosity as Mahoney and Pargament (2004) focuses an 'inner-world' or spiritual conversion. This approach relates to the conversion as the transition explaining the conversion as the identification of self (Mahoney and Pargament, 2004: 482-3). The anthropological concept of the conversion, Diane Austin-Broos (2003) views religious conversion as 'a form of passage', especially in the matter of cultural passage. A new identity is defined, or re-identified via the link between the mode of transformation, particularly in the transition over the issue of syncretism or cultural breach. It leads to the larger conversion, changing the type of the bargaining positions of power in the world. Also, anthropologists have studied religion as 'religious practice' to create specific knowledge and observance of ritual, which makes the conversion less politicized. Particular focus is at times placed on the level of individual conversion (Austin-Broos, *ibid*: 3). This is concerned with social processes linked to religious issues that have been largely replaced as a matter of conversion processes. Individuals are associated with the pattern and perception of self, as well as the relationship of the individual to the culture of their surroundings. This provides a connection between culture and identity, and transformation is immediate and comprehensive, especially in anthropological theory of 'agency' and cultural construction of identity.

In the study of religion at the individual level, there is another important concept - 'religiosity'. This provides a brief look at the congregation of individuals to define individual religiosity: congregations express their religious mind. The concept of religiosity is the deepest dimension, to see what the mind is, to admire loyalty, piety, faith in the spiritual dimensions, through the three perspectives of, thinking – acting- feeling. Although sometimes members cannot see what other are thinking, this can be shown by the action. The focus here is on interaction between self and others and relation with people in the group. So the study of religious conversion here is mainly focused on the subjective as dominated by academic research on the idea of 'religious experience' of the individual. Conversion process constructs the feeling and sentiment and also motivates the change their religion of the individual by difference factors and changing of perception after conversion.

Propagation Strategies

Larry Poston (1992) explains that the religious movement has inspired Dawah in the process of political succession, Dawah having adjusted from 'external-institutional' strategy to 'internal-personal' strategy. More easily than by each person, this can result in a better picture to build a strong base for the structure of the group in the future. (Poston, *ibid*: 49) In this study, the internal-personal strategy of Dawah is both in the way of sharing the same ethnicity and breaking down the ethnicity at the same time. Even though, the strategies have to be along with the indoctrination process in the religiosity of thinking, doing and feeling.

Aspect of *thinking* in religiosity, normally comes through the perception of being Muslim and relating to the existence of God who always watches the believers. As many of the Muslim youth at the center explain converting to Islam is about being a good Muslim. As the indoctrination already changed them to say or to think in the same direction about the truth of Islam, they have also learnt 5 times a day to perceive the idea of God, with many of the youth having learnt to think that everyone here is a brother in Islam.

Doing religiosity is concerned with a pattern of practice, as the youth have to pray 5 times, preaching among the students after they pray. Also reading Quran when they have free time, as the Dawah teacher explained to them this will help their heart to be purified. From the strict schedule in everyday life in the Islamic center, Dawah also make the check list of Islamic practice on each day for every student to report weekly to see their development as perfect Muslims. The practices also include group gathering (Jamaah) or individual praying, especially in Ramadan month. Everyone has to practice strict behaviors of 'being' Muslim. Some students check their friends by asking did they do what Islam asked them to do, a form of self-control among the ethnic youth.

Religiosity and feeling via inner dialogue, Muslim youth articulate being Muslim and their former beliefs. Abdul-Rashyd talked with his brother and sister who all live at the Islamic centre in Chiang Rai on the topic of their family problems. He said to his brother that we need to pray to Allah to help us to get through this problem.

Through narrative of Islamic history and sharing religious experiences, Dawah create a tactic of storytelling to impact the emotion and feeling of the youth. Many youth absorb the details and imagine themselves as a new Muslim who can share the same situation. As many parts of the story are explained the hardest time for a new Muslim is to resist anti-Muslim thinking in the past. The youth are told by the Dawah to be patient in testing of becoming Muslim, whatever they face in the future.

Dawah missionary strategies were to use "ethnicity" of the young to carry out by the village within the same ethnicity. This helped the propagating of a "model", convincing the villagers to believe and trust, and then bring the child to stay at the centre. Another strategy for ethnic breakdown operated to control the former belief of the youth, such as a visit to a child and explaining the principles of religion.

Muslimization

Childhood memories of Abdul-Rashyd are fuelled by the stories from Ban Veing Mok's Islamic center because this was the place he was grew up, with his friends from different ethnicities, and it was the place he became a Muslim. A year after he graduated from the Islamic collage from Yala in the south, he returned to assist his Islamic teacher with teaching religion to new Muslim children. It made him think back to high school days when he was 13 years old, when his life was filled with tales of religion and routine activities of the religious practices.

His story cannot to the issue of 'Muslimization' among the ethnic groups in this village, and in understanding the transformation of young Muslims with their ethnic identity and their self-perception on who is a Muslim. Interfacing with their new religion, resulted in the shaping process of religiosity that occurred within their own identities and recognition after conversion. In the book, the Historical of Sexuality vol.2: The Use of Pleasure (1985), Foucault points out the idea of subjectification as 'ethical subject', referring to the process where people create their own moral subject in their actions. This contains four characteristics: (1) the determination of ethical substance, (2) ways/pattern to bring themselves into the obligations of morality or 'the mode of subjection', (3) the form of elaboration of ethical work and (4) with the goal of what individuals want or 'the telos of the ethical subject' (Foucault, 1985: 26-27).

So, subjectification refers to the process of creating or defining a person up to a point where people are tied to and fall under the control of meaning. This process is similar to the kind of discourse or creating the subject to make people think that it matters and this concept is both

encouraging and a fraud. It fools people to believe in their mind that they are master of themselves. They think they preside to act and behave in ways they believe. At the same time, their position can be described as an object of faith that unwittingly, then, they become a person who thinks they have to train their mind and the body. Also, they think it is due to their own decision on ideas/body and to be a positive impact on themselves.

Subjectification through religious conversion is normally explained by phenomenological approach. But the postmodernist approach, while it also conceptualizes religion by religious experience, sees the 'subject' within the framework of 'relation of power'. This is not of interest to phenomenology, which proceeds to study only on individual level. However, in a study of Michel Foucault, with the lens of postmodernism, he speaks of the domination by religious experience and power relation through the concept of discourse. This concept shows the way people subject themselves and change their own identity as an actor of their practice and they are not committed within the discourse on subjectification. Foucault's analyzing may not mean the 'self' because identity is often meaningful to individuals as a holistic way, and the subject itself is significant in their own alienation.

Muslimization process responds to the new faith through the issue of identity, ethnicity and worldview, expressed through relationship to each different context. The responses can reflect religious texts underlying fundamentalisms and show decay of the former belief of ethnic groups that are not completely integrated, especially in conversion process at the individual level. So the "religiosity" of Muslim youth has embraced the ideology of religious thought to create and transform different perception, even as a construct and practice in the same format.

One morning a Hmong family took their son to Islamic Center, while the Dawah teacher invited the family to know a "Hmong Muslim" teacher who came to teach the students in the center about 1 year prior. Dawah tried to instruct the Hmong teacher to talk with the Hmong parents, to build trust by conversation using the same ethnic language. This case shows that ethnicity as a rope spun leading to perceive religious ideology. Therefore, the response to a Hmong/Akha Muslim needed shared feeling in terms of the interaction between ethnicity, and the integration of Muslims. So, Muslimization and perception on religiosity in ways of thinking/doing/feeling in the case of Apha and Abdul-Rashyd show the congregation of religious experience. These experiences led to construction of subjectivity which related to a strong faith in God, relying on strict compliance statement and piety. The experiences occurring within the religious minds of Abu-Rashyd and Akah resulted in changes within themselves as they became strict Muslims.

Articulation of being Muslim

Abu-Bakar's mother asked him why he don't eat pork?, he said "Now, I'm Muslim, then I cannot eat pork,". Abu-Bakar still eating together with his Hmong family when he got home during the semester break, as he has no choice and he is only 15 year old. He tried to explain to his parent about what is forbidden in Islam and what he doesn't do when he is at home. His family are the centre of the Christianity activities in the village, then every time he back to visit the family, he have to go out somewhere when the people gather at his house. He said he doesn't want to answer the questions about his conversion to Islam and he doesn't want to be in the middle of another religion, except Islam. "My family will go to the church every Sunday, but I will not," he said, his father understands this condition as Abu-Bakar told his parent many time. When he came back home, he always had the religious discussion with his father.

Najwa is from Hmong family, but her situation is more difficult than Abu-Bakar's, as her family has still strong beliefs in Hmong tradition. Every time she visits home, her mother always takes her to join the praying with the ancestors of the family as every year when the member in the same kinship come back together. Even her parent knew that she already convert to Islam, but her mother gave her the reason that praying for the ancestors is not about the religious system. Her mother explained to her that Hmong spiritual center is the ancestry, and it does not relate to any religion. Hmong won't call this practice as a religion but it's the way of respect to their family.

From above cases of conversion, the response and reaction of the Muslim ethnic youth is differently interpreted by the conditions of perception - both by their own self and the family. However, Dawah teachers has the very strict tactics to control the children to avoid the forbidden ritual of the ethnic culture, by keeping an eyes them and do not let the youth go visit home during the traditional festival in each year.

Arye, Abu-Rashyd's younger brother, felt really angry when the Dawah teacher didn't let him go home for Hmong New Year, as he always join this festival with his family. His friends at Thai school in the village always ask him why he became to Muslim and then cannot join this joyful event. This seem to happen to the ethnic youth in Islamic center who cannot join their own tradition ceremony. Arye and his Hmong friends in the center wear Hmong New Year clothes for a week to fulfil their feeling and also to react with the Dawah by negotiation, even they cannot go anywhere. This shows the resistance to power relations between Islamic fundamentalism and ethnic identity, by using cultural meaning to maintain their self-perception of being Muslim and ethnicity.

Re-subjectification

After the conversion of ethnic youth, the impact that is reflected on their identity is transformation on religious idea, as well as their culture with a new meaning. Many new ethnic Muslim distinguished themselves from other friends who lived there, even though they are from the same ethnic group. Their friends cannot understand why the Hmong/Akha converts to Islam and became strictly Muslim. Identification is related to the transformation process of "self" and this has become a key issue to be understood in various dimensions of the religion. For example, the meaning of the 'body', to look to their own views on the body and the identity of the youth to the new faith and interpreted to reflect the new religious ideas. This is shown through the expression of ethnic identity and religion in their personality to the people around them, or even within their own perspective on their mind.

When the issue of "subjectivity" consider in the transition process of conversion, it has a broader meaning. The ethnic youth are adopting the Islamic faith, they are consciously obedient to the orders defined by religion, but they are also faced with internal and external self-alienation, especially when they're a difference context with others and react to questions of their own beliefs. Therefore, their relationship of the individual to the culture of their surroundings arises. It is a connection between cultural identity and the transformation of religious ideas that occurs with the youth. The case of Apha and Abdul-Rashyd shows the response to the details of the religion as they have melded the thinking process in themselves by relating their own personal stories and experiences associated with their religious faith.

At a summer camp, Thai-Malay Muslim youth from the south came to the Islamic centre to set up the activities with the children. After they had finished the religious class, then a south Muslim asked the ethnic youth to show a performance of their own ethnicity. A group of Akha girls did a show by singing from their ethnic culture - they sang a song about 'God' which

normally related to Christian Akha culture and they usually sing this song in any festival at the village. But suddenly, an Akha boy argued the meaning of the song related to Christianity and considered it forbidden to Islam. This situation shocked to the young Muslim from the south, but the girl Akha Muslim tried to explain this song with a different meaning of God. The Akha girls' interpretation the God replaced Jesus Christ to Allah, even though they knew the meaning of God in the song is originally in the context of Christianity.

The process of re-subjectification is embedded with cultural reproduction through re-conversion of the ethnic groups, which resulted in the acceptance of the idea of God. As a result, the study looked at the religious dimension of subjectivity. The construction of a new identity in the case of Hmong and Akha Muslims had created new identity based on the overlap between religion and ethnic identity interpretation. However, in order to explain the definition of a Muslim and an ethnic group that has been created through the production process, interpret and react to the idea of new religious.

Confronting Otherness

If we consider the fundamentalist movement with the text underlining of their activities and purpose, this can show what the factor behind the movement and the trajectory of Islamization in Thailand. As many of Dawah who try to convert the ethnic group in the north, the question arises 'why' they come so far to set up the Islam center to borderline the area. Obviously, they consider the communities as themselves already open to many religious to the north as it become this were to be called 'religious market' and each of center try to propagate this religious to difference ethnic group along the border communities. But in case of Muslim missionary, we need to look on the nation-state context to explain on this movement meaning toward Islamization and Thai-zation that playing role to both ethnic group in the north and the Malay Muslim at the south of Thailand.

Ilyas is one of the Dawah who teaching at Ban Veing Mok Islamic center, he was explains on the situation that why Muslim at the south trying to do with ethnic group in upland. He said because of Thai-state always push in Malay Muslim to be Thai, and at the same time. Thai state tries to oppress the Muslim identity for symbolizing Thai-ness to them as they always see Muslim are the sensation case of state security. Oppositely, the ethnic group in upland, they are in the same situation of being marginalization. Hmong/Akha in this study, they're stereotype as the other and still cannot get through the boundary of ethnicity and citizenship. As many children in Islamic culture, they still not have the Thai citizen, then this make them to be exclusive to the class and social status.

The view on the state-nation and the identity, Dawah revealed that Thai state insult to Muslims in the south, as well as the ethnic group; Hmong, Akha and Lisu in Thailand. For they want to be Thai and get the Thai identity, but many of those who are not in Thailand. Thailand is the only state with a particular ethnic group, such as their only ethnic Hmong is an ethnic origin. Thailand is not a nationality but they have to fight every day. These cases totally different to the case of Muslims in the southern border area via the Thai government to impose an identity, and Christianity to Islam. Because the government did not give priority to the need for both Muslims and ethnic groups on the Internet and is held in position on the edge of the crowd, or the "others" who do not have sufficient authority to any negotiation.

Conclusion: Politics of Ethnicity

Muslimization of youth ethnic groups converted to Islam by propagating of Dawah group from the three border province in the southern Thailand, can demonstrate the impact of cooperation, negotiating in cultural politics of Islamic fundamentalism. As a movement that

seeks a driving force among the religious reform and renewal, and at the same time, these processes rely on the context and the various factors. They can support the social changes that are based on their own goals, including cross-border context, politics of nation-state context and the global context of Islamic fundamentalism. These are the key criteria to explain the phenomenon as well as the reflection of the problems by difference levels, such as an understanding of the "self" of ethnic groups. Ideology and perception of the individual by seeing themselves as "the actor" who trying to negotiate against both the structure and ideology.

Perspectives on self-identity of ethnic youth were carried along with the concept of subjectification in the process of assimilation to Islam, and arising from the effects of the propagation strategy of Dawah by the tactical side to the goal of completing the process. The use of ethnicity as a "tool" of the missionary and an attempt to override the identity and the new identity by the tactics both ways by breaking down and using the ethnicity to complete the conversion process of these youth.

In addition, the form of indoctrination of religious process to the subject cannot occur if the main strategy of religion conversion is not to bring the religious discipline to build their own internal and external control of their youth. Religious discipline goes both ways by blocking the use of exploratory behavior and including the creation of institutions such rules through removing religious context. The power to make micro-power of religious analysis in the form of indoctrination into the cult of the individual's identity, through the process of becoming a Muslim perspective and shaping of a Muslim leads to the identity of these young and to have spiritual loyalty to God or pietization.

However, individuals who were assimilated into the religious ideas that have changed their views toward a new identity, to respond to the religious content as a result of these attitudes towards religious ideas as the subject to choose their own accord with the moral discourse. And as a cultural practice, which they can select and resist the idea of a new sets through the expression of religious ideas in a way that is different in both structure and ideology as a religion through to the subjectification process of the new religion (Re-conversion) and switch back to the old religion (De-conversion).

Nowadays, the politics of ethnicity explain inextricably in this study through the religious conversion. Attention to the ethnic studies, the process of creating meaning to distinguish among the various on the basis of power relation. In the case of Thailand, politics begins to look like the early stages of constructing the nation-state. The visualization of the otherness for those in nations, which caused them to create a discourse and the political definition to the ethnic group by driving people away from the centers of power in marginalization.

Muslims in Thailand may be called "minority" or "marginalized" if the public discourse of production in Thailand is reproduced over a long time. Until people groups in Thailand or even Muslims themselves think of themselves as such. These arise from the creation myth of "Muslim" to the issue of "Violence" ideals to the religious practices and ideology, then Muslims have been considering as "the other". The case of Muslims in the three southern border provinces are the reflection is clear to understand the visualization of the detention of Muslims terrorism, which may be implicit in the movement to spread the religion of Islam and Muslim societies across the government urged the policy makers and strategic power to be able to keep an eye on the movements of the Islamic movement.



Figure 1 - Dawah meetig with IIRO from the south met the representative from IIRO to support the Islamic centre in the hill tribe village. (Samak, 2010)



Figure 2 – Summer Camp: Young Hmong muslim in the summer camp (Samak, 2012)



Figure 3 - The Ancestral sacrifices: Hmong Muslim girl went to visit home and sit under the Ancestral sacrifices.



Figure 4 – Hmong New Year: Hmong Muslim children wear the New Year tradition cloths (Samak, 2012)

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WHAT DO TRAINEE TEACHERS LEARN THROUGH FIELD WORK?

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Abstract: To what extent does real classroom experience provide essential experience for trainee teachers, especially in the domain of Teaching English as a Second Language (TESL)? This paper describes the experience trainee teachers gain through classroom observation and in-depth interviews with the observed teachers. This study involved fifteen second-year TESL trainee teachers from the education faculty who registered in the curriculum and pedagogy course. The trainee teachers were not expected to teach but to observe and reflect teachers' teaching in real classroom environment. After they observed the teachers, they conducted an in-depth interview with the observed teachers. Subsequently, they wrote a report and submitted it to the class instructor who is also the researcher. They were then asked to present their reports to their classmates. After the presentations, the trainees underwent focus group interviews. The findings indicate that classroom observation is an essential component in teacher training. It enhances teacher trainees' knowledge of the job specifications for English teachers at the secondary levels in Malaysia. Furthermore, they could also see the importance of relating the

lessons learned in the university and the real teaching practices. The findings are useful for teacher training institutions to prepare trainee teachers with relevant knowledge and skills to be dynamic and effective teachers.

Keywords: Classroom Management Strategies, Trainee Teachers, Teachers' Roles, Teaching Styles, Assessment toward Teaching Strategies.

INTRODUCTION

It is very important for trainee teachers to experience teaching in real classroom environments to prepare them with the relevant knowledge and skills to be dynamic and effective teachers (Rosaline, 2011). The trainee teachers engaged in Teaching English as a Second Language (TESL) in the Faculty of Education, National University of Malaysia (UKM) must learn and apply the methods of teaching in the form of mini or micro teaching. Therefore, there is a need for these second-year TESL students to visit schools and observe how English teachers in the schools conduct their classes. This study was conducted to explore what these trainee teachers learnt in terms of the various types of teachers' roles in secondary schools.

This exercise is performed because trainee teachers should be prepared with relevant educational courses, as Jonas (2015) proposed that they need to be given a clearer picture of what the current needs and practices in schools and colleges are. By doing so, the trainee teachers could become effective teachers. Allowing only selected qualified teachers who had undergone different stages of training could help them to become effective teachers, thus benefiting the students (Darling Hammond, 2012). Trainee teachers should be made aware of teachers' roles in the classroom so that they can know what to expect when they start teaching, as the real situation might not develop as expected. They should also know when and how to apply the knowledge and methods learnt in the university within their classrooms, as Siti Salina and Lee Lai Fong (2008) proposed. According to these researchers, trainee teachers need to reflect on other teachers' teaching to see whether the methods used in the real classroom could help develop students' learning intellectually, morally and socially. They also suggested that trainee teachers could also learn more about classroom management and gain more knowledge and experience by discussing and working with other teachers.

LITERATURE REVIEW

Theory of Social Studies

This activity was conducted based on the theory of social studies. According to Bandura (1973), who developed this theory, people learn from others through observation, learning, copying and modelling. When people learn from others, they are influenced by what is happening around them. Whether they realise it or not, they actually copy what others are doing. This results in the inauguration and later retention of the actions copied.

In this study, the trainee teachers had to observe the English teachers' role with regard to teaching methods and classroom management techniques in secondary schools. When they returned to the university, they presented their observations and participated in a discussion session with their classmates and lecturer. Then they started the screening process, during which they identified the teaching pedagogy that works best in multiple contexts. If they perceive any of the teaching pedagogy as ineffective, they discuss the reasons during their discussion. In doing so, the level of effectiveness of a teaching method could be measured by the trainee teachers.

Teachers' roles in teaching English as a second language

Harmer (2015) mentioned that a teacher not only is seen as a transmitter to transfer knowledge, but a teacher should also be able to create a lively learning environment. The lively environment promotes active learning, which makes learning more meaningful. He also stated that teachers could be perceived as facilitators, because they need to assist with students' activities in class. Teachers were also seen as controllers, in which capacity they take charge of the class during learning or other activities. Sometimes teachers also act as prompters in which they encourage students to think creatively and become more independent in their learning. Teachers also act as participants, especially in discussions, to encourage their students to be more confident in presenting ideas without being afraid of making mistakes. Teachers are also perceived as resources to which students could always refer if they come across any problems in the learning process. They also serve as tutors to teach and guide their students during the task completion. Teachers are often perceived as performers, because they have to perform in front of the audience to make the learning process entertaining and interesting. Teachers should know how to shift among their various roles depending on the situations and settings.

In order to create a learning environment that can attract students' interest, teachers must be able to tackle the challenge of creating a pleasant environment in the classroom (Deewaele, 2014). Delaney et al. (2010) stated that effective teachers should learn and understand various personality traits such as diligence, friendliness, and tolerance in order to attract students' attention. Dornyei and Murphy (2003) also suggested that teachers should encourage students to get involved in the decision-making process, as this could help them adopt autonomous learning and help them enjoy the learning process even more.

Reflective Practice

Effective teachers need to improve their teaching skills and enhance their knowledge about teaching constantly. Reflective practice was one of the ways to help teachers to improve their teaching. Hanafi et al. (2014) stated that reflective practice was one of the most important elements in teaching, as it could serve as the bridge between practices and theories, thus contributing to better understanding about effective teaching. Reflective practice could also be used to help teachers to improve themselves and develop their knowledge. Rahimi (2008) stated that teachers' personal experiences and background knowledge were the key elements to teachers' development. He also claimed that self-assessment and reflective thinking were the ways to evaluate the teaching process.

Boyd and Harris (2010), on the other hand, suggested that reflective practice is "*a well-defined and crafted practice that carries very specific meaning and associated action.*" This perspective involves motivating teachers to write down their daily encounters in the classroom. They added that reflection is only considered effective when teachers are able to make meaning from the situation so that they could comprehend the overall lessons to be learned.

Bullough and Gitlin (2013) agreed that an effective teacher should be able to think of his classroom practices and find ways to make adjustments and improvements to his teaching. Arthur-Kelly et al. (2013) asserted that reflective practitioners always take their time studying their innermost views about behaviours and manners and thus review their actions. This is not just reporting on what happened in class on a particular day; teachers should also note the causes of the activities they did in class. This is because effective reflection helps teachers to examine the reasons behind every action taken to develop understanding of the issues being investigated.

Effective teachers promote reflective practice, as it helps them evolve and better understand classroom management (Kiely, 2013). Goh and Matthews (2011) agreed that teachers could help enlighten issues pertaining to students' motivation, challenges encountered, and ways to overcome those challenges. Munirah and CheNoraini (2014) suggested that it triggers awareness and leads teachers to make changes in the way they teach. This will result in teachers to be more efficient in teaching. This effort is also parallel to the curriculum of teacher training in Malaysia, which focuses on autonomous learning. Ismail (2012) also believes that, if trainee teachers are able to understand the changes and improvements brought by reflective practice and apply them in their teaching, then the goal of education programmes to produce graduates with better understanding of teaching can be achieved.

METHODOLOGY

This study uses a qualitative approach in order to focus more on the details of the phenomena from different perspectives and the meaning given from the perspective of respondents (Noraini, 2010). Researchers used focus group interviews (FGI), document analysis using the respondents' reflective notes (RN), and students' oral presentations (SOP).

Oral Presentations (OP)

Respondents were asked to provide an oral presentation on what they have learnt through their observations and engage in an interview session with the English teachers in school. The duration of their individual presentation was 10 minutes. The slides and script of their presentation were analysed to identify appropriate themes. Later, they were interviewed in focus groups.

Focus Group Interviews (FGI)

One of the instruments for a qualitative approach is through focus group interviews. Interview sessions were chosen so that researchers could further investigate and gain specific and clearer explanation and elaboration from the respondents. According to Morgan (1988), meaningful interviews could involve two or more people at a time. For the purpose of this study, the researchers used the focus group interview as a technique for collecting data. The face-to-face interview session involved the trainee teachers.

Interviews can be divided into three which are the structured interview, semi-structured interview and unstructured interview (Merriam, 1998). In this particular study, the researchers used semi-structured interviews so that the respondents could give a detailed explanation and elaborate on their answers and opinions.

There are three groups of respondents that have been interviewed. Each of the groups consists of 4 to 5 respondents. Each interview session lasted for 45 to 60 minutes. Focus group interviews were chosen so that respondents could get some ideas through their group members' responses during the interview session (Patton 1987). The researchers used this research tool so that the respondents would feel more comfortable answering the questions and to create a more relaxed atmosphere.

The interview session were recorded and were transcribed verbatim. Later, the respondents were asked to read the transcription and agreed to make some corrections (if there

were any) to the transcription. The transcription was later coded. The data were analysed manually to develop appropriate themes. Respondents were marked with numbers 1 to 14.

Reflective Notes (RN)

Creswell (2005) suggested that reflective notes could be made valuable in qualitative studies. Other than interviewing the English teachers observed, respondents also wrote reflective notes which were analysed for this study. Even though the respondents interviewed and observed the teachers in groups, the reflective notes must be written and prepared individually. The three-page reflective notes were also given as one of the assignments that needed to be submitted to the lecturer, who is also the researcher. In the reflective notes, respondents must attach the pictures taken throughout the interview sessions with the English teacher in school, with the use of teaching aids such as PowerPoint slides and whiteboards. The reflective notes were later evaluated. The total marks for reflective notes represented 10 percent. Marks were given to ensure that the respondents prepared comprehensive reflective notes.

Findings and Discussion

The findings indicate that the respondents have learnt about English teachers' roles in teaching and their classroom management strategies. They were also able to evaluate the teaching methods used by teachers to teach English in secondary schools. However, in this paper, the teachers' teaching methods are not discussed.

Teachers' Roles

Teachers' roles were mentioned in all reflective notes, interviews, and oral presentations. Respondents could see the different roles of a teacher and why the teacher employed different approaches in teaching. There are three main roles of a teacher that have been reported: (1) Facilitator, (2) Expert in the field, and (3) Motivator.

a) Facilitator

As a facilitator, teachers do not make the class a teacher-centered lecture. Teachers explain concepts in detail and clarify matters that were not understood by the students using a few methods. The first method is through using dual language. This method is used especially when dealing with weak students to help them understand the concepts better. Here are the statements by 3 respondents (Respondent 1, 9 and 10) in the focus group interviews:

"Using dual language/ code switching for weak students." (Respondent 1; FGI)

"Teacher used dual language because the students were from weaker class."
(Respondent 10; FGI)

Respondent 9, on the other hand, explained that, if English is used thoroughly, students will lose interest in learning because they will not understand what is being said by the teacher. The use of a dual-language technique (English and Malay) also helped the students to slowly understand and develop an interest in learning English.

During the focus group interview, Respondent 8 stated that teachers were also seen as facilitators when they answered students' questions in English despite being asked in Malay. The teacher demonstrated the meaning of the words using body language and giving an analogy. In addition, the teacher also drew pictures to give meaning to the words to facilitate visual learning.

b) Expert in the field

Respondents 8 and 9 stated in their reflective notes that the teacher used the drilling technique to train students in pronouncing words and sentences correctly. Respondent 3 mentioned in her oral presentation that the teacher used the *Grammar Translation Method* to translate an English poem in English into Malay. Meanwhile, Respondent 4 stated that the teacher corrects the mistakes made by the students directly and explains the mistakes made so that the students would not repeat the same mistakes in the future. Some of the mistakes that were commonly corrected were related to pronunciation and grammatical errors. The teacher asked the students to read poems to help improve their reading and poem recitation. Respondent 5 mentioned this in his presentation:

“Teacher asked the students to read poem to help improve reading skills. Teacher corrects the students’ pronunciation”

The technique was also witnessed by Respondent 6 (*“Teacher corrects students’ pronunciation directly and prudently. She uses drilling technique for her students”*). Respondent 6 also mentioned in his oral presentation that the meaning of words was explained using explanations that are relevant to the students’ surroundings. On the other hand, the demonstration technique was also used to help students understand the topic of the lessons. The *Total Physical Response* technique was also used during which the teacher acts as a model to the students, and instructions were given in English and students attempted to mimic the teacher. As the expert of this field, the teacher could identify the most appropriate method to be used for students of different ages and language proficiency levels.

c) Motivator

The teacher also plays the role as motivator by encouraging students to get involved in activities and continuously praising them if they managed to complete the activity correctly. The teacher encourages the students to bring their own dictionary and write their own vocabulary notebooks (Respondent 10). As a motivator, teachers always encourage the students to continuously use English even though they have made mistakes in the sentences and pronunciations. As Respondent 1 stated in the interview,

“There are students who actively responding to the teacher despite using ‘broken English’. This sure help the students build their confident level and slowly would help improving their English.”

During the presentation, some of the respondents mentioned in all three research tools namely reflective notes, focus group interviews and oral presentations, teachers who encouraged their students to use English, but the students were not confident enough to use the language. The teacher then praised the students, even though they used the simplest English and made some grammatical mistakes.

Classroom Management Strategies

Other than teachers’ role, respondents also witnessed the way teachers conducted their classrooms, especially in implementing discipline to the students. Some of it occurred through the use of individual names to attract the students and help build good rapport as well as using positive and negative stimulation. The teacher should not stand statically but should move around the classroom to ensure that students are more disciplined, pay full attention, and give the teacher their full concentration and follow the teacher’s instructions during the teaching and learning process. The teacher could also approach the weaker students and asked them to check their understanding.

“Teacher punished problematic students. Teacher also praised good students who at least tried to answer her questions.” (Respondent 5; RN and OP)

“Teacher praised students who behaved in her class” (Respondent 9, FGI; RN,OP)

“Teacher called the students’ name to get the attention and build good rapport” (Respondent 3; FGI, RN)

“Teacher managed to conduct the class well. Teacher moved in different directions to ensure that students were more disciplined. Teacher also approached students especially the weaker ones and asked whether or not they have any problems understanding” (Respondent 2; OP)

Respondents also noticed that warnings should be made gradually. In the beginning, teachers will warn the students gently. However, if the warnings are ignored by the students, they should be punished to overcome discipline problems and to ensure that they do not disturb the others. It could also ensure that the learning process is more effective. Normally students who are bored will have the tendency to make noise. Therefore, the teacher should be well planned and conduct activities that would involve discussions to prevent students from chatting with their friends in class.

“For those who always went out to the washroom and disturbing their friends, teacher will warn them gently at the beginning. If they still ignored the teacher, students will be punished in front of the whole class” (Respondent 9; FGI)

“There are also teachers who brought cane with them. This was meant to scares the students even though that the teachers did not use it against them. However, a more effective technique to make students pay more attention in class is through making the class more interactive and involving all of the students” (Respondent 10; OP)

“Teacher did not raise her voice even though that she had her cane with her. She made the class more interactive. Students pay more attention because they were afraid of making grammatical mistakes. They were afraid that their friend might laugh at them.” (Respondent 2; FGI)

To ensure that all students pay attention to the lesson and are not left behind, the teacher used the questioning technique for the weaker students. This technique was used to measure the level of understanding among the students. The teacher reported having to take some precautions to avoid misunderstanding among students.

“Teacher will ensure all students to ask questions especially to the weaker ones.” (Respondent 3; OP)

“The questions were asked to students especially to the weaker ones. If they failed to answer then teacher will repeat the lesson” (Respondent 14; OP)

“If students could not answer the questions, teacher will asked the students to try to understand and explain it to the whole class on what have they learnt on that day” (Respondent 4; FGI)

In order to overcome vocabulary problems, the teacher asked the students to bring their own dictionary to class. If the students are having a hard time understanding and using the

English-English dictionary, the teacher will encourage the students to use a dual-language dictionary.

As Respondent 2 mentioned in his report, the teacher used the mentor-mentee technique. This approach represents a programme in which the student with a high language proficiency level helps students with low language proficiency. He also mentioned the same thing in his presentation and interview session.

Respondent 9 reacted in the report and during the interview session and mentioned a problematic student who caused trouble in class; the teacher later went to the student, patted his shoulder, and asked him to answer a question. Through this approach, problematic students could get the teacher's attention and probably help them out.

Assessment toward Teaching Strategies

The findings indicated that students also had made some assessments of the teaching strategies and activities conducted in class. For example, as Respondent 1 wrote in his report, the teacher was witnessed ignoring a student who does not follow her instruction to pick up her chair. This caused the student to lose focus and lack concentration in class. The respondent reported that the teacher should have personally confronted the student and warned him, since the teacher acts as the guardian to the students. This was also discussed during the focus group interview. Some of the other respondents also expressed the same view. Respondents 5 and 14 stated that,

“Teacher should take some action towards the student who did not pay attention in class as this would also affect the other students. It could be a bad influence to the other students as they will easily lose focus and missed the lesson. The best is for the teacher to advise the students individually” (Respondent 5; FGI)

“Teacher should have called the students who was not paying attention and playing outside of the class. Teacher should not abandon the student because gradually they will lose interest to learn” (Respondent 14; FGI)

Many respondents made assessment of the use of English between the teacher and students in class. Most of the respondents mentioned in the interview and report that the teacher should have used English more during the teaching and learning process to expose the students to the language. This is because the students could learn new vocabularies and also learn how to use them. Students could also learn how to pronounce words correctly from the teacher throughout the lesson. Respondents also commented on how students should be encouraged to use English as much as possible to help them boost their confidence to use the language. This can be facilitated through group discussions and so on. Confidence is very important, as many would feel embarrassed if they mispronounce words or make grammatical mistakes. Teachers on the other hand should not focus too much on the students' mistakes, as it would not help boost their confidence. Some of the responses gained from Respondents 3, 8 and 11 in their reflective notes and focus group interviews are,

“Teacher encourages students to use English. However, students still use Malay language. Students felt that teachers should stressed out the importance of using English in class. It is because it is the only time and chance for the students to use English. Teachers should use English at the same time encouraging the students to use it. Some might feel ashamed of using English because they are not confident of using it but teacher should show good examples to them.” (Respondent 3, RN)

“Teachers should asked the students to discuss in groups on what do they understand about the poem. No answer should be given to the students” (Respondent 8; FGI)

“It would be much better if both students and teachers uses as much English possible in class as the students could learn a lot of new vocabularies, improve pronunciations and increase the level of confidence in speaking English” (Respondent 11; RN, FGI)

A few respondents also suggested in the reflective notes that more teaching techniques should be integrated in the teaching so that teachers could be more versatile and increase the fun level by learning the language and helping students to understand better. This suggestion were also repeated by Respondents 10 and 13 during the interview session,

“If only one teaching technique were implemented, there are possibilities that only good students could enjoy it the most. Advanced students would feel bored and weak students will be left out and missed the lesson” (Respondent 10; FGI)

“Creative teachers are those who use variety of teaching techniques. Students could enjoy the lesson more” (Respondent 13; FGI)

The findings highlighted that the respondents assessed the various techniques the teachers needed to apply when teaching English so that the learning process could be made more fun and interesting as well as increase students’ proficiency level. Moreover, the respondents stated that students need to learn actively and get involved directly in the learning process. A learner-centred approach is better than a teacher-centred approach and is crucial to enhance students’ level of understanding despite the different learning techniques that they have. Some of the respondents’ suggestions were to use a sense of humour in the classroom, advise the students to bring their own dictionary to school, ask them to find the meaning of words they do not understand in the dictionary, encourage repetition, and use a vocabulary note book. Repetition is a process during which the teacher repeats the points taught so that the students can remember better. The vocabulary note book on the other hand will enable the students to write down the new words they encountered that day. Students could write the meaning of the words and explain how to use the words in sentences in the note book. This could help them better to remember the word.

“Teacher makes jokes in class. I find it very interesting. I am very confident that the students really enjoyed the lesson with the approach used” (Respondent 2; SGI, RF)

“Teacher asked the students to find the meaning of words in the dictionary. This technique involved the students more in the lesson and they were no longer bored in class” (Respondent 9; SGI, OP)

“Students found that the vocabulary note book as something very interesting because they could learn a lot of new words and get to learn how to use the words. They could also remember the words better” (Respondent 5; OP, RF, SGI)

“Teacher-centred classroom and Grammar Translation Method does not give the students a lot of chances to speak English. In order to help enhancing the level of proficiency of the students, they need to be exposed as much as possible to the language” (Respondent 11; OP)

“Other than interpreting the poem, teacher should have asked the students to have a discussion session in groups to discuss on what do they understand about the poem. Answers should not be given to the students” (Respondent 12; RN, SGI)

There are two more techniques that the respondents thought were effective, which are reflection and drilling. When doing elections, students will try to understand and recall what they learnt in the previous class. Drilling, on the other hand, would require the students to repeat over

and over what had been learnt in the previous class. The respondents thought that both are very good techniques that could help the students to learn, understand, and remember better as highlighted using all research tools.

“Teacher asked the students to recall what have been learnt in the previous meeting. It is a very good technique as the teacher could check on the students understanding towards the subject matter.”(Respondent 2; SGI, OP)

“Drilling is effective as it could help the students to improve on their pronunciation. The teacher herself has used the same technique and felt the improvement”
(Respondent 6; RN, OP)

CONCLUSION

Preparing trainee teachers with the relevant knowledge and skills to be dynamic and effective teachers were not easy. As far as the trainee teachers are concerned, there are a lot of matters to be considered if they want to be effective teachers. Effective teachers should know their roles as teachers and fulfill them effectively to ensure that students have a better learning environment and help boost students' confidence and motivation to learn. Effective teachers should also know how to manage the classroom and use appropriate methods in teaching so that they are able to understand the students better. They should also reflect more on their teaching styles so that they can improve their teaching skills and identify the issues encountered by students that could affect their teaching quality. This study indicates that by conducting field work at schools, trainee teachers have learnt a lot especially on the diverse teachers' roles, classroom management strategies, and teaching strategies. It is hoped that the findings of this study could provide both trainee teachers and lecturers on related area to teach more effectively and benefit their students.

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