

Cognition, Conscience, and Creativity: Multimedia-Based Literature Teaching for Pre-Service Teachers in Indonesia

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ABSTRACT

In this multimedia age, the goals of education are mostly geared toward increasing efficiency and productivity by producing young people to function in today's global economy. This article would argue that it is also of vital importance to include humanism and reflection in education, for instance in literature teaching. To support this argument, this article presents a brief teaching report on multimedia utilization to teach short stories and novels with difficult, controversial themes for pre-service teachers in Indonesia using Ignatian Pedagogical Paradigm. Applying content analysis method, this descriptive-explanatory study investigates how multimedia can help the students to become creative and reflective at the same time. Involving 38 EFL students of a literature class, it observes teaching materials, students' assignments, and reflection notes as data. This study shows that (1) multimedia can assist students to think beyond literature and expand their cognition; (2) the use of videos, web-based visual creators, and other multimedia resources can support students' creativity; and (3) reflection remains an important aspect in literature teaching irreplaceable by multimedia sophistication. The conclusion is that multimedia is without doubt useful in literature teaching today on condition that its use helps enrich students' multiple perspectives.

Keywords: cognition; conscience; creativity; short stories/novels; multimedia

INTRODUCTION

In this 21st century global economy, all nations seek economic growth so passionately that the direction of education in the global market is to glorify and gain as much profit as possible. As a result, education is inevitably dragged toward the decline of humanity. In countries like Singapore, Hong Kong, and China, achieving the highest possible economic fullness is the goal of education (see, e.g. Chan & Lo 2007, Gopinathan 2007, Zhou et al. 2008, Taatila 2010). The essence of the learned person is that she or he achieves the goal of becoming well-trained, capable, intellectual, etc., for this skillful person is likely to prosper in her or his life. Dewi & Pasaribu (2015) argued that “entrepreneurship” is often part of the vision and mission of education at various levels in the countries that make economic growth a top priority (p. 178). It would seem that we are entering a century when universities and limited companies are becoming increasingly more alike to each other. Education in Indonesia is not immune either to the possible degradation of human dignity in its drive to compete in global market.

At a meeting of Presidents of Jesuit Universities and Institutions of Higher Education throughout the world in Mexico City in 2010, Father General of the Society of Jesus at the time, Adolfo Nicolás, S. J. alluded to this possible issue of human deprivation as an impact of internationalization (Brennan 2010). The supreme leader of this society is not anti-internationalization provided that it is not directed to profit-making but for Jesuit universities to become more concerned about things outside themselves, willing to learn and synergize with anyone to build a more humanistic future. Internationalization must give birth to a new culture that is capable of transgressing the so-called “boundary” issues such as atheism, secularism, fundamentalism, poverty, migration, environmental destruction, and the like in scientific and intellectual ways (in Priyotamtama 2010).

The call for erudite and prudent responses to the globalization of education is relevant to Indonesian education nowadays in its efforts to compete in the global market (Dewi 2018a). Therefore, hard work must be made continuously to restore the noble ideals of the Indonesian national education initiated by the Forefather of Education Ki Hadjar Dewantara. Another important pioneer in Indonesia's modern education is Nicolaus Driyarkara who is famous for his view that education is "hominization and humanization of young people" (Sastrapratedja 2006, p. 3). Further, Sudiarja (2015) has reminded that Ki Hadjar Dewantara and Driyarkara were avant-gardists in education whose views should not be overlooked but instead re-contextualized with global cultural challenges of today. Human beings never stop thinking to develop their nature, Sudiarja maintains, so they must be educated to survive to be human by managing them according to their respective cultural resources. Education must continually reformulate its identity to balance the swift pace of global culture.

Added to this profit-making challenge, universities are to deal with the rise of automation technology. Expansion of technology has considerable impacts on language and literature teaching being the focus of this present article. The pros and cons pertaining to automation in language education have drawn scholarly attention (e.g. Felix 2002, Schmid 2008, Bax 2012). The benefits and efficiencies that automation has to offer to students, teachers, and administrators are hard to deny. Language research, likewise, is facilitated by such automation as CALL, corpus linguistics, MATLAB, translation machines, and many more technology and multimedia-based language learning (Chang et al. 2010, Garcia 2010, Saito & Akiyama 2017). Yet, robotics, Artificial Intelligence, and numerous smart devices have significance effects on education to contend with cautiously. Dewi (2018a) has argued that education remains a complex, intertwining process that involves human relationships, emotion, empathy, and a variety of psychological as well as spiritual experiences – all irreplaceable by machines.

With the two challenges in mind, i.e. global market and mechanization in education today, this article would argue that despite the convenience that technology brings, the teaching of literature is to enhance human potentials to the fullest. This study will therefore examine the teaching of short stories and novels to pre-service teachers in Indonesia using reflective pedagogy as a paradigm whilst making use of multimedia and internet resources available to them.

THEORETICAL CONCEPTS

THE IMPORTANCE OF HUMANISM AND REFLECTION IN LITERATURE TEACHING

In his book *L'homme va-t-il dépasser l'humain?* [*On the Human Condition*] written firstly in French in 2002 and translated into English three years later, Dominique Janicaud argues that what to fear about the rapid advancement of technology in this century is not the superhuman but inhumanity. It was Janicaud who postulates the idea of "transcending" or "overcoming" to talk about human degradation in postmodern times that is resonant in various scholastic writing from literature to philosophy of education (e.g. Gaston 2009, Qadiri 2013, Sastrapratedja 2015, Chiara 2017). Believing that education needs to be seen as a process of becoming more humane, Sastrapratedja (2009) has this to say: "Education is also a human expression to 'transcend' and 'overcome' its humanity and unstable identity while aiming not to fail into 'inhumanity', but instead developing its human potential" (p. 19). Sastrapratedja points out the unstable and unfinished formation of human identity since the days of Renaissance (human beings as rational animals) to Janicaud's fear that human beings may become more violent than animals with the discovery of cloning, biotechnological mutations, and other modes of genetic engineering.

According to Sastrapratedja (2009), the transformation of education in Indonesia can be done by shifting its orientation from knowledge pursuit only to the discovery of humanistic values. He specifically examines the relationship between postmodernism, cultural studies, and education in the light of postmodernism which has criticized the modernist thinking for having given too much emphasis on rationality at the expense of character education. Indeed, not all discourses on postmodernism and cultural studies necessarily provide a solution to the complexity of education in Indonesia, but, Sastrapratedja maintains, they can provide a point of view to illuminate the educational side that is not seen before. Education is liberation in the global era of knowledge-based economy which, inevitably, has to face the tension between the vision of truth discovery and market demand. The tug-of-war between idealism and pragmatism is a consequence of postmodern culture that often leads to the imbalance between economic growths on the one hand and the collapse of ethical, moral, and democratic values of a nation on the other hand. Or, in short, dreadful conditions for humanity lie in wait should education become profit-making pursuit only.

This present article would also argue that literature study should affirm human beings' dignity, supports the growth of individual autonomy and opportunity while extending one's social and environmental responsibility. Following the claim made by Bismoko (2009) that research on English studies in this post-modern time should be non-classicist, Dewi (2018a) further argues that studying literature should be comparative, contextualized, and participant-oriented. To exemplify, the reading of colonial narratives on Indian migrants in Malaya by Pillai (2008) is aptly done in today's post-truth era. Arguing that literary studies should be interdisciplinary and contextual, Pillai calls for the re-territorialisation and deconstruction of these texts in order to provide alternative history of colonial Malaya. As said elsewhere (Dewi 2014), the teaching of English literature in Asia in this postmodern age is to recognize all people as human persons. Indeed, EFL teaching in this region should take into account the development of English as a lingua franca (Kirkpatrick 2011). To cite another example, a study on the language attitude of the Islamic school (madrasa) students in Indonesia toward English has shown that they cultivate positive responses to globalisation and modernisation whilst committing to their own identity, culture, and religious beliefs (Setiyadi & Sukirlan 2016). In addition to this humanistic and contextualized learning, the teaching of language and literature in this 21st global citizenship is to sustain connectivity as global citizens who respect all creations (Dewi 2018). With this in mind, reading and evaluating literary works from our own region and that of other countries may help promote humanistic goals in literary studies, i.e. continuous efforts to understand other people, the worlds around, and our own self better.

In so doing, literary works from Asia (written or translated) in English and literary pieces from Western countries become the teaching materials, and the learning model chosen to support the humanistic teaching of literature is that of Ignatian pedagogy. Known more as the Ignatian Pedagogical Paradigm (henceforth IPP), this reflective pedagogy is among the many learning models that gives a great emphasis on the cultivation of humanity through reflections. Grounded in the Spiritual Exercises of Saint Ignatius, founder of the Jesuit Order, the IPP makes up the very core of Jesuit education although, as said elsewhere (e.g. Dewi 2009, Dewi 2014), it can be used universally. Several studies have shown that IPP is applicable to teaching various subjects across disciplines such as business ethics (Van Hise 2013), nursing (Pennington et al. 2013), and certainly, literature (Aji 2016). The five-step methodology of the IPP consists of Context, Experience, Reflection, Action, and Evaluation. Completion of this cycle of five will allow students to achieve Competence, Conscience, and Compassion (3Cs) that is the goal of the IPP.

To detail briefly, the IPP is not only reflective but also student-centred. *Context*, that is the initial step, is to ensure that learners know about themselves, others, and the

appropriate materials to learn. At the beginning of the class, teachers, whose role is to facilitate, are to ask students to fill in or write a short biographical note about themselves with which the teachers can prepare suitable learning style and materials. *Experience* is the second element. Here, students are engaged into cognitive (e.g. by reading a text) and affective activities through answering questions related to their own experiences. “Did I ever meet a person like the one in the story?”; “How would I deal with such a person?” and “Did I ever do such a mean thing” are examples of questions raised to help students perceive new facts, perspectives, concepts, etc. The third and most essential part of IPP is *Reflection*. It is the meaning-making of experience, metacognitive in nature, and involving discretion. This is the spiritual exercise part that helps students decide the good from the bad, useful and wasteful, right and wrong, etc. and to act accordingly. The fourth cycle is the most difficult: *Action*. The manifestations of actions to do good or better for others here can be of concrete activity or “choices externally manifested”. They can also be “interiorized choices” such as understanding, decision, belief, commitment, etc. As shown elsewhere, after reading a story about social injustice, for example, students take action in everyday life by writing letters to the local authority (Dewi 2014, p. 140). Finally, *Evaluation* is the last element of the IPP. It measures not only whether the students have learned the lessons, but also whether they have grown maturely. It seeks to assess the learner’s transformation.

MULTIMEDIA IN LITERATURE TEACHING

To entertain, to educate and to comfort are the three-prong function of literature easily accessible and made effective through such multimedia as movies, YouTube, podcast, etc. One of the most worrying consequences of multimedia usage however is the fact that students are often reluctant to read books, as they prefer resorting to last-minute-internet-assisted exam papers or assignments. Dawson (2001) argues that IT often impedes the learning process with respect to the two aspects of literature study, i.e. knowledge (amassed through extensive reading) and skill (acquired via intensive reading), especially for the undisciplined students. Despite its usefulness and ease to empower literature teaching, Dawson doubts that technology can help increase the number of good students who can use IT resources wisely. Claiming that the aims of teaching literature is not to explain facts but to encourage students to think critically, Dawson says that good teaching is contingent upon the teacher’s ability to make students think for themselves. Literature is taught to help students “formulate, substantiate, and defend their own thoughts about, between a text and a tradition, or of the significance of a text in the on-going dialogue between the individual and society” (Dawson 2001, p. 6). Here we see that the mental activities mentioned by Dawson require students to use their own critical thinking instead of relying on machines.

Contrary to the pessimism shown by critics like Dawson, newer studies have shown that the appropriate use of technology may enhance critical thinking. Berk (2009) claims that the use of video in a language classroom is beneficial, since video clips stimulate the Net Generation students’ thinking brain and multiple intelligences. Creating web-based bulletin board, TESL pre-service teachers in Malaysia, for example, develop their soft skills needed to compete in the workforce internationally (Ing et al. 2012).

Not must be taken here that the effectiveness of the use of technology in language teaching depends largely on the readiness of the users. A case study in Malaysia done by Thang et al. (2014) shows that the undergraduate students’ sophistication in using technology varies greatly, although they all belong to the digital native generation. Similarly, in Iranian context, English teacher’ reluctance to implement MALL is resulted from their lack of skills for which reason efforts should be made to remove barriers in using technology in EFL class

(Dashtestani 2013). It would seem here that the choice of technology used is of vital importance.

CONCEPTUAL FRAMEWORK

This study's theoretical assumption is that in this age of cloning, AI, and virtual reality, technology may overtake humanity (Janicaud 2005) for which reason education has a duty to transcend its humanity to make human beings become more humane (Sastrapratedja 2009, Sastrapratedja 2015) by way of, among others, reflective teaching of literature (e.g. Dewi 2014, Dewi 2018a). Next, reflective literature teaching calls for humanistic and contextual approach such as the Ignatian Pedagogical Paradigm, i.e. a learning-teaching model with three key components namely Competence, Conscience, and Compassion (the 3Cs). To achieve the 3Cs, the students follow the 5 steps comprising of Context, Experience, Reflection, Action, and Evaluation that altogether make up a continuing cycle of learning. This learning paradigm is well-matched with the learning style of the Millennials who are tech-savvy and easy to collaborate, connect, and create social change (Pinder-Grover & Groscurth 2009). Mindful of the benefit and possible shortcomings of technology, the teaching of literature is to be supplemented by reflective practices (Dewi2018a) in order to develop the students' 3Cs fully and creatively. These concepts become the lens through which the research problem is evaluated. The research question is formulated thus: How do multimedia, in this case, e-books, animation, videos, and a number of internet materials can be used creatively to supplement the reflective teaching and learning activities in an EFL class for pre-service teachers in Indonesia?

METHOD OF STUDY

The nature of this study is descriptive-explanatory. Using content analysis, it seeks to explore how humanistic aspects are promoted in teaching short stories and novels to pre-service teachers; and how multimedia can help them to become creative and reflective at the same time. The data used are teaching materials, samples of students' works, and their reflection notes collected throughout the semester. One semester consists of 14 effective meetings of 150 minutes each. Class activities include Quizzes, Group discussions, and Presentation.

This study's participants are 38 students of English Language Education Study Program of Sanata Dharma University, Yogyakarta, Indonesia enrolling in "Prose in ELT" class. The students' English Proficiency is upper-intermediate. The participants were chosen because first, these fourth semester students had been familiar with the university online learning platform called "ExelSa" short for Experiential e-learning of Sanata Dharma (<http://exelsa2012.usd.ac.id/login/index.php>). Secondly, they had all passed the pre-requisite coursework "Introduction of Literature".

The multimedia utilized is of linear kind, i.e. power point presentation, movies, YouTube videos, and storyboard creator software. These multimedia sources were chosen because they are free of charge. The reading materials are downloadable from ExelSa for the students' perusal in accordance with the time allocation set in the syllabus. Selected YouTube videos (lecturer's choices) are provided to supplement the reading materials, but most of the time the students would prefer to search for related materials from the internet by themselves. Students are assigned one week beforehand to read the short story, complete the assignment to upload in ExelSa, and subsequently discuss in class. They are allowed to use any writing or visual software for enrichment in completing their individual and/or group assignments.

The students also use various communication tools like emails, wikis, blogs, etc. to ease their learning.

The reading materials (e-books and/or PDF files) include three different short stories for the first three weeks: “Desiree’s Baby” by Kate Chopin, “The Balek Scales” by Heinrich Böll and “The Sniper” by Liam O’Flaherty. Set in three different countries, i.e. America, Prague, and Ireland, these stories help students to ponder on, respectively, racism, and injustice to the poor and the evil of war. Meanwhile, the novels to read throughout the rest of the semester are as follows. The first is *Jonathan Livingstone Seagull*, a novella published in 1970 by Richard Bach about an outcast bird who tries to learn about life and extraordinary flight. Some critics say that the novella is an allegory about human beings’ pursuit to reach higher purpose of life. The second English novel to read also in two-week-time is *The Little Prince* by Antoine de Saint-Exupéry published formerly in French in 1943. These first two books have several things in common in that both are allegorical. Besides, both novels’ adventurous nature of the main characters coupled with their aviation theme seems to appeal to young readers. Next, also semi-autobiographical is the third novel *Totto-Chan: The Little Girl at the Window* by Tetsuko Kuroyanagi published in English in 1984. Although the setting is a primary school environment in Japan, the extraordinary study-and-play method at Tomoe Gakuen and childhood recollections found in the book have fascinated college students, especially with regard to what (good) education really means. Finally, the fourth and last novel to read during the last three weeks of the course is Indonesia’s very own signature novel *This Earth of Mankind* by Pramoedya Ananta Toer, published and subsequently banned in the same year of 1980 before the ban was finally lifted years later. Note must be taken here that students were allowed to consult the Indonesian version of the novel *Bumi Manusia* for the sake of clarity.

As for the teaching process, a brief description of the course, goals, and teaching materials is necessary. A course syllabus was given at the beginning of the semester explaining that the course is designed to help students develop deeper understanding and fuller appreciation of the short stories and novels assigned to them. It will focus on the ways in which creative literature help people develop empathy, sensitivity, and understanding of human’s experiences. The students are to analyze, interpret, and evaluate these works in order that they grasp what the texts mean, how they shape meaning, and why such meaning-making takes place. The syllabus also mentions that upon completing this course, the students can exercise the core values of the Study Program, i.e. (1) generosity, (2) love towards learners/other human persons and (3) professionalism. Here the students had to read the reading texts before class. Goals of the course are synchronized with IPP, that is, to achieve Competence, Conscience, and Compassion. The Competence level comprises of Standard Competency, namely to read and later write about literary works with added pleasure and understanding; and 3 Basic Competencies: (1) Analyzing the intrinsic elements of prose (plot, setting, character, theme, point of view, figurative languages, symbols, etc.), (2) Identifying the external factors that help produce the literary works selected, and (3) Interpreting the meaning of the works from diverse critical perspectives (psychological, biographical, postcolonialism, feminism, etc.). At the Conscience level, by reading and subsequently writing about different literary works, authors, and particular culture and society that produce them, the students are to develop their habits of reading as well as to increase their creativity and innovation, not only for their own joy of reading literature, but also to cultivate personal reflexivity and societal sensitivity. Finally, having learned about different experiences of people from different cultures through literary works they read, the students are expected to reach the Compassion stage. Compassion involves the students’ ability to manifest in their life greater concerns for others and respect for human dignity, with which they strive for the greater glory of God.

Next, upon the completion of the course, the students are asked to answer some questions in the reflection section of their Final Examination. The questions are basically to find out (1) In what way “Prose in ELT” helps the participants achieve Competence, Conscience, and Compassion, and (2) Which short story or novel gives them lasting impression and why. No question related to the use of multimedia is included because this research is intended to see whether the use of multimedia naturally improve their cognition, conscience, and creativity or otherwise. In so doing, the study makes an estimation on the students’ cognition, conscience (inclusive of compassion, integrity, ethics, and other human values), and creativity in making a good use of technology available to them.

RESULTS AND DISCUSSION

READING HUMANISTIC TOPICS IN LITERATURE BY REFLECTION

In the Final Examination, the student-participants answer open questions of reflective nature to help the researcher gauge how the students make meaning of their competence, conscience, and compassion, as well as their most liked story that help enhance their interest and creativity in “Prose in ELT” class. The questions are formulated as follows:

- (1) Which story gives you most knowledge? Why?
- (2) Which story best teaches you to care for others? Explain!
- (3) Did you learn to give empathy to others after reading the stories? Which one is the most touching to you? Please give examples to support your answer.
- (4) Which story mostly gives you opportunities to explore your interest in literature? Elaborate your answer!
- (5) Out of the 7 works, which one will you recommend your friends to read?

In terms of *Competence*, most students find that the assigned novels are manageable. Almost all students opine that the assigned reading materials help them achieve their competence, that is, they comprehend the texts. They gain knowledge (read: basic literary analysis) from the four novels, although *Jonathan Livingstone Seagull* and *This Earth of Mankind* are both nominated as novels that also teach competence of other kinds, i.e. aptitude and understanding by 12 out of 38 students. Meanwhile, 11 students think that *Totto-Chan* is a good novel to teach them about the value of education. Although *Jonathan Livingstone Seagull* and *This Earth of Mankind* are both voted for giving the students useful knowledge (e.g. hard work, perfection, struggle, freedom, etc.), the former is half-liked than the latter. Presumably, Pramoedya’s novel provides students with knowledge about Indonesian colonial history from different angles of vision. Some students “want to continue reading for the next chapter” because the story “makes [them] curious”. Although this novel is the most difficult for the upper-intermediate students in question, Pramoedya’s book is among the favorites, chosen by 14 students as shown in the table below. Conversely, students who picked out Richard Bach’s novella said that it motivated them to do what they really liked to do to reach their dreams. To quote one student’s reflection note, “The novel inspires me so much on how to transform someone [sic] life for a better future.”

Unlike the novels, the three short stories are by no means easy, especially if students have to find the inference meanings. Chosen by 4 students as the short story that teaches them Competence, Kate Chopin’s “*Désirée’s Baby*” is a challenging story which raises the issue of racism set in the American pre-Civil War. Without reading the historical background of the story, the students would have found it difficult to understand why *Désirée*, an adopted child

of a wealthy French Creole family in Louisiana and later married to Armand Aubigny, is treated badly by the latter. Having watched documentaries on how wealthy American Southerners lived via YouTube, the students were able to grasp Armand's bad reputation for treating slaves on a whim. Only one documentary film was uploaded by the lecturer, i.e. "Life in the Plantation South [ushistory.org]", but some students walked the extra mile to look for other related information. As such, it helped them understand why their once so passionate and loving a marriage soon becomes bitter when the baby born turned out to be black. Despite the multimedia assistance, however, the student reflection notes show that this short story is yet not easy for them, especially the end of the story where, desperately, Désirée takes the baby away and sink together into the swampy lake never to be seen again. Here, difficulty arises because, first, "Désirée's Baby" is the story given to the students at the beginning of the class. Second, style and the figurative language used by Chopin do not seem simple enough for students at their level. Some hardly even grasp how the main character ends her life. But one of the encouraging things is that some students express "anger" over the hypocrisy and intolerance shown by Armand when this character turns cynical to his wife. "I don't like [Armand] because he is racist", one student writes. Criticism of injustice is also one of the findings in the Reflection stage. Students show compassion for those who are treated unfairly because of religion, race, social level, and gender by connecting this short story to the real context in the society. This positive response here is comparable to the finding in other studies (e.g. Setiyadi & Sukirlan 2016) that language and literature teaching helps cultivating students' tolerance and sense of justice for all regardless of the differing backgrounds.

Empathy to the poor is also reported in some students' notes when reading the next short story, "The Balek Scale". Written by Heinrich Böll a renowned writer in Germany after World War II, the short story tells of the ill-treatment toward poor farmers by a landowner noble family named Balek von Biligan in 19th century Prague. Many students use multimedia resources especially online encyclopedias, because information about literature originating from Germany is not widely available in the library. This touching story by the winner of the 1972 Nobel Prize in Literature is told by a grandson about the courage of his grandfather who was at his age when he exposed the Balek family's cheating. This boy finds the scales had been rigged down by 55 grams per pound for the Baleks' profits. Coming home, he tells his parents and protests soon ensue from residents who have been tricked from generation to generation. Here, the students understand the essence of "The Balek Scales" more easily when compared to the previous story. Through searching information from the internet about the author and his work, students can conclude that disadvantaged and marginalized people are often used by the rich and the powerful. The same thing applies to the third short story which will be discussed separately as an example in the last section of this article.

However, not many students find it easy to relate the texts' to their *Conscience*, let alone Compassion. By answering Question 2: "Which story best teaches you to care for others?", as many as 26 students think that the reading materials help them to learn about Conscience with "The Sniper" in the top list chosen by 9 students. It is interesting that most students find this short story helpful to raise their Conscience. One student thus wrote: "[The Sniper] talks about humanity. War is not right; there is no winner in the war. We should respect the others' rights. In real life, we should respect other's opinion, culture, and religion." Content analyses of the students' assignments and reflection notes show that the students' understandings of Conscience include: not killing others (as in "The Sniper"), stop doing injustice to the poor and the weak (seen in "The Balek Scales", *This Earth of Mankind*, *Totto-Chan*, and, invariably, *Jonathan Livingstone Seagull*), striving for perfection (learnt mostly from *Jonathan Livingstone Seagull*).

To move to the third question being “Did you learn to give empathy to others after reading the stories? Which one is the most touching to you?” the students’ answers show that *Compassion* is hard to learn as evident from the table presented. *Totto-Chan*, the second most preferred text has taught students about Compassion. The episode from the novel most frequently cited as an example of Compassion is when Totto-Chan helps Yasuaki-Chan the disabled student to climb a tree, hence giving him confidence. It would seem that for some students under study, Compassion is also taken to mean “respect to others” – a value they also learn from reading Kuroyanagi’s autobiographical novel.

Question 4 and Question 5 can be collapsed into one to find out the most favourite work that can also give them opportunities to be creative. As shown in the table, the novels chosen by the students, in order of preference, are *This Earth of Mankind* (14), *Totto-Chan* (10), *Jonathan Livingstone Seagull* (7), and *The Little Prince* (5). Excepting for “The Sniper” chosen by one single student, no students choose the other two short stories. The total number of the students involved is 37, as one student makes no choice. The table below shows how they obtain Competence, Conscience, and Compassion as well as their favourite choice of work.

TABLE 1. Three Cs and Preference

Title of Work	Competence	Conscience	Compassion	Preference
“Desiree’s Baby”	4	1	0	0
“The Balek Scales”	2	2	4	0
“The Sniper”	3	9	1	1
<i>Jonathan Livingstone Seagull</i>	12	3	2	7
<i>The Little Prince</i>	5	5	5	5
<i>Totto-Chan</i>	11	4	9	10
<i>This Earth of Mankind</i>	12	2	4	14

In sum, the assigned short stories and novels help students to think deeply about people in the books; how to relate them with people they meet in daily life; and what they know about the worlds, others, and their own “self”. Admittedly, three out of five parts of the reflective pedagogy applied herein have functioned quite well: Context – Experience – Reflection. The Action and Evaluation components are yet to assess since these two cyclical processes are often immeasurable and left to the teacher as facilitator to handle (Aji 2016), although, when properly facilitated, complete circle of IPP does foster students’ positive attitudes in language learning (Caruana 2014, Gunawan 2015). Nonetheless, the fact that through studying “Prose in ELT” the students discussed come to learn about others or at least to think about others above themselves is itself therapeutic in this selfish world. The remaining part of this article is to discuss how humanistic values can be instilled in literature teaching with the help of multimedia.

COGNITION, CONSCIENCE, AND CREATIVITY

The oscillation of “to use” and “not to use” multimedia in humanities studies like literature is increasingly insignificant because teaching today means teaching the Millennials. Despite decades of expertise and experience, teachers of all levels have to be familiar with ICT or they are professionally alienated. This study confirms the appropriate use of technology (as in multimedia or internet sources) in EFL class, mindful of the fact that institutions or education authorities may be of two kinds: technophilia or technophobia (Lam, 2000). Space limit does not permit thorough exploration of the multimedia use but one sample only of teaching a short story “The Sniper” by Liam O’Flaherty.

Aside reading the story closely, the tasks given to the students are: (1) Listening to or watching the video “Zombie” by the Cranberries; (2) Reading the history of the civil war in

Ireland; (3) Finding connection between the state of the country at present and that of Indonesia today. These four different but related tasks belong to the first two cycles of IPP: *Context* and *Experience*. The tasks are made simple because both linear multimedia and hypermedia are easily available. The shortcoming here, as warned by Dawson (2001) about last-minute help by internet, is that some students may unwisely read the summary of the story only, or else, watch its video interpretation.

The next step done in class is *Reflection* whereby students may read again the story as needed while asking such questions throughout the reading process as “What does the story remind me of?”; “Am I like the Republican sniper or his Free State brother?”; “How often do I act cowardly”, etc. The end of this activity is an individual assignment: Each student writes a 2-page-report on the relationship between the song and the short story, while answering the big question: “How can literature tell us about people, the world around us, and ourselves?” Students are reminded that it is a Reflection; therefore they have to be honest and sincere.

Group Project exemplifies the fourth cycle: *Action*. In a group of 4 or 5, students make a comprehensive and inspirational presentation about the story seen from various aspects chosen and upload them. They should follow the rules as follows. Rule 1 Show your creativity; Rule 2 Avoid plagiarism (say things in your own words); and Rule 3 Demonstrate your passion in whatever you are doing. Most students used Storyboard and Powtoon creators for their presentation. As for fifth cycle *Evaluation*, this last stage is performed by teacher-facilitator and students by rating the group performances worth discussing separately.

The students under observation performed quite well, specifically in terms of *Competence*. The song triggers not only their imagination about war and the cruelty thereof, but also overall understanding of the short story. “I told my sister that The Cranberries’ “Zombie” is a song about the Ireland [sic] war and it was also written in a short story called “The Sniper”, one student reported. In their reflection papers, several students admit that they are ignorant and have no knowledge at all about civil war, IRA bomb attack, or even the late Dolores O’Riordan the second lead singer of the Irish rock band. This is to say that making connection between literature and other media broadens the students’ horizon of knowledge and sharpens their awareness.

As mentioned earlier, “The Sniper” helps the students to exercise Conscience. Different versions of the recorded song in YouTube help them imagine the horror of war. It was easier for the students to visualize (and later dramatize in the group play performance) the ironic ending of O’Flaherty’s short story when the sniper looks at the corpse that was his own brother after having listened to the song. One student’s comment is interesting: “In the song, the word “Zombie” is repeated over and over [...] symbols of the propagators of war. They are [sic] no control of their body. They are mindless.” Thanks to the multimedia sources that allow the students widen their interest by way of reading relevant literature or listening to music, for instance. YouTube is indeed among the useful language teaching materials (Duffy 2007, Terantino 2011, Tomlinson 2012) accessible and easy to obtain for Indonesian learners, to say nothing of numerous free, downloadable video, and visual creator software used by the students in reading “The Sniper”.

The results of Group Project are not less interesting. The projects presented are in the form of mini drama, singing their own composed songs about war (and peace), poetry reading, and group presentations using animated videos, Powtoon, and Storyboards. One Group Project piece (checked out for praise is the rewriting of the short story by combining it with Jack London’s short story “War” into becoming a drama set in Indonesia. Inspired by the wounded sniper in the story, another student posted her own composed poem in her blog as follows: “The long June twilight/ Headed into a dark night/ Eyes couldn’t be closed/ Sounds of heavy guns roared/ Not even eating in days/ In fifty yards was his enemy/ Paroxysm of pain swept easily/ Everywhere around was quiet and ghostly/ Revolted the war, he killed his

brother deadly.” “The Sniper” as Table 1 shows is not a favorite text, but the table indicates that the story is the most grasped of all in terms of obtaining Conscience. One student says that the theme of the story is ‘Brother is pitted against brother’. Here, it can be concluded that part of the understanding is attributed to the effective use of the multimedia. A number of amateurish short films based on “The Sniper” available via YouTube are also of great help for the students. Another student makes a comment about the multimedia usage for another story saying: “As an example on the novel *Jonathan Livingstone Seagull*, we have to make a relation with other works like film, song or quotes. This kind of task can make our activity more enjoyable and create our creativity”.

CONCLUSION

This article has shown that education today is to include humanism and reflection amidst the advancement of technology. Although technology is useful as to create effective, stimulating, and resourceful teaching-learning activities especially to the young generation, at the heart of studying literature is respect to the potential value and goodness of human beings. The fact that the students read a variety of stories set in different countries in the world has broaden their mind.

This study has also shown that coupled with the reflection component, the use of multimedia resources for learning enhancement can facilitate students in obtaining lessons about life itself through literature. It would seem that the more the students can make use of the multimedia, the more interested they become when having to deal with the reading materials and the assignments that follow. The use of the university’s e-learning management ExelSa is effective for this technologically astute generation. It is thus proven that multimedia can efficiently assist students to think beyond literature and expand their cognition. The reflective nature of the Ignatian Pedagogical Paradigm allows them to cross borders as to convince themselves that reading the words is indeed reading the worlds with empathetic understanding, thanks partly to the endless innovations offered by technology today.

While technology helps making teaching activity effective and interesting, the core of studying literature, i.e. respect to the potential value and goodness of human beings, should not be neglected. The study concludes that reflection and human connectivity remain important parts in literature teaching not to be substituted by sophisticated technology only. Literature and the study thereof should make human beings mindful of their being human and their humanity alike.

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