



**THE REFLECTION OF WESTERN HEGEMONY IN
LANDON'S *ANNA AND THE KING OF SIAM***

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submitted in partial fulfillment of the requirements
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in English

by

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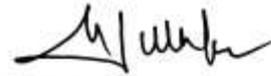
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Dian Iriani

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Semarang, June 2015

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ABSTRACT

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Keywords: Hegemony, Western Hegemony

This study analyzed the reflection of Western hegemony in novel *Anna and the King of Siam*. In the 19th century, western expansionism over the world was really great. Their power had impacted many countries, including Siam. In the reign of King Mongkut, Siam felt the Western expansionism for the first time. They had been hegemonized by the Western power to maintain their independence. This final project was aimed at analyzing the reflection of Western hegemony in *Anna and the King of Siam*, and the objective of the study was answering the statements of problem as below: first, illustrating how western hegemony was reflected in Siamese social life; second, analyzing the ways western ideology hegemonized Siamese society.

I used Margaret Landon's novel *Anna and the King of Siam* as the object of study. This was a descriptive qualitative study with sociology of literature as the approach. I collected the data by reading the novel thoroughly, identifying, inventorying, and selecting them to be analyzed.

This study finally concluded that: first, Western hegemony was reflected in Siamese society; then, second, Western ideology did hegemonized Siamese society.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

A number of people studying English today are getting wider and wider. The learning of English is like a strong wind sweeping through the whole globe. Around the world, English is widely accepted as a de facto international language. It has infiltrated into almost every aspect of social life, from education to scientific research, from economic affairs to mass media.

The Italian philosopher Antonio Gramsci stated that language is always closely related to culture and ideology. Where the English language goes, cultural perceptions and ideologies from English-speaking countries follow. From the non-English-speaking perspective, the use of English should not be taken for granted, but it should be examined as a problem of linguistic hegemony. Gramsci (1930) on his *Quaderni del Carcere* or Prison Notebooks wrote that hegemony refers to a process of moral and intellectual leadership.

The larger concept of hegemony offers insight into various aspects of social power relations, including the social power relationships between majority and minority languages and language groups. Linguistic hegemony is achieved when dominant groups create a consensus by convincing others to accept their

language norms and usage as standard or paradigmatic. Hegemony relies on the development of an ideological structure which the minority group will support.

In Indonesia, the best and brightest students from any disciplines feel that it is necessary to learn English if they want to excel professionally. The unavoidable effect of the expectation that all learned people must be able to speak English well is the assumption that anyone who does not speak English well is uneducated and unintelligent. For that reason, there are many international based schools which use English as their daily communication in our country. In addition, the mainstream reasons why parents send their children to study abroad, especially to the English speaking countries, are to get the more advance knowledge and to make their children speak English fluently.

Just like Indonesia, as a member of the global community, Thailand was subjected to the dominance of English language. Thailand was made known to the Western world by *Anna and the King of Siam*, a novel which told about a dutiful English teacher, and King Mongkut, the King of Siam.

During reign of King Mongkut, the pressure of Western expansionism, especially British, was felt in Siam for the first time. British developed the colonial expansions in Africa and the Far East that “The sun never sets on England.” Then, King Mongkut embraced Western innovations and initiated the modernizations of Siam, both in technology and culture to avoid western imperialism. He invited an English teacher to teach both English culture and English language to his children, wives, and concubines. The teaching of English might at first glance seem neutral. However, English is not free of political

values. The story became an allegory that reveals the hegemonic control of English over Thai people.

The writer, Mrs. Margaret Landon, was an American writer who moved to Thailand after graduating from her collage in Wheaton, Illinois. She spent more than ten years in Siam as principal of a mission school in Trang. She read widely about the country and its history. Mrs. Landon discovered the books “The English Governess at the Siamese Court” and “The Romance of the Harem,” also the letters of Mrs. Leonowens. In 1937 she returned to America with her family and soon began to write about Anna Leonowens. Mrs. Landon eventually wove together history, biography and fictionalization of the Welsh woman’s story into her novel.

Literary work that deals with social problems has often been considered as a social document or a portrait of social life (Wellek and Warren:1994). Then, sociology is an appropriate approach to explain the problems in the story that close enough with our social life. Both sociology and literature have the same object of the study: that is people in their society (Wiyatmi:2013). Sociology studies about people and society in the real life, and literature studies about people and society in the setting of the story which reflects the real world.

Plato (in Faruk, 2012:47) said that the world in a literary work is a copy of reality which actually a copy of ideas. Literary work cannot be seen as something autonomous because it is considered as social and culture phenomenon (Wiyatmi:2007). The author who created the story lived within society. The story that he or she made was often a representation of his or her own society. If the

social setting in the story represents the reality, the setting is the copy of the real society, just like what we learn in sociology. Therefore, when the story reflects as a social life, that story is a copy of the real social world. In addition, Durkheim (in Faruk, 2012:53) with his outline social theory, stated that literature is tightly tied with social solidarity development that becomes a power of social order.

A story in literary works can be an analog of a society, which represents imaginatively the social relations and patterns in society (Faruk:2012). The novel *Anna and the King of Siam* was an analog of Siamese society which represented imaginatively the social relations and patterns in society. It gave us an explanation of Siamese culture and what social problems that happened in Siam.

1.2 Reasons for Choosing the Topic

I chose Margaret Landon's *Anna and the King of Siam* as the object of my research and the problem of western hegemony as the topic of my final project because of the following reasons:

1. *Anna and the King of Siam* is an interesting novel which reflected Siamese social life at that time. Margaret Landon, the author of this novel, said that the novel she created was seventy-five per cent fact, and twenty-five per cent fiction based on fact. She spent years of painstaking research among old Siamese records, letters and documents to fill out this poignantly intimate story of life behind the palace walls in the Siam at eighty years ago (Landon: 1956). Reading this novel was very entertaining because the romantic side of the story between the King and Anna Leonowens blended with the political

aims of ruling and saving Siam from western imperialism. This story brought me an experience about their life story.

2. Western hegemony played an important role in Siamese society. British, at that time, under the reign of Queen Victoria, was the greatest country in the world. Queen-empress dominated over 200 million people living outside Great Britain. They became the richest and the most powerful country because 1 in 4 people on the earth were under British rule. It was nice to talk about how western hegemony could influence their social life since western power was very massive at that time.
3. The power of western great domination around the world also brought Siamese a set of control under their power. British at that time had most colonies in the world. The King of Siam took the best strategy to rule his country safely by following western social life, so that another countries would see Siam as modern as western countries. Then, we could see how Western ideology hegemonized them by forcing them to imitate the west.

1.3 Research Questions

Through this study, the writer wanted to find out the answers of this questions:

1. how is western hegemony reflected in Siamese social life?
2. in what ways does western ideology hegemonized Siamese society?

1.4 Purposes of the Study

The purposes could be stated as follows:

1. To explain how Western hegemony affected Siamese social life in the novel *Anna and the King of Siam*. As they learned western culture and way of

thinking, of course it would affect their social life, for example like the modern thinking about slavery and religious freedom. Siam began to fight for slavery and religious freedom after they were influenced by western thinking.

2. To explain how western ideology hegemonized Siamese society in *Anna and the King of Siam*. As the only one country in South-east Asia who had never been colonized, Siam took the best strategy to be free from western imperialism. The King asked his children to learn English and Western sciences. Siamese had to learn what the West had learnt to make them equal with the West. Through the education system, this was how the West played its hegemony in Siamese society.

1.5 Significances of the study

This final project was written in order:

1. To help the readers comprehend with western hegemony in the novel *Anna and the King of Siam*. By giving a description about what western hegemony is and related to the social problems in the story, it would make the readers comprehend with this topics.
2. To give the readers description about how western ideology hegemonized Siamese society in the novel *Anna and the King of Siam*. Siam at that time needed power from British to make them safe. There was a need and a must for the King to save Siam from western imperialism, but to avoid its hegemony was such an impossible thing. The King had to make a good correspondence with Queen Victoria to make Siam safe from western imperialism.

3. To be one of the sources for English Department students for their final project in analyzing the same object, *Anna and the King of Siam*; the same topics about hegemony; and the same theoretical framework using sociology approach.

1.6 Outline of the Study

This final project was organized into five chapters and subchapters. Chapter one was about the introduction, which consisted of background of the study, reason for selecting topic, research questions, purposes of the study, significance of the study, and outline of final project.

Chapter two was review of related literature, which consisted of three subchapters. First, review of related studies, it explained some previous studies and focusing on *Anna and the King of Siam* novel and hegemony theories. Second, review of related theories that discussed about sociology of literature, biography of the author, and hegemony theories. Then, the last one was a framework, it described how the theories were applied in the analysis.

Chapter three was methods of investigation. This chapter consisted the information about research design, object of study, role of researcher, types of data, instrument of analysis, procedure of collecting the data, and procedure of analyzing the data.

Chapter four was about the analysis that was given by the writer. I would describe the analysis of the study by exposing the data, interpreting the data, and finding the answer about in what ways western hegemony does impact the society.

In chapter five, the last chapter, the writer presented conclusion and some suggestion dealing with the subject matter of this final project.

CHAPTER II

REVIEW OF RELATED LITERATURE

The second chapter presented the theory underlying the topic of the study. This chapter consisted of three subchapters. The first was Review of Previous Study, second was Theoretical Review, and the third was Framework of Analysis.

2.1 Review of the Previous Studies

There were many studies conducted by some researchers which were talking about hegemony that focused on many issues and the previous study about the novel *Anna and the King of Siam*. Three of them were elaborated as follow:

Beny Lefiya (2008) from English Department of Semarang State University, conducted a research entitled “The Failure of a Man’s Hegemony towards a Woman as reflected in Guy de Maupassant, *The Diamond Necklace*”. This research paper looked at the concept of hegemony that is defined as a concept of leadership. Then this concept is called hegemonic governance. There are three aspects of hegemonic governance: the government itself, the economic, and the society. In the hegemonic governance, the government as a leader must have domination to all of those aspects.

Wina Primartisa (2009) from English Department of Semarang State University, wrote a research entitled “The Elite’s Hegemony in Mayan Society in Gibson’s *Apocalypto*”. Her research focused on hegemony as the dominance of one group over other groups. In hegemony, the dominated group was influenced by the dominants to accept moral, political, and cultural values. The dominants

fought for values and hegemony ideology so that the dominated stay put and obeyed to the dominants ruling.

Intiyani Margarita (2010) from English Department of Semarang State University, wrote a research entitled “Satire Toward Indonesian Ruler’s Hegemony in New Order Era as Established in Helvy Tiana Rosa’s *In Search of Smile*”. Her research talked about the satire toward Indonesian ruler’s hegemony, what types and techniques of satire were established in the play script, how the satire illustrated Indonesian ruler’s hegemony in new order era and its impact toward Indonesians’ social life as reflected in the play script, and what resolutions of the problems (hegemony and its impact) were offered in the play script.

Pornsawan Tripasai (2004) from Faculty of Education, Monash University wrote a paper entitled “The Textual Politics of English Literature Teaching in Thailand”. She focused on the representational strategies that employed in the story of Anna situated the people of Thailand as the marginal ones. Her paper went beyond the nineteenth century context to examine the influence of English in the contemporary globalized world where Thailand, as a member of the global community, was subjected to the dominance of English language.

From the researches above, I decided to choose “The Reflection of Western Hegemony in Landon’s *Anna and The King of Siam*” as the point of my final project. There were some similarities and differences between the previous studies and my own study.

In Beny Lefiya, Wina Primartisa, and Intiyani Margarita’s study the similarity was both of them conducted a study about hegemony, however, the

difference was on the focus and the objects of the study. Beny Lefiya focused on the failure of a man's hegemony towards woman in *The Diamond Necklace*, Wina Primartisa focused on the elite's hegemony in *Apocalypto*, Intiyani Margarita emphasized in *Satire Toward Indonesian Ruler's Hegemony in New Order Era as Established* in Helvy Tiana Rosa's *in Search of Smile*, whereas I focused on the reflection of Western hegemony in *Anna and the King of Siam*. The last was in Pornsawan Tripasai's study which object was the same with mine, but analyzed in a different ways. She wrote about the textual politics of English literature teaching in Thailand which also represented the power of British at that time.

2.2 Review of Related Theories

In this section, I would like to present the theories underlying the topic of the final project. I use several references to support the explanation of the subject matter that consists in three parts. The first one was the concept of sociology of literature, the second one was biography of the author, and the last one was the concept of hegemony.

2.2.1 Sociology of Literature

Literature is a part of society in which social construction exists. There is a relation that involves literary work and human. Talking about human and society, it relates to sociology, the study about human, society and life.

Sociology of literature is a branch of literary study that examines the relationship between literary works and their social context. It is a study about literature as a social document. Sociology of literature is drawn from two main determiners: they are literature and sociology. Sociology itself is a systematic

study about societies, social structures, and cultures. Giddens (1993) stated that sociology is the study of human social life, groups, and societies.

“...the study about human social life, groups, and societies. It is a dazzling and compelling enterprise, having as its subjects matter our own behavior as social beings. The scope of sociology is extremely wide, ranging from the analysis of passing encounters between individuals in the street up to the investigation of global social process” Giddens (1993).

Sociology of literature determines in large fields. Wellek and Warren (1956:111) classified sociology of literature in three parts, those are 1) Sociology of the author, includes the author's social status, social ideology and about the author as the creator of literary works. The author as the creator of the literary work is considered as a member of a society whose presence related with his ideology and social status. What the author wrote in his or her work often was the representation of what happened in his or her society; 2) Sociology in literature which discusses problems of the literary work itself. The purpose and the messages in the literary work are the main point. The problems of the literary work are considered as the reflections of the society or social documents (Wellek and Warren:1994); and 3) Sociology which relates the readers to the social effects of literary work. The readers are the audiences that are addressed by the author in creating his literary works. As a social being who has certain social background, the readers decide what kind of things they will read. Then, the social effects of literary work are the effects that are brought by the literary work to the society. It is about the measurement of how far the literary work affects the society (Damono:1979).

Then, Laurenson and Swingewood (in Endraswara:2003) stated that there are three main perspectives which are related to sociology of literature. They are 1) A study that sees the work of literature as a social documentation which contains a reflection of condition in which the work is being written at the time being. Literary works are seen as social documents presenting the material condition and the ethos of a given period. (Amulbala:2012); 2) A study that uncovers the work of literature as a mirror of the writer's social condition; the main aspect in the sociological approach to literature is by understanding literature as a social mirror which also reflected the writer's social life (Nurul Basyiroh:2014); and 3) A study that captures work of literature as a manifestation of a historical sequence and the culture condition. Being used as a social document, literature can be made to yield the outlines of social history. Historians of culture and literature readily recognize that "it is done all the time," to say that art is regularly exploited as cultural artifact. Also, Pasco (2004) said that the last half of the eighteenth century gave the reason to believe that literature offers a particularly useful opening onto the reality of people's lives.

Literary works are affected by society because literature mirrors the society. It can be assumed that the structure of words in literary text imitate deeply the reality and it reflects reality in more glorious way. Through reflection, the reality can be "touched" in better way in different dimension. Wellek and Warren (1956:95) said that literature is an expression of society which mirrors the current social situation, they stated their opinion about literature as follows:

The relation between literature and society is that

literature is an expression of society. But, if it assumes that literature, at any given time, mirrors the current social situation correctly, it is false. It is vague if it means only that literature depicts some aspects of social reality (Wellek and Warren:1956).

Still, they (1956:94) continued that literature 'represent' 'life'; and 'life' is, in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary 'imitation'. We can conclude that literature is a reflection of human's social life.

Durkheim (in Faruk:2012) also gave his opinion about literary work related to society. He says that literary work is the analog with society, it represents the social relation in society imaginatively. It means that in literary works, we can find phenomena of life in the society because literary work is the reflection of life. Next, Simmer (in Faruk:2012) said that as a representation, literature can build an imaginary world, an imaginary society, which reflects the interaction in the real society. When the author created the imaginary world or imaginary society, the natural world and the inner or subjective world have also been objects of the literary imitation.

In conclusion, sociology of literature in particular has focused on the relation between society and literature, usually employing the metaphor that literature mirrors society (Schram and Steen, 2001:359). Sociology studies the objective and scientific knowledge about people, society, and the social process. While, literature passes the society and shows the way people interpret the society with their feeling (Damono:1979).

2.2.2. Biography of Margaret Landon

Margaret Landon or Margaret Dorothea Mortenson was an American writer, born in Somers, Wisconsin, on September 7, 1903. She was one of three daughters of A.D. and Adelle Mortenson, devout Methodists who soon moved to Evanston, Illinois. She graduated from Evanston Township High School in 1921 and from Wheaton College in Wheaton, Illinois in 1925.

After a year of teaching, Mrs. Landon married Kenneth Landon, who she had met at Wheaton. In 1927 the young couple set out for service as Presbyterian missionaries in Siam. Mrs. Landon became a teacher there which then led her experienced a different feeling or sensation as a western teacher who was teaching in oriental country.

One day, Mrs. Landon was given two books entitled *The English Governess at the Siamese Court* and *The Romance of the Harem*. Those books were written by Anna Leonowens, an Englishwoman who was also a teacher in Siam on the reign of King Mongkut, in 1870 and 1872. She read the books carefully and thoroughly that impacted her thought towards Siam. Also, the feeling of staying on the same boat with Anna, having the same experiences as a western teacher who had to teach in the Eastern country like Siam, had led Mrs. Landon sympathized her more. She accepted Anna's writings as her point of view in seeing Siam.

The two books then fired her imagination that she made *Anna and the King of Siam*. Further, those two books fired her motivations in writing the novel. As a foreign teacher from the Western country who taught English in an Oriental country, she positioned herself like Anna Leonowens, the main character in her novel. Anna's point of view influenced her writing a lot. Mrs. Landon was hegemonized by Anna's writing.

Obviously, not only her imagination that made her write this novel, she had her own reason that we call it as a motive behind her writing. One of her motive in writing this novel was revealing something that could not be revealed by Anna Leonowens to the world because the Siam Government did everything with its power to keep Anna's books from being published (Landon:1956).

She spent over ten years in Siam accumulating authentic information about bygone Siamese harem days. In her ten years there, Mrs. Landon served as principal of a mission school in Trang, reading widely about the country and its history. In the process, she learned of Anna Leonowens. In 1937 she returned to America with her family and soon began writing, first articles, then a book about Leonowens. In 1942 she moved to Washington, D.C., where her husband had joined the government as an expert on Southeast Asia.

2.2.3 Definition of Hegemony

Hegemony derived from a Greek term that translates simply as "dominance over". The word hegemony simply means "leadership", particularly the leadership of one state within a confederation of states (Eric Aarons:1970). Ben Rosamond in

Encyclopedia of Britannica (<http://www.britannica.com/EBchecked/topic/1922977/hegemony>) said that hegemony is the dominance of one group over another, often supported by legitimating norms and ideas.

Bocock (2007) in his book stated that the term hegemony was first used by the Russian Social-Democracy in 1885, specifically by Plekhanov in 1883-1984. They used them to indicate the need for an alliance between peasantry and proletariat led by the working class as the only viable means to overthrow Tsarism. They were creating a national path for the liberation of all oppressed social groups.

Then, Lenin (1870–1924), the founder of the Bolshevik tendency within the Russian Social Democratic Labor Party, developed the ideas of class leadership based on the vanguard of the working class and the struggle for political independence. Lenin's concept of hegemony gets more closely attached to the struggle for state power and the application of the leading role of the proletariat through the state (Jonathan Joseph:2003).

Italian Communist thinker and political leader, Antonio Gramsci (1891-1937), is perhaps the theorist most closely associated with the concept of hegemony. Gramsci (1930) on his *Quaderni del Carcere* or Prison Notebooks wrote that hegemony refers to a process of moral and intellectual leadership.

Dominic Mastroiani (2012) stated about the same thing as follows:

Gramsci's "hegemony" refers to a process of moral and intellectual leadership through which dominated or subordinate classes industrial Western European nations consent to their own domination by ruling classes, as opposed to being simply forced or coerced into accepting inferior positions (Dominic Mastroianni:2012).

Based on Plekhanov and Lenin, hegemony was the general strategy for a revolution in the Russian Empire. On the other hand, Gramsci extended the concept of hegemony to include the practice of the capitalist class and its repressive of ideological state apparatuses, exploring the ways in which the bourgeoisie maintains its power (Klaas V:2013). In his inquiries, he made an important distinction between the types of power utilized to maintain class rule: domination and leadership.

The term hegemony had been generally used in socialist circles since the early 20th century. Its use suggests that if a group was described as “hegemonic” then it occupied a leadership position within a particular political sphere (Boothman:2008). It also can be said that hegemony means of the leader of moral value. Leadership is reached by the agreement of main communities in the society (Robbert Bocock:2007).

Many sociologists use the concept of hegemony as a concept of domination, leadership, and power. Hegemony concept is most used by sociologist to explain phenomenon or phenomena of effort to dictates and make formal dominance by transforming external domination into an abstraction (Margarita:2010).

Gramsci’s discussion of hegemony followed from his attempts to understand the survival of the capitalist state in the most-advanced Western countries. Bobbio (in Ercan Gündoğan, 2008) argued that Gramsci’s hegemony implies not only a political leadership but also the factor of cultural leadership. For Gramsci, there is an important relation between culture and politics (Faruk,

2012:135).

Next, Strinati (1995:165) states that hegemony refers to the dominant groups in society, including fundamentally but not exclusively the ruling class. They were maintaining their dominance by securing the 'spontaneous consent' of subordinate groups through the negotiated construction of a political and ideological consensus which incorporates both dominant and dominated groups.

Hegemony represents the ability to manipulate and influence the foreign political and economic policies of other states. It goes with the intermittent use of diplomatic and economic pressures, which may or may not include the threat or use of force (Hall Gardner:2005).

Therefore, to maintain the hegemonic power in a state, the ruling classes need to create public opinion which is a central thing in hegemony principles (Khoiri:2011). Machiavelli discusses how a successful ruler must combine an appeal to people's values with control over the means of violence. He adopts the mythological figure of the Centaur – half man and half horse to illustrate this. A ruler, he writes, 'must know well how to imitate beasts as well as employing properly human means' (Machiavelli 1988:61).

Ritzer (2004) states that a special characteristic of hegemony is a domination authoritative practice. Hegemony is the dominance of social class over the other classes in society in which the other classes that is dominated accept and consider it as a common-sense.

Gramsci added another dimension to the definition of hegemony: domination by consent. It seems impossible that anyone would consent to be

oppressed, or that we ourselves might be consenting to oppress others. However, Gramsci believed that everyone, no matter what their occupation, their interests, or their education, is able to work out their own coherent ideas of how the world really works. Gramsci (in Storey:1994) stated as follows:

...The 'normal' exercise of hegemony on the now classical terrain of the parliamentary regime is characterized by the combination of force and consent, which balance each other reciprocally, without force predominating excessively over consent.

Robbert Bocoek (2007) states that hegemony is a concept of leadership from all of classes in the country or nation to build a good government. Moreover, he explains that in leadership, domination is needed to strengthen the leadership itself because leadership without strength will fail in leading.

Gramsci was more "dialectic" than "deterministic": he tried to build a theory which recognized the autonomy, independence, importance of culture, and ideology. It can be argued that Gramsci's theory suggests if subordinated groups accept the ideas, values and leadership of the dominant group, it is not because they are physically or mentally induced to do so, nor because they are ideologically indoctrinated. However, it is because they have reason of their own (Strinati, 1995:166).

Further, Gramsci as quoted by Patria and Arif (1999) states that there are three reasons why dominated class adapt the ruling class' hegemony. First, people may adapt since they are afraid of consequences if they do not make the adaptation. Here, conformity is achieved through repression and anxious sanctions. Second, people may adapt since they are used to follow the specific purposes and

ways. Conformity in this case is participation, which is not reflected to assigned activities, as people who joined this unordinary behavior can not reject those reflection. Last, people have to conform their behavior to consciousness level and agreements toward deviated elements in society.

2.2.3.1 Western Hegemony

Giving impact and influence as a hegemony to other countries, “West” is defined by Hurrell (in Charlotte Langridge:2013) as the “great power club”. Puchala (2005) defines the “West” as follows:

“West”, in economic terms, as a group of capitalist countries, committed to open markets; in political terms, as a ‘club of democracies; ideologically, the source and center of liberal internationalism; hegemonically, a transnational coalition of elites sharing interests, aims and aspirations stemming from similar institutions and common ideology’ (Puchala:2005).

In the post-Cold War era, the “West” is as yet unchallenged and will probably remain so for some time. This is because no single state or coalition of states in the near future would outperform their collective power. (Charlotte Langridge:2013).

After the defeat and exile of Napoleon, hegemony largely passed to the British Empire, which became the largest empire in history. The Queen of Great Britain, Queen Victoria (1837–1901), was ruling over one-quarter of the world's land and population. In the 19th century Great Britain held primacy its European rivals, while it dominated much of Asia and Africa. The fact that Britain dominated much of the peripheral world in strategically crucial regions also gave it a relative hegemonic leverage versus its European rivals.

The denotation of hegemony in the 19th century extended to describe the predominance of one country upon other countries. Charlotte Langridge (2013) stated that Gramsci's conception of "hegemony" is used to describe the "West's" influence in the global community. Hegemonism denoted the Great Power politics for establishing hegemony (indirect imperial rule), that then leads to a definition of imperialism (direct foreign rule). Hegemony thus represents "imperialism with better manners" in which the latter represents the ability to influence, but not totally control, the foreign policy of third states.

2.3 Framework of Analysis

The framework of analysis used in this study is based on reading of literature books and sources that related to the topic. Therefore, I used some theories that relevant to my final project in order to analyze the data and answer the statements of the problem. To answer the problem about how western hegemony was revealed in the novel *Anna and the King of Siam*, I used theories of *sociology in literature* and *hegemony*.

I would mainly use sociological approach in analyzing this work. Sociology studies about people and their society. Gelles and Levine (in Wina Primartisa:2009) defined sociology as:

Sociology is the systematic study of the groups and societies in which people live, how social structures and cultures are created and maintained or changed, and how they affect our behavior.

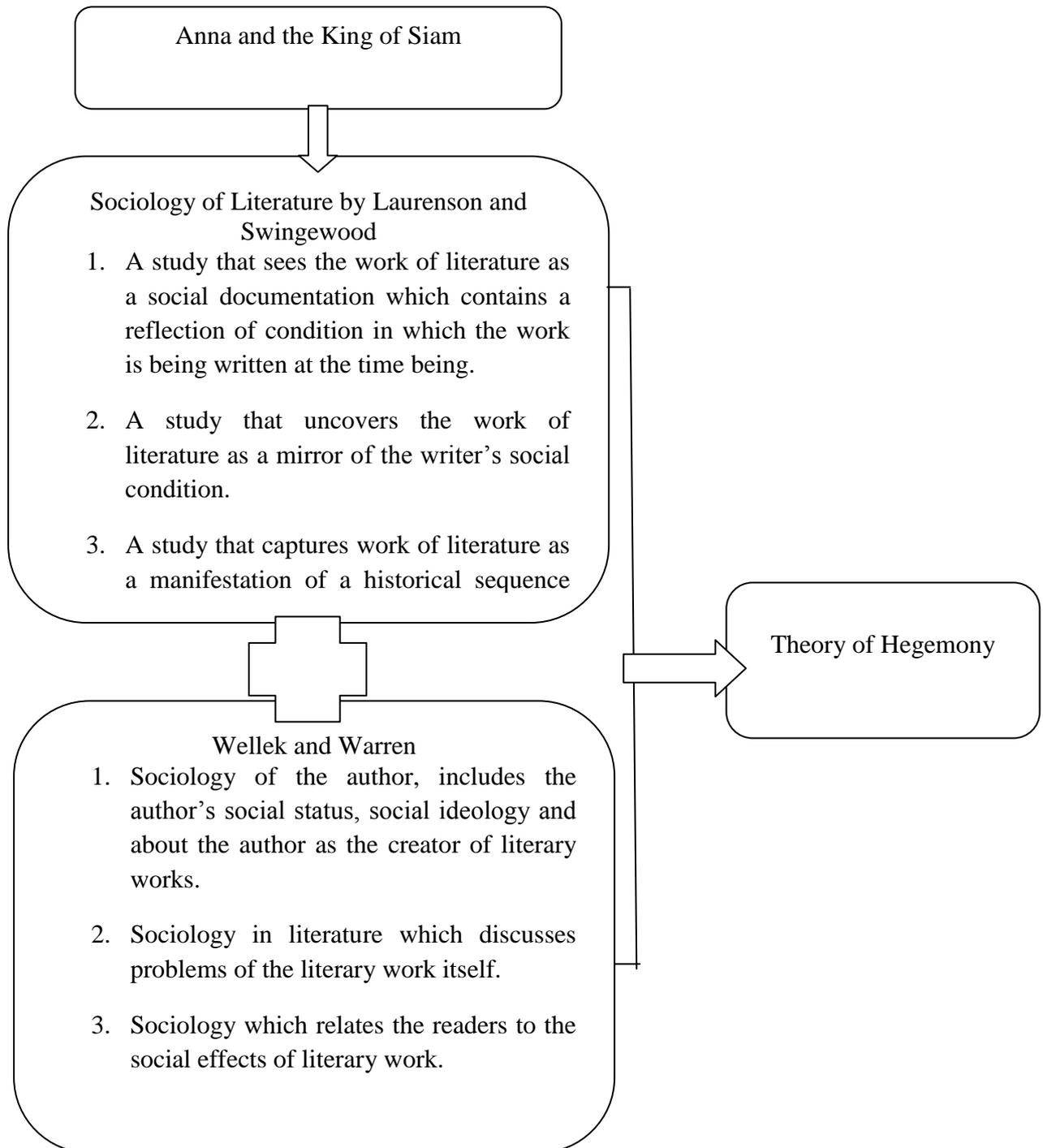
While, Faruk (2012) stated that sociology is a science that focuses on humans as a part of social life. For this reason, sociology as a social science involving the

study of the social lives of people, groups, and societies (American Sociological Association).

Sociology approach is generally concerned with the effect of society upon art. Sociological critics believe that the relations of art to society are important, for art is not created in a vacuum (Amulbala:2012). Literary works are seen as social documents presenting the material condition and the ethos of a given period. Literature mirrors social reality.

According to Kelley Griffith (1982:187) sociological approach is similar to historical approach in recognizing literature as reflection of its environment. He adds, sociological approach has described a particular kind of social reality and sometime a particular economic and social theory.

Since the sociological problems in the story is a reflection and analog of the real sociological problems, this approach is relevant as a tool to analyze this novel. In analyzing this novel, I also used some sociological theories such as sociology of literature and the theory of hegemony.



CHAPTER III

RESEARCH METHODOLOGY

This chapter talked about the methodologies of the study. It consisted of research design, object of study, role of researcher, types of data, instrument of analysis, procedure of collecting the data, and procedure of analyzing the data.

3.1 Research Design

In collecting the data, I used qualitative research method. Qualitative research methods originated in the social and behavioral sciences: sociology, anthropology and psychology. It is primarily exploratory research which is used to gain an understanding of underlying reasons, opinions, and motivations. It is also used to uncover trends in thought and opinions, and dive deeper into the problem (E. Wyse:2011). While, according to Denzin and Lincoln (1994:2), qualitative research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researches study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. This research described about the reflection of western hegemony in the novel *Anna and the King of Siam*.

3.2 Object of the study

There are two kinds of objects of the study: material object and formal object Endraswara (2008: 23). Material Object is the object which is investigated by the researcher. Then, formal object is the point of view from which the object being investigated.

3.2.1 Material Object

The material object of this final project was a novel by Margaret Landon, entitled *Anna and the King of Siam*. The novel told us about an English Woman who was invited by the King of Siam to teach English for his wives, concubine, and children. The King wanted Siam to be a modern country which equal with the West for a political purpose. Siam was the only one country in South-east Asia which never been colonized by the West. To protect Siam from the imperialism, the King made a good relation with Queen Victoria, the Queen of Great Britain, to maintain the Siam's power. He also got his royal relatives to study English and sciences which came from the west. We can see here Siamese had been "hegemonized" by western power at that time.

3.2.2 Formal Object

The formal object of this study was about how western hegemony could be reflected in this novel. I applied sociological approach by Wellek and Warren to uncover the representation of western hegemony in *Anna and the King of Siam*.

3.3 Role of the Researcher

In this final project I took role as a researcher whose function as data collector, data identifier, data classifier, data analyst, and data interpreter in the novel.

First as a data collector, I collected the data as many as possible for the object of the study. Then as a data classifier, I classified the data which had been collected. Next as the data analyzer, I analyzed the data and problems. The last, as a data interpreter, I gave comments and interpretations based on the findings of my research.

3.4 Type of data

There are two types of data: primary and secondary data. Primary data is the main data or object of the research. Then, secondary data are theories taken from supporting references. In this study, the primary data was *Anna and the King of Siam* novel and related to the topic of the study dealing with the reflection of western hegemony. The secondary data were taken from those related books, articles, and internet for analyzing the data.

3.5 Instruments of Analysis

The main instruments in this research was the observation sheets. I typed the note of my findings in the observation sheets that contain data selections. The data must be transcribed in order to have some observation results and find patterns in the information. In the observation sheets, the data selections were in the form of quotations presented in the novel *Anna and the King of Siam* as the data of this study. The observation sheets were attached in the appendix.

3.6 Procedures of Collecting the Data

To collect the data, there were six steps to conduct. They were as follow:

3.6.1 Reading the Novel

Because literary work was written forms, so I read the novel several times to get a depth understanding related to western hegemony in the novel “*Anna and the King of Siam.*” It enabled me to get the essence and the deeper understanding of the story in order to get the information related to the answer of the research problems.

3.6.2 Identifying

While reading the story I gathered the ideas related to the reflection of western hegemony in the novel *Anna and the King of Siam*. I identified the sentences, the phrases, and utterances of the characters and the narrations contained in the novel which related to the topic.

3.6.3 Inventorying

In this step, I wrote the data that had been categorized then gave the interpretation related to the topic. I listed the identified data using table. The table consisted of columns of data number, quotation from the novel, the speaker, the data location (page and paragraph), and the explanation. Below were the examples of appendices data:

Table 3.1

Sample of Appendix Table

NO.	Quotations	Speaker	Location Page/Line	Explanation
1.	<p>“To Mrs. A.H. Anna Leonowens: Madam: We are in good pleasure, and satisfaction in heart, that you are in willingness to undertake the education of our beloved royal children. And we hope that in doing your education on us and on our children (whom English call of inhabitants and benighted land) you will do your best endeavour for knowledge of English language, science and literature, and not for conversion to Christianity...”</p>	King Mongkut	15/1	King Mongkut’s letter to Mrs. Anna Leonowens about inviting her to Siam to teach English to his children

3.6.4 Selecting

In this last step, I selected the important data from the whole classified data which were related and most relevant to the analysis.

3.7 Procedures of Analyzing Data

After the data were collected, the researcher began to analyze the data and the research problems. The topic analysis in this research was about “The reflection of western hegemony in Landon’s *Anna and The King of Siam*”, and the data would be analyzed with sociology of literature approach. There were some steps that would be conducted to analyze the data. First, reading the novel and finding its

important words, phrases and sentences related to the topic. Second, analyzing the reflection of western hegemony in the novel *Anna and The King of Siam* by using Wellek and Warren's sociology of literature approach. Last, making the conclusion of the analysis.

CHAPTER V

CONCLUSION AND SUGGESTIONS

In this last chapter I presented the conclusions I drew after analyzing the data of this study and some suggestion for the readers. The first sub-chapter presented the conclusions of the discussion to sum up the analysis that I have discussed in the previous chapter. The second sub-chapter presented some suggestion which were meant to emphasize the findings in the analysis to the readers.

5.1 Conclusion

After analyzing *Anna and the King of Siam* novel in chapter IV and making some discussion, I was going to draw some conclusions.

First, *Anna and the King of Siam* is a novel by Margaret Landon which told about Anna, an English woman, who were invited by the King of Siam to teach English, science, and western culture to his royal relatives. The King wanted Siam to become a modern country that equal with the West because of his awareness towards western imperialism that could threaten his country. Also, to protect his country from the colonialism and maintain their power that could save themselves from western imperialism, the King made a warm relationship with Queen Victoria, the Queen of Great Britain. Here, the King's initiative of inviting Anna and making a warm correspondence with Queen Victoria was the reflection of Western Hegemony in Siamese society.

Second, Western ideology did hegemonized Siamese society, especially through education. Education prepared the children for social living. It taught them the value of discipline, social cooperation, tolerance and sacrifice. The King invited Anna as a teacher for his children. He got his children to learn English and science like astronomy and geography. Siam was trying to imitate the West to get the more power and safety. They were gaining a moral leadership through the education. Here it could be seen the reflection of Western hegemony in Siamese society.

5.2 Suggestions

Based on the conclusion above, I presented some suggestions based on the result of this study. I also expected to give contribution to the readers by conducting this study, especially for English department students.

I hoped the readers could appreciate literary works more than only its entertaining side. The readers should not merely take literary works as an amusement but also as a life experience. The moral values and inspirational things which were contained in the story could be applied in the real life and enhance the quality of a person.

Doing a research in literature with the topic related to sociological problems was recommended for students since it was very useful to open their mind about phenomena in the surrounding which actually could influence the society. Hopefully this study could be considered to be a good reference for the next studies. Also, the students could take the value of Western hegemony's representation in this story.

For the next researchers who want to analyze the novel *Anna and the King of Siam*, I suggested to find feminist issue in woman's power behind that novel. Since Anna was a woman who brought much changing in Siamese society, I think this issue will be a good suggestion. I expected the next researcher to be selective and critic to choose literary work. The next researchers are better to choose the appropriate approach or in conducting the research. By using a deep understanding and an appropriate approach, the next researchers will be able to provide a complete and valuable research study.

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Appendix 1

Summary of *Anna and the King of Siam*

The story, just like the title "*Anna and the King of Siam*," tells about Anna Leonowens, an Englishwoman, and King Mongkut, the King of Siam. Anna was a widow, the mother of two children, and an independent liberal thinker. She went to Siam at the King's invitation to teach his children and wives in English language and customs.

After the death of her husband, Leon, Anna had tried hard to survive for the sake of her and Leon's children, Avis and Louis. She opened a school for officer's children, and tried listlessly to resume normal life. Her strength to fight to empower the school had attracted the attention of Mr. W. Tan Kim Ching, the Siamese Consul of Singapore, who had been instructed by the King of Siam to secure an English governess for the royal children.

The King had been aware of Britain's power at that time which was very great. He wanted to make Siam equal with the west to save Siam from western imperialism. The King had realized early that it was obviously important for Eastern nations to acquire the general education and knowledge of science that made European nations formidable.

After protracted negotiations Anna had received a letter from the king himself. The King formally invited her to undertake the education of the royal children. She was asked to teach English language, science, and literature. The

King even had written to Mr. William Adamson and to the Siamese consul at Singapore to make the best arrangement for Anna and him.

Anna soon became beloved by many of the King's harem and children, including Prince Chulalongkorn, the crown prince. She not only taught them the European scientific thinking like geography and astronomy, convincing them that the earth was neither flat nor square, but also customs and opinions, especially about slavery. She set free L'Ore, a slave who had been tortured by Chao Chom Manda Ung, the mother of the royal child Ung. The way she struggled about slavery had inspired lady Son Klin, one of the King's harem, to set all her slaves free.

Anna always did her best for her work in the palace that the King found her services useful and make her as his secretary. She helped the King like doing Correction when the king made the correspondence with other countries. She also took care of the preparation for the King's birthday, she demanded some knives, forks, and spoons because the Europeans couldn't eat soup or anything else without chopsticks like Siamese people did. When the British ambassador asked King Mongkut to see some of Siamese most beautiful women, she also helped in presenting the beautiful women for him, choosing the girls who were most like European beauties.

After the death of King Mongkut, Young Prince Chulalongkorn succeeded his father became the king of Siam. Inspired by the changes and spirit Anna had brought, King Chulalongkorn became the greatest King of Siam. He built many Schools all over the kingdom, sent many young men abroad for study, imported

teachers from Europe and America to improve the education in Siam. He also maintained many public facilities like health, transportation, and etc. In his reign, the whole system of government had been reorganized and the military forces were being modernized that made Siam was greatly changing.

Appendix 2: The Research Data

List of Research Data Taken From The Novel *Anna and the King of Siam*

No.	Quotation	Speaker	Location Page/Line	Explanation
1.	Before she had come to a decision her school had attracted the attention of the Siamese Consul at Singapore, who had been instructed by the King of Siam to secure an English governess for the royal children. After protracted negotiations Anna had received a letter from the king himself.	Narrator	14/3	Anna had been recognized by the Siamese consul at Singapore to be a governess for the royal children.
2.	Madam: we are in good pleasure, and satisfaction in heart, that you are in willingness to undertake the education of our beloved royal children. And we hope that in doing your education on us and on our children (whom English call inhabitants of benighted land) you will do your best endeavor for knowledge of English language, science, and literature, and not for conversion to Christianity; as the followers of Buddha are mostly aware of the powerfulness of truth and virtue, as well as the followers of Christ, and are desirous to have facility of English language and literature, more than new religions.	The King	15/1	The King sent a letter to Anna to take the education of the royal children.
3.	We beg to invite you to our royal palace to do your best endeavorment upon us and our children. We shall expect to see you here on return of Siamese steamer Chow Phya.	The King	15/2	The King formally invited Anna to come to the palace through the letter.
4.	We have written to Mr. William Adamson, and to our consul at Singapore, to authorize to do best arrangement for you and ourselves.	The King	15/3	The King had written to the Siamese consul in Singapore to authorize the best arrangement between Anna and him.
5.	The Kralahome held out his hand. "Good morning, Sir," he said in careful English. "Take a seat, Sir."	Narrator	27/1	The Kralahome called Anna with "Sir."
6.	She grasped the proffered hand, and smiled involuntarily at the "sir." Its	Narrator	27/2	The word "sir" diverted her from

	incongruousness diverted her from her fears for the moment and restored a measure of balance to her thoughts.			fears and resorted a measure balance to her thoughts.
7.	The Kralahome's sister was a broad, motherly woman who greeted Anna with, "Good morning, Sir." "Good morning," Anna replied. "It's kind of you to come for me. Shall we start at once?" The lady answered amiably, "Good morning, sir. Good morning, sir."	Narrator, The Kralahome's sister, Anna	58/3	The Kralahome's sister was very amazed with Anna that she repeated the word "good morning, Sir."
8.	The king then spoke briefly to his children, translating for Anna as he did so. "Dear children," he said, "it is our pleasure that you shall be educated in English as well as in your own language. Now as this is an English school, you will have to learn the English modes of salutation, address, conversation, and etiquette. Each and every one of you shall be at liberty to sit in my presence in your chairs when I come to inspect the school. Unless, of course, it is your pleasure not to do so. In this I do command you. But to study hard make the best of your opportunities I do command you. This is a privilege no royal children have had before, and you are to make best use of it." The children all bowed, touching their foreheads to their folded palms on the floor in token of acquiescence. This ended the ceremony, and His Majesty departed with the priests.	Narrator, The King	86/1	The King commanded the children to study English as well as their own language.
9.	The studies that took the most absolute possession of the fervid Eastern imaginations of all the royal pupils were geography and astronomy. Each of them had his own ideas about the earth, and it needed much repetition to convince them that it was neither flat nor square.	Narrator	94/3	The royal pupils liked to study geography and astronomy that each of them had their own ideas about the earth.
10.	He had begun it long before in the priesthood. During those years of meditation and study his mind had been probing the scientific knowledge of the West, especially astronomy. This interest was the source of many exchanges with learned men all over the world. But the bulk of the correspondence had been undertaken for diplomatic reasons. Almost alone among his Siamese contemporaries, he had realized early that some revision of	Narrator	109/2	The King had realized the importance of western knowledge, not only for the sake of the study but also for the diplomatic reasons.

	his country's traditional foreign policy was necessary, if its independence was to be maintained.			
11.	All this Mongkut had seen many years before he came to the throne, but he had observed something else. His political acumen had recognized instantly the significance of the Opium Wars. China, the greatest power in Asia, had failed in policy of isolation and exclusion. She had been forced to admit representatives of Great Britain for trade and intercourse. The old order, therefore, had passed; and certain things about the new were already apparent. First, that England intended to replace China as the dominant power in East Asia; and second, that, since England was a nation of merchants who traded at a point of a gun, exclusion had become untenable as a policy not only for great states like China, but also for smaller states like Siam. Furthermore, it was obviously important for Eastern nations to acquire the general education and knowledge of science that made European nations formidable.	Narrator	110/3	The King had observed the power of Great Britain long before he came to the throne.
12.	While he was still in the priesthood Prince Mongkut had begun a discreet correspondence with British officials at penang, Singapore and Hongkong. He was acutely aware of the danger hanging over his country from the stubborn exclusionism of his half brother, the King, and he was hardly more than seated on the throne himself before he was writing to Colonel W.J.Butterworth, Governor of Prince of Wales Island-as Penang was now called-Malacca, and Singapore.	Narrator	111/1	King Mongkut had been aware of western imperialism that he made a good correspondence with British official at Penang, Singapore, and Hongkong.
13.	By 1854 he was deep in correspondence with Sir John Bowring, Governor of Hongkong, who came to Bangkok the following year and wrote the first of the many modern treaties negotiated during Mongkut's reign. Correspondence with Sir John lasted until the King's Death.	Narrator	111/5	The King made a good relation and treaties with the Governor of Hongkong.
14.	It was Sir John Bowring who had encourage the King to begin the correspondence with Queen Victoria. The King was quite well aware of the irregularities of his English style, but Sir	Narrator	112/2	Sir John Bowring encouraged the King to make the correspondence with Queen Victoria.

	John reassured him. In his memoirs Sir John says that King Mongkut “thought of writing to Her Majesty and asked me about the style of the letter.			
15.	To her Gracious Majesty Victoria the Queen of the United Kingdom of Great Britain and Ireland, the powerful Sovereign of British Colonies almost around the Globe of human world,	The King	112/3	The King write a letter to Queen Victoria to make a good correspondence.
16.	Our most respected and distinguished friend, and by grace of the royalty our very affectionate Sister. Humble and respectfully sendeth Greetings.	The King	112/4	The King English in his letter was good and respectful.
17.	One result of this correspondence and the new treaty relations was an exchange of gifts. The correspondence continued and in 1861 in a long letter the King remarked:	The King	112/5	Their correspondence got a result of exchanging gifts.
18.	... We venture to state that we are desirous of presenting your Majesty a Siamese decoration made to show a sign of ourselves or of our country, which would be appeared or known that it was offered from ourselves, whenever your Majesty might graciously decorate with it and show on any assembly or congregation, it will prove greatest honor to our name in that meeting. Also we are very desirous of receiving an honor from your majesty’s gracious favor, by benevolently bestowing upon us any decoration in any suitable manner to be dressed on our body, and to show in principal meeting that it was bestowed on us from your majesty as a peculiar royal gift, it will prove greatest honor to us here among Eastern Monarchies.	The King	113/1	The King offered Queen Victoria a Siamese decoration made to show a sign of Siam.
19.	After the death of Prince Albert he wrote: We are sincerely grieved to learn of the decease of your majesty’s royal mother, and of your majesty’s royal consort, which two sad events happened on the last year. We sincerely sympathize with your majesty’s irreparable losses, nevertheless, we trust that your majesty will find consolation in the thought that all mankind must follow his path, even the most dear to us cannot be prevented from leaving us... We must now beg to express our pleasure and congratulations at learning that your majesty’s royal family has been increased	The King	113/2	The King wrote to Queen Victoria after the death of Prince Albert to make a better correspondence.

	by the birth of royal grandchildren. We sincerely trust that they may long remain and will prove a source of happiness to your majesty....			
20.	This correspondence was, of course, no random affair. It was shrewdly calculated to further friendly relations between Siam and England, and to thwart the more rapacious empire builders.	Narrator	114/1	The King made a good correspondence with British to maintain their relations.
21.	One thing she instead on. If she was to work in the same room with His Majesty, she must be allowed to stand upright in his presence. The frog-like crouch that had been permitted her as a special dispensation was intolerable for more than a few minutes. The King agreed. He specified, however, that she must sit down when he did, on a chair if he sat on a chair, on the floor if he sat on the floor. This was acceptable to Anna. In operation the compromise proved somewhat arduous since His Majesty's favorite position was prone with a book propped up before him, his heels swaying to and fro in the air.	Narrator	117/1	Anna and the King made a deal that he would allow her to stand up in front of his presence.
22.	She was busy that morning with a letter to the Earl of Clarendon. She had found that any attempt at partial correction only made the King's meaning ambiguous and dulled the striking originality of his style. So she had learned to copy his letters with literal exactness. On this occasion she was merely debating whether to leave "wilful" and "well-wishing" out of the sentence, "I hasten with wilful pleasure to write in reply to your Lordship's well-wishing letter..."	Narrator	119/3	Anna was busy with making corrections of the King's letter.
23..	"But I can't let him see them as they are with black teeth and no shoes on feet," the King countered, throwing her a speculative and cunning look. Apparently he had determined to make a grand impression if he let the unprecedented audience take place. "He will go back to Queen Victoria and tell her that our women are black and without clothes, or stockings or shoes on feet, and she will consider me as barbarian of Sandwich Islands. So, Mem, you must educate some of these young women in European etiquette and costume for presentation to the English Ambassador of Great Britain."	The King	123/7	The King worried that he didn't want to let the girls appear with their black teeth and bare feet.

24.	He waved his hand imperiously. "I shall appoint women to sew for you, and you will cut out according to proper pattern. And I will have sent to you bolts of Chinese and Indian silks for your selection, and you shall choose the best for making the handsomest gowns. Now you must tell me which of these girls are most like European beauties."	The King	124/1	The King asked Anna to choose the girls whose most like European beauties.
25.	Fortunately, a pretty little English dressmaker named Annie Elliott happened to be in Bangkok, and she came to help. The two women enjoyed handling the gorgeous materials, cutting, fitting, and planning. They trimmed the court robes with costly laces threaded with gold. The effect was most satisfactory. The Princess Phanrai, half-sister of Prince Chulalongkorn's late mother, had been chosen as most suitable of the women to receive the commodore. The five pretty girls whom Anna had selected were to be her maids-in-waiting. They were both excited and fearful, flattered by having been chosen, and alarmed at the ordeal ahead of them. But they thought it great fun to have hoopskirts like the Mem, and each paraded up and down the temple in hers as soon as it was finished.	Narrator	124/8	A pretty little English dressmaker came to help Anna and the selected girls to get the dresses.
26.	True to his word, the King sent the royal hairdresser and barber to scrape the teeth of the six until they were as white as milk. On Saturday morning a Chinese artist arrived at the temple to paint their skins white also. Their heads were covered with wigs of European hair, curled in the latest fashion, and bound with ropes of pearls, rubies, and diamonds. With the addition of jeweled brooches, necklaces, and bracelets, they are really a dazzling sight.	Narrator	125/1	The King sent the royal hairdresser and barber to beautify the girls.
27.	Then it was time for their drill in European etiquette. All that was required of them was that they sit behind a magnificent crimson curtain, wrought with gold, that had been hung across the temple at the King's command. When the curtain was drawn and His Majesty made the presentation, they were to rise, bow, and retire backward. Somebody had told the King that no one ever turner his face forward.	Narrator	125/2	It was the time for Anna to teach the European etiquette for the girls.

	His Majesty was imperative, therefore, in requiring this own behalf and that of the English Ambassador.			
28.	“Wherefore have you not educated those girls more scientifically?” he demanded. And she knew what he meant, since good manners were almost a science among Orientals. Then as she braced herself for the specific charges of failure and omission that she taught were coming, he added, “And wherefore have you not acquainted them with English custom of spying glass? They were quite unprepared, and our women are too modest to let a strange man look their faces.”	The King	129/4	The King asked why Anna didn’t teach the girls such a manner when they met the ambassador.
29.	“... And to punish one woman for what is permitted and encouraged in another is gross injustice. It can’t enhance His Majesty’s reputation with his foreign friends,”	Anna	134/9	Anna told the Kralahome to make the King took out the punishment for Lady Son Klin.
30.	The Kralahome listened gravely, frowning a little at the implied threat in her last sentence. Then he sent for his secretary, and having satisfied himself that the appointment had not been published, he promised that he would explain the matter to the king.	Narrator	135/1	The Kralahome thought well what had been said by Anna about the impacts if the King punished Lady Son Klin.
31.	The moment Anna approached the woman and child she forgot her fear in a choking surge of pity. The woman was naked to the waist, and chained by one leg to a post driven into the ground, without the least shelter under the burning sky. Under her lay a tattered fragment of matting, and father on were a block of wood for a pillow and several broken Chinese umbrellas.	Narrator	149/2	Anna approached the woman to see her condition.
32.	My Parents were Mohammedans, slaves of the father of my misters, Chao Chom Manda Ung. When we were very young my brother and I were sent as slaves to her daughter, Princess Butri.	L’Ore	151/7	L’Ore told Anna that her parents and she were Mohammedans, and she had been sent as slave to Princess Butri.
33.	“If you can prove that your parents were Mohammedans, I think I may be able to help you. All the Mohammedans here are under British protection and no subject of Britain can be made a slave.”	Anna	152/1	Anna asked L’Ore to prove that she was a Mohammedans, so that she could help her.
34.	He waved a newspaper clipping under her astonished nose. “But certain American	The King	182/2	The King felt guilty that American

	missionaries have published a statement about me in English newspaper, and have said that I am a 'spare man.' How can I be a spare man? A king cannot be a spare man. How can I be spared from my kingdom? Who can fill my place?" Anna had resumed his infuriated march.			missionaries published a statement in English newspaper about him.
35.	"I will prove it I am not a spare man," he shouted, drowning out her explanations. "I'll show them I'm as young as ever."	The King	182/4	The King would prove that he was not a spare man like the statement in the newspaper.
36.	Then, he ordered her to sit down at once and write invitations to a birthday dinner to be given on the eighteenth, only three days off. Every European and American in Bangkok were to be included. Furthermore, she was to set the table herself in the Audience Hall so that everything would be done in the best European style and according to European etiquette. Everything must be perfect to the last detail! His slaves would cook the dinner and serve it and provide her with all she needed. But she must be responsible for all arrangements.	Narrator	182/5	The King ordered Anna to write birthday invitations for his relatives.
37.	Anna enjoyed setting the table with the beautiful service. It was worthy of a king when she had finished. But as yet there were no knives and forks or other silver. When she demanded these, the woman brought her instead a basket of chopsticks, also gold. "No, no!" she said. "You must find me some knives and forks and spoons. We Europeans couldn't eat soup or anything else without chopsticks."	Narrator, Anna	184/1	Anna made a preparation for the dinner that she also would get knives, forks, and spoons instead of chopsticks.
38.	Once again at the end of the dinner the King made his appearance. The guest rose to drink his health. The British Consul, who had held a whispered colloquy with Anna regarding the King's strange pronouncement, and who had thus learned the story of the occasion for the dinner, proposed the toast: "To his Gracious Majesty, The King of Siam, our host. It would be a sad day for the country if her King ever became a spare man."	Narrator, The Guests	190/5	The King made a good impression to the guests to prove that he was not a spare man.
39.	With a look at Anna out of shining dark eyes she began to speak. "I am wishful,"	Lady Son Klin	360/2	Lady Son Klin said that she would never

	she said in her sweet voice, “to be good like Harriet Beecher Stowe. I want never to buy human bodies again, but only to let go free once and for all. So from this moment I have no more slaves, but hired servants. I give freedom to all of you who have served me, to go or to stay with me as you wish. If you go to your home, I am glad. See, here are the papers, which I shall give to each of you. You are free! If you stay with me, I am still more glad. And I will give you each four ticals every month after this day and your food and clothes.”			buy a slave anymore and gave the freedom for all of her slaves.
40.	You will not know us anymore, we are all so changed, a freedomed people; some of the free like not to leave their master and mistress so they weep for gladness, but most run off like wild deer from shotgun and are for joy like one mad.	Lady Son Klin	368/1	Lady Son Klin told Anna that Siam made a lot of good changes.
41.	The king has reign for twenty nine years, a grave, quiet, determined man who had accomplished much against great odds. The nobles whose privileges he had curtailed had secretly opposed him. The French had continued their depredations, seizing further territory on the slightest pretext. Nevertheless the work of reform had gone on. Schools had been established all over the kingdom Missionaries had been encouraged in their effort to start hospitals and schools. Transportation facilities had been improved. The law courts had been recognized. Gradually, educated officials were taking the places of the old feudal administrators. The whole system of government had been reorganized. The military forces were being modernized. Young men were being sent abroad for study, and teachers from Europe and America were being imported. Already in his lifetime the Siamese were beginning to say that Chulalongkorn was their greatest king....	Narrator	372	The reign of King Chulalongkorn was the best and the greatest time for Siam.

Appendix 3: List of the Data Supporting of the Problem Number One

No.	Quotation	Location Page/Line	Answering problem number
1.	Before she had come to a decision her school had attracted the attention of the Siamese Consul at Singapore, who had been instructed by the King of Siam to secure an English governess for the royal children. After protracted negotiations Anna had received a letter from the king himself.	14/3	1
2.	Madam: we are in good pleasure, and satisfaction in heart, that you are in willingness to undertake the education of our beloved royal children. And we hope that in doing your education on us and on our children (whom English call inhabitants of benighted land) you will do your best endeavor for knowledge of English language, science, and literature, and not for conversion to Christianity; as the followers of Buddha are mostly aware of the powerfulness of truth and virtue, as well as the followers of Christ, and are desirous to have facility of English language and literature, more than new religions.	15/1	1
3.	We beg to invite you to our royal palace to do your best endeavorment upon us and our children. We shall expect to see you here on return of Siamese steamer Chow Phya.	15/2	1
4.	We have written to Mr. William Adamson, and to our consul at Singapore, to authorize to do best arrangement for you and ourselves.	15/3	1
5.	He had begun it long before in the priesthood. During those years of meditation and study his mind had been probing the scientific knowledge of the West, especially astronomy. This interest was the source of many exchanges with learned men all over the world. But the bulk of the correspondence had been undertaken for diplomatic reasons. Almost alone among his Siamese contemporaries, he had realized early that	109/2	1

	some revision of his country's traditional foreign policy was necessary, if its independence was to be maintained.		
6.	All this Mongkut had seen many years before he came to the throne, but he had observed something else. His political acumen had recognized instantly the significance of the Opium Wars. China, the greatest power in Asia, had failed in policy of isolation and exclusion. She had been forced to admit representatives of Great Britain for trade and intercourse. The old order, therefore, had passed; and certain things about the new were already apparent. First, that England intended to replace China as the dominant power in East Asia; and second, that, since England was a nation of merchants who traded at a point of a gun, exclusion had become untenable as a policy not only for great states like China, but also for smaller states like Siam. Furthermore, it was obviously important for Eastern nations to acquire the general education and knowledge of science that made European nations formidable.	110/3	1
7.	While he was still in the priesthood Prince Mongkut had begun a discreet correspondence with British officials at penang, Singapore and Hongkong. He was acutely aware of the danger hanging over his country from the stubborn exclusionism of his half brother, the King, and he was hardly more than seated on the throne himself before he was writing to Colonel W.J.Butterworth, Governor of Prince of Wales Island-as Penang was now called-Malacca, and Singapore.	111/1	1
8.	By 1854 he was deep in correspondence with Sir John Bowring, Governor of Hongkong, who came to Bangkok the following year and wrote the first of the many modern treaties negotiated during Mongkut's reign. Correspondence with Sir John lasted until the King's Death.	111/5	1
9.	It was Sir John Bowring who had encourage the King to begin the correspondence with Queen Victoria. The King was quite well aware of the irregularities of his English style,	112/2	1

	but Sir John reassured him. In his memoirs Sir John says that King Mongkut “thought of writing to Her Majesty and asked me about the style of the letter.		
10.	To her Gracious Majesty Victoria the Queen of the United Kingdom of Great Britain and Ireland, the powerful Sovereign of British Colonies almost around the Globe of human world,	112/3	1
11.	Our most respected and distinguished friend, and by grace of the royalty our very affectionate Sister. Humble and respectfully sendeth Greetings.	112/4	1
12.	One result of this correspondence and the new treaty relations was an exchange of gifts. The correspondence continued and in 1861 in a long letter the King remarked:	112/5	1
13.	... We venture to state that we are desirous of presenting your Majesty a Siamese decoration made to show a sign of ourselves or of our country, which would be appeared or known that it was offered from ourselves, whenever your Majesty might graciously decorate with it and show on any assembly or congregation, it will prove greatest honor to our name in that meeting. Also we are very desirous of receiving an honor from your majesty’s gracious favor, by benevolently bestowing upon us any decoration in any suitable manner to be dressed on our body, and to show in principal meeting that it was bestowed on us from your majesty as a peculiar royal gift, it will prove greatest honor to us here among Eastern Monarchies.	113/1	1
14.	After the death of Prince Albert he wrote: We are sincerely grieved to learn of the decease of your majesty’s royal mother, and of your majesty’s royal consort, which two sad events happened on the last year. We sincerely sympathize with your majesty’s irreparable losses, nevertheless, we trust that your majesty will find consolation in the thought that all mankind must follow his path, even the most dear to us cannot be prevented from leaving us... We must now beg to express our pleasure and	113/2	1

	congratulations at learning that your majesty's royal family has been increased by the birth of royal grandchildren. We sincerely trust that they may long remain and will prove a source of happiness to your majesty....		
15.	This correspondence was, of course, no random affair. It was shrewdly calculated to further friendly relations between Siam and England, and to thwart the more rapacious empire builders.	114/1	1
16.	The Kralahome held out his hand. "Good morning, Sir," he said in careful English. "Take a seat, Sir."	27/1	1
17.	She grasped the proffered hand, and smiled involuntarily at the "sir." Its incongruousness diverted her from her fears for the moment and restored a measure of balance to her thoughts.	27/2	1
18.	The Kralahome's sister was a broad, motherly woman who greeted Anna with, "Good morning, Sir." "Good morning," Anna replied. "It's kind of you to come for me. Shall we start at once?" The lady answered amiably, "Good morning, sir. I Good morning, sir."	58/3	1
19.	One thing she instead on. If she was to work in the same room with His Majesty, she must be allowed to stand upright in his presence. The frog-like crouch that had been permitted her as a special dispensation as a special dispensation was intolerable for more than a few minutes. The King agreed. He specified, however, that she must sit down when he did, on a chair if he sat on a chair, on the floor if he sat on the floor. This was acceptable to Anna. In operation the compromise proved somewhat arduous since His Majesty's favorite position was prone with a book propped up before him, his heels swaying to and fro in the air.	117/1	1
20.	She was busy that morning with a letter to the Earl of Clarendon. She had found that any attempt at partial correction only made the king's meaning ambiguous and dulled the striking originality of his style. So she had learned to copy his letters with literal exactness. On this occasion she was merely debating whether to leave "wilful" and "well-wishing" out of the sentence, "I hasten with wilful pleasure to write in reply to your Lordship's well-wishing letter..."	119/3	1

21.	“But I can’t let him see them as they are with black teeth and no shoes on feet,” the King countered, throwing her a speculative and cunning look. Apparently he had determined to make a grand impression if he let the unprecedented audience take place. “He will go back to Queen Victoria and tell her that our women are black and without clothes, or stockings or shoes on feet, and she will consider me as barbarian of Sandwich Islands. So, Mem, you must educate some of these young women in European etiquette and costume for presentation to the English Ambassador of Great Britain.”	123/7	1
22.	He waved his hand imperiously. “I shall appoint women to sew for you, and you will cut out according to proper pattern. And I will have sent to you bolts of Chinese and Indian silks for your selection, and you shall choose the best for making the handsomest gowns. Now you must tell me which of these girls are most like European beauties.”	124/1	1
23.	Fortunately, a pretty little English dressmaker named Annie Elliott happened to be in Bangkok, and she came to help. The two women enjoyed handling the gorgeous materials, cutting, fitting, and planning. They trimmed the court robes with costly laces threaded with gold. The effect was most satisfactory. The Princess Phanrai, half-sister of Prince Chulalongkorn’s late mother, had been chosen as most suitable of the women to receive the commodore. The five pretty girls whom Anna had selected were to be her maids-in-waiting. They were both excited and fearful, flattered by having been chosen, and alarmed at the ordeal ahead of them. But they thought it great fun to have hoopskirts like the Mem, and each paraded up and down the temple in hers as soon as it was finished.	124/8	1
24.	True to his word, the King sent the royal hairdresser and barber to scrape the teeth of the six until they were as white as milk. On Saturday morning a Chinese artist arrived at the temple to paint their skins white also. Their heads were covered with wigs of European	125/1	1

	hair, curled in the latest fashion, and bound with ropes of pearls, rubies, and diamonds. With the addition of jeweled brooches, necklaces, and bracelets, they are really a dazzling sight.		
25.	Then it was time for their drill in European etiquette. All that was required of them was that they sit behind a magnificent crimson curtain, wrought with gold, that had been hung across the temple at the King's command. When the curtain was drawn and His Majesty made the presentation, they were to rise, bow, and retire backward. Somebody had told the King that no one ever turner his face forward. His Majesty was imperative, therefore, in requiring this own behalf and that of the English Ambassador.	125/2	1
26.	"Wherefore have you not educated those girls more scientifically?" he demanded. And she knew what he meant, since good manners were almost a science among Orientals. Then as she braced herself for the specific charges of failure and omission that she taught were coming, he added, "And wherefore have you not acquainted them with English custom of spying glass? They were quite unprepared, and our women are too modest to let a strange man look their faces."	129/4	1
27.	He waved a newspaper clipping under her astonished nose. "But certain American missionaries have published a statement about me in English newspaper, and have said that I am a 'spare man.' How can I be a spare man? A king cannot be a spare man. How can I be spared from my kingdom? Who can fill my place?" Anna had resumed his infuriated march.	182/2	1
28.	"I will prove it I am not a spare man," he shouted, drowning out her explanations. "I'll show them I'm as young as ever."	182/4	1
29.	Then, he ordered her to sit down at once and write invitations to a birthday dinner to be given on the eighteenth, only three days off. Every European and American in Bangkok were to be included. Furthermore, she was to	182/5	1

	set the table herself in the Audience Hall so that everything would be done in the best European style and according to European etiquette. Everything must be perfect to the last detail! His slaves would cook the dinner and serve it and provide her with all she needed. But she must be responsible for all arrangements.		
30.	Anna enjoyed setting the table with the beautiful service. It was worthy of a king when she had finished. But as yet there were no knives and forks or other silver. When she demanded these, the woman brought her instead a basket of chopsticks, also gold. "No, no!" she said. "You must find me some knives and forks and spoons. We Europeans couldn't eat soup or anything else without chopsticks."	184/1	1
31.	Once again at the end of the dinner the King made his appearance. The guest rose to drink his health. The British Consul, who had held a whispered colloquy with Anna regarding the King's strange pronouncement, and who had thus learned the story of the occasion for the dinner, proposed the toast: "To his Gracious Majesty, The King of Siam, our host. It would be a sad day for the country if her King ever became a spare man."	190/5	1
32.	"... And to punish one woman for what is permitted and encouraged in another is gross injustice. It can't enhance His Majesty's reputation with his foreign friends,"	134/9	1
33.	The Kralahome listened gravely, frowning a little at the implied threat in her last sentence. Then he sent for his secretary, and having satisfied himself that the appointment had not been published, he promised that he would explain the matter to the king.	135/1	1

Appendix 4: List of the Data Supporting of the Problem Number Two

No.	Quotation	Location Page/Line	Answering problem number
1.	The king then spoke briefly to his children, translating for Anna as he did so. "Dear children," he said, "it is our pleasure that you shall be educated in English as well as in your own language. Now as this is an English school, you will have to learn the English modes of salutation, address, conversation, and etiquette. Each and every one of you shall be at liberty to sit in my presence in your chairs when I come to inspect the school. Unless, of course, it is your pleasure not to do so. In this I do command you. But to study hard make the best of your opportunities I do command you. This is a privilege no royal children have had before, and you are to make best use of it." The children all bowed, touching their foreheads to their folded palms on the floor in token of acquiescence. This ended the ceremony, and His Majesty departed with the priests.	86/1	2
2.	The studies that took the most absolute possession of the fervid Eastern imaginations of all the royal pupils were geography and astronomy. Each of them had his own ideas about the earth, and it needed much repetition to convince them that it was neither flat nor square.	94/3	2
3.	The moment Anna approached the woman and child she forgot her fear in a choking surge of pity. The woman was naked to the waist, and chained by one leg to a post driven into the ground, without the least shelter under the burning sky. Under her lay a tattered fragment of matting, and father on were a block of wood for a pillow and several broken Chinese umbrellas.	149/2	2
4.	My Parents were Mohammedans, slaves of the father of my misters, Chao Chom Manda Ung. When we were very young my brother and I	151/7	2

	were sent as slaves to her daughter, Princess Butri.		
5.	“If you can prove that your parents were Mohammedans, I think I may be able to help you. All the Mohammedans here are under British protection and no subject of Britain can be made a slave.”	152/1	2
6.	With a look at Anna out of shining dark eyes she began to speak. “I am wishful,” she said in her sweet voice, “to be good like Harriet Beecher Stowe. I want never to buy human bodies again, but only to let go free once and for all. So from this moment I have no more slaves, but hired servants. I give freedom to all of you who have served me, to go or to stay with me as you wish. If you go to your home, I am glad. See, here are the papers, which I shall give to each of you. You are free! If you stay with me, I am still more glad. And I will give you each four ticals every month after this day and your food and clothes.”	360/2	2
7.	You will not know us anymore, we are all so changed, a freedomed people; some of the free like not to leave their master and mistress so they weep for gladness, but most run off like wild deer from shotgun and are for joy like one mad.	368/1	2
8.	The king has reign for twenty nine years, a grave, quiet, determined man who had accomplished much against great odds. The nobles whose privileges he had curtailed had secretly opposed him. The French had continued their depredations, seizing further territory on the slightest pretext. Nevertheless the work of reform had gone on. Schools had been established all over the kingdom Missionaries had been encouraged in their effort to start hospitals and schools. Transportation facilities had been improved. The law courts had been recognized. Gradually, educated officials were taking the places of the old feudal administrators. The whole system of government had been reorganized. The military forces were being modernized. Young men were being sent abroad for study, and teachers from Europe and America were being imported. Already in his lifetime the Siamese were beginning to say that Chulalongkorn was their greatest king....	372	2