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COMMUNICATION TECHNOLOGY AND TRANSNATIONAL FAMILIES

Questioning modernity and tradition

Flags, 2015. Image by the author.

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APPENDICES

Executive Summary

This brief report is part of a larger research project entitled *Intercultural learning at home: Promoting internationalisation on campus*, funded by The University of Western Australia's Alumni Annual Fund Grant. The purpose of the project comes under the broad –if not vague- agenda of internationalisation of forming 'responsible and effective global citizens who have 'cross-cultural competencies'' (Baldassar n.d., p.1).

The *Intercultural Learning at Home project* (ILH) is researching and informing the UWA Strategic Plan on how to improve students' experience, more specifically how to 'foster a vibrant and meaningful engagement on campus between local and international students' (Baldassar n.d., p1).

Qualitative interviews with foreign students have been conducted as part of this project to understand the variety of issues and realities of exchange students at UWA. The interviews served also as a practical training in ethnographic qualitative interviewing for Social Science Honours students, as part of the Applied and Professional Practice unit. Students were required to plan an interview schedule, to recruit a suitable interviewee, conduct, record and transcribe the interview and then produce a report and present a poster with the findings.

The specific aim of my interview is to investigate how communication technology (CT) affects personal relationships by looking at age and generation, both the exchange students' and their relations' back home. The choice of topic was mostly inspired by my own personal experience as an 'international'[1] student and the different use of CT to communicate with my parents, my brother, my friends and my daughter back in Italy.

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[1] Technically, I am a local student as I have obtained Australian citizenship in 2008. However, I was born and grew up in Italy and I only arrived in Australia in 1998.

The interview findings confirmed that access to a variety of CT is 'normalised' in the dynamics of communication in transnational families more than seen as an intrusion (Bacigapupe & Lambe 2011). My informant Amir, a post- graduate student at the Anthropology Department, uses a number of SNS (Social Networking Systems) on his tablet to communicate with his wife, child and university colleagues but he had a (non-smart) mobile phone to contact his family of origin (FOO). The interview did not offer a structured analysis of different SNS as I intended beforehand, but provided insights on 'idioms of practice' (Gershon 2010) and on 'culturally'[2] meaningful concepts such as family relationships and values (knowledge and caring). The data also confirmed a generational digital divide between his young family (the two-year-old child who can use Skype) and FOO who are not 'connected'.

Introduction

Background

ILH seeks to enhance both local and foreign students' experience at UWA by researching and delivering formal and informal curricula that facilitate intercultural understanding and awareness of cultural diversity. Internationalisation programs globally are embellished by buzz words that promote 'global competencies' (undoubtedly valuable!) as 'spendable' cultural and social capital later on in one's personal, academic and professional paths.

ILH also has the potential to inform broader issues at UWA around socialisation, understanding the diversity of students' needs, ways to connect and 'live Australia' within the domestic

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[2] I have used the word 'culture' in commas because I am aware of the contested and broad meanings it has in anthropological literature. In this case, however, it is used in a more generic way to indicate that the informant himself perceived a difference in the way relationships and family are lived in Australia and back home.

students' community. In my own personal and totally anecdotal experience talking with domestic students from UWA and from other universities in Perth (outside the purposes of this research), UWA is often talked about as a hard place to socialise. However, a quick search of 'internationalisation' in the UWA search engine exemplifies clearly how ample and relevant internationalisation has become for the University and the creation of its global reputability[3]. Quantitative interviews conducted by students of two Honours units on for the last two years have thus produced a large quantitative data archive for the overall ILH project. My informant, a mature-age PhD student, has been living in Perth for the last two years and he returns to Sulawesi every three months to visit his family. His second child is due in June.

Literature

The theoretical framework of quantitative interviews as co-constructed, meaning-making processes (Kvale & Brinkmann 2015) forms the background of this report structure. Existing literature on study-abroad programs (Amit 2010; Barnick 2010) and 'media' relationships (Bacigalupe & Lambe 2011; Gershon 2010) were especially useful to contextualise the interview data.

Amit's (2010) critique of the contradictions and neoliberal arguments about the commercialisation of universities, of knowledge and also of people's life experiences is also relevant to the research. He believes that mixed motivations among study-abroad students are mirrored by equally mixed messages from entrepreneurial universities that see internationalisation as a trend, as a way to capitalise on students' mobilities, to recruit and advertise one's own 'product' internationally and as a sign of prestige (Amit 2010). The

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[3] 'Internationalisation' appears in the International Centre website in the Staff page (Establishing international relationships n.d.); in general Staff page in the Strategic and Opertational Plans (n.d.) section; in he Business School page (International Relations n.d.);, Faculty of Education (Postgraduate Research Profiles n.d.);; in the 'internationalising the curriculum' documents (Internationalisation of the curriculum and student experience n.d.) etc..

age/generation perspective of my interview can be placed within existing research data on transnational families and CT. Madianou & Miller's (2012) term 'polymedia' and their proposed 'theory of mediated relationships' suggest that a plurality of new and fast-changing media are socially shaped and at the same time shaping social relations.

Reflections on methodology

Due to the topic of my research, recruitment was limited to post-graduate mature-age students who had both younger and older family members back home[4]. I was aware that gender difference would be a determinant in forming the interview relationship as well as in the type of data collected, but I was prepared to take that on. Interestingly much transnational family research focuses on mothers and not on fathers (Bacigalupe & Lambe 2011).

Interaction with the informant pre-interview was only via extremely brief emails regarding time and place of interview, so I had no background knowledge of Amir. Post-interview, I emailed him ten questions to clarify some details. On reflection, most interaction between us was friendly yet formal and distant.

The interview took place in a seminar room within the Social Sciences building at UWA, on 1st April 2015 at about 10:30 am, half an hour later as Amir could not find the room. Although the beginning felt rushed, the interview ran smoothly for about an hour. I realised immediately that the structure and time limits of my schedule were too linear and direct for the conversational style of my informant who would have needed more time to develop his stories in a non-linear, spiral-like fashion. A more relaxed and looser interviewing approach would have produced more personal life-view material than my pre-fabricated questions did.

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[4] I would like to acknowledge the unit coordinator assistant, Lara McKenzie, for helping me with the recruitment by sending the interview invitation to post-grad students in the Social Science department.

The transcribing phase posed some difficulties in terms of understanding the informant's accent and use of language. I also became aware of how directive, abrupt and often unnecessary my interventions were in the flow of the interview.

In the next phase of data I could not help doubting the 'solidity' of my data and its connection with the original questions. I initially judged the interview knowledge in the transcript as too trivial and representing personal world-views that were neither grounded in theory nor quantitatively relevant enough to be recorded. Some of the critiques of interview knowledge that Kvale and Brinkmann (2015) present such as 'individualistic, idealistic, credulous, immobile, atheoretical, verbalizing and insignificant [...]' (p.294) seemed a grave limit to the thickness of my data analysis too.

However, some of these limitations were later overcome in the analysis process by providing the informant's cultural and social 'embeddedness', as well as noting contradictions, body language/physical settings of the interview and approaching the interview as a meaning-making practice rather than 'mining' for truths. In fact, although the data was light on 'facts', it presented personal life perspectives on the value of family and traditions that preciously add to the multi-faceted picture of international students' experiences. It was precisely the 'relational, conversational, narrative and contextual' aspects (Kvale & Brinkmann 2015, p.301) of interview knowledge that made the co-constructed data of my interview salient.

Findings

The general topic of the research on the use of CT and how it affects students' relationships in Australia and back home was explored from different angles by the student and all collected data was later collectively grouped under five descriptive key themes: family, uses of

communication technology, choice of institution, relationships with other students and outcomes of study. My interview referred mostly to the 'use of CT' and the 'family' themes.

As a post-graduate mature-age student Amir chose to study at UWA because of his supervisor's expertise on Bugis culture and also because UWA is one of 'top 100 universities in the world'. Interestingly, he also believes that 'with all respect to this PhD [...] my knowledge is far far behind of them'. The difference between Western-recognised formal/academic knowledge which allows him to study and retain his 'traditional' knowledge[5] hints at the double loyalty that foreign student adapt to old and new values.

Amir rings his father/family of origin (FOO) weekly. Yet, this is not simply due to lack of internet connection, but because 'if you live in a rural village in Indonesia you don't need all this Skype [...] What for? They can they can buy this one (points at his tablet), but what for?'. Although FOO can read and reply to texts, their shared idiom of practice suggests that 'it's better call them' because voice exchange is 'more convincing'. He did mention calls as 'easier technology', however, what appears to be a generation digital divide may be more of a difference of the cultural relevance of CT in rural and in urban contexts.

Amir also uses Whatsapp, Skype, Chaton, Windows Live Messenger, Gmail chat, Facebook, Kakaotalk, emails and text messages and he is constantly learning new SNS from his wife who introduced and taught him all 'these bloody new' devices. He admits to being her 'student' and to follow her views on CT especially about the intrusion of the public in the privacy of family relations. For example, the family photos that he uploads on Facebook are only accessible to them two yet his Perth photos are open to colleagues and friends. Here a gender perspective

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[5] Amir studies Bugis internal, permanent migration of Bugis from rural areas.

forges the couple relationship where it is the wife to teach the husband how to navigate through technology.

However, Amir would prefer even more traditional forms of communication. He mentioned sending letters to his parents in Bugis as a university student in Sulawesi, although he admitted that 'it's too far' and snail mail takes 'too much time'. Time was a recurrent theme for Amir. For example, Skype allowed his wife to keep him informed about their daughter's development and to see them in real time. Time was also perceived as another cultural difference between the value of families 'here' and 'there'. He notices that 'you are not dealing with time in Indonesia unlike the people from Germany from Italy from Australia who is strict to the time when you need communication just communicate. That's how in Indonesia how do we do it ... any time'. This highlights the close family connections in Bugis modern culture whilst confirming that voice-based CT offer spontaneity, 'reachability' and presence that written-based communication does not (Madianou & Miller 2012) both in personal and formal communication. In fact, visual and voice-based CT offers Amir and his two-year-old daughter -she loves singing songs and chatting on Skype with him for hours- what Ito & Okabe have called 'ambient virtual co-presence'.

The idiom of practice of voice-based media of my informant is shared for other 'important things', such as talking to the newspaper about the local elections back in Gorontalo.

Unlike other literature on transnational families, Amir seemed to believe that his relationships were untouched by CT which he considered 'just a means'. He referred to *rasa* as 'a feeling of being a family ... and being loved feeling about love someone ... Indonesians are very communal people and being family means you are very close unlike here in modern Australia or somewhere else maybe you are not talking to your parents for one week in Australia for example ... But in Indonesia I don't dare I don't dare to do that... as long as they are live'.

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 He believed that although CT had changed his lifestyle 'in terms of access and availability' of communication, it had not changed 'in terms of intimacy': 'This is only means. But the content of ... the feeling love, being loved with your family the love of your family just the same'. I did not challenge his views and still wonder if 'access and availability' of CT made that intimacy possible.

Traditional ways of communicating for Amir and his wife as a Bugis couple included telepathy which he referred to as 'local knowledge of Bugis'. Although he admitted that telepathy did not always work, it made intimate connection possible intercontinentally.

To conclude, emails were used mostly to communicate to colleagues at his university which goes along with Gershon's study (2010) of US university students shared idioms of practice, which also viewed emails suitable for formal and official communication.

Future research

Evidently a larger sample of interviews about CT from the perspective of generation and age would add quantitative depth some recurrent key themes. A survey about CT and its idioms of practice among mature-age students would also provide more quantitative data.

Different qualitative data could be drawn though other ethnographic methods such as a diary where the informant records daily which SNS, when, how often and why it was used. Follow-up interviews every three to six months may be a good way to keep both the rapport and also the information relevant. In my case, also an interview with my informant's wife would have been relevant on transnational couples/families and add a very useful perspective on gender too. Also comparisons with the anthropology of body, emotions and caring would add new dimensions to the subject.

Direct participation of foreign students with the planning, brainstorming, maybe even delivering internationalisation programs with Honours students may minimise the risk of creating top-down, potentially patronising programs.

Conclusions

My interview showed that the use CT in a transnational family setting varies according to the recipient and their shared idioms of practice. While a generation digital divide did exist- parents were not connected but the two-year-old daughter is a Skype user-, data showed this was also due to a difference in understanding 'mediated relationships' in rural vs. urban settings (internet is available but not considered important).

The interview illustrated that the latest technologies can coexist side by side with more traditional forms of communication (phone and telepathy). In fact, CT appears to affect access and availability of communication but not the content and the feelings of relationships which remain undisputable, regardless of the media used to express them. Phone calls remain a favourite medium in spite of costs because of their reachability, spontaneity and a sense of presence. Accessibility differed between urban and rural Indonesia although my informant's experience was that internet connection in his Sulawesi home town was faster and better than at his UWA office 'in perfect Australia'!

Data proved that CT shapes relationships in transnational families and forces us to rethink ideas of caring, love, connections and presence outside traditional family roles.

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Appendices

Appendix A : Interview schedule

INTERVIEW SCHEDULE

I would like to find out how communication technology affects personal relationships by focusing on age and generation of both participants and his/her relations. The relationship quality (whether it's a family member or a supervisor at uni back home) is obviously a very important element regardless- and together- with the age factor. Therefore the attempt to single out just this variable is rather limited. However, some of the findings could reveal broader and new connections between mobility and communication technology.

After arranging a suitable place, quiet and without distractions and explaining briefly about anonymity and the ethics requirements I will start by getting to know the participant and his story by asking a few general questions:

1. What are you studying at UWA? How is it going? Is it what you expected?
    -Have you met new friends? Are they Australian or from other countries?
    - How long have you been in Perth and how is it going? How long will you be here?

2. Where do you come from (countryside, city, village)?
    -How is your family structured? (who lives where, which roles do the family members have within the family? What is yours?)
    -Is your family migrant or originally from another place?

3. What are the meaningful relationships in your life at the moment both here in Perth and back home –friends, extended family, university colleagues, mentors etc?
   In Perth

   Back in (where he comes from)

4. Can you tell me how you choose to keep in touch with .., say, choose two or three people from different age groups (grandparents/tutors/godparents, children, young siblings etc.)? How often do you contact them?

5. (Following the previous answer) What are the pros and cons of each media (Skype, messaging, phone calls, whatsapp..) you are using to keep in touch with them?
   Pros

   Cons
6. What do you feel most and least comfortable? Why?

7. How does (the media that the interviewee uses regularly) affect your relationship? For example has anything changed in these relationships because of Skype calls, texts etc.? How do you and your grandparents use it?

8. How do you feel emotionally after the ..(Skype call or email or FB exchange)?

9. For example, what is the difference between using (Skype) with your grandparents, say, and FB your mates?

10. Has communication technology changed in your lifetime? Has your use of communication technology changed since you moved to Perth?

11.To conclude, (I will summarise the main points of the interview) how does technology impact on your being away from the people close to you?

   If I still have time –or things don't go as planned- I will ask same questions about the participant's use of communication technology with his relationships in Perth.

Appendix B: Interview transcript

TRANSCRIPT   1st April 2015

Legend

A= Amir

I have used the symbol [...] when I chose to cut out monosyllables, sounds and interjections that add no meaning to the interview.

I have used (??) when I was unable to understand the word/s.

I have included in {} brackets notes that expressed the dynamic of the interview-either how I felt but mostly notes on how the actual interview process was going or how I perceived it to be going.

Interview

For a start I wanted... to I will be taking notes I hope that doesn't put you off

A I study Social Sciences and officially it Asian studies but the content would be intersection of anthropology, migration, political sciences because I have to talk about...in Indonesia, of course Asian Studies, and then ethnology ..Because I was born there...

Where about were you born?

A I am studying Bugis migration my focus is that...I focus on permanent migration...

..Which is migration within the same island unlike the previous studies of...of someone in uwa...what I am doing ah...I am doing Bugis migration into Sulawesi island, not Sumatra or somewhere else. But this is rural, rural migration

So you are doing a PhD. When did you arrive?

A Ah, 2013 I think...I start my studies generally in 2013... I suppose to finish, I just finished my fieldwork last year so I am doing. I am writing now.

You are writing now. So, how long are you gonna be here for?

A I think at least 3 years

Another 3 years?

A Three years, no non no not another three years. Three years for the whole, three to four years.

So your PhD is with UWA or your university..?

A I am studying here.

Ah ok, you are studying here.uhm, yeah, how's it going? How are you finding being here in Perth? Do you live in Perth?

A: I am doing my masters in south Australia is compared with this city Perth and Adelaide it seems a little bit strange here because for the first day I came here it's dry because you know I have experienced somewhere else in Australia ... I don't know I think, something something I don't understand here. I feel not safe here... And if you go by bus to look at the bus driver... (I don't' understand) for example if it was in Adelaide you can shake hands with the bus driver you can take a picture with the bus driver and somewhere else in Melbourne and Sydney and somewhere else in Australia certain feeling but here when I went to somewhere or ..Because as a Muslim you know I have to have halal food ... Different is here in Adelaide in Adelaide you can go into this one place any kind of...meat you want ... One shop central market you get vegetables [...] You get [...] Household but here if you want to go to buy halal meat you go to somewhere...or if you have to go for Indonesian food...for Indonesian food...You have to go to Jakarta, Jakarta shopping centre and it's very far way so it is a little bit more...

Spread out as well... oh yeah, yeah, yeah

A It's far away not convenient to me

Yeah I see what you mean, ok I am gonna move on because if you don't have much time I'm gonna keep track of not taking too much of your time. Ok, where do you come from?

A I come from the rural area...Basically where I come from is south Sulawesi

South Sulawesi ahh, ok.

A I teach in Lorano which is north (region of Indonesia island).

Yeah I've been there.

A Right. Where? Lorano?

Yeah I have been in Sulawesi for 3 months... Yeah I know. That's a coincidence. So yeah, you are from a rural area. And your family are still there?

A Yeah, yeah in central Sulawesi my wife teaches for...university I teach in Gorontalo .. So we got used to live different...different place

Yeah, yeah. So I wrote down 'how is your family structured? Who lives where? Which is your wife lives and teaches in central Sulawesi yeah?

A Which family are you talking about? In my wife's place? Or in my place?

In your family. So, who who is your family back home?

A that's complicated then. Because you are asking about my family, family maybe my wife from my wife's home or house. It can be also my original family ...That's my family in south Sulawesi, in Gorontalo and in central Sulawesi.

Oh wow. So you have 3 ...houses

A No, we a house in south Sulawesi with my parents ... Our house. My wife and I in Palu in central Sulawesi... And I teach in Gorontalo.

Ok... so you are transient...or transitioning.

A Yeah. Ha-ha, but both Paul and Gorontalo are

Too far?

A No, are big cities. Like, so the people are more like here in Perth

Ok. So you still have both your parents alive?

A No, my my mother passed away.

All right, your mother passed away. So when you say my family of origin it's your father and your brothers and sisters. Yeah?

A Yeah, brothers and sisters but they live in a different (??)

But in the same village ....But rural

 Ok. My other question was 'what are the meaningful relationships in your life at the moment?' So you explained your wife, your father brothers sisters, cousins?

A So, I, I use any kind of you know any kind of technology. My wife is teaching communication so she teach me how to use all this bloody new things (??) Ahah I like this bloody new... Ahah...Skype I use sometimes Skype,

Ok. You use Skype

I...uhm...uhm hang on. This is a new application of Gmail.

Hangout? You use that sometimes hangout?

Yeah. Sometimes ... And of course mobile every day.

Mobile.

I call... Because...I just...because my daughter is (I don't understand) this year she will be two years old so if I don't call them for a day it's a disaster for me.

It's a disaster for you?

Ahah, yeah. I will also want to listen to how she speaks.

The actual voice, you mean?

A Yeah.

Do you have Facebook?

A I use messenger...

Messanger yeah?

{he looks at his tablet/mega Samsung phone and searches through pages of apps for other apps...}

A I use this one

A Yeah whatsapp. I don't use this one because for the time being because is sim card is international Indonesian sim card. So it should be ...before I use it. But yeah, I use definitely messenger ...Chaton (keeps looking through various screens of icons in front of me)

You have Chaton? Wow you are very technological!

Do you have Facebook?

A Yeah, sure. I think I have something here. ...

Viber?

A Yes, this one (points at an icon).

A Kakao talk

What is that?

A This is a free

Same as Whatsapp

Aah, same as Whatsapp.

So, you have it on your phone too?

A Twitter. ..uhm...

Oh this is plenty. I wanted to talk because what I am focusing is this. It's like I wanted to see how different age... because it's like ...I don't know..

It's like... I have a daughter as well and she teaches me all this because she is back in Italy... I want to compare how young people... how youth contact... young people.. if you have children. And how you keep in touch for example with older people...and just make a comparison. 1046. so if you won't to call...

A If I want to call daddy I use this, very old fashioned mobile phone (he takes out a non smart phone). Yeah just calling

If you want to call your wife?

A No, no this is my daddy my parents my family in south Sulawesi old affectionate mobile phone. It's for calling for messages. That's it.

Do you message them as well?

A Yeah

And they know how to message back and everything.

Oh yeah, sure, sure.

But if I want to contact my wife my kid I use this (taps on his tablet). any time ... (don't understand what he said). But the idea is, your question is in Indonesia it's quite complicated because many people say Indonesia is still in developing country but in terms of technology I would say internet in our house is better than in my office in a very perfect Australia. I got terrible with my Unifi in my office.

No way. Ok that's interesting .

While internet in our house we live in not very we live in urban area but not Jakarta or somewhere else. But the technology especially with internet you get $10 for recharging say, $10 or 1000 rupiahs and you get a whole...

You can use all this kind of ... You use internet and have access

Yeah, you can use that to connect with internet. Say you get $20 or 200,000

So cost is important? yeah

{I interrupt}

Or 200 rupiah in Indonesia and you engage with (...don't' understand) all this is but this development is happening I think 4 or 5 years later ... Because the access of the provider is getting developed

Yeah yeah

{the conversation is going away from my research focus so at this point I try to think how to bring it back}

These providers integrate into the internet and this changed the whole thing including my wife. Because I have to tell you my wife is a very (??) and she teach communication. So she knows how to use all these devices.

Yeah

And she finish her master in Australia as well. So she get used to like do online shopping with this very very new.

Yeah, yeah.

My parents, my parents in law they did not know about this

Yeah {I now try to butt in}

 Indonesia is well developed with this and the whole thing will change the people's life

Yeah, totally. I want to get into that. Can we go back to your parents and I want you to tell me..you said you make phone calls and you do that with your old -fashioned phone and you said that you send messages. Why do decide to use phone calls and messages for your parents?

Ah, that's good. I have a story here last year, because my daughter was born in our village. And I get

How old is your daughter?

She is now two years.

Ah?

When, after give birth and I just come back to Perth and when my wife she stay and they stay at my parents' house we communicate through Skype.

Ok

They surprising them because we can look at you because this is something new for them. we just don't live like we don't live.. we just like live in the same place.

Ok you communicated with them with Skype

Skype...so

And they were very surprised they could see you

Yeah...yeah..

Even if you were in the same place

No, no. They are not. Ahh. I am here, I was here,

Aaah you were here..

And they live like in rural but internet is good and we can communicate through Skype so

So that it's like wow

So do you still communicate with them with Skype?

No, not with my parents because that's my wife's arrangement.

To communicate with the whole I just programs I'll show you must have a good mobile phone

So you communicate with your parents with phone and message because they have a mobile phone. Is it easy for them? what are the advantages for your parents, I mean, for the members of your family. For example, why don't you Face book them? I want you to think about...

Oh, they don't know about that.

Oh, they don't know about that. So a phone is easier, is more accessible for them, would you say that?

And...it's easy technology

And what else? You were saying earlier about being able to hear..oh no actually we'll get to your daughter afterwards. I just wanted to see ..how do you...what are the pros and cons of phone and message with your parents?

Like we said it's easy access, easy technology with the phone.

When I was.. went to college in Makassar I communicated with my parents through letter.

Through letter. But writing letter is very long I use Bugis manuscript not Bahasa Indonesia. So the method is very very private.

Uuhm. Privacy!

Privacy.

So , not all Bugis, not all Bugis can understand. Can speak Bugis but not all of them can read the Bugis manuscript.

That is the idea. You know what I mean so if I have a letter to my dad, to my father

the old people can access that but not all people can read it.

Uh uh so are you saying it is a different writing, a different alphabet 1812

Totally different the same as Arabic and English just like that

I didn't know that about Bugis. So it's a personal, it sounds like it's very personal the writing of a letter

The same way I did when I first start try to contact with my professor here so to convince him that I am a Bugis I write a Bugis letter...the communication we live in a very very developing world but sometimes the use of very traditional is more convincing

So as long as I contact them ...(???) 1901 my family here that I was ok here that's all things they want to know

Exactly

Not how I communicate with them how all this works...the idea for communicate..so.. I should tell you the idea for communication to my dad and to my wife or my family is quite different. and you know, I told you before for my parents if they know me or I know them I am good and nobody's problem there that should be ok but with my wife we live like we communicate different way . We need to know they are ok they know me I am ok but the way we communicate is quite different. And this will change I would say not five but two or three years to come

What is facing In Indonesia not only not only for people who live in urban areas but also in rural areas because the key what is it tis accessibility to internet

you can imagine 240 million people they are engages with ...it's a big market..

I don't know. A big capital for this market. Compared to twenty-two, twenty-five or twenty something Australian population, for example, but..

Ok. I'd like to go back . I like d what you said about the letter do you still write letters when you are here?

So you write to your parents. Do you write letters or you haven't' been writing since you've been here.

Ah no no no. Not anymore.

Not from here. So messages, what to do you use messages for? Is it for shorter communication? For...Can you do this for me or just to say 'hey, how are you?' What's the difference between a phone call and a message?

For you..

I got your point.. (I often interrupt or we talk at the same time for a few words)

for your parents

For me as long as they know I'm ok with my condition my situation that would be ok with them

The story I told before with this about letter it's like like it don't use it any more to send message because it's too far it's quite different because ...it's like this...because if you use with modern technology for example mobile

It makes life easy the use of modern technology but the feeling the feeling of we communicate is very different

Uh uh in what way?

I don't know...in Australia what feeling ... 'rasa' we..we..in Indonesian we call it rasa

Uh uh tell me about this rasa.

Rasa is a feeling of being a family of course family and being a feeling about being loved feeling about love someone love family you know you know very well Indonesians are very communal people and being family means you are very close unlike here in modern Australia or somewhere else maybe you are not talking to your parents for one week in Australia for example

I know

But in Indonesia I don't dare I don't dare to do that. as long as they are live.2318 And that's that's I trying to continue even if you know I am very this PhD is very highest level of education and my parents have finished high school but you know with all respect to this PhD my understanding my knowledge is far far behind of them. This is about the respect of our origins (???)

But...to continue that communication

So would you say that or would you find that a phone call with the voice is kind of not more respectful....but if they just want to know if you are ok or not would you say it by text or say it with the voice?

I want to see the difference between the voice and a text?

(we talk on top of each other)

The voice, the voice. I rarely send them a text

You rarely send texts. Why is that?

Yeah they can read they can read. And they can reply but it's not...less convincing.

Do you know what I mean?

But with my wife in the family in central Sulawesi I use any type I am texting them, I give them text, phone call, every day I give them a call, we contact, with my family. So the difference of means of communication texting or calling is different to my friends and to my family, to my wife.

Ok, that's interesting.

because two generations and knowledge and yeah, you know ....even if they do understand not all people in my home village in my home origin would have this (points at tablet). They use it, the internet, the ct mobile to the internet but not all people get this.

Because of the connection as you were saying before or...

Yeah

So your parents have a computer?

If you, if you live in a rural village in Indonesia you don't need all this Skype

What for? you need that?

Therefore that is important (I point to his mobile phone)

They can they can buy this one, but what for? That's the idea.

It's different if you are living in urban or (??) area

Or if you live far away

 So the question of texting or calling...yeah, I give a text to I send a text to a particular but not always it's better call them.

It's better you call them

Yeah, to all people including in my workplace in Gorontalo if I need something I give them a call

It's more personal

Do you think it shows that you care more? Then let's say if you use an email, you probably use email

Yeah I use emails

You could say "I am fine how are you? "

But...so ...in what way is it better to pick up the phone

If have a very important message to say then I call them

Yeah

But it's not...or

Important in what way?

Important for example, aah... I for example, because we got the elections in Gorontalo

Or council election, then beneath my phone call then i call them.

It's important, I write something to the editor of a journal, a local journal I have to say something very important and for technical I send an email

So for technical you send an email?

Yeah, yeah. In Gorontalo I pick up the phone, not in central Sulawesi. So you know I said I work in Gorontalo my wife is living in Palu and my family is in south Sulawesi

So for work in Gorontalo you would use email? 2747

Yeah, mostly.

Because it's more professional or..?

Or I just, or if I m just most to my colleague who is engaging with this particular

Yes, because it's uni so like...with parents in south Sulawesi it's mostly phone calls or sometimes you said text messages. And...?

Central Sulawesi I call any kind of tools

So with your wife?

Any kind

Any kind. Like for example. All to them like Chaton, is there any difference between Chaton and Whatsapp and Messenger...

I don't know my wife teaches communication (???)

What do you use most to call...what do you use mostly if you decide to contact...hum is it like message? Instant messaging?

I don't know these tools have like percept

You don't' know

But, but I use this one (he points s at Skype icon) for call long, I use Skype

Ok so you Skype your wife.

Yeah.

What do you Skype her... on what occasions do you prefer to have a Skype than a whatsapp or a short message.

I use this (Facebook) many times and that many times (point to icons)

Ah ok you use Facebook. So what's all this...

All these, all these communication tools, you are not dealing with time in Indonesia unlike the people from Germany from Italy from Australia who is strict to the time when you need communication just communicate. That's that's how in Indonesia how do we do it. So for example even if I was sitting before my computer if I am doing something and something give me a message or give me a missed call so I have to communicate somebody give me call ..I don't know...any time...

I am very very reliant on this (tablet), I live here. I don't like actually

You don't like?

I don't like. I have to use this for communicate we live separate but actually I don't' like

Yeah what is it that you don't' like?

I prefer to be with them

Hahaha

Hahaha. I prefer they are here.

Especially my wife and my daughter. That's what I mean

It must be hard

Yeah.

So, what's the best, the next best thing after them being here?

Oh one thing before I forgot. 3057 I use this I don't know technology   (????) but sometimes...you can...delete it...there is something, maybe people forgot about the way we communicate for example wife and husband we use like telepathy

All right

Do you know what telepathy is? If you are in love with someone for husband and wife for your parents for my parents and I this kind of communication is just a tool

Yeah

But the meaning the content of communication we can be free. The same way with my wife sometimes if we...hum...it tell something say I tell a lie she would know. That's the way we communicate.

Ahaha

You know what I mean?

Yes I do I do actually... with someone with the same wavelength with the hat we are connected there is a connection.

Even intercontinental I would say.

This is Australia and there is someone in Sulawesi. But this is not important...

No very important actually you know because it makes all this technology almost old fashion you know if you can telepathy. And how does it happen maybe you think about her at the same time she thinks about you?

Not always not always

No?

Not always... this is local knowledge of Bugis, my wife is a Bugis as well.

Ok

Yeah, we get used and we will get used to live in this kind of life I live in Gorontalo I teach in Gorontalo and my wife teaches in central Sulawesi. I started my studies and live there. You know it's very difficult it's very hard. So trust is

Very important

Very very important here.

It's interesting because I am in a very similar situation with my daughter who is in Italy and my partner is here

Wow

So I have to

I totally understand I completely understand

My daughter is there my partner is here. It's not very . It's difficult I agree. So I go back, how does...I wanted to go on the feeling. So for example, when you make a call I imagine you see your daughter on Skype

What the feeling the difference between having a quick talk on whatsapp and actually having your Skype call with a visual. So just writing communication versus visual

Yeah, the story I told you before of the surprising situation of my parents

Yeah...

Because they are facing new kind of technology yeah they was they were very happy but they don't need it they only need from me that I am ok here.

Yeah

 That's it.

That's what parents want. Your child to be ok.

I study I study well I do with my obligations blah blah... that's it. What means do you use or what kind is not important to them. But for my wife it's important!

Yeah. Tell me about your wife then how is it the writing the visual the voice?

Oh you talk about my bedroom?!!

Ahaha

Ahaha... My wife is quite...I don't know because she studies and she knows, she understands better about technology about communication than me and it seems to me that I am her student in this kind of region you know. She teach me she teach me how to use this one (points at icons of apps on tablet) you know what I mean?

Yeah yeah

So I use, then she says that's no good can you

Ah ok then she goes onto another type? So you have to learn the new one? So it's changing very fast for you is that what you are saying?

Yeah so you had to learn a lot of

So just yesterday. ..I'm sorry I forgot the name... all people use this one. Even North America they use this one.

What is your favourite do you prefer to talk to her? To see her? What's your favourite? Yeah so I would put all this to the rubbish bin if my wife was here. Hahaha

Was here...aha ha

Especially because she is now expecting. she is pregnant so you know

She's pregnant? Oh wow, congratulations!

Thank you. My my...I don't know my first daughter was born when I was starting my studies and now this second is expected to be delivered the 19 June.

Ok, so that's very soon.

So it' snot fair for me if I leave all this responsibility all this problem to my wife. 1710 it's not totally it's not fair absolutely absolutely not fair. I don't know for the next semester I will be transport maybe... if my wife then give delivery I will stay here. No it's no

So do you think Skype...I go back to how you communicate in this really...you know... quite vulnerable time for her she has a young child and pregnant do you prefer to see her on Skype? Does that make you feel more...happier? So... Is it? I just want to find out what is your favourite I know you don't have a favourite them and you'd like to put them away but tell me which one which way which technology you feel what? For example does Facebook make you feel really connected to your wife?

Oh my wife...

Or Skype or which one?

My wife does not treat for the Facebook

So wife not on Facebook. What about Skype then you do

She likes Skype

Skype right.

And also one...Gmail has also a facing now...for calling

A camera?

Yeah.

So what's the good thing about Skype calls for you...when you...What is one of the good thing about Skype?

It's not the tolls the content of the communication3849.

But to see her...you do appreciate...the fact that you can see your daughter she's changed. Does that make you feel better? Or home sick?

Ab ab abso absolutely...

 I just want to ...what feels good? (we still talk at the same time)

Absolutely. Absolutely but that is not the point.

Ok what is the point?

The point is the content as long as they are good as long as they know me I am good I ma studying I study hard. That's it. So uhm, my wife would tell me for example 'ah alia begins to talk ah alia is fine this morning because she tried to blah blah blah to neighbour every corner of this development every single time. ..She tell me on the spot so I can figure out how it is happening. So yeah, your question is simple actually but I don't know how to to make it unsettled. Because I use it we use it all this kind of communication I told you how it's not...introduced me a new one...I don't know ...I can say we are rely on this communication

But our rely on this not because this is one good and this is not good or. This is...that's because we live in separate way in separate place. That's the communication. So you know what I mean

Yeah. It's a means

Yeah, this is only means.

But the content of this communication I'd say and before and after all this came up my communication to my family and to my wife the content... the feeling love, being loved with your family the love of your family just the same.

Ok I see what you mean I It's not about what you use it's about what you are trying to express...

Maybe I am old fashioned. Hahaha

Hahaha. That's ok. But for example I have 4129 with my daughter I know that when I want to say something funny because she is a teen ager I use whatsapp

And I say funny things and I send a photo of me, so we she I can meet her at her age level. But when I say 'can I call you?' ...the phone call is more important...like, I can actually get a bit of a...because I can hear her voice and the voice gives me a different feeling because then I really feel because her voice and how much I miss her. So whilst whatsapp is more funny with a phone call it's more intimate and afterwards I feel how much I miss so I want to say that's how I use technology and the phone call is more 'la mamma', I'm 'the mother' 'are you eating ok? Are you ok darling?' so I get a chance to be a mother whilst with whatsapp is more hahaha. So this is what I wanted a little bit, is it more intimate... is there a way you can feel more you can express more?

My daughter prefer Skype

Ok.

But my wife she prefers I call her.

Aah your wife prefers a call? She likes to hear your voice?

And it is cheaper. All this that I use is free. In the university of I use this. It's about cost you know the price.

Yeah. Yeah, costs are important

So you r daughter prefers Skype. Your older daughter, I imagine...how old is she?

She is two years

Ah the little one. Ahah, I thought maybe you had another daughter older.

Yeah. Yeah, I have just one.

Aah, so she is excited to see you. For sure.

When I use ... the other it's not Skype but in here (searches through his tablet) and we can face to face 4336, we can use this camera on

Do you like the camera or does it make you feel uncomfortable?

Yeah, yeah. When we use that, the same as Skype for example. She, she get to see. If, if...every new song she learnt and she wants to perform before me and she that's when she prefer to skype. My daughter was very very talkative. She doesn't stop talking she stop talking when she sleeps. My wife is not talkative I talkative. But my wife she prefers the Skype.

And my daughter, my daughter... My wife...yeah but my wife for the intimacy we use any kind. The feeling would be the same.

The feeling would be the same. Yeah?

Yeah, the information would be the same . The intimacy my wife and I would be the same.

So technology hasn't changed your ?

If we had it would be totally different totally changed by life the same with my wife. because if I had something I care, because I like to put any kind of her development on Facebook ...my daughter...actually my wife doesn't like it

Why doesn't she like Facebook?

I don't know I mean it's like you bring your privacy into the public and she knows it she teaches communication.

This is my daughter

Aaaw!! Wow she is so beautiful

This is posted//this was posted... last week and the people that can access this picture is she and I because she is protective in terms of publicity of personal or feeling into the public space

Is it important for you?

For me yeah because I cannot separate with my friends, with my old friends and my colleagues and I have to say my situation, my condition my family's condition but my wife does not prefer that kind of mode of communication

Yeah so who put this photo on?

Yeah it was my wife

So she did it anyway she did put the photo in for you, just for you

Yeah but protected if you look at this. This is her pride this is her s he commence something but it is access to only particular people if you look at

Look at... (Looking at photos on his Facebook newsfeed I think)

Ah this one this I posted in February last month

And I got some comments

Yeah. And she doesn't like that?

Yeah. I don't' say she doesn't like it but doesn't prefer this. She wants to give privacy do family we live all protected I understand it because I don't know but I am not talking about gender but if you are a mother you keep separate your daughter not people not all people can then

Is it important for you as well the same way to keep away your family area way from your colleagues your supervisor?

I don't know but this quite interesting because I have a friend in south Sulawesi I have a colleague in Gorontalo and of course that's central Sulawesi and if we want to communicate we use any kind of including the Facebook for academia for any kind... but with that with my wife we use Facebook the way we communicate communicate... but that doesn't necessarily mean you publish or you put your privacy into the public so I understand my wife's perspective

Yeah I understand that

It's kind of a new I don't know if she teach me that I don't' know but since the last three years I kind of like try to not follow not totally to I try to understand his perspective on this situation yea you can communicate with the whole world but not all your privacy if your family could be exploit to the public

That will change in the next one or two years I don't know

I have no idea I don't know a lot of this I am not as knowledgeable as you and your wife in all this communication that you just showed me.

I mean, I mean...I am talking about change here but this kind of development will change the generation in the future ti dontl know somewhere else but in indonesa tjey will change a lot. A lot will change. They are engaging with this internet

Yeah. Ok I'm gonna come towards the end because I don't want to take any more of your time. I just wanted to see if we answered most of the questions 5120 we said...what was your favourite... i still would like to know what is your favourite?

Ah this one. (He picks up his non smart phone)

Phone yeah. The phone call.

Yeah. If there is more traditional than that I would use it.

Letters...

I that spend you need more time because you need to send it

Ok so it's also a question of speed, of easy o f immediacy like you said the time if you want yeah

So like you said the phone is your best...

Yeah

Even if you said it's expensive? Yeah?

Yeah

So it doesn't matter the cost. The actual intimacy...

So my problem in Australia is to have the cheapest

Card?

Provider. I have used any kind of provider of cheap provider and I got this one is a cheaper one.

Yeah. Do you call Indonesia every day or

Yeah

Every two days or once a week?

Every...I called this morning I call tonight

Oh wow

I spend about $10 a week

That's pretty good

And then you can stay on the phone, on internet

But if I have something important I spend $20 a week. Like yesterday because of the elections in Gorontalo I called a lot

Oh I see you called a lot.

Yeah

And your parents? How often to you call them

It depends. Not every day but every week

Ok

So every day in central Sulawesi, every week in Gorontalo every week in south Sulawesi

Wow

So that's a lot of phoning

Yeah I ring a lot. I spend a lot of money on phoning

What's the best provider so far?

This one I use just three months they call him Lykamobile

Oh yeah I don't know it

Yeah I used it Telstra last year but is getting more expensive better but if there is cheaper I will use it

Haha

Hahaha

So more phone calls? Haha ok we're gonna come to the end

I don't know we are in a civilised country but that that 5402 it's nothing

 Why

I'm talking about the quality of communication. I am living in developing country less developed country but in terms of communication right much much better in Indonesia

 Better quality?

Quality and quantity

Wow that's really something that you wouldn't expect like you said it's 'developed'...

Yeah. I thought of that very high ranking of PRF I don't know I study in one group of one of the top one the top of university world university I can assure you that the internet in my office rural area is better than in my office here

And I couldn't believe it!! I can difficult

Anything else you want to say you talked a lot about your wife...

Sorry I'm very sorry

No we are all good. We are all good. I followed roughly what you know...it's not...it's just for me for a guidance for what you told is very important the way you told me is very important

If you want to write Skype for my family (he is looking at the questions on the printed schedule one by one)

This one for my family (picks up phone) Facebook for my friends and colleagues

Yeah I got that

Email for colleagues

I think we covered a lot of that. I was just there's this one...about ...how...if he if it has changed... if it has....you've been here for a year and a half now has it changed

Uh uh no not yet almost three years..This is my third year

This is your third year? So you've been here a long time. Have you changed so you'd said with your wife you said that you changed many times with your parents there is always a phone call so communication hasn't changed much since you've been here

But it has changed in your lifetime.

Yeah lifestyle yeah. It changed my lifestyle but it hasn't changed my life

Uuhh. That's interesting. For the quality. Has it you change the intimacy or the quality of your relationship?

Absolutely not

No. Ok. That's it. Anything else you want to say about communication

It changed in terms of access and availability but it doesn't't change in terms of intimacy

Ok

To all my parents to all my family to my colleagues no. It is just a means

Is it just a means to you? Uh uh

Yeah

Do you use it also to send photos? Or videos of what you do?

Yeah we...uhm we send it I don't know I think it's messenger

On Messenger. Is the visual important to you the seeing or is it more the voice or is it more the words?

It's like picture it's important but it's not it's not everything yeah, I mean. Yeah maybe it's good. Uhhm I was there last because I can't I go back I can't go back unlike when I did my masters

How often do you back?

Every three months

...No I am really ... I'm finished unless you want to add anything about any episode that you think was good or bad about when you talk about

No nothing that's it no I think that's it

Thank You very much I think that's it.

Thank you so much

If there is anything regarding the application that you want me to add just sends me an email.