

## **Integrating Equality into Language Classrooms in Indonesia and Vietnam**

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**Abstract:** Recently, social problems and conflicts have risen in Indonesia due to the lack of people's understanding of equality values. Rare studies on equality and minority rights demand immediate awareness and implementation in society. Therefore, this study demonstrates the integration of equality awareness into debate activities in Indonesia and Vietnam. The participants were 104 students from an Indonesian state university and 19 students from a Vietnamese national university. Tolerance indexes toward the minority groups were measured at the pre-treatment phase in Indonesia (2.58 of 5.00) and Vietnam (3.09 of 5.00). Treatments were implemented to improve the tolerance index by integrating an equality module with class debate activity. The finding showed that the tolerance index increased; Indonesian was 3.08 while Vietnamese was 3.40 in the post-treatment phase. However, some sub-items did not undergo significant changes. In Indonesia, tolerance toward minority religious groups was 2.92 on pretest and 2.96 on post-test, disability group from 3.34 to 3.33, and gender from 2.75 to 2.76. Meanwhile, Vietnamese participants' tolerance towards the poverty group persisted with 2.47 on the pretest and 2.50 on the post-test. The efficacy of the model integration deserves proliferation on a larger scale.

**Keywords:** equality, equity, anti-discrimination, debate, language learning

## INTRODUCTION

Indonesia and Vietnam share several similarities from history, culture into economic development (Emerhub, 2016; Thuy, 2017). From the historical background due to the Japanese invasion, Indonesia and Vietnam were the first countries in South Asian declaring their independences from the Japanese after the “violent and complete colonial break” (Thuy, 2017). Both countries were also considered to be among “the fastest growing economies in the world” that they attracted international investors to do business (Emerhub, 2016). However, despite the positive similarities, both countries are also still struggling with their domestic issues and conflicts.

News headlines on social conflicts in Indonesia are published frequently due to its high number of occurrences. Meanwhile, in Vietnam, economic inequality has been increasing even though their poverty reduction shows strong growth (Oxfam, 2017). Discrimination, arising from differences in sexual orientation, ethnicity, religion, and disability, creates inequality of opportunity leading to social exclusion and social conflicts. Both social phenomena do not simply occur because of people's ignorance of human rights; they emerge from political, racial, economic, religious, and other complex tensions.

Arguably, some social conflicts are initially provoked by religious disputes. Religions' exclusivity leads the social injustice and social inequality for the minority (Mackey & Dolven, 2020). This injustice portrays to what extent a religion discriminate against each other. Believers sometimes had internal conflicts within themselves due to different practices. In 2019, a high school student in Indonesia was terrorized by massive spam forcing her to wear hijab by one of the Islamic student groups at her school (Tarmy, 2020).

Gender discrimination is sometimes attached to religious dogma. At two well-known Indonesian public universities, the student organizations edited the pictures of their female members by reducing the opacity, changing them into cartoons, and even blurring the pictures (Iswinarno & Tanjung, 2020). Their conservative actions are deemed as symbolic violence on women despite their arguments that the female members allowed the editing. This gender conception generates the idea that women should act in a normative way; on the other hand, they are not able to perform their rights (Wolf, 2009).

Meanwhile in Vietnam, religion is also an individual's right to choose yet the government has considerable control over religious activities in public. As a multi-religious country, Vietnam acknowledges 15 religious traditions yet the government strictly prohibits religious practices that can threaten “national security” and “social unity” (International Religious Freedom Report, 2019). After the World War II, religions and politics were heavily intertwined (Lattin, 2017) worsened by fears and prejudices emanating from restricted public religious activities (Reese and Glendon) that the current people choose to keep religions and faiths to themselves.

Gender inequality in Vietnam is the result of the traditional perception of gender-based roles and values (ISDS, 2015). Social and cultural factors give shape to how gender inequality is internalized in society. The factors are also interconnected. For example, since women are more likely to be employed in informal sectors, they are not provided with sufficient health insurances (ISDS, 2015).

Besides religion and gender, social conflicts also emerge from the unwillingness to accept different sexual orientations. Based on Indonesian law, lesbians, gays, bisexuals, and transgender (LGBT) are not considered criminals. As long as they respect other people's rights, Indonesian law will not give any legal punishments to people identified as LGBT. However, the law is not the only factor ensuring citizens' rights. Several discriminations against the LGBT group have always been hot

issues, either at workplaces or in public places. It incites an immediate urge to revise laws perceived unfair toward the group. The lack of laws to protect LGBT rights in Vietnam also leads to negative stigma and discrimination, yet, the Vietnamese government has already made some LGBT-related policies such as same-sex wedding ceremonies to sex-change on paper (UNDP, 2014).

Another repressed minority is the disabled group. Mocking disabled people is considered "okay." Thus, disabled people are prone to be exploited, bullied, and persecuted (Lestari, Slamet, & Noorochmat, 2017). It leads to both physical and emotional pain. Disabled people are also deprived of their future since transportation and facilities for work are limited and not accommodative. Thus, unemployment for disabled people is thrice higher than those without disabilities (Blanck, Adya, Myhill, Samant, & Chen, 2007). As proof, a disabled dentist had passed all tests and was ranked first. She was declined to be a candidate of a civil servant (Saputra, 2019).

Resulting from the long story of severe war, Vietnam has a high number of disabled people. Based on the national census and the US military data, there is a positive and significant relationship between bombing exposure and disability rates, even forty years after the war ended (Palmer et al). Therefore, there was a strong correlation of disability and poverty in Vietnam, due to its high number of disabled people as the victims of wars (Mont and Cuong, 2011). Those cases on discrimination and equality set the background in conducting the study.

## **BACKGROUND OF THE STUDY**

### **Equality**

Equality has become a crucial issue that humanitarian experts have discussed (Rawls, 1971). The values of equality are preserved positively since all humans have the same rights in life. Equality should allow people to access necessities to support living their lives (Blandford, Brill, Neave, & Roberts, 2011). The United Nations signed the Universal Declaration of Human Rights (UDHR) on December 10, 1948, in French. It guarantees individuals' human rights by-laws and official governments. Humans have absolute freedom to embrace any religions or faiths, to express and deliver opinions, to live peacefully, to obtain law protection and fair trials, and to develop themselves in reaching maximal potential (Rawls, 1971). Since it is written explicitly in UDHR that human beings should receive the same human rights, equality is implicitly embedded in the declaration. Equality's goal is reached when one group is given the freedom to choose any beliefs to embrace; the other groups are also granted the same freedom (Finnis, 2011). No groups should receive special treatment and persecute other groups' rights.

However, despite its seemingly simple concept, equality is not always implemented due to intrinsic powers held by some specific groups (Forst, 2012) in denying people's basic "right to justification" (Edyvane, 2014). The majority of the population in Indonesia is Muslims. Forcing Islamic teachings on minority groups has become a common issue, regarded as trivial and ordinary. An Islamic organization raided alcoholic beverages without official permission in several places (Maharrini, 2013). A mosque was destroyed since it was suspected to be a praying place for Ahmadiyah (a minority faction of Islam) in Kendal, Central Java (Sucahyo, 2016). Ahmadiyah followers were expelled from their houses in Bangka (Artharini, 2016).

In addition to religion, isolation and discrimination can occur because of different sexual orientations from the majority (Fogarty & Zheng, 2018). Indonesia, hosting the most Muslim

population, unavoidably applies Islamization in most social norms such as demoralizing LGBT (Martin-Anatias, 2020). LGBT group suffers from discriminative actions and policies. For example, neither marriage nor adoption is allowed for LGBT couples in Indonesia. They also receive negative stigmas that people consider this group as sinners from religious perspectives and suffering from mental and/or sexual illness (Lilienfield, 2007). Governments should cooperate with scientists to deliver correct information by declaring LGBT is not a mental illness but a variation of human sexual orientations (Narrain & Chandran, 2016). Attempts at changing one's sexual orientation are most likely to fail (American Psychological Association, 2009), unless the person, usually maintaining strong religious dogma, actively seeks solutions and support (Throckmorton & Welton, 2005).

Another group receiving unequal treatment is the disability group. Most facilities do not attend to the group's needs appropriately. Unfortunately, this discriminative treatment is mostly considered normal since the majority neglects the need for obtaining the same rights for the minority. Most families with disabilities live in poverty. Consequently, they have to struggle twice harder than those without disabilities since they have to pay for other extra costs related to the disabilities (Palmer, Groce, Mont, Nguyen, & Mitra, 2015).

Inequality is not only related to majority versus minority; power holders can create social control. Some groups are not lesser in number, yet they lack power and domination like male versus female and rich versus poor. Although the difference percentage of men attending high school was slightly higher (8.81) than women, the labor force was significantly higher (32.9) for men (APSSR Editorial Team, 2019). Economic improvement can be achieved through gender equality progress (Bank, 2011). Despite the global movement in mid-market institutions striving to eliminate gender disparity, women still encounter problems not necessarily faced by men. Companies or job institutions do not want to pay for maternity leaves. Employers are also worried that female workers will be less productive after delivering babies (Gani, 2015). Publicly, women also receive discriminative treatments from society at large. Women are also susceptible to sexual attacks and abuses. When they become victims of sexual abuse, people blame them for wearing revealing clothes, being in mutual consent, or being accused of enjoying the abuse (Wolf, 2009).

The other group receiving unequal treatment despite its considerable quantity is poor people. They receive fewer opportunities to access more facilities to ensure they have a better life in the future. Malnutrition prevents poor people from having fair competition, both in academic and sports fields (Lang, 2007). Academic intelligence requires enough nutrients for the brain. Motoric intelligence requires complex protein for muscle development. Free education at state schools is provided for poor people, but the quality is below the standard. Thus, poor people still need to struggle harder to enjoy an equal quality of life than those who can afford it (Rycroff, 2018). Poverty may be associated with topography. People in mountainous areas are mostly poorer than rural areas since modernization and shifts from agriculture to industry have influenced a country's income progress (Jones & Anh, 2012). Furthermore, being a minority from some ethnicities or races also increases the poverty rate (Quyen, 2019).

Research studies on the causes of poverty are classified into two categories; structural failure by economic policies (Gunewardena, 2009), and personal failure by culture/behavior (Lamont & Small, 2006; Small, Harding, & Lamont, 2010). However, (Jordan, 2004) argues that both are interrelated, not separate entities. Cultural/behavioral perspective on poverty is legitimized and strengthened by structural factors as a reaction against the surrounding policies. Calculating poverty does not only see income as the only factor. People's access to their basic needs and resources is also considered as a supporting factor to measure poverty through a

multidimensional approach (Diem & Hoang, 2018). This approach also considers other subjective dimensions like negative emotions as contributive factors to poverty (Gunewardena, 2009).

### **Integrating Equality into Language Learning**

Language learning is one of the most flexible disciplines to be integrated into other knowledge or skills. Many fields of sciences have been integrated into language learning (Munir, 2008) such as the integration of business education into language learning (Chairiyani, 2013). Content-based language teaching (CLBT) is a pedagogical approach focusing on both material content and language learning. One of the most well-known methods and the main pedagogical focus of CLBT is Content and Language Integrated Learning (CLIL) (Kong, 2015). This approach demands non-English speaking students to learn their majors or courses in English. The language serves as the medium and as a philosophical guide in their learning activities (Mehisto, Marsh, & Frigols, 2008). Oliva Parera & Núñez Delgado (2015) prove that CLIL is effective to increase students' autonomy in learning the language. Students chose more various topics related to their majors and demonstrated awareness when reflecting on their learning experiences. Since the most crucial factor in the teaching and learning program is student, pupils should have a strong motivation in learning (Young, 2018). Her research shows that learning a foreign language through interesting content using CLIL strategy can improve students' motivation. Aside from motivation obtained from engaging and pleasant learning activities, students also receive more chances to talk in their second language.

CLIL has four principles; Cognition, Culture, Content, and Communication (Coyle, Hood, & Marsh, 2010). The integration of content and language learning should focus on students' cognition. They should search and map the attained information independently. Students should recognize the implied meaning behind utterances (Pratama & Rustono, 2017). Besides, integration should follow the rules of the target language cultures since language transfer engages cultural transfer. In this case, equality is a value embedded in Western liberal philosophy. Content is the substance integrated into language learning. It should be simply practical to implement in society while having the power to solve a social problem. Since discrimination and inequality are two social issues, equality is suitable to be integrated into language learning. Last, language learning on CLIL is communication-oriented. Students are expected to express their ideas in English while recognizing implicit or explicit messages of their interlocutors (Mehisto et al., 2008).

### **Using Debate in Formal Education**

Debate is a process of conveying opinion in a structured way involving two or more parties commonly consisting of affirmative and opposition. Affirmative is the group supporting the discussed motion or proposition whereas the opposition disagrees with it (Quinn, 2009). The debate has been proved useful in teaching and learning, both in the form of teaching strategy and as a classroom subject/course. Classroom debate is effective to propel active learning by enhancing students' critical thinking and communication skills (Kennedy, 2007). The debate will incite extensive language use, urge students to read more references, provoke critical thinking, and serve as a medium to introduce new ideology for students (Pratama et al., 2018). There are two functional benefits from debate practices (Najafi, Motaghi, Nasrabadi, & Heshi, 2016). The first benefit is the instructional function found in mastery learning, creating a learning continuum, learning continuity, learners' centered thinking, creative learning, the increase of speed learning, habitual

self-assessment, and the promotion of entrepreneurial skills. The second benefit is the educational function found in promoting mental health, verbal skill development, and social skills.

## **METHODOLOGY**

The research purpose was to integrate equality values into a language classroom in two countries; Indonesia and Vietnam. The comparison between the two countries was made because both Indonesia and Vietnam showed a declining trend in poverty in recent years. Data from The World Bank's website (2021) displayed that the poverty headcount ratio in Indonesia decreased from 17.8% in 2006 to 9.4% in 2019, whereas in Vietnam, from 20.7% in 2010 to 6.7% in 2018. The declining rate of poverty means should mean that economic opportunities should be accessible for their population

Contents on equality were inserted into a class module considered suitable to discuss as the class material. The debate class was chosen because it allowed the needed flexibility when integrating the contents with language learning. Students were demanded to apply critical thinking to be ready in agreeing or disagreeing with the proposed notion. Simultaneously, students used English as the instructional language of the classroom. The debate model allowed for comparison to similar participants in Vietnam. Due to the time restriction, a two full-day workshop was held and used the same module with some adjustments for Vietnamese students.

Topics on equality were expected to expose the hardship endured by four target groups who often receive abusive treatments. In Indonesia, the groups are (1) minority religious groups, (2) LGBT groups, (3) disability groups, and (4) women. In Vietnam, adjusting to its ideological state, the researchers could not apply religion. Thus, poverty replaced religion. University students were ideal research participants due to several considerations. First, in the next few years, they would become active individuals in their communities. Second, presumably, most students were from majority groups or had privileges to study at college levels. It would be compelling to let them reflect on social inequality. Third, they were perceived to have enough capabilities to think critically, analyze theories and apply them to social practices.

### **The Research Mechanism and Instruments**

The sizable number of research participants demanded careful design of data collection. The types of data collected were varied, based on the three research questions (RQ) below.

- (1) What was the tolerance level on minority equality rights in Indonesian and Vietnamese participants? (RQ1)
- (2) What was an effective model for integrating equality into language learning? (RQ2)
- (3) How effective was the model for integrating equality into language learning to increase the tolerance level for Indonesian and Vietnamese participants was? (RQ3)

To answer RQ1, 104 Indonesian participants and 19 Vietnamese participants responded to a written survey revealing their tolerance for discriminated groups. The questions were:

- (1) Is equality the same as equity? Explain your answer! (Q1)

- (2) What can we do to Ahmadiyah followers, Shia followers, or Kejawen (or any local religion) followers in Indonesia? (Q2I)
- (3) What can we do to the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) Community in Indonesia? (Q3)
- (4) What can we do to disabled people living in Indonesia? (Q4)
- (5) Do you think that women deserve the same right as men in all aspects of life? What are the differences between women's and men's competence at workplaces? (Q5)

The above questions were suitable for Indonesian participants based on contextual daily living. However, since the Vietnamese consider religion as a private matter, the religion question was changed into poverty. This question attempted to reveal their opinions if poverty was purely an individual's fault or maintained systematically by the state and the society. After the revision, the questionnaire for poverty is: "Do poor people become poor people because of their fault?" (Q2V)

The survey's result was in the form of qualitative data transformed into quantitative. The answers were valued indexically from 1 until 4. Index 1 exhibited low tolerance while index 4 showed high tolerance. RQ1 was explored more thoroughly by conducting in-depth interviews with 20 Indonesian participants and 10 Vietnamese participants. The interviewees were randomly chosen by considering the fair representation of 50% of participants with the highest number of tolerance and 50% of participants with the lowest number of tolerance. The result of the interviews was qualitative.

To answer RQ2, the participants received the module with equality-related contents; Social Injustice, Religious Minority, Sexual Orientation, Disabled People, Gender Bias, The Bear Trap of Discrimination, and, Future Actions of Promoting Social Equality. Of the 90 minutes on each meeting, 35 minutes were for equality content, 35 minutes for debate techniques, and 20 minutes for related vocabulary learning.

The same mechanism on RQ1 was repeated to measure the effectiveness of RQ3. It was after the end of the seven meetings in Indonesia and at the end of the workshop in Vietnam. The result was compared with the early data collection.

## **FINDINGS AND DISCUSSION**

### **The Tolerance Level of Indonesian and Vietnamese Participants on Equality toward Minority Groups**

The first measured condition was the participants' tolerance level and their understanding of social injustices. During the pre-treatment phase, 104 Indonesian and 19 Vietnamese participants took the pretest by taking the survey. The result was analyzed by using NVIVO to prove the findings scientifically. In Indonesia, Q1 was dominated by 57 references who knew neither equality nor equity compared to 10 references claiming they knew both terms. Whereas, 11 out of 19 Vietnamese references showed they knew both equality and equity. More references were more familiar with equality than equity. One reference claimed "Better low in equity rather than low in equality." It suggests that as far as one fulfills his primary needs, equity is unnecessary. Equality helps people attain their basic aspects of life (Blandford et al., 2011) such as food and shelter. However, equity treatment is needed to overcome unpredicted troubles (Rawls, 1971).

Q2I showed 48 references accepted the minority religions and 47 references showed they respected them. Conversely, 10 references wanted the minority religious groups to "go back to the right way," worsen by 6 references wanting to ban minority religious groups. They were afraid of "false religion" would take over the majority by "taking control of other aspects." This discrimination was not personal hatred. Instead, it was intended for the disliked groups (Rawls, 1971). In Q2V, 10 references claimed poverty was an individual's fault. 7 references perceived poverty was related to fate and connected to the family in which they were born. 3 references believed limited chances for some groups caused poverty. Therefore, both Q2I and Q2V received negative perceptions found in the references.

Q3 revealed that 44 Indonesian references acknowledged the existence of the LGBT community. Yet, it was not the dominant opinion. 29 references showed participants were against the LGBT community whereas the same number also showed they wanted to "heal" the community. 3 references ignored the LGBT community. One reference demanded to ban LGBT since believing this community could "spread some hazardous virus, parasite." Only 6 people supported the community openly. Most references rejected LGBT by linking it to religious dogma and sexual diseases. Thus, LGBT is at once a religious and social issue (Lilienfield, 2007). One reference suggested anyone "report any activity related to LGBT to the police" even though it is not categorized as a crime in Indonesia. Unlike Indonesian, Vietnamese participants did not express any confrontation toward the group. 10 references supported the LGBT community, and 5 references respected the existence of the community. Only one reference expressed low awareness of the community.

In both countries, the disability group emerged as the most supported minority group since no references objected to their existence. 66 Indonesian references supported more additional facilities for the group. Meanwhile, 54 references expected people to show their empathy for the disabled group openly. One reference urged people to be aware of capabilities that disabled people possess and not "to hesitate to provide them jobs" since disabled people are prone to failure in getting a job (Blanck et al., 2007). One reference also suggested, "Government to make amendments to protect disabled people's rights." The link between accessible jobs and government caring through laws is close since both factors complement each other. Similarly, Vietnamese participants did not show any objection against this group. 12 references supported additional facilities to serve the disabled community. 4 references wished people should have raised more charity. Meanwhile, 7 references offered pro-active help to the disabled community.

Even though most Indonesian participants were female, Q5 revealed that the awareness of gender equality did not meet the expectation. It was seen when most references believed men and women had natural differences in abilities and duties affecting women's performance at workplaces. Most references considered men as much stronger physically while women paid more attention to details. These stereotypical statements emerged in 51 references. 15 references claimed men and women had different social functions. Participants mostly insisted that men were born to lead and women were born to do household chores. They regarded women were not suitable to be leaders; a reference stated "Women are too kind to be a leader. A leader should be disciplined, strong, and logical." This statement corresponds to IBR announcing women's leadership in a senior management position in Indonesia was only 20%, below Thailand (27%), Singapore (23%), and even Malaysia (21%) (Gani, 2015). In Vietnam, many references agreed on the equality between men and women. However, they still believed men were stronger physically while women were good at nurturing and caring. Thus, some specific jobs were better off for women. These stereotypical statements emerged in 13 references. Other references worried if women's

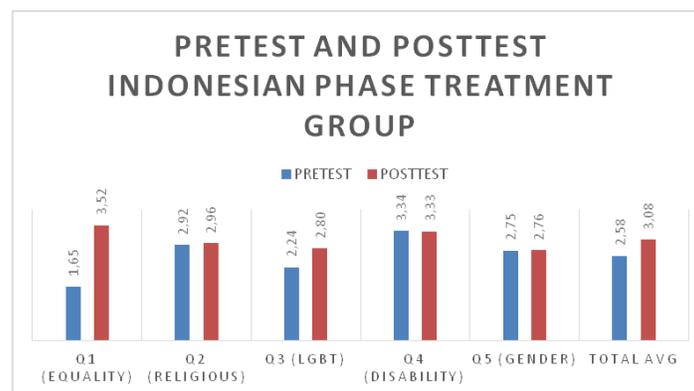
responsibilities in their jobs would be heavily affected by pregnancy and domestic affairs. 12 references believed both men and women had the same skills and competencies at workplaces so they deserved the same rights and opportunities. It corresponds to Grant Thornton's IBR (Van, 2020) calculating women's senior leadership position at companies in Vietnam was 32%, a higher number than the global progress (29%).

## **The Effectiveness of the Integrated Model of Equality into Language Learning in Indonesia and Vietnam**

### *The Effectiveness of the integrated model of equality values in the Indonesian phase*

In the Indonesian phase, 104 participants took the pretest. However, since 2 participants did not join the post-test, both were removed from the data set so the total was 102 participants. Both pretest and post-test used the same set of questions. The followings are the summary of the results in the Indonesian phase.

*Figure 1: Pretest and posttest in Indonesian phase of the treated group*



The average total indicated references became more tolerant since the pretest index was 2.58 meanwhile the post-test index was 3.08. However, the increase cannot be considered a success since the main contributor to the index rise was Q1. It escalated from 1.65 to 3.53 indicating participants' gained understanding. Before the treatment, most participants could not differentiate between equality and equity. After the treatment, participants could distinguish and comprehend the main concepts. Equality was about giving the same things to everyone while equity was giving people what they needed to be equal with others. Participants associate equality with "equal" and "the same" while equity with "portion," "personal needs," and "background" to become equal with others. As (Rawls, 1971) affirms unequal distribution may help the less fortunate to be in the same position with the more advantaged ones.

The second contributor to the index rise was Q3 increasing well from 2.24 to 2.80. The pretest score reveals most participants tended to think that the LGBT community was in the wrong way and they wanted the community to "return" to the straight orientation. The post-test index was still below 3, indicating the tolerance level on LGBT was merely the realization that LGBT was not a disease. Some of them still believed not to legalize LGBT because it did not fit with Indonesian culture. The participants' arguments corresponded with several studies suggesting LGBT rules should be adapted to Indonesian original values (Santoso, 2016) and even be punished

according to Islamic laws and Eastern human rights perspectives (Harahap, 2016). However, LGBT has found its freedom of expression; one of its ways is through Indonesian films (Martin-Anatias, 2020).

Aside from LGBT, the others had no significant changes. Q2 did not undergo a significant increase from 2.92 on the pretest to 2.96 on the post-test. Most participants maintained their opinion and some even became more intolerant on the post-test. Participants agreed they should respect minority religions or beliefs only if the minority did not disturb the majority. The strong fundamentalist perspective on religion is affected by several factors, such as population background of 87.2% Muslims, foreign influence from Saudi Arabia maintaining Salafist Islamic thought, "homogenized" religious schools, unfirm government actions, and reluctant responses to counter violent extremism (Mackey & Dolven, 2020).

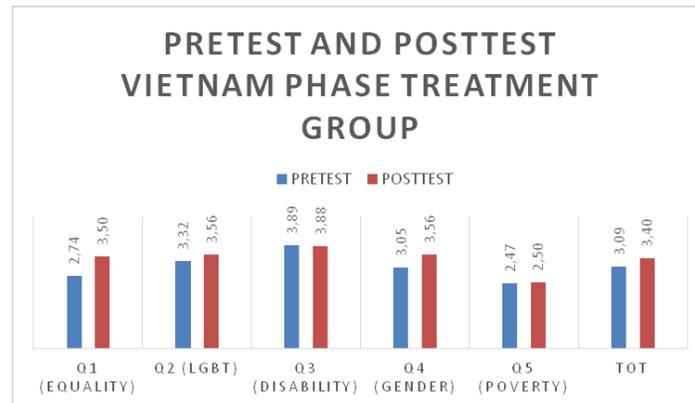
The tolerance on the disability group was stagnant in the middle-high index (3.34 & 3.33), indicating participants only felt sympathy toward the disabled groups. Participants had positively acknowledged the existence of the disabled group and had already shown a good tolerance level. To achieve index 4, all participants should have supported more facilities and affirmative programs toward the minority group. Instead, they focused on tolerance issues while no participants showed intolerance against the group. It is reasonable since the disabled group still suffers from discriminative treatments in education, work opportunity, public facilities, and laws (Lestari et al., 2017).

No significant change was found in Q5 since the pretest score was 2.75 and the post-test was 2.76. Both numbers were far below 3, signifying the trend that most participants still doubted women's capabilities. They still believed men held more power to lead since men were more logical and women were more emotional and "easy to be confused." Some participants also claimed men were more appropriate to do specific duties usually related to physical strength. On the other hand, women had to do the other works that men were not suitable for them. Thus, it is not surprising to see that the difference between males versus females in the Indonesian labor force is rather high, (77.0 vs 50.9) with a total of difference was 32.9, the highest gap among ASEAN member-countries (APSSR Editorial Team, 2019).

### ***The Effectiveness of the integrated model of equality values in the Vietnamese phase***

In the Vietnamese phase, the pretest and post-test data could not be managed properly. Several participants went in and outside of the workshop room. Some took the pretest but not the post-test, and the other way around. They needed to attend other schedules, resulting in inconsistent results. Therefore, the indexes of the phase could not be treated as related samples but independent samples presented with careful details to describe the tolerance level of Vietnamese participants.

Figure 2: Pretest and posttest in Vietnamese phase of the treated group



Based on the data, references became more tolerant. The pretest index total was 3.09 and the posttest index total was 3.40. The rise in Vietnam was higher than in Indonesia with the same main contributor; Q1. During the pretest phase, participants did not understand the differences between equality and equity. After the treatment, most participants accurately understood the meanings and the differences between equality and equity. The references underlined equality was “treating everyone in the same way” and “giving everybody the same chances,” whereas equity was “giving what people need the most,” “based on their circumstances” “to meet one particular standard” “so they all have similar benefits.” Despite their different concepts, equality and equity share the same goal that is being the ultimate foundation for distributive justice (Espinoza, 2007).

The second increasing contributor was Q4 that had a quite significant change from 3.05 to 3.56. Participants realized men's and women's capabilities at the workplace were equal. Most stereotypes spreading out in the society were groundless and not based on any valid proof. A participant even expressed that “Some women may be more careful than men and better in the role of leaders,” followed by another participant's statement “Now, women have the chance to nominate as president position and to vote.” These empowering statements reflected women's political participation. In 2010, Vietnam was one of seven countries among other 21 Asia-Pacific countries surpassing 20% of women's representation at the national level (Bank, 2011). Most women deserved equal rights as men since their capabilities were the same; all of the differences were just stereotypes and misconceptions. Along with substantial transformation in society and economy, gender equality also has undergone essential progress such as educational enrollment, health improvement, narrowed wage gaps, political participation, and accommodating laws and policies (Bank, 2011) even though the implementation is still inadequate.

The third contributor was Q2, revealing the tolerance level of the LGBT minority increased from 3.32 to 3.56. . It meant Vietnamese participants had already thought of the LGBT group as a normal sexual orientation. After the workshop in Vietnam ended, the question index increased to 3.56. More references supported the struggle of LGBT to attain equal rights. The increase is extensively affected by the ongoing modernization and more accomodating rules and policies in Vietnam (Ha, 2013). Participants were aware that LGBT was not a mental disorder, just other variations of sexual orientations as claimed by the American Psychological Association (2009). They also supported LGBT to have equal civil services such as same-sex marriage and adoption. Several movements either as persons or organizations had been promoting the equality of LGBT groups for the past decade (Oosterhoft, Hoang, & Quach, 2014).

Aside from the three groups, the others nearly had no changes at all. The tolerance levels for the disabled group in Q3 had already been high since the pretest (3.89 and 3.88). The high number emerged as most references suggesting better life improvement for the disability. This high tolerance level is affected by the high percentage of disabled persons in Vietnam (7.8% of the population or 6.7 million people) and serious government supports in many programs covering various sectors (Palmer et al., 2015).

Conversely, the tolerance levels in Q5 for the poor group persisted at the low position (from 2.47 to 2.50). Just a few references believed poverty was a systematical phenomenon from lack of chances, unfortunate family history, underprivileged background, and unconducive surrounding categorized as structural failures (Gunewardena, 2009). However, most references claim poverty comes from laziness, less trying, lack of luckiness, insisting that poverty is a personal failure (Lamont & Small, 2006; Small et al., 2010). Some references asserted poverty was individuals' faults either coming from personal characteristics (lazy, unwilling to improve) or disadvantages (bankruptcy, lack of chances, bad decisions). They predict poor people work harder to change their current states. The firmed argumentation that an individual's fault was the factor of poverty influenced by the success of economic growth from per capita income of \$100 in the 1980s to \$2,300 in the recent years through several comprehensive economic reforms (Quyen, 2019). The major income also shifted from agriculture to industry and services making Vietnam a middle-income country (Jones & Anh, 2012).

To sum it up, the model that was used in the research was only effective to increase 1) both Indonesian and Vietnamese students' understanding on the differences between equality and equity, 2) Indonesian students' tolerance level toward LGBT group, and 3) Vietnamese students' tolerance level toward LGBT and gender. Minority religious group in Indonesia only underwent a small change, considering that Indonesia is dominated by one major religion. Similarly to the replacement of religion, in Vietnam, poor group did not undergo satisfying increase due to the rapid economic transformation. It could be concluded that the Vietnamese believed in personal failures for those who were left behind. Therefore, the integrating model should be revised so that it can achieve more significant change for the tolerance levels.

## **CONCLUSION AND RECOMMENDATION**

After measuring the tolerance level of the two groups, the tolerance level of the Vietnamese group was generally higher than Indonesian. In both countries, the highest tolerance was for the disability group even though the types of tolerance were different. Indonesian group only held out sympathy while Vietnam had already thought of improving accessible facilities.

A compelling finding was detected in the lowest tolerance. In Indonesia, although most participants were women, discrimination based on gender was quite high. Most participants believed certain characteristics and physical strength distinguished women's and men's duties and responsibilities, either at workplaces or domestic spheres. The lowest tolerance in Vietnam was toward poverty. Participants blamed individuals for their poverty. Massive economic improvement in Vietnam may affect participants' perceptions. It never occurred to them that poverty was also affected by the systemic setup of governing and policies.

The model was practically useful to increase the tolerance levels in some aspects only. The model could increase Indonesian participants' understanding of equality and equity as well as the tolerance level for minority sexual orientations, but not effective for religious minorities and

gender capabilities. In Vietnam, the model could increase participants' understanding of equality and equity as well as the tolerance levels for equal gender capabilities and the LGBT group but not toward poverty. The efficacy of the model integration deserves proliferation on a larger scale so that equality and equity can be universally implemented.

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