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Film “Anna and the King”: A Reflection on West and East Cultural Misunderstandings

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Abstract: The aims of this study were to know about the aspects of sociocultural of the West and East cultures and to describe the misunderstanding of West and East cultures in the 19th century, as seen in the film entitled “Anna and The King” by Andy Tenant based on a sociocultural approach. This was descriptive qualitative research. It used two data sources namely primary and secondary data. The primary data was the film itself while secondary data were books, internet sources, articles in scientific journals, and other data that had a relation with the research. Six techniques of collecting data were utilized, such as intensive watching the film for several times, identifying the film by reading the film script, determining the characters that would be analyzed, taking notes of the important parts both in primary and secondary data, classifying and determining the relevant data, and giving the verification of the data by referring to the sources. The technique of data analysis was interactive data analysis by Miles and Huberman. The data were analyzed using the sociocultural approach, which was proposed by Christopher Bates Dobb. Based on the research results, there were three kinds of sociocultural aspects which were discussed, such as beliefs, norms, and values. On beliefs, there were religion, marriage, and education. On norms, there were customs, morality, punishment, and values. The aspects of sociocultural between West and East culture in the 19th century have made misunderstandings caused by the different mindset, view, and culture.

Keywords: sociocultural approach, sociocultural aspect, Anna and the King.

电影《安娜与国王》：对东西方文化误解的反思

摘要：本研究的目的是了解东西方文化的社会文化方面，并描述 19 世纪对东西方文化的误解，正如安迪房客的电影《安娜与国王》中所见。在社会文化的方法上。这是描述性定性研究。它使用了两个数据源，即主要数据和次要数据。主要数据是电影本身，而次要数据是书籍、互联网资源、科学期刊上的文章以及与研究相关的其他数据。使用了六大数据收集技术，如多看电影、读剧本识别电影、确定要分析的人物、记录一手资料和二手资料中的重要部分、分类和分析。确定相关数据，并参照来源对数据进行核实。数据分析技术是英里和休伯曼的交互式数据分析。使用克里斯托弗·贝茨·多布(克里斯托弗·贝茨·多布)提出的社会文化方法分析数据。根据研究结果，讨论了三种社会文化方面，如信仰、规范和价值观。在信仰

上，有宗教、婚姻和教育。在规范上，有习俗、道德、惩罚和价值观。19世纪东西方文化在社会文化方面因思维方式、观点和文化的不同而产生误解。

关键词：社会文化方法，社会文化方面，安娜和国王。

Introduction

Literature is used to describe anything from creative writing to more technical or scientific works, but the term is usually commonly used to refer to works of the creative imagination, including informative literature and imaginative literature [1]. As stated by [2], literature is a vital record of what men have seen in life, what they have experienced of it, thought, and felt. It shows that literature deals with the great drama of human life and action or in other word, it is a mirror of life. Literature reflecting reality is stated by [3] as the representation of life and life is in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary imitation. Literature itself has three kinds of literature, such as fiction, poetry, and drama [4]. Different from other, drama is a work of storytelling in which the characters are represented by actors [5]. Drama is different from fiction, and poetry is one essential way, it means to be performed on a stage [6]. Film becomes a part of drama that shows on a television or cinema. The film also becomes the reflection of human life. As [7] stated that film or cinema is more than any one thing, certainly more than a collection of individual films: it is a set of complex interactive systems of human communication, artistic possibilities, and technology. Film is considered as an important art form, a source of popular entertainment, and a powerful method for educating or indoctrinating citizens. The visual elements of cinema give motion pictures a universal power of communication.

—Anna and The King is one of the films that has become a popular worldwide attraction by using dubbing or subtitles with three languages that translate the dialog in it. This film was a 1999 drama film directed by Andy Tennant and written by Steve Meerson [8]. It was an adaptation of the novel by Margaret Landon (1944) entitled —Anna and The King of Siam. It was based on the diaries of Anna Leonowens, an Anglo-Indian woman who claimed to be British and became governess in the Royal Court of Siam (now modern Thailand) during the 1860s. The film Anna and The King was released in America on December 17, 1999. The main characters include Jodie Foster as Anna Leonowens and Chou Yun Fat as King Mongkut. The story was about Anna Leonowens, an English school teacher in Siam in the late 19th century, who became the teacher of King Mongkut's dozen children and wife, especially the Crown Prince Chulalongkorn. She was described as a woman who

was strong-willed, intelligent, brave, kind, and able to please the King. First, King Mongkut and Anna clash due to cultural differences between them and their strong wills. The King immediately saw the positive effects of Anna's teaching methods on her children, especially her determination to treat the princes and princesses as if they were ordinary school children. Her abolitionist views on slavery also influenced Chulalongkorn's views on how to behave about slavery.

In this study, there were several reasons why the researchers chose Anna and The King' film. First, the brave woman who came into a new culture and society, which were different from her tradition and behavior. Second, this film was a drama and a excellent story. Third, this film contained elements of history, and the moviegoers would get several life lessons. Besides, the main point is that the influx of western culture brought by Anna to Siam made a disagreement or difference opining that had caused misunderstanding among them. Based on the previous reasons, the researchers conducted research on the misunderstanding of the west and east cultures as seen in the Anna and The King film, and this was seen from the viewpoint of view of sociocultural aspects and its influence. According to [9], there are 5 components of sociocultural such as beliefs, technology, norms, language, and values. In this study, there were three components of sociocultural that became the foundation of conducting the research. Those are beliefs, norms, and values.

Other studies that also provide additional information were research written by [10] entitled Initial Adjustment and Mental Isolation Analysis in the Movie —Anna and the King. In her research, she stated that Initial Adjustment is a stage relating to some difficulties and problems in culture shock, but it will be solved by the main character. Furthermore, Mental isolation is the newcomer's feeling that less of self-confident because the result of anxiety, depression, and loneliness.

Research [11] entitled The Anna Leonowens's Anxieties and Ego Defense Mechanism as found in Elizabeth Hand's Anna and The King: A Freudian Psychoanalytical Approach states that Anna Leonowens' anxieties and her efforts in reducing her anxieties through defense mechanisms were found in the Elizabeth Hand's novel Anna and the King. Her efforts in reducing her anxieties, as written in the novel, showed that she had psychological conflicts

during her duties in the Siam Monarchy as governess for the royal family there. She used repression, displacement, and reaction formation as her ego defense mechanisms. She used them for creating self-comfort and to avoid more conflicts she is likely to face [11].

The similarity of this research with the studies above was about discussing Anna and the King story. The present study and [10] used the same source, that was a film while [11] used a novel written by Elizabeth Hand. Meanwhile, the difference between the results of this study and the studies above was in terms of the research subjects, the sources of the studies, the strategies, and methods used. In this study, the focus was to determine the aspects of the sociocultural of the West and East cultures and to describe the misunderstanding of West and East cultures in the 19th century, as seen in the film entitled *Anna and The King*. What will be discussed in this article is limited to the aspects of the sociocultural of the West and East culture, as seen in the film entitled *Anna and the King*, which also produced misunderstandings.

1. Research Methodology

This research is qualitative research with the type of library research. The researchers got data from some sources, such as: 1) *Anna and the King* film directed by Andy Tennant; scripts for the primary data, as well as 2) books, internet sources, articles in scientific journals, and others for the secondary data.

In collecting the data, the researcher some techniques such as intensive watching the film for several times, identifying the film by reading the film script, determining the characters that would be analyzed, taking notes of the important parts both in primary and secondary data, classifying and determining the relevant data, and giving the verification of the data by referring to the sources. Data validity was used to guarantee that the results of the study were valid. The following ways to develop the validity of research data were used: 1) triangulation: this research used data triangulation and source triangulation, 2) arrange the data. The data analysis in this research was qualitative research by using interactive data analysis [12], which had four main components such as collecting the data, reduction data, display data, and conclusion or verification [12, 13].

2. Results

2.1. The Aspect of Sociocultural of the West and East Cultures in the 19th Century as Seen in the Film “Anna and the King”

This point concerns the sociocultural aspects of the West and East culture, namely beliefs, norms, and values.

2.1.1. Beliefs

Beliefs are statements about reality that people accept as true. Beliefs are based on observation, logic, tradition (married, education, cloths, leisure) other people's opinion or faith [9]. Siam (now Thailand) is one of the most fascinating countries on earth. Culturally, there are many practices and beliefs that are very different to those from western society [14]. In the beginning of the first meeting, Anna was surprised when the King introduced his royal family. This was because the King had so many members of the family. It assumed that the King did the polygamy system at that time. On the principle of polygamy, a person (a man) was permitted to have more than one wife. When King Mongkut introduced his royal family, he explained that he had 23 wives, 42 concubines, and 58 offspring, and 10 more on the way. Although Anna's country, England, was a monarchy led by a king, the English king did not have so many wives or concubines. Anna's surprise was seen when her son, Louis, questioned the number of wives that the king had but was confused about how to explain it. Meanwhile, for the king to have many offspring was a must, considering that the upheaval at that time was very crowded so that the king had to prepare a replacement in case something unexpected happened, such as death or illness. This was commonplace considering the King was a very powerful King, so having many wives and concubines was in fact acceptable. As the evidence below:

King Mongkut: The royal family, 23 wives, 42 concubines, 58 offspring, and 10 more on the way (00:15:18-00:15:25).

Anna was a Christian woman. For adherents of Christianity, married once for life until death is a sacred promise to God. However, in this film, it could be seen that the King Mongkut had several wives and concubines, he did not believe that life with just only one woman can make a happy life. Anna admired and respected Siam's culture and religion. She never criticized these aspects of the country, not even polygamy, on the principle of monogamy, a person permitted to have a husband or wife alone. As the evidence bellows:

Anna: ...that life is precious. Especially if you're Christian and only allowed to have one (01.54.11-01.54.32).

Lady Tuptim, she was a daughter of the nobleman, Thak Chaloehtiarana, Siam's most prosperous tea merchant. He gave his beautiful daughter for the King royal favor. Traditionally, in Siam, polygamy and concubinage were allowed, but in the fact not every woman who became *a gift* for the King could accept that thing, as the evidence below:

Interpreter: The nobleman, Thak Chaloehtiarana, Siam's most prosperous tea merchant, pledges eternal loyalty and wishes to present his most beautiful Tuptim,

for *His Majesty's royal favor* (00:23:44-00:24:00).

The royal family of Siam was held in very high respect, making derogatory remarks about any of the royal family is against the law. Lady Tuptim shared about her first rice festival with Anna. She told her that many people came to see the King, after he blessed all crops, and it began to rain, and they believed that the King was a god. As the evidence below:

Tuptim: I remember my first rice festival. People came from everywhere to see the king. He blessed all crops and it began to rain. I think he was a god (00:43:00-00:43:12).

After she became one of the King's concubines, then Lady Tuptim realized that the King just also a man who had a shortage of mistakes. As the evidence below:

Anna: And now?

Tuptim: He is also a man.... (00:43:12-00:43:16).

As a Buddhist, King Mongkut believed about reincarnation. It is a religious or philosophical concept that the soul or spirit, after biological death, can start a new life in a new body. Princess Fa-Ying, one of King Mongkut's daughters, was identified with the spirit of the playful monkeys who lived on the trees of the royal garden. When she suddenly took ill of cholera, Anna was summoned to her chamber to say goodbye. She got there just as Fa-Ying died in King Mongkut's arms and the two mourned together. Sometimes later, the King found that a monkey has 'borrowed' his glasses as his daughter used to do it. He was comforted by his belief in reincarnation and the idea that Fa-Ying may be reborn as one of her beloved animals.

Lady Tuptim became the King's new favorite concubine. She was already engaged to marry another man before she was brought to the court. At the journey, Lady Tuptim could not forget her fiancé, Kun Phra Balat. Finally, she ran away, disguising herself as a young man and joining the monastery where her former fiancé lived. She was tracked down and brought back to the palace and put on trial where she was caned. Anna, unable to bear the sight, tried preventing the judgement of execution and was forcibly removed from the court. Anna's outburst prevented the King being able to show clemency as to do so would show him to be beholden to her. But the King had a different view about the situation. He must not lose his face because he thought that Anna already made him looked weak, and it seemed that Anna as a foreigner woman controlled the King. At least, Lady Tuptim and Balat were beheaded publicly.

On the journey to Nong Kai, when the King evacuated the Royal family after he knew there was a traitor in his court, he and his opinion explained the destiny of Lady Tuptim and Balat, gave some opinion about rebirth, something that he believed. The existence of rebirth or reincarnation is a belief believed by Buddhists, as reflected by the King. On the other

hand, rebirth or reincarnation is not something taught in Anna's religion. As the evidence below:

The King: I had a vision of young Tuptim and Balat. I think by touching us all, they have fulfilled their destiny and attained eternal peace. Through birth and rebirth, we Buddhists hope to learn from our mistakes (01:53:45-00:54:07).

2.1.2. Norms

According to [9], norms should be emphasized that these two parts classification are simplifications of reality, which were developed to demonstrate specific qualities of norms. A norm is unwritten rules that are understood and followed by society. It gives a person a rule of thumb for how they should behave. A norm is group-held belief about how members should behave in a given context. As social beings, individuals learn when and where it is appropriate to say certain things, to use certain words, to discuss certain topics, or to wear certain clothes, and when it is not. There are 4 types of norms — folkways, mores, taboos, and laws. Folkways, sometimes known as 'conventions' or 'customs' are standard of behavior that socially approved but not morally significant. Mores are norms of morality. Certain actions are considered taboo, meaning a culture absolutely forbids them, like incest. Finally, laws are a formal body of rules enacted by the state and backed by the power of the state.

In film 'Anna and the King', it could also be seen about norms that are reflected by the characters in it. Anna was described as a smart, brave, independent, and diligent woman. It was her first visit to Siam, and she never knew what Siam looked like before. At the beginning, there was a scene where Anna was called —Sir| by palace officials. And this made Anna wondered because she was a widow with one child. Her husband, Mayor Thomas Lewis Leonowens, died in 1858. At the beginning of the meeting, the interpreter introduced her as —Mrs|, and then replaced with 'Sir'. This was of course very strange in Anna's eyes because in English, the word —Sir| refers to a man. It was further explained, in Siamese culture, a woman was not even worthy to speak to a Prime Minister, so the Prime Minister forced himself to call 'Sir'. The customary difference in the use of the address 'Sir' triggered a culture shock in Anna, and the call 'Sir' was also the first misunderstanding experienced by Anna when she just arrived in Siam because the different culture. As the evidence below:

Interpreter: Mrs. Leonowens. He's Excellency Chao Phya Kralahome, the Prime Minister of Siam

Anna: (Nodding her head)

Interpreter: (Pay attention to the Prime Minister's words) Have you any friends in Bangkok, Sir?

Anna: No. I know no one here. (The Prime Minister says something in Siam language).

Interpreter: Sir is married?

Anna: A widow. Can you please explain to me why you are calling me 'Sir'? (00.06.50-00.06.55).

Anna seen as a British woman who had a higher education, independent, and she was a teacher who taught the King's son. Referring to history, in the 1940s, Second Wave Feminism in England emerged in Britain and its presence also criticized the Education Act of 1944. This law ensured that all girls could complete secondary school. The law also provided opportunities for women to obtain higher education at universities. This feminist movement was in control and struggled for achieving women in various sectors, especially education. In 1878, the University of London was the first university in England to admit female students and treated them as equals to men and to award degrees to female students. In the 19th century, teaching was one of the few professions open to women despite their much lower status and position than their male counterparts. In that time, female teachers were paid significantly less than male teachers, resulting in an organization such as the National Association of Women Teachers campaigning for equal pay. This persistent struggle finally paid off with an agreement that equal pay should be introduced gradually in 1961. In 1975, the Sex Discrimination Act prohibited discrimination in teacher promotion and allowed female teachers to advance in their careers more easily. In this film, Anna is a reflection on the role of British women in education in the 19th century. And this also illustrates the critical role of women in participating in building the nation in various sectors of life.

Further explained that although Anna was physically a woman, but in Siam's culture, there was a norm that if someone had more ability (wide knowledge), then everyone would call that person with Sir. At that time in Siam, women did not have the same rights with men and they did not have an equal position with men. As the evidence below when the interpreter told Anna about that:

Interpreter: Women do not stand in the presence of His Excellency.

Anna: (Silent momentarily) (00.06.55-00.06.60).

It was the first time Anna set foot in Siam. At her first meeting with the Prime Minister, Chao Phya Kralahome, he further asked Anna about personal matters such as marital status, and about her husband in detail. For British culture, questions about age, salary, religion, and marital status, which were included in personal matters, were impolite questions, whereas in Siam, questions like this were precisely a culture that was rooted in Siamese society, as a form of concern and politeness toward the interlocutor. As the evidence below:

Chao Phya Kralahome: In Siam, Sir, it is a custom to first ask the question of personal nature to be polite (00.07.28-00.07.37).

The people of Siam really respected the King. The scene in the film shows how a commoner or someone who has a low position came to the King. People who met the King were forbidden to look into the King's eyes when talking to him. This was a form of politeness and respect, even by kneeling and touching the forehead to the floor. This contradicts Anna's cultural understanding that when conversing with other people, there must be eye contact as a form of respecting the other person. As the evidence below:

Chao Phya Kralahome: When presented to His Majesty, you and son will remember to touch forehead to floor (00.11.25-00.11.30).

Anna still maintained her nation's culture of how to pay respect to someone who had a high position like the King. Even though she was in Siam, which was a country in the East that had a very different culture from Anna's, Anna still maintained her culture and way of respecting other people, especially a King. As the evidence below:

Anna: Although we have become better acquainted with your customs, we have certainly not forgotten our own.

Chao Phya Kralahome: Then, how will you greet him?

Anna: With the utmost respect (00.11.30-00.11.35).

On Siam's birthday, the King asked Anna to be in charge of official celebrations to celebrate Siam's birthday. The celebration went well and smoothly. The King was delighted and satisfied because the celebration went well and smoothly. And as a form of gratitude, the King gave Anna a gift. Giving gifts were a custom in Siam because someone has pleased the King. Anna was very surprised by the gift, but she could not accept it because she thought that the task given to her was something she had to do and she thought that I was generosity. As the evidence below:

The King: It is custom to bestow favors for those who... who please king. And mam has done so.

Anna: I'm sorry. I cannot accept such generosity (01.10.33-01.10.45).

In another scene from the film Anna and the King, it was depicted that Lady Tuptim was found in a monastery. She became a monk by changing her appearance so she could be closer to Balat, the man she loved so much. She was accused of treason for running away and changing the status of a concubine to a monk. It was a shock, and as punishment, the court decided to sentence her to death. As the evidence below:

Judge: Lady Tuptim, you are accused of a traitor us to act against His Majesty, King Mongkut, which carries the penalty of death (01.35.35-01.35.47).

Lady Tuptim still loved Balat, and she was unhappy to be the King's concubine. She needed to be loved and wanted to find her own love. She disguised herself as one of Balat's —brothers! but that man could not

recognize her. As a woman who kept a sense of love, she craved affection from someone who has filled her heart. But she did not get the love she wanted because she was forced to become King Mongkut's concubine. But for the King, Tuptim's actions humiliated his pride as a King. At that time, Siamese women did not have the right to determine their way of life, even to choose their life partner. What's Furthermore, if the woman has become someone who was coveted to be owned by a King, she could not love anyone else anymore. Love did not seem to be the basis of the King to have a woman like Lady Tuptim. So that, Lady Tuptim felt unloved by the King and besides that she felt that the King would not feel lost or lonely without Tuptim's presence because the King was of course surrounded by people who loved him. Meanwhile, Tuptim only had love for Balat. As the evidence below:

Lady Tuptim: My lord, His Holiness, Balat is my only man I have ever loved, and being taken from him was to deny air to my lungs. His Majesty does not need me, but I need Balat (01.36.47-01.37.20).

Lady Tuptim and Balat were beheaded in front of the people. There was no one who could save them. They had to face the death, undergoing the heaviest punishment being dropped by the court. Lady Tuptim and Balat were beheaded in front of the people. No one could save them. They must face death, undergo the harshest punishment imposed by the court because of their forbidden love, and were considered to have betrayed the King. The punishment for the perpetrators of adultery was severely punished, such as through stoning, beheading, and the like, which inevitably had to be carried out in accordance with the norms of the regulations in force in each country or kingdom at that time. As evidenced in the film, *Anna and the King*, which showed the scene (01.42.20-01.41.35) when Lady Tuptim and Balat were beheaded in front of the crowd as a sign to society that an affair (especially by nobleman) was against the law and norms. Meanwhile in England, according to tradition, beheading by a sword was first introduced to England by William the Conqueror in the 11th century. Death by the sword, where the victim stands or kneels upright, was usually reserved for high-ranking offenders, as it was considered the equivalent of being killed in battle. Simon, Lord Lovat, was the last person to be publicly executed in England in 1747. Meanwhile, beheading with an ax was the usual method of executing traitors in England. In 1820, the Cato Street Conspirators, led by Arthur Thistlewood, were the last people to be beheaded with an ax in England. The sentence was carried out after he conspired to kill members of parliament and they were found guilty of high treason. Next, they were hanged, and their corpses were then decapitated. And in the 19th century, England no longer implemented the beheading as a penalty for serious legal violations committed by someone.

2.1.3. Values

A value is a general conviction about what is good or bad, right or wrong, and appropriate or inappropriate. Values are abstracts, stating broad behavioral preferences, while norms guide behavior in specific situations [9].

In the film *Anna and the King*, it was shown about the fight between Prince Chulalongkorn and Louise (Anna's son), which was caused by a problem (00.23.20-00.23.40). The western culture that was embraced by Louise and Anna was to teach how to apologize to others when they were wrong without indiscriminately, both young and old, both men and women. However, the film showed how Prince Chulalongkorn had a different opinion about this. He mentioned that in Siam, a man never apologized about anything, especially to women. This also became a difference in views between them, which in the end led to fights.

As a teacher, Anna must set an example for her students such as giving the same punishment to both Prince Chulalongkorn and Louise (00.25.23-00.25.38). This was the best way to teach children how to be responsible for the actions they have done. Anna as a teacher and a mother for Louise must be able to be fair and not show favoritism in giving punishment. Because everyone should be responsible for all actions taken as a lesson on how to respect one another.

Each country has its own history. This history can be a dark history or a proud history of each country. One of the dark histories that almost every country has ever had is slavery. Slavery is an institution where in a person is legally owned by others and forced to work for them [15]. Slaves, like other properties, can be bought, sold, and mortgaged. In the film *Anna and the King*, there is a scene depicting the Siamese kingdom at that time still practicing slavery. However, the slaves were described as having legal rights, which meant they could buy their own freedom. In the film, it was also shown how Anna's attitude toward this condition. Anna has shown herself as a brave and intelligent woman. In Siam, her views and mindset were often compared sharply with the surrounding circumstances, injustice in front of her, made her take actions that might harm herself. As one example was how she paid or bought the freedom of a slave, to give the ring to his master. Although at first, the slave has given a sum of money to her master to buy her freedom, but, after receiving the money, in the end slaves were still chained and not given its due. Anna, as a modern woman, had a heart and humanity to help others. She helped free a slave who was in Lady Jao Jom's house, as the evidence below:

Lady Jao Jom: She tricked me! She broke into my home, set my servant free, then came to me with an offer to buy her and made payment!

Anna: La-Ore purchased her freedom once, believe, had given this woman my ring first, she would take it and continued to hold La-Ore captive (00.32.59-00.33.20).

Speaking or behaving ‘appropriately’ in an environment with certain norms may be considered ‘inappropriate’ in another normative environment. This is related to basic human values, which are influenced by many factors, especially the cultural environment. Therefore, it is often said that the necessity to be called ‘appropriate’ or ‘inappropriate’ tends to be subjective. This can also be seen in the scene in the film *Anna and the King*, which showed when the King asked Anna to dance with him before she left Siam and returned to England. The invitation to dance was not something that required difficult permission, especially since the one asking was a King. However, this was ambiguous for most people who thought it was appropriate or inappropriate for a King to ask a woman to dance with him, especially since the Western dance was not their culture. As the evidence below:

The King: I am wondering if, given circumstances, it is appropriate for the king to ask Anna to dance (02.12.30-02.12.40).

3. Discussion

The nineteenth century was often called the Victorian Age, taking the name of Queen Victoria from England. It was an era of rapidly accelerating scientific discovery and invention with significant developments in the fields of mathematics, physics, chemistry, biology, electricity, and metallurgy that laid the groundwork for the technological advances of the 20th century. The industrial revolution began in Britain and spread to continental Europe, North America, and Japan. The industrial revolution had caused a sharp differentiation between gender roles, especially from the upper and middle classes. Men and women were considered to have an entirely different nature because most of the work of Darwin in biological determinism, and people saw the differences as dictating separate and distinct functions in society. Men in this age were depicted as powerful, active, worldly, logical, rational, social individuals, and independent, able to resist the temptation. Although women in this age were depicted as weak, passive, afraid, domestic, illogical, prone to insanity, hysteria, and dependent, cannot resist the temptation.

Anna was different from the description of British women in the 19th century. She was a brave woman, smart, diligent, independent, and she had a beautiful mindset. Even though she was a widow, she could handle her family well, she was very responsible as a teacher and as a mother. As a teacher in Siam, she needed to adapt to the new place. An adaptation process was very necessary for a person to live in a new environment that absolutely this new place had a

different culture. Anna’s culture as a Western had combined Eastern culture when she was in Siam. It had brought the evidence that Anna’s perspective on humanity, education for all, about the world and others has more or less influenced the Siamese atmosphere through her teaching and action in the Kingdom of Siam. Anna as a 19th century woman living in Siam, has been proof that the views of British women at that time were not attached to her, her thinking, her independence, her attitude of survival and her adaptation to a new society, as well as her ability to influence the Siamese atmosphere has become a clear picture of the important role of women at that time which could not be underestimated. Anna, in the film, was depicted as having made many contributions to Siam by providing helpful advice and suggestion, her teaching as a teacher which was very meaningful to members of the royal family, her broad outlook on the world, her mindset which was one step ahead of most Siamese women and so on. It was her perspective and teaching patterns that ultimately influenced Prince Chulalongkorn’s actions and leadership style when he became King to replace his father who died. He became a moderate and educated king. He abolished slavery and brought Siam toward a modern, moderate, and broad-minded state.

In the film entitled ‘*Anna and the King*’, there were shown two different cultures. The assimilation between the two cultures, namely Western culture and Eastern culture, has led to more or less misunderstandings between Anna (representing Western culture) and the King (representing Eastern culture). This was caused by several factors caused by different perspectives and mindsets. On the belief factor, there was a visible difference in the perspective of the Siamese people and Anna’s. They believed that the King was the reincarnation of a God. They believed in reincarnation, birth, and rebirth. In marriage, the King as the ruler of a country had immense royal family members, he had many wives and concubines. He practiced polygamy and really did not believe that a man could not be happy with just one wife. It became a belief and mindset that grew and took root among them from generation to generation. It was different from Anna’s belief, on the principle of monogamy, a person permitted to have a husband or a wife alone.

Anna with her modern mindset and views at that time had opened the eyes of the Siamese people through the King and the royal family that every human being has different beliefs and cultures and must respect one another. The Western education system, which was more logical and more humane, also influenced the education system and their mindset and views, especially for the royal family. From education, the prince could see the wider world and had a more advanced and moderate perspective.

In Siam, the tradition regarding how to give respects

to the King was that the people must worship and touch their foreheads to the floor and gave gifts to those who have pleased the King. It was a custom for them. However, this became an inner struggle for Anna because this tradition was very different from her own. Anna, in the film, was depicted as an Englishwoman who proudly showed respect to others differently, namely not by touching her forehead to the floor but by bowing and she did not receive any kind of generosity in the form of gifts.

Slavery is an institution or practice that most countries in the world have experienced. Likewise, in Siam, through the film *Anna and the King*, the practice of slavery was also shown in it and this became a problem related to human rights in obtaining freedom. Talking about freedom from slavery, in Siam, the slaves had their own price and to get their freedom, they had to pay for their freedom to their master as determined by the master [16]. Basically, every human being has the rights to obtain his or her freedom and determine his or her own happiness. Likewise, what happened to Lady Tuptim and her lover, Balat, who had to face the death penalty because of being considered traitors. For Anna, a violation of the law that leads to the death penalty was a violation of human rights. Anna, as a woman, in the 19th century contributed a lot to Siam. Through her teaching and contribution to educating the royal family, she could change the perspective and way of thinking of Prince Chulalongkorn, who at one time became King after his father died. Prince Chulalongkorn became a moderate, humane, and educated king. He abolished slavery and made Siam on the way to the modern country.

4. Conclusion

The aspects of the sociocultural of West and East cultures as seen on *Anna and the King* film are beliefs, norms, and values. The belief aspects are such as religion, marriage, and education. Then, the norm aspects are customs, morality, and punishment. The value aspects are about good and bad, right or wrong, appropriate or inappropriate, which guide behavior in specific situations.

From the perspective of beliefs, the people of Siam in the 19th century were adherents of Buddhism and they believed in reincarnation, birth, and rebirth. As for the beliefs held by Anna, they were untaught about reincarnation. In the institution of marriage, in Siam, a King had many wives and concubines, or in this case, the King adhered to the practice of polygamy. This was also without reason because having many wives and children would strengthen his empire. This view of polygamy was in stark contrast to Anna's view of monogamy. The film also described how the King had advanced views in providing the best education for his children, especially for the crown prince, Prince Chulalongkorn. The King realized that knowledge from

the West could broaden the horizons of his children, especially in studying English and literature. But in that time, only the children of royalty or royal family could get the best education. With his advanced perspective on the best education for his children, the King invited Anna, a British teacher, to teach his children. The King also had the foresight to accept teachers from abroad regardless of gender as long as the teacher was qualified for their children. Anna was a female teacher who had broad views and mindset and had a wide knowledge that made her a quality teacher who was respected by the royal family.

A norm applied in the 19th century in Siam, which was shown through the film *Anna and the King* was when Anna was introduced as a teacher before the Prime Minister. Anna was called *‘Sir’*, which made her confused because in her culture, *‘Sir’* referred to a man. The reason she was called *‘Sir’* when meeting the prime minister was because a woman did not have the same rights as a man and a woman despite having more knowledge than a man was still called *‘Sir’* in Siam because only men were considered had extensive knowledge. Additionally, asking for personal identity in front of many people was one of the normal things in Siam, which for Anna it was not quite right. In terms of value, watching this film could provide an idea of how to respect other people, especially for those of different cultures. The sociocultural aspects shown in this film, especially due to the different views and mindsets of each culture, made everyone more familiar with the cultural diversity of society. The neglect of women's rights shown through this film was part of an illustration of the eastern culture, which was inversely proportional to the western culture, which equated or recognized equal rights between women and men. The values of beliefs that were adhered to be wrapped in traditions in their original culture and became beliefs in each individual to make values that enriched everyone's knowledge. The film *—Anna and the King* more or less provided many moral lessons for everyone, especially students, where they can better understand cultural differences, moral values, and different perspectives held by a nation and they must be able to respect these differences.

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