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Table of Contents

<i>The Sustainability and Effects of Community Based Tourism: A Comparative Case Study of Thailand and Lao PDR</i> Jirapong Chaichawwong Chalitda Madhyamapurush	pp. 1 - 10
<i>The Relationship of Mother-in-Law and Daughter-in-Law between Organizational Climate and Organizational Citizenship Behavior: A Case Study for Career Women</i> Neng-Huei Lee Chia-Jhen Chang	pp. 11 - 18
<i>Operation of a Bed and Breakfast in E-Commerce and Clan Society</i> Wen-Hong Huang Teng-Yi You Liang-Tsai	pp. 19 - 25
<i>Understanding the Insides of Un-Soung Pai (1900–1978): Records of the Korean Artist's Work, and Life, Including Their Identity</i> Minjong Shin	pp. 27 - 38
<i>The Study of Culture Marketing Strategy on Winery Tourism: The Case of Kinmen Kaoliang Liquor Incorporation</i> Po-Cheng Liu Jyun-Rong Zhuang Hsing-Kuo Wang Yu-Fang Yen	pp. 39 - 44
<i>A Study on Technology Acceptance Model with the Service of the E-Gate: A Case of Mini Three Links in Kinmen</i> Cheng-Shih Lin Ping-Hsuan Hung Hui-Ping Hsiao Hui-Ping Chen	pp. 45 - 59
<i>The Influences of the Culture Upon the Development of Interior Design: A Case Study of the Housing Refurbishment Industry in Kinmen</i> Chun-Jung Chuang Neng-Huei Lee Liu Po-Cheng Chih-Kang Chuang	pp. 61 - 65
<i>Tourists Explore the Cultural and Creative Products for Purchase Intention: A Case Study in Kinmen Images</i> Hui-Ping Chen Neng-Huei Lee Cheng-Shih Lin Guo-Shi Gung	pp. 67 - 72

The Influence of Social Capital and Knowledge Sharing on Organizational Innovation: The Chinese Case

Yu-Fang Yen

Jung-Feng Tseng

Hsing-Kuo Wang

pp. 73 - 77

Examining the Mechanisms linking Commitment-based Human Resource Practices, and Employee Job Performance: The Roles of Organizational Socialization

Hsing-Kuo Wang

Yu-Fang Yen

pp. 79 - 83

The Parallel Society in Thailand (2001-2014)

Ram Jotikut

Nareewan Klinrat

pp. 85 - 96

Mediating Zone in Colonial Propaganda: Medical Support Activities in Japanese Film Projection Unit in Manchukuo (1932-1945)

Le Wang

pp. 97 - 110

Landslide Warning by Rainfall Monitoring in Mountainous Area of Thailand

Santi Thaiyuenwong Rajamangala

pp. 111 - 121

Measure of Labour Law in Thailand for Supporting to AEC

Phasai Samart

pp. 123 - 130

The Study of the Readiness for Entering the ASEAN Community of Undergraduate Students

Praewsree Dermrach

Muneeroh Phadung

Chanthana Meechaichana

Ekkapak Meechai

Anuar Mohd Yusof

pp. 131 - 136

The Theatre Research Project “Hua Jai Thong”: The Play Which Reflects an Idea of Educational Values in Thailand

Pawaris Mina

pp. 137 - 140

Adaptation of International Students: A Case Study of Ubon Ratchathani University

Suparek Simapan

Oranuch Puangsuk

pp. 141 - 158

Design and Development of Mobile App for Language Learning Muneeroh Phadung

pp. 159 - 163

*Challenges of a Transitional Democracy in a Post-Election Myanmar:
Cooperation or Conflict?*

Felix Tan Thiam Kim

pp. 165 - 178

*A Proposal for Information Dissemination of Regional Culture for the
Purpose of Multicultural Coexistence: Based on Japanese Local
Government Plans*

Noriko Kurata

Yuko Kurata

pp. 179 - 186

*Applying Wearable Technology to Facilitate the Transmission of Tacit
Knowledge for practice-based learning*

Sheng-Wen Hsieh

Shu-Chun Ho

Po-Jen Cheng

pp. 187 - 192

The Sustainability and Effects of Community Based Tourism: A Comparative Case Study of Thailand and Lao PDR

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Abstract

Flooding number of tourists is coming into Thailand and Lao PDR especially during the period of the establishment of ASEAN Community which borderless links its members. The international tourists come to explore and experience the sightseeing places where cannot find in their homelands. The attractions that brought them are unseen or untouched sites. Most of these sites are in rural areas or villages where uniquely preserves their own natural richness and traditional lifestyle. This research paper is a synthesis of knowledge gathering from related researches in the realm of the effect and sustainability of community-based tourism (CBT) in Thailand and Lao PDR for supporting ASEAN tourism expansion. This study has an objective to find out both pros and cons of the Community based Tourism (CBT) effects and sustainability in three aspects which are socio-culture, economy, and environment in four provinces of Northern Thailand which are Chiang Rai, Phayao, Nan and Uttaradit and four provinces of Northern Lao PDR which are Luang Prabang, Oudomxay, Luang Namtha and Bokeo. This research has applied the analytical both qualitative and quantitative approaches and has collected data from field research, an in-depth interview, a focus group, and questionnaires from the local people.

Keywords: community based Tourism, sustainability, effects, Thailand, Lao PDR

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Introduction

In the midst of worldwide fluctuated economic situation nowadays, tourism sector has seemed to be an industry that is less affected. Meanwhile it has generated incomes for many countries. The World Tourism Organization (UNWTO) has stated that international tourist arrivals grew up by 4.4 percents in 2015 to reach a total of 1,184 million in 2015. The UNWTO Secretary-General, Taleb Rifai, mentioned that the robust performance of the sector has contributed to global economic growth and job creation which have effected to each country to promote relevant policies that foster the continued growth of tourism, including travel facilitation, human resources development and sustainability (UNWTO, 2016). In addition, it has expected that there will be more than 1,500 million tourists around the world in 2020 (Sinth, 2002). In this regard, Tourism is an important mechanism for driving economy, nationally and internationally.

Achieving the ASEAN Community by the end of 2015, it makes 10 ASEAN member states which are Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, Philippines, Singapore, Thailand and Vietnam densely integrate one another. To solidify ASEAN Community, the idea of “ASEAN Connectivity (2010)” has adopted and addressed the key elements to support and facilitate the economic, political-security and socio-cultural pillars which include (ASEAN Secretariat, 2011); *Physical Connectivity*: Transport, Information and Communications Technology, Energy; *Institutional Connectivity*: Trade Liberalization and Facilitation, Mutual Recognition Agreements/Arrangements, Investment and Services, Liberalization and Facilitation, Regional Transportation Agreements, Cross-Border Procedures, Capacity Building Programmes; and *People-to-People Connectivity*: Education, Culture, Tourism. Moreover, ASEAN members have already had an agreement relevant to free flow of skilled labour called “ASEAN Mutual Recognition Arrangements (MRAs)”. With this mechanism, tourism professionals is one of the eight career sectors (aside from tourism professionals they are architectural services, surveying, medical practitioners, dental practitioners, engineer services, nursing, and accounting services). These arrangements expect to facilitate the mobility of tourism skilled labours within ASEAN, based on competence-based tourism qualifications, after the integration of ASEAN Community. Also, it will strengthen mutual tourism professionals’ cooperation among ASEAN member countries. Therefore, it can be said that tourism is one of the key factors to strengthen mutual cooperation among nation members.

Regarding to the trend of tourism in ASEAN countries, it seems that most of the international tourist arrivals are interested in traveling and sightseeing in cultural world heritage sites. (Warach, 2009) For example; The Sukhothai and Associated Historic Towns and the Ayutthaya Historical Park of Thailand; Angkor Wat of Cambodia; the Historic Cities of Melaka and George Town of Malaysia; Town of Luang Prabang of Lao PDR.

Thailand is one of the world’s top tourist destinations. In 2015, there were international tourists visiting Thailand almost 30 million (Department of Tourism, 2016: Online). The top ten international tourists came from China, Malaysia, Japan, South Korea, Lao PDR, India, United Kingdom, Singapore, Russia and USA, consecutively. Tourism industry has been set as a national agenda and strategy

especially after Thailand has encountered the Asian Financial Crisis in 1997. The government aimed at tourism to be a boosting tool for national economic recovery. As a short term tourism promotion, the slogan of “The Amazing Thailand” has become well-known and successful campaign for encouraging the country’s economy. In 2002, the Ministry of Tourism and Sports has been established. For reaching the ultimate goal of Thailand tourism strategy, it sets the vision which is “Thailand is a prime tourism spot among world class tourism competency that generates and distributes incomes, justly, equally and permanently.” However, the situation of tourism in Thailand has recently faced the flux of tourists which directly affects on the deterioration of natural and historical tourism sites.

Lao PDR is currently one of the Asia’s countries which have high potentials in tourism because it has plentifully and variously natural, historical and cultural tourism sites. Also, it has political stability and cordial people. In 2013, it was named the world’s best tourist destination by the European Council on Tourism and Trade (ECTT). (Bangkok Post, 2013: Online) In 2014, the overall number of international tourists was 4.15 million. (Department of Tourism Development, Vientiane: 2014) The top ten international tourists came from Thailand (almost a half of total amount of tourist arrivals), Vietnam, China, South Korea, USA, France, Australia, Japan, United Kingdom and Germany, respectively. Lao PDR government has strongly supported tourism industry as a key factor for national incomes and development. Tourism sector has been the second largest national revenues placing behind mine industry. Lao government has launched the national tourism strategy (2012-2020) for supporting and developing tourism spots and products. The government has also invested in public infrastructures such as nationwide connected highways for facilitating tourists and attracting foreign investment from outsiders especially accommodations, entertainment venues, casinos and golf clubs. Lao PDR looks at itself as “a land linked country” which not only intimately connects other ASEAN mainland members but also non-ASEAN member like China. (Department of Tourism Marketing, Vientiane: 2011) Even though Laos has the fruitfulness of tourism resources, an inefficient and unprofessional tourism management still needs to enhance.

What is Community Based Tourism?

The concept of community based tourism (hereinafter referred to “CBT”) is one of the alternative tourism which supports community to participate in tourism development process. (Hatton: 1999) The CBT is a kind of tourism which based on the idea that everyone in the community or village is the owner and stakeholder of natural, traditional and cultural resources. These resources and original lifestyles of each community are become the tourism capitals which can effect to sustainably economic and social development. (Sinth, 2002) The CBT is a tourism which concerns about social and environmental sustainability which is guided by community, managed by community, and owned by community. Therefore, community needs to make people feel proud and cherish on their identity. The CBT is a part of community development by supporting community participation to develop tourism activities based on local wisdom and environmental conservation. The examples of pattern of CBT are ecological tourism, cultural tourism, agricultural tourism, health tourism and so on. No matter what type of CBT, the purpose aims at develop and strengthen community by people in community. (Yot: 2001)

The principles of community-based tourism (Thailand Community-based Tourism Institute, 2013: Online) are (1) the ownership of community (2) participating of community in the right of decision (3) promoting community pride (4) enhancing quality of life (5) environmental sustainability (6) sustaining local culture and identity (7) knowledge engagement between different communities (8) valuing different culture and human prestige (9) fair yielding for locals in community and (10) income distributing for community's public benefits. When community is prompt for CBT site, it should have four matters to concern which are tourism activities, tourism services, tourism facilities, and managing mechanism. (Thailand Research Fund: 2004)

Regarding to Community-based tourism effectiveness evaluation, there are six indicators. (Pimrawee: 2010) Firstly, the successful CBT derives from genuine participation of community. The community willingly aggregates for obvious tourism management. Secondly, the interests from CBT must be fairly distributed to community. Major interests are in socio-economic dimension such as revenues, enhancing living standard, poverty reduction, and increasing local employment. Thirdly, CBT management system must be carried out with good governance. Tourism management should gradually and cautiously develop for community adaptation. Fourthly, there should be collaboration from stakeholders both in and out community. Community can get assistance and support from business sectors, political and economic institutions. Fifthly, Community must have its own distinctive point of tourism resources for sustainable tourism development. For example; culture and traditions, man-made tourism site, historical tourism site etc. Lastly, CBT must be concerned about environment as well. Some communities may support natural tourism sites as a knowledge center for environmental conservation learning.

After the CBT is set up in the community, their effects can divide into three parts which are (1) Socio-Culture: mutual exchange between the host and the visitor, knowledge and skill development and the locals' opportunities in participatory process; (2) Environment: environmental preserving realization of the host and the visitor, sustainable tourism resources management and administration by community; (3) Economy: additional income, formation of community fund, creating jobs and related tourism activities. (Responsible Ecological Social Tour Project: 2003) Therefore, nowadays the community-based tourism is an alternative choice of tourism. It creates the understanding of people in community by promoting tourism management participation. Villagers will not only directly receive interests from CBT but also take into consideration about the effects of tourism for utmost sustainability of their own CBT resources.

The Objectives

- 1) To describe the effects of CBT in Thailand and Lao PDR.
- 2) To consider the sustainability of CBT in Thailand and Lao PDR.

Framework and Methodology

This research paper was an analysis of the effects and sustainability of CBT in Thailand and Lao PDR. It was carried on CBT in four provinces of northern Thailand which are Chiang Rai, Phayao, Nan and Uttaradit and four provinces of Lao PDR

which are Luang Prabang, Oudomxay, Luang Namtha and Bokeo. This research was collected data from field research, an in-depth interview, a focus group, and questionnaires. Samplings were Thai/Lao CBT stakeholders who were locals, tourism entrepreneurs in community, and related governmental sectors.

Research Findings

The Effects of CBT in Thailand and Lao PDR

Analyzing the CBT effects, they were divided into three aspects which were socio-cultural, economic, and environmental effects. For provinces of Northern Thailand, they are as follows. First of all, *Thakhunthong village, Chiang Saen district of Chiang Rai*, one of the best practices of CBT sites in Thailand. It has been awarded the Thailand Tourism Award for the Sufficiency Economy Village in 2013. The prominences of this village are the variety of tourism activities which relevant to the locals' way of life such as cotton weaving lady's group, cricket farming, and tea plant. It also has a historical tour for natural and historical sightseeing alongside of Mekong River between Thai-Lao borderlines which run by local entrepreneur. About the effects of CBT, most of the locals mentioned that CBT did not numerous effect to their society. The CBT increases their income aside from main professionals which are agricultural sector. In addition, it does not destroy their tradition and culture whereas CBT has brought back their endeavor to protect their cultural identities. For environmental effect, there is well-managed environmental system by cooperating of the locals and tourists. However, they are still concerned about local teenagers will not be interested in their valued culture because of external social changes. From the area survey, it was noticed that the local administration officers have played an important role to support the community development through CBT. Secondly, *Ban Huak Checkpoint, Phu Sang district of Phayao*, is named "the Valley of Two Lands One Heart" because of the border connection with Xayaboury province of Lao PDR. It is a strategic point of Phayao and Xayaboury for economic exchange and tourism and a part of GMS strategic cooperation which links Northern Vietnam to Mawlamyine and Dawei of Myanmar. (Kannika and Adisorn: 2013) The locals agree that due to its location and CBT sites' development, there are better changes in society which can evidence from infrastructure development for supporting the linkage to Lao PDR. and community meeting for CBT development. For CBT effects, people in community mentioned that CBT has not negative effects to their cultures meanwhile their authentic traditions; local food, crafts and rites, are attractive for visitors. Also, they earn additional income from CBT though it is not a big amount of it. However, during the high season of tourist, the community has been affected from the lack of consuming water and electricity. Also, there are noise and air pollution from visitors' vehicles. Thirdly, *Huay Kon, Chalerm Prakiet of Nan*, is the international checkpoint between Thailand and Lao PDR. where most of tourists and logistic transportation use this border immigration for reaching Luang Prabang and Dien Bien Phu of Vietnam. At this village, there are Thai-Lao border market, waterfalls, and communist base camp historical site as the interesting tourist sites. However, it found that Huay Kon community has not yet established active CBT because of lack of local participation and local government support. Interviewees mentioned that CBT creates interests only port of entry not a whole part. Also, tourist entrepreneurs are non-locals that make the community do not get benefits from CBT. In addition, the expansion of border trade cause to environmental problems such as

noise and air pollution, waste management. Finally, *Phu Doo village, Ban Khok district of Uttaradit*, is also the permanent international point of entry between Thailand and Lao PDR. It has Thai-Lao border market where main products are household stuffs made in Thailand meanwhile Lao products are wild products which do not meet the demand of tourists. As a connected point between two countries, it makes outsiders coming and settling down, peaceful and secured community becomes at risk. Like Huay Kon village of Nan province, it has not yet perfectly been CBT because main areas are national preserved sites and locals do not have clear understanding about CBT. There also faces the environmental effects from destroying forest and using agrichemicals in maize farmland.

For the CBT effects to four provinces of Lao PDR are as follows. Firstly, *Luang Prabang* is well-known as the UNESCO World Cultural Heritage Site since 1995. It is the second ranking for national highest number of international visitor arrivals. Luang Prabang has many attractive tourism sites such as the Royal Palace, Wat Xieng Thong temple, colonial styled architecture buildings, handicraft village and night market. In addition, there are various kinds of accommodation, cafés, restaurants which can support tourist needs. Regarding to the CBT effects, locals agree that CBT increase their incomes. However, booming tourism brings non-local Laotians and foreigners (especially Chinese) to reside and run tourism services. Also, the villagers are concerned about the acceptance of international currencies (US Dollar, Chinese Yuan or Thai Baht) more than Lao Kip. This reflects that CBT may not thoroughly distribute its benefits to locals. Besides, it effects to the living cost which is relatively high. For the socio-cultural effects, because of a number of international visitors, there have some illegal issues such as drugs, crimes and prostitutions. The local community has an extensive campaign for foreigners about suitable manner and behavior when staying in Lao PDR. Luang Prabang also faces with environmental issue such as air and noise pollutions, waste management, and disorderliness of landscapes. Secondly, *Oudomxay* is known as “the Heart of Northern Laos” because of its location which connects to Southern China, Northern Vietnam and Northern Thailand. From the research sites visit, It seems that provincial tourism office is active to support CBT in villages of the province whether how to develop tourism skills and management for the locals and how to improve CBT sites. The CBT has generated more incomes for locals and they set the village tourism fund from that earning to build up and improve facilities for tourists. The province has trained local tour leaders in community and created network among villages where well-managed on their CBT products. Thirdly, *Luang Namtha* has well-known about “Eco-Trekking Destination” where the province is situated in mountainous area of the Nam Ha National Park. There are homestays and trekking tour guides by locals. Luang Namtha has borderline with China by Boten International Custom Checkpoint and R3A Road which becomes a crossroad and stopover for Chinese tourists to travel along Laos and Vietnam, contrarily international tourists comfortably visit China. For the socio-cultural effects from CBT, because of active participation and strong community, they have concreted plan and action to preserve their local wisdom for CBT. The locals earn additional income from CBT and construct necessary infrastructure for visitors’ convenience by non-destruction of environment. Lastly, *Bokeo* is labeled in both natural and cultural CBT resources. It is border on Chiang Rai province of Thailand where is divided by Mekong river. Bokeo is now attractive for international investors especially from China and South Korea. There is a casino named King Roman which is a part of Golden Triangle Special Economic Zone where is occupied by China. This issue leads

community to handle with traditional protection through preaching especially for young people. Bokeo province has been supported by local government for CBT sites such as information center, handicraft distribution center, standard homestays, and CBT training and workshop for the locals. The CBT generates incomes though they are not main profession. For environmental effect, the interviewees have mentioned that there are still problem on hygienic management and many vehicles in community, which is caused by the official opening of 4th Thai-Lao Friendship Bridge (Chiang Khong-Huay Xai).

How to make CBT sustainably in Thailand and Lao PDR

It is obvious that tourism is not only generates incomes but also an important mechanism for poverty reduction and growing community economy. Thailand and Lao PDR have set CBT as a key strategy for national sustainable development. In 1992, there was the United Nations Conference on Environment and Development, generally called Rio Summit, which main theme was about sustainable development. Based on this idea, sustainable tourism has become the trend which concentrates on environmental and natural resources conservation, human development and local participation. (Thailand Community-based Tourism Institute, 2013: Online) The CBT is one of the endeavors of tourism development to strengthen the role of participation of local communities. For Thailand, it could be evident in the 8th national economic and social development plan (1997-2001) which “human is the center of development” was a goal. In addition, holistically socio-economic and environmental integration was set as a tool to reach the target. In this regard, Tourism Authority of Thailand and related NGOs have adopted the plan and supported ecological tourism which has four main components; nature based tourism, sustainable managed tourism, environmental education based tourism, and community participation based tourism. (Potjana, 2014) In 2006, Thailand Community Based Tourism (CBT-I) has been established. It has supported nationwide CBT by conducting community as a research site and applying the research outcome for development. Comparing to Thailand, it seems that CBT in Lao PDR is not yet well established. However, the current national tourism strategy has shown government intention to strengthen CBT. Furthermore, after research sites survey, Lao PDR abounds with cultural and natural tourism resources, and local communities actively participate in CBT so it is worth to keep the eyes on. For the mutual CBT sustainability of Thailand and Lao PDR among the Aseanization trend, there are four recommendations which are (1) supporting self-determination and skilled-human resources development of the locals in community, (2) supporting (not directing) from central/local government and external international organizations, (3) supporting the coordination among villages in community, and (4) supporting CBT transborder network between Thailand and Lao PDR.

Conclusion

There are few challenged questions about CBT. For example; “who does control CBT?” and “How the interests from CBT can fairly distribute to everyone in community?” In fact, we cannot deny that CBT has been controlled by outsiders such as government, interest and political groups, and entrepreneurs. However, for using CBT as a mechanism for sustainable community development, it should be concerned about (1) self-sufficiency of community (2) participation process in decision making (3) managing and bargaining power (4) role setting in mainstream tourism (5)

sustainability of community ecology (6) community capacity for management (7) interests and individual response (8) strength of community culture and (9) CBT destination. (Sinth, 2013) Another question is “Are the success of CBT from whether it generates more incomes or a number of tourists?” It can describe that ultimate goal of CBT are not above reasons but happiness of people in community on their own self-decision and resources. CBT is a tourism system which tourism activities are occurred by locals, controlled and managed by locals which those activities expressed authentic culture and identity of community. (Hinch and Butler: 1996) Therefore, CBT management is to restore community, ecologically and culturally. Also, it restores wisdom of locals to cautiously develop and sustain their community along with rapid socio-economical change.



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***The Relationship of Mother-in-Law and Daughter-in-Law
between Organizational Climate and Organizational Citizenship Behavior :
A Case Study for Career Women***

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Abstract

By 2060, Taiwan is expected to become a super-aged society with approximately 40% of its population classified as elderly citizens, and the labor shortage is expected to reach 1.96 million people. Although the labor shortage can be improved through industrial transformation and technological development, adding new sources of labor is the most direct solution. The proportion of female students in higher education in Taiwan is the second highest in Asia. However, its labor force participation rate is ranked at the 10th place. Therefore, “the rise of female power,” or married women in particular, will be a key labor source to solving Taiwan’s future labor shortage as a result of population aging.

This study aims to explore the association between organizational climate, mother-in-law relationship, and organizational citizenship behavior. Mother-in-law relationship was used as the moderator of the relationship between organizational climate and organizational citizenship behavior. The participants comprised working women in the Kinmen region, who had various roles such as that of a wife, mother, daughter-in-law, worker, and the self. The quantitative research method was used to conduct a questionnaire survey involving convenience sampling. The main findings of this study show that mother-in-law–daughter-in-law relationship positively and significantly moderates the relationship between organizational climate and organizational citizenship behavior and that mother-in-law relationship positively and significantly influences organizational citizenship behavior.

Keyword: organizational climate, mother-in-law relations, organizational citizenship behavior, career women.

Introduction

In Taiwan, the employment of women began in the 1960s, when the country's economy started to take off and the labor market was confronted with severe labor shortage. In recent 5 years, the labor force participation rate of women in Taiwan increased from 49.89% to 50.64% and the percentage of career women who had a spouse/partner also increased from 49.03% to 49.78%. Married career women may, either because of the economic independence offered by their job, or the pressure to make a living, or both, wish to stay and work hard in their original organization. As a result, they tend to display behavior beneficial to their organizations spontaneously.

Litwin and Stringer (1968) argued that an enterprise's organizational climate was an important factor that had influence on employees' organizational behaviors; relevant literature also pointed out that there was a significant correlation between organizational performance and organizational climate. An organization's cohesion can be improved and employees' desire to work will be increased if the organization's employees perceive a better organizational climate. Moreover, work environment as an external condition that challenges an organization's employees can affect employees' workgroup structure and acquisition of resources (Robbins, 2001).

Compared to the main island of Taiwan, Kinmen is a place where conservative and traditional thoughts and the mindset of that men are superior to women are more prevalent. For example, the custom of presenting offerings to the ancestors at winter solstice is a symbol of filial piety in Chinese traditional culture. In Kinmen, this practice requires members of a clan to take turns to assume the role of Leader; the whole clan is expected but only males are eligible to attend the Leader's feast (Xie J.P., and Huang Y.Z., 2001). Funerals are attended by males most of the time except for the family of the bereft. Women, on the other hand, are mainly engaged in the preparation of traditional genuflection rituals. Married career women have to balance their work and family and assume their roles in ideological gender division of labor. In the society of Chinese, most married women have to move to and live in their husband's family. In addition to adapting to the new environment, they are also confronted with more significant changes than their males counterpart. For them, the role of mother is the most important responsibility (Lee S.H., 2015).

In light of this, this study was focusing on the viewpoints of married career women in Kinmen area. It was to find out whether organizational climate and mother-in-law and daughter-in-law relationship would give rise to organizational citizenship behavior differences, or induce organizational citizenship behavior among married career women, and to explore their causal relation. It is hoped that the study results will be of investigative value and capable of providing information on business practice aspect for the reference of government sectors.

Literature review

The term organizational climate was invented by Kurt Lewin(1936), who used it to describe the interaction between people and their environment from the perspective of psychology through formal geometry, in other words, organizational climate is the result of the interaction between individuals and their environment. Litwin and Stringer (1968) deemed organizational climate as a lasting characteristic of organizational internal environment, organizational strategy and procedures that can affect the motivations and behaviors of the members of an organization. They proposed that organizational climate had 9 aspects, i.e. structure, responsibility, rewards, risks, social relationship, support, criteria, conflicts, and identification. Litwin and Stringer (1968) defined organizational climate as “a group of measurable characteristics that members could perceive directly or indirectly in the work environment and the characteristics can influence the motivations and behaviors of the members of an organization. The definition was adopted in this study. Hsu S.W., and Lin L.L., and Chang H.H. (2010) in their study on the transformational leadership, service climate and service-oriented citizenship behaviors of air stewardesses on international flights showed that there was a significant positive correlation between organizational climate and service-oriented citizenship behaviors and suggested that follow-up studies should focus on psychological environment as well as social, organizational, and situational factors that influence behaviors.

The concept of organizational citizenship behavior was originated from Barnard(1938), who proposed that organizations were in need of cooperative behaviors of their members. Such behaviors were spontaneous and capable of bringing about efficiency to the organizations. Near, and Organ (1983, 1990) named extra role behaviors as organizational citizenship behavior(OCB), i.e. employees' spontaneous individual behaviors that were neither included in their job descriptions nor specifically and directly covered by their normal remuneration; such behaviors were helpful for improving the effectiveness of organizational functions. Some studies pointed out that organizational citizenship behavior could be a cost to individuals(Bergeron, 2007; Bolino and Turnley, 2005) ; Wang S.Y. (2011) carried out a study on the relationship between organizational climate, work satisfaction and organizational citizenship behaviors, the results showed the better the overall organizational climate of a school, the higher the organizational citizenship behaviors.

Su F.Y., and Hsu M.R.(2003) grouped family member relationship into 8 categories, i.e. husband-wife relationship, parent-child relationship, mother-in-law and daughter-in-law relationship, grandparent-grandchild relationship, sibling relationship, relative relationship, in-laws relationship, sister-in-law relationship. The relationship between mother-in-law and daughter-in-law was established via a third party, who was the son of mother-in-law and the husband of daughter-in-law. As a new relationship formed after the arrival of the daughter-in-law, it lacks connate connection and requires prolonged and continuous interaction for gradual identification of a mode in which the mother-in-law and the daughter-in-law can get along. In traditional Southern Fukien community, the number of genuflection rituals is more than that in Taiwan. The authority of preparing for and leading these rituals is transferred from mother-in-law to daughter-in-law upon the arrival of the latter. Chen Y.J. (2007) found in her study on the dependence of married women in their primary families and husband's support to a harmonious mother-in-law and daughter-in-law relationship that

submission to authority and filial obedience were the most critical factors that determined mother-in-law and daughter-in-law relationship. It was revealed by Pan H.S. (2008) in her study on the relationship between medical personnel's organizational citizenship behavior and their work pressure, work-family conflicts that emotional competence had positive regulatory effects on organizational citizenship behaviors with respect to work pressure and work-family conflicts.

The above-mentioned literature suggested that employees in an organization that had good organizational climate tended to display positive and proactive work attitude as a feedback to their organization. Compared to unmarried people, those married are more readily to display organizational citizenship behaviors. In the light of this, in this case study on career women in Kinmen area, the following hypotheses were proposed:

Hypothesis1: There is a positive correlation between career women's organizational climate and their organizational citizenship behaviors.

Hypothesis2: The situation of mother-in-law and daughter-in-law relationship of career women has regulatory effects on their organizational climate and organizational citizenship behaviors.

Model structure and methodology of the study

An architecture as shown in Fig. 1 has been established for this study by literature review. The subjects in this study were career women, defined as "women receiving remuneration for their employment", i.e. women who received salary for their job, in 5 towns(Jincheng, Jinhu, Jinsha, Jinning, and Lieyu) in Kinmen area, who held a professional and regular job in their organization, which had made commitments and promises on career development to them(Lee S.L., 2001). Career women in this study referred to married career women who had attained 15 years old or above, bred at least 1 (inclusive) child(ren), held a full-time job that had an official title, and received remuneration for their job. These subjects played 5 roles simultaneously, i.e. wife, mother, daughter-in-law, worker, ego(Zheng R.J., and Chen J.M., 1994).

In order to have uniformly distributed samples and improved evaluation accuracy, a stratified convenience sampling was carried out for proportionally collecting 358 valid samples for subsequent comparison and analysis of the resulted stratified information. (Krejcie and Morgan, 1970).

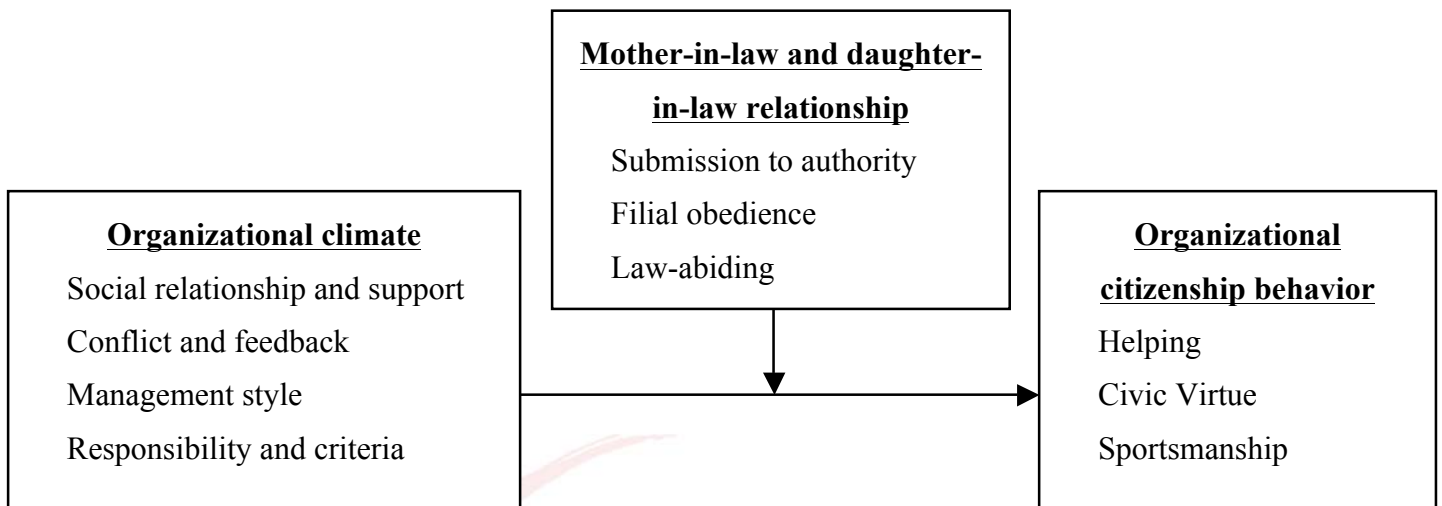


Fig. 1 Architecture of the study

A questionnaire was adopted as instrument in the study for data analysis. The questionnaire was developed based on existing scales in domestic and foreign journals or theses and designed to be consisting of 3 scales, i.e. organizational climate scale, mother-in-law and daughter-in-law relationship scale, and organizational citizenship behavior scale.

- 一、俊 The organizational climate scale was based on the scale developed by Litwin and Stringer, and modifications were made in reference with the organizational climate scale developed by Liao S.K.(2004) in his study on dispatched employees. It consisted of 22 questions covering 4 aspects and demonstrated a Cronbach's α coefficient of 0.825.
- 二、俊 The mother-in-law and daughter-in-law relationship scale was made in reference with the scale developed by Chen Y.J.(2007). Its role specification scale consisted of 22 questions covering 4 aspects and demonstrated a Cronbach's α coefficient of 0.90.
- 三、俊 The organizational citizenship behavior scale was based on the scale developed by Bolino and Turnley(2005). It consisted of 15 questions covering 3 aspects, i.e. Helping, Civic Virtue, and Sportsmanship; during the development of the scale, reference was made to the scale prepared by Pan H.S.(2008) in her study on police and medical personnel in Pingtung Area. The scale demonstrated a Cronbach's α coefficient of 0.928. Subjects' answers were graded against a 5-point scale from "extremely disagree" to "extremely agree".

In the study, subjects' answers to the questionnaire were graded against the scales and subjected to confidence and validity analyses. The results showed all scales used had a Cronbach's α value above 0.80. Therefore the scales used are acceptable in terms of confidence level.

Conclusion

A significant positive correlation was found between organizational climate and career women's organizational citizenship behaviors: career women when perceiving higher organizational climate were more readily to display organizational citizenship behaviors not covered in their remuneration; occupational category had significant influence on organizational citizenship. For example, non-permanent staff such as temporary agency workers, agency teachers, and other people who perceived them as temporary workers tended to only fulfill the tasks assigned to them by the organization and were reluctant to display organizational citizenship behaviors beyond the coverage of their salary. For teachers and other public service personnel who had 15 days of furlough in addition to the winter and summer vacations, their mother-in-law and daughter-in-law relation had significant positively regulating effect on organizational climate and organizational citizenship behaviors. That is to say, career women who are under less work restriction can meet their mother-in-law and family's expectations by virtue of their vacations and furloughs, and this can induce the generation of organizational citizenship behavior. For career women who have a permanent position, their mother-in-law and daughter-in-law relation has significant positive influence on their organizational citizenship behaviors. This means that permanent staff in public sector, regular teachers, supervisors in publicly-operated enterprises and privately-run enterprises may, because of their better identification with the organization they work for, be more willingly to display organizational citizenship behaviors that are not covered in their salary to serve their organization.

An organization may, by building appropriate organizational climate, improve its employees' perception of the organizational environment as well as their identification and consensus with the organization, thereby promoting spontaneous organizational citizenship behaviors of its employees. An employee's emotion may have impact on her work-family conflict and organizational citizenship behaviors. That is to say, if an employee brings her unfinished job and intends to use her family time for organizational citizenship behaviors, the employee's mother-in-law and daughter-in-law relation would become crucial in her fulfillment of organizational citizenship behaviors. When the employee's relation with her mother-in-law is good, her mother-in-law will support or even give a helping hand to her. In such cases, the career women can try her best to do her job without family worries, and as a result can improve its organizational citizenship behaviors.

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The logo for the International Association of Asian Studies (iafor) is centered on the page. It features the word "iafor" in a light blue, lowercase, sans-serif font. The text is enclosed within a circular graphic composed of two concentric, slightly offset arcs in light blue and light red/pink, creating a sense of motion or a stylized 'O'.

Operation of a Bed and Breakfast in E-Commerce and Clan Society

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The Asian Conference on Asian Studies 2016之
Official Conference Proceedings之

Abstract

Internet is one of the most widely used channels for the purpose of micromarketing (also called local or individual marketing). The e-commerce platform built on the internet brings new opportunities for the tourism industry. The conventional mass tourism needs to be adjusted in order to attract consumers who are eager for customized tourism service.之

Kinmen is dominated by clan society. The influence of clan society can also be seen there on the management and marketing of a bed and breakfast (B&B). The operators of B&Bs have limited knowledge on e-commerce and rely on the supports from relatives to reach their business objectives. This study aims to discuss how the existing marketing approach influence by the clan culture, to examine if the appearance of e-commerce platform will stimulate the adoption of micromarketing and improve the quality of tourism service, to analyze the benefits and cultural struggle of B&B industry when entering new marketing platform.之

The methods of secondary analysis and case study are used in this study. The result shows that entering e-commerce marketing platform helps operators to reach more potential customers. But the differentiation of tourism service is the key for matching demand to supply. Its differentiation relies on the provision of festival activities, local food and accommodations supported by clan society. Clan relatives who operate their own B&B can also help to reduce the fluctuation of coming consumers during peak and off peak times. In general, B&B operators have to combine the advantages of e-commerce and clan culture in order to increase the total benefits of their business.之

Keywords: B & B operators, internet business, Kinmen, clan society

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Introduction

Kinmen, otherwise called “Wuzhou” in ancient era, has been a place of flourishing literature and culture. In the region of Kinmen, the clan culture is abundant and characteristic. Its traditional, local culture was preserved due to military control under war zone governance, and among the key features of local traditional cultures are clan cultures, which have made uniqueness and potential of the tourism in Kinmen. Cultural activities are considered an important type of travel in the development of tourism. In Kinmen region, activities of clan cultures are exhibited as ancestors ushering, clan gathering and so forth.

Till date, the local people’s attachment to and activities in their clans are not gone in Kinmen. That unique cultural atmosphere appeals, in a unique manner, to Chinese all over the world, particularly the tourists whose roots are related to Kinmen, who are motivated to come to be a part of Kinmen’s clan activities and to make a short travel here.

The 2015 number of people stayed at hostels in Kinmen region was 141,044, which ranked the first among all Taiwan’s offshore islands. How to make good use of information technology to help Kinmen’s tourism develop sustainably would become a major issue. Fast changes in information technology and industrial environment cause people’s behaviors of decision in purchases or productions to change considerably. According to a 2015 report by the Institute for Information Industry, Taiwan, the production of Taiwan’s market for e-commerce of 2015 was about NT\$1,006,900 million, of which NT\$613,800 million was contributed by B2C (business-to-consumer) market. The scale of the C2C (consumer-to-consumer) market was 393,100 million. According to the 2015 report by the MasterCard online shopping website, the items that Taiwanese people shopped online were largely airline tickets, apparel and online games; and as many as 42% of the people consumed NT\$7,710 on airline tickets and tours on internet platform. That indicates that Taiwan people knew very well how to compare tickets and hotels on internet platform.

However, electronic micro-marketing remained a rare marketing means to the hostel owners in Kinmen. Hence, despite the strong characteristics of clan culture, it is still difficult for cultural tourist activities to develop without the promotion of the clan cultures that Kinmen is distinctive with by good media means. While online marketing enables exposure to potential consumers in wider range and helps moderation between high and off seasons, failure to master such marketing skill is a drawback for the development of tourism.

As Kinmen County is home to a unique local humane atmosphere and clan cultures, it began to continuously promote the cultural tourism a few years ago to facilitate development of tourism. Its government and the private sector thus have been promoting the development of tourism-related industries by the electronic approach with much effort. In such context, this article has the objectives of investigation as follows.

Objectives of research

1. To discuss about how the existed marketing mode of the hostel owners in Kinmen is affected by the island's traditional clan culture; and
2. To investigate how Kinmen's hostel owners can employ e-commerce and cyber information technology to modify their marketing modes.

Literature review

Clan cultures

The term “culture” can be dated back in Chinese classics as early as to “I-Ching”, where it is given the meaning of “civilizing with literature”. In Western world, “culture” has a Latin etymology, with multiple meanings, including reverence for gods, dwelling, practice and paying attention. In modern time, the UNESCO defined, in its Universal Declaration on Cultural Diversity, culture by that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs (UNESCO, 2001). Tang Dynasty's poet Bai Juyi wrote a poem clearly describing what Chinese clan culture was distinctively like:

Near or distant, they have kinsmen in every house;
Young or old, they have friends wherever they go.
On white wine and roasted fowl they fare
At joyful meetings more than once a week.
While they are alive, they have no distant partings;
To choose a wife they go to a neighbor's house. [translation by A. Waley]

Chinese clan cultures are characterized by a kindred-centered model constructed with a system of traditional values and beliefs (2011, Zhou). The clan cultures are embodied by traditional architecture, genealogies and clan rules, among other things.

The World Tourism Organization estimated that in the 21st century, the products related to natural landscape travelling that has enjoyed a greater portion of the travelling market will decrease in growth rate, whilst cultural tourism will be given excellent benefit of development. And the factor of cultures will become the subject of the tourist industry that has the strongest nature of stories and is most appealing (Ing, 2008). As clan cultures are widely infiltrating in humanity and arts and affects people's ideology and life and custom, clans on their part are rich in cultural resources. They also are a non-depleting mine of gem. People nowadays take leisure seriously and when they arrange a leisurely trip, they tend to stay at buildings that are characteristic of the local cultures. That is because of the abundant cultural contents that tell stories and offer experiences easy for people to embrace (Hung, 2010).

Culture cycle

The model of culture cycle has a framework that originated from UNESCO's 1986 Framework for Cultural Statistics, which was a cycle model revised in 2005 from a 1986 hierarchical model. The model encompasses different phases of creation, production and dissemination of cultural industries. The model considers that cultures come from a series of procedures and such industrial activities can be systemized.

In terms of domain, the model can embody the production and distribution during the entire production cycle (UNESCO 2009). The advantage of the model is the ability of straightening out how production and cultural activities work.

The model includes the following cycle:

Phase of creation - Ideas and contents emerge or are created. Creation of the nature of story and non-repetitive products.

Phase of production - Forms of culture that can be produced, and professional tools, infrastructure and procedures necessary for realizing repeated production.

Phase of dissemination - By information communicating means, some products or services can go directly from providers to consumers.

Phase of exhibition and reception - the place of consumption and the provision of live and/or unmediated cultural experiences to audiences by granting or selling access to consume/participate in time-based cultural activities.

Phase of consumption - the activities of audiences and participants in consuming cultural products and taking part in cultural activities and experiences.

The model of culture cycle delineates the inter-connection of these phases. In practice, some of the phases can be combined. For some culture-dependent industries, the process can start at any of these phase, while some phases maybe combined or do not exist.

The model of culture cycle is about emphasizing new forms of production that are mostly associated with new technologies. New technologies can create interrelationships between the different functions and, in time, these new forms of culture processes may merge or take place at the same time.

The model is not concerned with how "cultural" any particular aspect of the model needs to be. Rather, what is important is to understand and being able to track the totality of activities and necessary resources that are required to transform ideas into cultural goods and services, as well as the consumption of, participation in or use of them.

Hostels in Kinmen

Article 2 of Taiwan's Act for the Development of Tourism defines home stay facility as a lodging facility run as a family subsidiary business, using the spare rooms of self-used residence to provide tourists with a rural living experience. Such lodging facilities usually incorporate local culture, natural landscape, ecological environment, environmental resources, and agricultural, forestry, fishery or livestock farming activities. Generally a mini hotel that is operated for the purpose of hobbies and travel, such as fishing, or by the people in the areas of tourism, or spare rooms made available to travellers are called hostel (Luo, 1995). Hostels in Kinmen come in two types below.

- A. Fujian-style hostels: this type of hostels is created in the regeneration and reuse promoted by Kinmen's competent authority for the purpose of preserving sustainably the precious traditional cultural architecture and allowing the young generations to inherit the wisdom of their ancestors.
- B. family inns: an unused house having been redecorated, furnished with complete living facilities, and found by relevant department to meet the requirements with relevant permits issued.

Findings

In the model of culture cycle, we had an initial understanding, by field survey, of hostel in Kinmen as follows.

Phase of creation - In this phase, the hostels in Kinmen create subjects of stories from the traditional architecture and traditional system of values in the clan cultures. For instance, the creation of, with Fujian-style traditional architecture, some very old photos or old books, a cultural atmosphere that features Chinese clan cultures.

Phase of production - This phase focuses on hardware facilities and the actually employed techniques. Most of the hostels in Kinmen that enjoy the best rates of occupation are traditional houses of Fujian style that are rent with Kinmen Government; in addition, most of their owners should have certain degree of ability of guide in order to explain the stories about the houses.

Phase of dissemination - Most of the hostels in Kinmen are propagated chiefly by official websites or the interpersonal networks of the owners. Presently a part of the hostels begin to do marketing through websites on e-platforms; for such websites, most of them choose the BOOKING, AGODA and the like.

Phases of exhibition/reception and consumption - With the hostels in Kinmen, these two phases can merge, as they literally happen simultaneously. When a traveller occupies the hostel, he/she experiences the atmosphere of Kinmen's clan cultures on his/her arrival. Inside the hostels, travellers are having culture experience during the process of consumption.

Conclusion

Our initial conclusions are as follows. Going on e-platform for travel can help the hostel industry be exposed to more potential consumers; but, it is crucial whether the variation of the lodging products matches supply and needs. Such variation depends on the festivities provided by clan cultures, activity arrangement and catering and accommodation management. The network of clan cultures can also provide modulation during significant fluctuation of sources of customer. Therefore, on the whole, hostel owners should effectively incorporate the advantages of e-commerce and clan culture in their management and marketing goals in order to increase the total benefit.

What travellers seek when they participate in the tourist activities in the cultures they recognize are the light of a culture other than their own. This, unlike the life experience they are exposed to daily, brings along different mental quests. As such, the hostel owners need to make use of the distinguishing features of clan cultures, because that is an irreplaceable kind of resources. Therefore, the hostels with clan cultural features exist as the vital part of the tourist industry; they will surely give the tourist industry a non-depleted force. As the information era has a high degree of information propagating ability, if the characteristic clan cultures of Kinmen can be disseminated worldwide, it will further spur the innovations by hostel owners on this island based on clan cultures.

Therefore, with clan cultures, we should pursue more than their uniqueness, timeliness and appropriateness, such that the travellers' thoughts and needs can be grasped with the clan cultures. By means of electronic platform, the product information will be more able to be transmitted to both travellers and hostel owners in fast and accurate manner in this world of information, as an important basis for accommodation consumption and marketing management.

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Understanding the Insides of Un-Soung Pai (1900–1978): Records of the Korean Artist's Work, and Life, Including Thier Identity

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Abstract

This presentation explores the role of identity, and the issues surrounding it, for Korean modern artists under Japanese colonization (1910-1945) by focusing on Korean artist Un-Soung Pai's work and life. I will mainly focus on his art studies in Europe and his relationship with Japanese culture and celebrities from various circles during that period.

Un-Soung Pai is one of the most significant figures in the history of Korean modern art. He was the first Korean artist to study in Europe, and the artist who stayed there the longest amount of time, a period of eighteen years (from 1922 to 1940). It should be noted that he was one of the only Korean artists whose unique style of painting was well appreciated by people there.

For Pai, Europe was an important place, both artistically and politically. Europe was the place where his work was born, developed and completed. Politically, studying in Europe provided him many chances to encounter various kinds of Japanese people and cultures, more than he would have been exposed to in Korea or Japan. In other words, studying in Europe was a journey to find and improve "self" for him.

By studying Pai's work and life, we can understand the implications of studying abroad for Korean artists under the Japanese rule, and witness the self-realization that may transpire through creating art in a different social environment.

Keywords: Korean modern art, Japanese Colonization, identity, self-awareness

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Introduction

This paper explores the role of identity, and the issues surrounding it, for Korean modern artists under Japanese colonization (1910–1945) by focusing on Korean artist Un-soung Pai's work and life. I will mainly focus on his art studies in Europe and his relationship with Japanese culture and celebrities from various circles during that period.

Who was Un-soung Pai?

Un-soung Pai was one of the most significant figures in the history of Korean modern art. He was the first Korean artist to study in Europe, and remained in Europe longer than any other Korean artist, for a period of 18 years (1922–1940). Pai acquired Western art (oil painting) techniques at the United State School for Fine and Applied Art Berlin (Vereinigte Staatsschulen für Freie und Angewandte Kunst Berlin)¹ in Germany from 1925–1930. It should be noted that he was one of the only Korean artists whose unique style of painting was appreciated in Europe. During his stay (in Germany from 1922–1937 and in France from 1937–1940), he held solo exhibitions all over the continent, and sent his works to various international exhibitions. It is also noteworthy that a number of his art pieces remain in various parts of the world, including Germany, the Czech Republic, and Poland, among others.

Un-soung Pai's Self-Portraits and Identity

Un-soung Pai's self-portraits are a fascinating means by which to appreciate his self-awareness and self-recognition. Through the portrait, it is possible to discern his view of himself, his interests, and his personal situation. Four self-portraits by Pai—three oil paintings and a woodcut—have been discovered. Among them, one titled *Shaman (Baksu)*² (*1) is especially noteworthy.



Figure 1: *Shaman (Baksu)*, 1930s, Oil on Canvas, 55×45cm.
Ethnological Museum of Berlin.

¹ The name of the school was changed to Berlin University of Art (Universität der Künste Berlin).

² Male shamans in Korea are generally called Baksu Mudang, or simply Baksu.

In this painting, we can see Un-sung Pai wearing a Korean shaman's costume, against the background of a building or a temple from the Roman era. We can also discern an odd-looking statue in front of the building, along with an exotic mask. At first sight, it reminds us of a self-portrait by Durer, whose painting alluded to the depiction of Jesus Christ in his own image. Shamanism as a religion has a long history in Korea, akin to the history of Christianity in Europe, and of course, the shaman is as important a figure in Shamanism as Jesus Christ is in Christianity. Pai seemed to be attempting to portray himself in this painting as a great Korean artist endeavoring to harmonize Asian and Western cultures. The painting expresses his strong will not to lose his national identity as a Korean in the European art world. At the same time, the Roman building, the statue, and the mask reveal his interests in European civilization.

The “Orientalness” of Pai's Paintings and the Influence of Ukiyo-e

“Oriental lines and Western colors (東線西色)” is the expression that best describes the characteristics and features of Un-sung Pai's paintings. His paintings were recognized and accepted by Europeans as Oriental artworks painted according to Western techniques. Regarding Pai's solo exhibition in Hamburg in 1935, a German critic has pointed out that Pai's color choices and shadow expressions were somewhat underdeveloped. On the other hand, he evaluated Pai's *Children of Korea* highly, praising the attractiveness of the flat composition and the beauty of the line drawings (MRK, 1935, cited in Migeum, 2003). We can understand what Europeans looked for in paintings by Un-sung Pai from this critique. Pai also believed that maintaining the “Oriental classic” style was essential for mastering Western painting techniques. For him, line drawing was the most effective way to express this style. He often drew lines using calligraphy brushes on canvas. Pai transmitted the flavor of Asia through his paintings. His work titled *On the Way Home* (*2) is an example of that. This beautiful oil painting, entered into the National Society of Fine Arts (Société Nationale des Beaux-Arts) in France in 1938, is full of lyrical emotion and the Oriental sense of beauty.

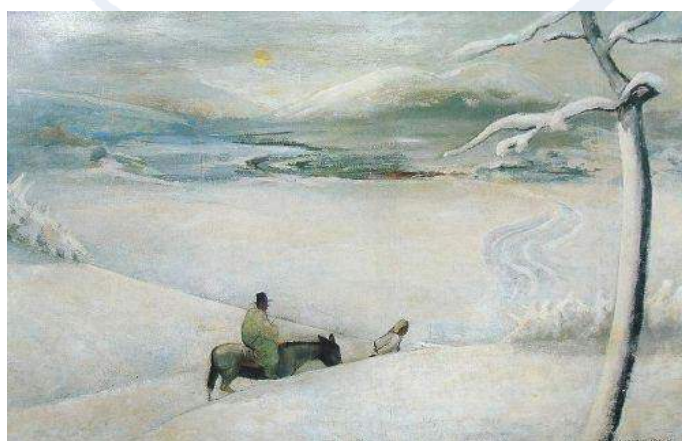


Figure 2: *On the Way Home*, 1938, Oil on Canvas, 110×160cm.

The entire screen, which is covered with white snow and characterized by a simple composition, makes us empathize with Oriental aesthetics, known as “fullness coming from emptiness.” During his stay in Germany from 1922–1937, Pai was attracted to northern-European genre paintings, and he seems to have been influenced by this

genre.³ For example, the similarity of composition between his *On the Way Home* and Pieter Bruegel's genre paintings are often pointed out (Migeum, 2003, p. 81). However, I would like to propose another point. For me, the subject matter and composition of *On the Way Home* is very similar to those of *Ishiyakushi* from the 53 Stations of the Tōkaidō Road Series by Hiroshige Utagawa (*3). It would not have been too difficult for Un-soung Pai to gain access to Ukiyo-e in Germany at that time, because from the beginning in the 1910s, great interest in Ukiyo-e was accelerated by publications by Julius Kurth (1922a, 1922b, 1923) in Germany.⁴ It is believed that Pai studied Ukiyo-e as a form of training, and his affection for the genre is evident in his art.



Figure 3: Utagawa Hiroshige, *Ishiyakushi*, The 53 Stations of the Tōkaidō Road Series, 1841–42, 8.5×13cm, Published by Yamada-ya Shojiro.

It is not only in *On the Way Home* that the influence of Ukiyo-e on Pai's art is demonstrated. In fact, Pai was more renowned for his woodcuts than his oil paintings, where the former are attractive and clearly of a high standard. For example, his self-portrait in woodcut gained a reputation at the Autumn Salon (Salon d'Automne) in Paris in 1927. The lines are clear, while his face is filled with confidence and looks very impressive. In this regard, the book *Old Korean Stories Told by Un-soung Pai* (Runge, 1950), published in Berlin in 1950, is worthy of attention. Every woodcut image in this book is expressed with well-balanced composition, rhythmic lines, and accuracy. Pai conveys the Oriental atmosphere in a very sophisticated way.

Interests in traditional Korean customs

In addition to admiring Ukiyo-e's works, Pai was interested in various kinds of Korean customs. According to the Korean newspaper, the *Daily Cho-Sun*, Pai sometimes requested photos of old buildings, genre paintings, and precious artworks of Korea, and he drew pictures based on these (*Daily Cho-Sun*, 1936). At that time, as interest in Asia boomed in Europe, many Europeans visited Asian countries and brought back various kinds of artifacts for inclusion in Asian collections at museums.

³ Indeed, Un-Soung Pai's art is frequently compared with *Art of the Old Master in the Netherlands* (Ernst Sauder, cited in Migeum, 2003).

⁴ Julius Kurth (1870–1949) was a German independent scholar and author. He published numerous books about Japanese Woodcut (e.g. Kurth, 1922a, 1922b, 1923).

For example, genre paintings by Kisan Chun-gŭn Kim⁵ and postcards and photos of Korean folk customs were included. Europeans were attracted by the immediacy or frankness and Bohemianism reflected in the art of “uncivilized” peoples, and they searched for a new source of inspiration in them (Claudia, 1996, p. 70). Pai’s eyes were opened by the various such cultural phenomena around him; as a result, he became a producer and consumer of Korean folk art. Postcards or Chun-gun Kim’s genre paintings would have been good souvenirs for Western visitors to Korea. For Un-soung Pai, they triggered old memories and became a critical source for his art.



Figure 4: *Portrait of Family*, 1930–35,
Oil on Canvas, 140×200cm, Private Collection.

Many of his oil paintings reveal these preferences. For example, in paintings such as *Korean Bride*, *Portrait of Family*⁶ (*4), we can see that Pai mainly used five traditional Korean colors called *Obang-saek*, which were red, yellow, blue, white, and black. In addition, we can see that all characters in his paintings are Korean, with large and round faces, neat figures, and black hair. This kind of strategy by Pai is often interpreted as voluntary and internal Orientalism.

The Keen Attention Paid in Pai’s Art to European People

Europeans were fascinated by the Oriental feel and calm beauty characterizing Pai’s paintings. French critic Asian Rubinstein described Pai’s art as follows:

I think that the unique characteristic of Un-soung Pai’s art—which is very calm and powerful and a little ironic—comes from his motherland. ... I feel some kind of mysterious temptation in his paintings. His palette is always full of the “vision of a far-away land,” “poetry of Asia,” and “mysterious gift” of his childhood (Rubinstein, 1938, p. 4).

⁵ Kisan (箕山) Chun-gŭn Kim (金俊根, date of birth and death unknown) was a painter who specialized in genre paintings illustrating traditional Korean life.

⁶ *Portrait of Family* is one of Pai’s masterpieces and a Modern Cultural Heritage item in Korea.

Similarly, German critic Herbert Blanken described the Korean children or Korean folk customs in Pai's art highly exotic and absolutely fascinating, and added that Pai's subject matter and spirit could be attributed to his Korean origins. His views can be summarized in the following quote:

Without doubt, a work of art shows the ethnicity and the national characteristics of its artist. ... Korean artist Un-soung Pai painted black-and-white artworks on novel paper with delicate lines. All of the portraits of children and scenes of Korean folklore he painted are highly exotic and attractive. Although he was very far from his homeland, he never forgot Korean art and he worked with the memories and soul of Korean art in Berlin. ... He was an artist who looked for the sources and the spirit of his nationality, and who always did his best. (Blanken, 1936, p. 502)

French author and artist Edouard Sarradin also said that Pai portrayed the image of the extreme Orient with lively and delicate expressions. Pai's art was recognized as highly individualistic and unique (Sarradin, 1938, p. 2). In my opinion, he commercialized his own identity as Korean through his paintings. It was his choice to do so, of course, but it seems that he was "forced" to make this choice in order to fulfill his role as an "Asian artist in Europe." To better understand Pai's decision to do so, we need to look at his situation as a Korean under Japanese colonization.

Work in Europe: The woodcut *Baron Mitsui and His Works*

Pai's remarkable activities in Europe have no parallel in Korea's modern art history. During the 1930s, many artists in Germany were exiled and forced to abandon their art by the Nazis. Under these circumstances, Un-soung Pai completed his studies at the United State School for Fine and Applied Art Berlin safely, and even had a private atelier at his university. In addition, he lectured on Oriental painting all over Europe beginning in 1930, and in 1932 he joined the Association Porza and exhibited his work, *Child of Korea* in 1934 (Miguem, 2003). Embracing this aim, Un-soung Pai took an active part in the international art stage and repeatedly made headlines in Korean newspapers. Of course, his popularity in Europe was a result of his abilities and hard work, though these characterizations are also open to interpretation. I believe Pai's woodcut *Baron Mitsui and His Works* (*5) can suggest another possibility to consider Pai's success in Europe from another angle.

This work is a portrait of Takaharu Mitsui, a member of the Mitsui conglomerate (*zaibatsu*) and former president of Mitsui Shipping Companies and Mitsui Mining Companies. The work is assumed to have been produced between 1933 and 1935 during Mitsui's travels through Europe, and it is now in the possession of the Museum of Ethnology, Hamburg. Mitsui majored in transportation studies at the graduate school level in Germany from 1926–1929, and supposedly became intimate with Un-soung Pai during this period (Miguem, 2003). Mitsui also participated in cultural exchanges with various European countries and was involved in many national projects conducted by the Ministry of Foreign Affairs and other diplomatic offices. In addition, he served as president of the Japanese–German Society, founded in Germany in 1934.



Figure 5: *Baron Mitsui and his Works*, 1935, Woodcut, 52×40cm, Museum of Ethnology in Hamburg.

It is difficult to define Mitsui and Un-soung Pai's relationship precisely. It is assumed that Mitsui supported Pai as a form of patronage and as a colleague in international cultural collaborations. According to Dr. Nora von Achenbach, director of the Museum of Ethnology in Hamburg, this portrait of Takaharu Mitsui was commissioned by Mitsui himself (von Achenbach, 2011). Mitsui is thought to have supported Pai in many ways. For example, Pai is said to have produced paintings for the reception room of the Japanese Embassy in Germany at Mitsui's request (Frank, 1991). Pai's solo exhibitions held in Eastern European countries appear to have been linked to Mitsui as well. Mitsui is known for promoting cultural relationships between Japan and Eastern European countries such as Poland, Hungary, and the Czech Republic. Therefore, he must have had many connections that would have helped Un-soung Pai with venues for his solo exhibitions.

This striking woodcut by Pai was displayed for the first time in his solo exhibition in Hamburg in 1935. Subsequently, it was selected for the International Exhibition of Woodcuts in Warsaw in 1936, and in 1938, it was chosen for exhibition in the Salon National Society of Fine Arts (Salon Société Nationale des Beaux-Arts) in Paris. One German critic referred to the work as ground-breaking in terms of modern engraving. He pointed out the flat background, which is reminiscent of Ukiyo-e expressions, and the textures of skin, clothes, and medals. He also applauded the level of detail in the painting (UT 1935, cited in Migeum, 2003). There is one more point about this work that cannot be ignored: the image of the sun in the upper left and a cherry blossom motif in the upper right. It is well known that the rising sun represents Japan. When the work was produced, Imperial Japan was regarded as powerful, so the symbolism is important. For example, the expression "Country of the Rising Sun" (*Pays du Soleil-Levant* in French) appeared frequently in French magazines published during the same period. Furthermore, the cherry blossom was recognized as the symbol of Japanese militarism and of modernization and civilization during earlier periods (Sun-yeol, 2012). This work thus may have aimed to convey the public image of Japan and its political leverage at the time.

Work in France: Exhibition and *France-Japon* magazine

Pai's work in France from 1937 is also worthy of attention, because it shows the problem of his identity and his ideology. In 1937, he moved to Paris and stayed there for about two years, until 1940. It is also noteworthy that the Japanese committee Franco-Japanese (Comité Franco-Japonais) supported Pai's solo exhibition in Paris (*6), and that Pai was joining Japanese artist communities at this time. In 2014, I discovered some documents which revealed that Pai participated in the Exhibition of Japanese Artists in Paris (*Exposition des Artistes Japonais à Paris*)⁷ twice during his stay, and was the only Korean artist.

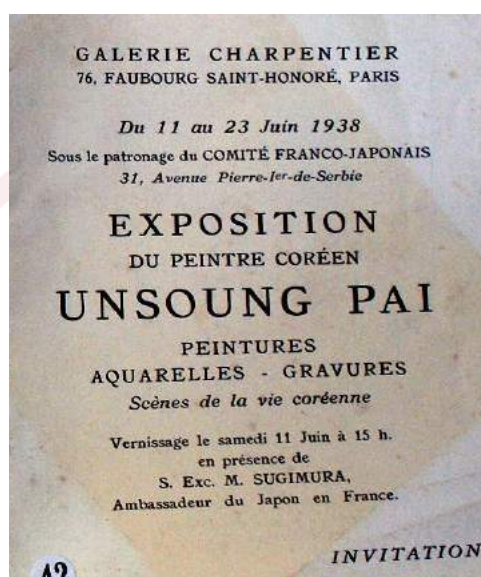


Figure 6: Pamphlet from Pai's solo exhibition

Exhibition of Japanese artists in Paris was an exhibition for Japanese artists who were in Paris, hosted by the Association of Japanese Artists in Paris and sponsored by Yotaro Sugimura (1884–1939), who was the ambassador extraordinary and plenipotentiary in France, and Jean Zay (1904–1944), the Minister of National Education and Fine Arts at that time. Some articles from Japanese art magazines conveyed detailed descriptions of this exhibition in real time, with the assistance of artists in Paris such as Genichiro Inokuma (1902–1993), Rikizo Takata (1900–1992), and Saburo Miyamoto (1905–1974) (*Art* 1939; *Atelier* 1939; *Bi no Kuni*; Hiroyoshi, 1939). Unfortunately, it is not easy to clarify what kind of work Pai submitted to this exhibition. Instead, I was able to obtain some information on Pai's participation from a magazine titled *France-Japon* (Kuninosuke, 1938; *France-Japon*, 1939), and other Japanese magazines (*Bi no Kuni*, 1939). According to these publications, Pai submitted his works both in painting and engraving form; one such work was a woodcut print titled *Round-the-World-Journey* (*Bi no Kuni*, 1939) for the first

⁷ The first exhibition was held from December 17–31, 1938 in Bernheim Jeune Gallery (Galerie Bernheim Jeune) in Paris, and 68 artists from various genres (painting, engraving, sculpture, crafts and commercial art) participated. The second exhibition was held from June 27 to July 13, 1939 in Charpentier Gallery (Galerie Charpentier) in Paris, and 52 Japanese artists participated.

exhibition and an oil painting titled *Voltre* for the second exhibition. It seems as though Pai was highly appreciated for his woodcut by the French people, and critics evaluated his art as highly unique (*Bi no Kuni*, 1939).

It seems ironic that he received help from Japan and participated in the exhibition for Japanese *Yōga*⁸ artists, even though he strongly criticized Japanese imperialism and colonialism. My guess is that he faced many difficulties living and working as a Korean in Europe. On the other hand, this situation shows that the Japanese and Koreans were able to be intimate regardless of the political condition in the Korean peninsula.

Pai's work with the magazine *France-Japon* cannot be ignored. This magazine, published in 1934 in Paris by Kuni Matsuo and Alfred Smoular, introduced the advantages and internationality of Japanese culture. Pai was the only Korean artist to whom this magazine devoted space, and he even participated as an illustrator four times and painted five illustrations. Details of these contributions are shown in the following table (*7).

	Publication Date	Issue	Type of contribution	Title Of Illustration	Page
1	3.15.1938	No. 27	Article	<i>Exotic Artists of Paris—Korean Painter Un-soung Pai</i> (by A.S)	118–119.
2			Illustration	<i>Child of Korea</i>	119.
3	4.15.1938	No. 28	Illustration	Cover illustration	Cover
4			Illustration	<i>Korean Children's Play</i>	195.
5	6.15.1938	No. 30	Article	<i>Exhibition of Un-soung Pai in Paris</i> (anonym.)	274.
6			Illustration	<i>Takugen TCHO dancing a Buddhist dance</i>	274.
7	1.15.1939	No. 37	Illustration	<i>Korean Children's Winter Play</i> (in color)	Frontispiece

Figure 7: Un-soung Pai's works on the magazine *France-Japon*

Conclusion: Experience of Europe and the Formation of Pai's Ideology

By joining Japanese communities, Pai was able to take advantage of opportunities to enter the international art world. How can we understand Un-soung Pai in the context of East Asian art history? Although historical circumstances marginalized Pai, he made the most of this situation. For Pai, Europe was an important place, both artistically and politically. Europe was the place where his art was born, developed, and completed. Politically, studying in Europe provided him with many chances to encounter various kinds of Japanese people and cultures—more than he would have been exposed to in Korea or Japan. In other words, studying in Europe was a journey to find and improve his “self.” However, even though Pai was involved with Japanese people under colonization, it seems that he never forgot his Korean roots. We can see

⁸ *Yōga* (洋画) or literally “Western-style paintings” is a style of paintings by Japanese artists, made in accordance with Western traditional conventions, techniques and materials.

that he always identified himself as Korean, and as a Korean artist, in many French journals or newspapers. In addition, he pronounced his name in the Korean way, as Un-soung Pai, not according to the Japanese “Un-sei Hai.” His appearance in his self-portrait also strongly appeals to his identity as Korean. These examples are noteworthy because they were expressions of his stance on history.

In view of discoveries thus far, I suggest that Pai as an artist made a rational decision regarding the situation at hand. His art was his declaration regarding his ethnic roots in Korea, and it shows his compromises with reality. There are various opinions regarding Pai’s identity and his activities in Europe. In Korea, he was known as a pro-Japanese and pro-Communist artist, who had gone to North Korea after the Korean War. It is necessary to understand, however, that he lived during a period that was filled with confusion over ideologies, value shifts, and compromises. Needless to say, young Korean artists were constantly at a crossroads concerning their activities and expression of their ideologies. Pai’s art bridged gaps between tradition and modernism, East and West, and the internationalization of Korean art and acceptance of Western art. By studying Pai’s work and life, we can understand the implications of studying abroad for Korean artists under Japanese rule, and witness the self-realization that may have transpired through their creation of art in a different social environment.

The logo for the International Association for Asian Studies (iafor) is centered on the page. It features the word "iafor" in a light blue, lowercase, sans-serif font. The text is enclosed within a circular graphic composed of two concentric, slightly irregular arcs. The outer arc is a light blue color, and the inner arc is a light red color, creating a subtle frame around the text.

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***The Study of Culture Marketing Strategy on Winery Tourism:
The Case of Kinmen Kaoliang Liquor Incorporation***

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Abstract

Kinmen Kaoliang Liquor (KKL) Incorporation is a state-owned enterprise managed by Kinmen County Government which produces and sells Kinmen Kaoliang Liquor. Culture marketing strategy on Winery Tourism has become an important and mature strategy in local culture developments. Winery Tourism can demonstrate the distinctive local culture which comprises humanities, history, and local unique features. The research attempts to use exploratory factor analysis and secondary data to investigate how KKL establishes its competitive culture marketing strategy. The research pinpoints current problems on culture marketing strategy on Winery Tourism of KKL in Kinmen. The expected outcomes include: (1) firstly to analyze the influence of KKL Tourism Winery on consumer behaviors and later propose attractive sightseeing tours for tourists; (2) after evaluating the culture marketing strategy developed by KKL to suggest improvements on the current strategy and adjust KKL's sightseeing activities.

Keywords: Winery Tourism; Kinmen Kaoliang Liquor; Culture Marketing

Motivation and background

The Tour Culture marketing has already become an important and mature strategy in local culture developments in the winery.

Touring winery can demonstrate the specific local culture, including humanities, history, and its unique features.

KKL marketing strategies is the main effector on Kinmen Culture and the wine tourism development. It was a positive perception to the economics, socio-cultural impacts and environmental impacts to the KKL wine tourism.

Introduction

Kinmen is one of islands in Taiwan, which is located beside Mainland China. The total area of Kinmen is 150 square kilometers .

Shui Bian at the company's Semi centennial Anniversary on October 5th, 2003. Effusing a unique aroma of liquor for over half a century, Kinmen Kaoliang Liquor Inc. has elevated itself to one of Taiwan's most treasured assets, through its fresh elegant aroma resembling that of mountain orchids, and its crystal clear fluid breathing deep flowing sensations.

Amongst the families of traditional Chinese alcoholic drinks, of which Moutai and Wulianye are well-known; Kinmen Kaoliang Liquor is a renowned member in the long history of "Chinese clear spirits". The company's unique creation - the "Kinmen Aroma Blend"; with its refined flavor, fragrant aroma and crystal-clear appearance has led to excellence in reputation.

The future for KKL is not only to develop the culture and art of drinking; but to consolidate the local Taiwanese market, to dynamically expand KKL's market in China, and to sell our unique product across the whole world. Our goal is to make Kinmen Liquor the NO.1 liquor brand within the global Chinese community - a goal that we hope to achieve through public affection and support.

Research purposes

The purpose why I do this research is because that white alcoholic drinks are well known in traditional Chinese culture. Moutai and Wulianye are two of the well-known white alcoholic drinks by people. Kinmen Kaoliang is a kind of white alcoholic drinks and also a unique product belongs to Kinmen. The unique of this product is its aroma of fermented sorghum together with wheat and it is also clear as water. So that government will like to popularize Kinmen's culture through it.

Literature Review

Factory tourism

Factory tourism is combining establishment, producing department and experience of operate management as resources of tourism. According to the Study on the Development of the Featured Products for a Tourism Factory 2012, it is regarding to a

kind of extraordinary complex tourism for attracting tourist.

Attracting them come for visiting, interviewing, investigating and learning through practice.

Recently, the TAIWAN government has actively promoted the amalgamation of local industry culture and tourism, in order to bring the benefit of tourism to the manufacturing industry. This situation has existed in Europe and the US for many years. In the 20th century, factories abroad such as crystal, glass, foodstuff, winery etc. have combined with the tourism industry to successfully develop international tourism, truly the pioneers of tourism factories. Although Taiwan has started late, its outstanding geographical advantage and local cultural characteristics will be able to demonstrate creativity and charisma, in order to satisfy the diverse tourism market.

The Tourism Factory Project was initiated from 2003 by the Industrial Development Bureau, Ministry of Economic Affairs, and the Central Region Office of the Ministry of Economic Affairs, while the evaluation standard and content of the tourism factory assistance project is outsourced to the Industrial Technology Research Institute. So far, 53 model tourism factories from all industries have been successfully selected throughout Taiwan. Through the innovative concepts and value added services, if you are pondering where to go for a weekend holiday, why not come and experience the knowledgeable and sensational industry tour.

In order to provide the project with more substantial support, an evaluation operation mechanism was established in 2008; these have undergone several stringent evaluations and assessments, including the factory theme, factory space planning, guided tours and experience facilities, corporate image and promotional material design, as well as the operation model of the tourism factory; in total there are 5 major criteria for the evaluation of the tourism factories. The intention is to ensure that whilst seeing the production processes of the factories and getting to know industrial culture, the visitors can also safely enjoy a sense of recreation. In addition, the factories that were originally closed to the public are now able to embrace the public, so that people in turn can discover the vitality of the traditional manufacturing industry through systematically knowing the industry, reading culture and visiting the production process. Furthermore, through experiencing the merchandise, a positive circle of consumption is created, thereby stimulating revitalization of local economy and the cluster effect.

All in all, the tourism factory offers traditional industries an alternative for transformation, so as to seek new heights in the fiercely competitive era. In turn, the small and micro enterprises that once generated the Taiwan Economic Miracle, will once again bring glamour to all corners of Taiwan.

With changing times and industrial structure, many local factories in Taiwan have, with assistance from the Ministry of Economic Affairs, transformed into protected manufacturing businesses and converted their facilities into "tourism factories."

Each tourism factory has a unique tourism theme and facility environments that have been improved with landscaping and other beautification. The factories offer tours introducing production processes, exhibitions of cultural relics, and DIY facilities.

Through these and other services, tourism factories present a wealth of industrial knowledge and culture in an artistic ambiance, creating new tourist destinations for both learning and recreation.

Tourism factories are found throughout Taiwan and can be generally categorized into five types: 1) Art and Culture (balloons, body painting colors, glass ceramic art, musical instruments and handmade paper); 2) Daily Necessities (firewood, rice, oil, salt, soy sauce, vinegar, tea, and other daily necessities); 3) Home Life (bedding, furniture, children's and maternity wear, bathroom equipment such as soap and towels, and building materials); 4, Wine and Fine Food (cake, biscuits, marinated foods, seafood, processed meat, chocolate, and fine wine); and 5) Health and Beauty (health food, enzymes, cosmetics, and personal care products). Each factory offers a refreshingly new tourism experience.

Method

Next, let me show you about the method I used. The method I used is case study. Case study is an exploratory research technique which is applied to investigate detailed information on a specific target. The main merit of case study is to provide through information on an organization or a firm. Case study can also allow researchers to conduct rigorous observations on the details of research questions.

A case study is about a person, group, or situation that has been studied over time. If the case study is about a group, it describes the behavior of the group as a whole, not behavior of each individual in the group. Case studies can be produced by following a formal research method. These case studies are likely to appear in formal research venues, as journals and professional conferences, rather than popular works. The resulting body of 'case study research' has long had a prominent place in many disciplines and professions, ranging from psychology, anthropology, sociology, and political science to education, clinical science, social work, and administrative science.

In doing case study research, the "case" being studied may be an individual, organization, event, or action, existing in a specific time and place. For instance, clinical science has produced both well-known case studies of individuals and also case studies of clinical practices. However, when "case" is used in an abstract sense, as in a claim, a proposition, or an argument, such a case can be the subject of many research methods, not just case study research.

Thomas offers the following definition of case study:

"Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more method. The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame — an object — within which the study is conducted and which the case illuminates and explicates."

According to J. Creswell, data collection in a case study occurs over a "sustained period of time."

One approach sees the case study defined as a research strategy, an empirical inquiry that investigates a phenomenon within its real-life context. Case-study research can mean single and multiple case studies, can include quantitative evidence, relies on multiple sources of evidence, and benefits from the prior development of theoretical

propositions. As such, case study research should not be confused with qualitative research, as case studies can be based on any mix of quantitative and qualitative data. Similarly, single-subject research might be taken as case studies of a sort, except that the repeated trials in single-subject research permit the use of experimental designs that would not be possible in typical case studies. At the same time, the repeated trials can provide a statistical framework for making inferences from quantitative data.

The case study is sometimes mistaken for the case method used in teaching, but the two are not the same.

Prospective Results

According to the study of Li, Pei-Jung in 2014, through the arrangement of the corporation main product to guide into the history of KKL. Company will also provide visitors some free Kinmen Kaoliang for testing the taste and provide opportunities for visitors to buy the product immediately in the sales area. If re-design the tourism route, can build an experience zone for visitors to understand the process of making wine.

Recommendations for Future Research

Regarding to the recommendations for future research, KKL and the Kinmen government should develop the tourism and develop overall plan for Kinmen tourism. They must co-ordinate with each other.

A visit to the distillery can adjust production process routes to use transparent glass to visit the region. Not only allows consumers to visit the production process, but also allows consumers to see clearly production process about care their health and product of quality. And that can enhance consumer faith to KKL products.

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A Study on Technology Acceptance Model with the Service of the E-Gate : A Case of Mini Three Links in Kinmen

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Abstract

This study analyzes the 300 surveys in 2012 from Kinmen E-Gate customs clearance system based on Technology Acceptance Model (Davis 1989) to provide suggestions on ways to promote using E-Gate system. Kinmen is an island between Taiwan and mainland China, and it is a frequently used transit hub between the two because direct commute was not allowed before. Since it is the first step in gradual easing of restriction of direct travel between Taiwan and China, it is called Xiao San Tong. Due to the increased traffic following Xiao San Tong, Kinmen was the first site in Taiwan chosen to launch the E-Gate customs clearance system. The analysis based on Technology Acceptance Model covers external variables, perceived usefulness, perceived ease of use, attitude toward using, and behavioral intention to use. According to my analysis, E-Gate became popular due to the high perceived usefulness leads to widespread adoption.

Keywords: Technology Education, Mini-Three Links, Technology Acceptance Model, E-Gating System, Public Sector

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Introduction

In recent years, a large amounts of Taiwanese businessmen, tourists and Chinese tour group or individuals were entered Kinmen by means of Kinmen-Xiamen Mini Three Links transportation(Lin and Chou, 2015; 張梨慧、林正士, 2015), and the Customs was undertaken a huge pressure on Clearance operations. As a result, the National Immigration Agency was chosen Kinmen Shuitou Commercial Port as the first place enforced the e-Gate system on March 2011, provide more rapid and convenient inspection and clearance service for Taiwanese passengers. Since then, the procedure of Entry and exit inspection and clearance is towards automation and be well received by passengers. According to the past researches, the quality of information system would influence the perceived quality of consumer. Therefore, the evaluation of passenger on e-Gate system will affect the perception on service quality of clearance directly.

The Technology Acceptance Model(TAM) was widely used to explain how users come to accept and use a technology or information system, and it was proved good at explanation and prediction on user's antecedents and attitudes. This analysis is based on the TAM theory with the individual and systematic antecedents within the Automatic inspection and clearance system, to explore the antecedents and effect of the e-Gate system service of Kinmen Shuitou Commercial Port. Moreover, although the past research was taken the technology acceptance model on investigates the behavior on information employing in public sector, the information system of transportation or clearance which involve with national security was never been an issue on the table. Therefore, this study is aim to supplement the insignificance of technology education on these researches which includes these subjects like the information employing in public sector or the Mini Three Links transportation, and wish to expand the research ranges of public transportation service.

Literature Review and Hypotheses

Service and Self-service

Meuter, Ostrom, Roundtree, and Bitner(2000) defines clearly that self-service technology is a kind of Interface technology which allows user to complete service by themselves without service personnel's participation. The self-service intensity that service user completed by employ self-service technology was close to 100%. And the reason it didn't reach the top was because the stability of system still needs the support of Backend staff. Above all, not only the technical characteristics would influence the using willing of user on self-service, the characteristics of user causes some influence sometimes. Take age for example, the youngers is high than elders on the acceptance of high-tech products. Therefore, the attitude or belief of service user on information technology would influence their acceptance and evaluation of the self-service technology.

Technology Acceptance Model

Technology Acceptance Model was based on these theories of Ration Action(TRA), Planned Behavior(TPB) and so on and claims the acceptance of informational system would influenced by "Perceived Usefulness" and "Perceived Ease of Use". It is aimed develop a method for evaluate and predict the acceptance of user on new informational technology system.

TAM was tried to explore how exogenous variables such as systematic characteristics or the characteristics of user or other factors influences attitudes, and then influences the behavior intention and actual use. The Perceived Usefulness is defined as "the degree to which a person believes that using a particular system would enhance his or her job performance", the more the PU is, the higher the acceptance on system is. The Perceived Ease of Use is refers to "the degree to which a person believes that using a particular system would be free from effort". Davis (1989) founds that ease of use would effects user's acceptance of informational technology by attitude or usefulness indirectly.

The past relative researches were proved that TAM is full-healthy model for the acceptance of all kind of information technology. Though the TAM was used to investigate the acceptance of information technologies which relate to work in the beginning, it can also apply to the non-organized environments successfully (Agarwal and Karahanna, 2000; Davis et al., 1989, 1992).

System Quality

System quality is generally considered includes two important factors like the quality of internet and security. According to the Information System Success Model which proposed by Delone and McLean(2003), system quality would affect the usage intention and satisfaction of user. As the rising of internet, the claim of speed is getting higher and the tolerance of surfing delay is getting down relatively, user can't put up with waiting. As the research on 2000(Lin and Lu, 2000), the acceptance model and information system quality are exogenous variables of the perceived usefulness in TAM.

Concludes above, system quality is the exogenous variables of TAM on AICS. The user will think that system is useful when quality and security is better, then the perceived of usefulness is increased.

H1: The system quality of AIEU will affect the perceived usefulness positively.

H2: The system quality of AIEU will affect the perceived ease of use positively.

Computer Self-Efficacy

Computer self-efficacy refers to individuals' judgment of their capabilities to use computers in diverse situations. It would affect individuals' expectations of the outcome of using computers. From the perspective of social cognitive theory, individual's self-efficiency is relative to his purpose. Generally speaking, when someone has highly confidence on achieve objections, they're more willing to achieve organization's task; Instead of, the one with lower confidence, the willing of achieve task will decreases relatively. The same as Dishaw and Strong (1999) point out that rational and experienced user will choose the methods or means to complete work with highest efficiency. Wood and Bandura(1989) also found that the higher perceived managerial self-efficacy leads to higher identification on goal in

complicated decision-making circumstance.

The past research was figure out that user has more confidence on computer or technological operations with highly computer self-efficacy, and consider that it's more convenient for use. Therefore, the one with highly computer self-efficacy tends to employ the technology and more identified on technology, they will consider that technology is more useful. In conclusion, the computer self-efficacy refers to individuals' judgment of their capabilities to use technological tools on work or specific tasks. When the consumer's computer self-efficacy is higher, they will tend to consider that internet is more easy to use and more useful. As a result, this study suppose as below:

H3: the computer self-efficacy will influence systematic perceived usefulness of this positively.

H4: the computer self-efficacy will influence the systematic Perceived Ease of Use positively.

Perceived ease of use on Operation

The perceived ease of use is supposed to effects consumer's trust on shopping website, and that's the reason that shopping website should work harder on it. Ganesan(1994) was figure out that it also be employed for buyer and seller relationships. When they having dealing online, the shopping website is the main platform for interaction and it would be the main impression of consumer on this website. If this website is devote to make the operation easy and convenient, user will recognized it and trust on it. By the contrast, if a shopping website is hard to use means it's dishonest with complicated process and try to cover something. Therefore, though the perceived ease of use is not the only factor to affect the trust, it can make the feeling of trust more strong in the other way. Then we can suppose as below:

H5: operating instructions will influence the systematic perceived usefulness positively.

H6: operating instructions will influence the systematic perceived ease of use positively.

Peer Use

Thetgyi(2000) was analyze the case study of success on promotes SFA system and figure out that sales will ask for help or claim to solve the problem of sales technology to acquaint sales partner. It perhaps due to the more peer use the sales technology, the more easily they can find an experienced and appreciated people for asking the questions of system operations and effects. In other words, the more peer of passenger use the AICS, the more easily they can solve the operating problem of AICS and recognized the efficiency of use it. Therefore, the usefulness and ease of use of AICS will increases.

As a result, this study is supposed that peer use have apparent positive influence on passengers' behavior intention of using automatic inspection and clearance system. The higher rate of peer use, the more safe and useful they feel.

H7: Peer use will influence the systematic perceived usefulness positively.

H8: Peer use will influence the systematic perceived ease of use positively.

Perceived usefulness VS. Perceived ease of use

Davis(1989) was found that systematic ease of use will influence the systematic usefulness, and the other relevant studies also support the viewpoint (Davis, 1993; Bruner and Kumar, 2005; Wu and Wang, 2005). Likewise, when the clearance system is easy for use and operate, it can reduce the passenger's perceived resources and enhance the dealing efficiency. So this study inference that the operational ease of automatic clearance system can upgrade the perceived usefulness of passenger.

H9: systematic perceived ease of use will influence the perceived usefulness positively.

The relationship among Perceived usefulness, Perceived ease of use and Attitudes

It was found that technology acceptance factor would influence the satisfaction (Maditions and Theodoridis, 2010; Yoon, 2002). And Devaraj et al. (2002), Seddon and Kiew(1996) were figure out that perceived usefulness will influence the satisfaction of user. This study considers if the automatic inspection and clearance system can make user perceived the experiment of ease and convenient clearance service and save the time of waiting in line, they will feels deeply with the public sector's service, then influences the satisfaction of application for employ the system. There's a hypotheses according to above statement:

H10: the perceived usefulness of this system will influence the attitude positively.

H11: the perceived ease of use of this system will influence the attitude positively.

Methodology

The framework of this study

This study is taking these passengers who use the automatic inspection and clearance system in Kinmen Shuitou Commercial Port as the objects of the research. We interview one of three users in a systematic random way.

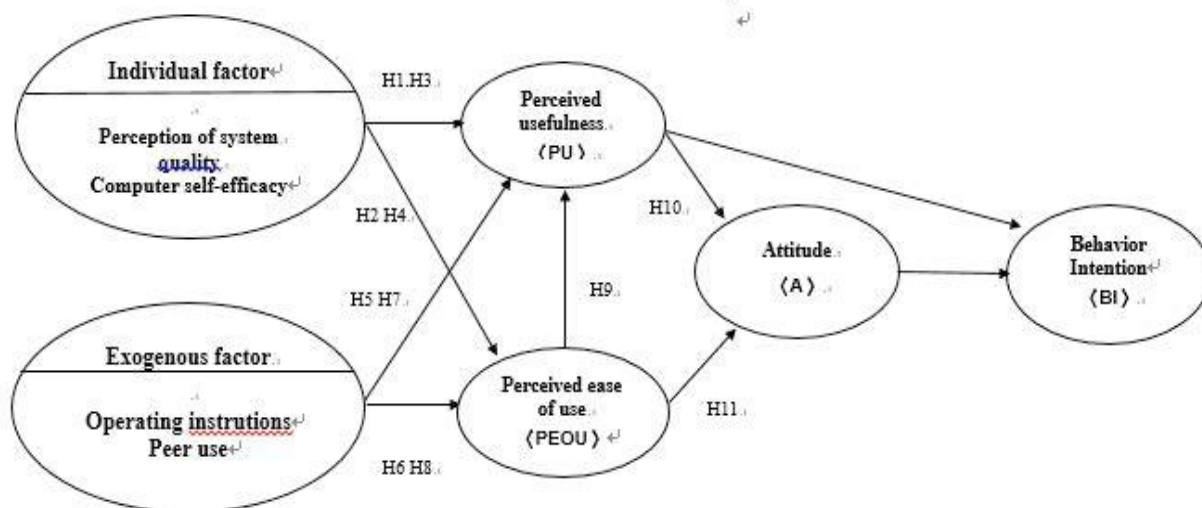


Figure 1: The Framework of this study

The definition of each variables as follow: the attitude is refers to the positive or opposite feeling of individuals on using automatic inspection and clearance system; behavior intention means the individual's attempt intensity of using automatic inspection and clearance system. The perceived usefulness is refers to that user recognized the automatic inspection and clearance system is more useful than current system. The perceived ease of use is refers to the degree of effect that user recognized on use automatic inspection and clearance system without mental or physical effort. Individual factor means the degree of effect on user recognition of using automatic inspection and clearance system by the perceived system quality and computer self-efficacy. The exogenous factors is refers to the degree of effect on user recognition of using automatic inspection and clearance system by peer using and operating instructions. And peer use in this study is using the 3 items scales of Schillewaert et al.(2005) to measure the salesman's recognition on peer use.

Questionnaire Design

The Questionnaire is adopt the 5 items of Likert Scales from extremely agree to extremely disagree on measured the degree of agreement of respondents. The content of this questionnaire includes the degree of passenger's perceived usefulness on using automatic inspection and clearance system, learnability and operation, satisfaction on using automatic inspection and clearance system, the will of passenger on using automatic inspection and clearance system and so on.

Results

This study was surveying from March 28 to May 15 on 2012, total 300 questionnaires were sent out and recycling effective questionnaire 297, the rate of effective recycling was reach at 99%.

I. The analysis of basic information

The analysis of passenger's socio-economic background includes the gender, age, profession, education degree and the average times they employ the Mini Three Links and so on. In gender, there are 142 males (47.8%) and 155 females (52.2%), the amount of female is more than the amount of male, half by half. In Age, 31-40 is the most, 21-30 is secondly, the least are below 20 and above 51. In profession, working in service industry is the most that reach at 45.8%, business industry is the secondly, and the least are manufacturing and other industries such as freelancer and information. Education degree: college is the most, high school is the second, then is graduate institute, junior high school and primary school is the least. The times of boarding yearly on average: over 10 times is the most and below 3 times is the least.

II. The analysis of Reliability

The rate of Cronbach's α on the perceived usefulness and perceived ease of use that passengers use the automatic inspection and clearance system is 0.864 and 0.827. Furthermore, the rate of Cronbach's α of system quality perception is 0.670; computer self-efficacy is 0.642; peer use is 0.766; operating instructions is 0.730. The rate of α coefficient of the degree of usefulness, learnability and operation of total user are over the standard at 0.90, was corresponding with the basic claim of inner consistency of the scale. As a result, the reliability of this questionnaire is pretty high.

Table1: The analysis of the degree of Usefulness, learnability and Ease of operation			
Factor	Eigenvalues	Explained variance	Cronbach's α
Perceived Usefulness	3.933	56.191	0.864
Perceived Ease of Use	3.239	53.989	0.827
The Perception of System Quality	1.808	60.283	0.67
Computer Self-efficacy	1.756	58.524	0.642
Peer Use	2.043	68.092	0.766
Operating Instructions	1.576	78.803	0.73
Total Reliability: 0.931			

III. Review of Hypothesis

This study was adopting post hoc statistical tests by Harman's single-factor test according to the suggestion that Podsakoff and Organ proposed in 1986. Collinearity is refers to the difficult explanations on regression analysis due to the higher relevant between independent variables. In general, the VIF of collinearity diagnosis is below 5 on average and the rate of this study is below 3 generally.

In the part of antecedents, the perceived ease of use, system quality and peer use have direct positive influences on the perceived usefulness, but computer self-efficacy and operating instructions weren't obviously. Therefore, H1, H7, H9 is valid and H3, H5 is not valid. And the β rate of which affect the most--perceived ease of use is 0.721.

Table2: Regression analysis on Perceived ease of use, Perceived usefulness, Individual and Exogenous factors

Dependent Variable		Perceived Usefulness			
Independent Variable	β	t	Distinctiveness	VIF	
Perceived ease of use	0.721	17.072	0.000***	1.841	
System quality	0.116	2.306	0.022*	2.625	
Computer self-efficacy	0.006	0.121	0.904	2.194	
Peer use	0.125	0.592	0.015*	1.909	
Operating instructions	0.057	1.365	0.173	1.826	
F	148.072				
P	0.000				
R ²	0.718				

* $P < 0.05$ ** $P < 0.01$ *** $P < 0.001$

The perception of system quality, computer self-efficacy influences the

perceived ease of use positively and apparently, so H2 and H4 are valid. Correspondingly, the peer use and operating instruction didn't have obvious influences on perceived ease of use, so H6 and H8 is not valid.

Table3: Regression analysis on Perceived ease of use, Individual and Exogenous factors

Dependent Variable	Perceived ease of use			
Independent Variable	β	t	Distinctiveness	VIF
System quality	0.579	9.474	0.000***	2.008
Computer self-efficacy	0.154	2.437	0.015*	2.151
Peer use	-0.040	-0.672	0.502	1.906
Operating instruction	0.022	0.372	0.710	1.825
F	61.373			
P	0.000			
R ²	0.457			

* $P < 0.05$ ** $P < 0.01$ *** $P < 0.001$

Regressive model on perceived usefulness, perceived ease of use and attitudes was indicates the rate of F is reach at apparent standard. The influence of perceived usefulness on attitudes was obvious($\beta = 0.477$), so H10 is valid, but the perceived ease of use wasn't, so H11 isn't valid. The perceived ease of use was affecting the attitudes indirectly by perceived usefulness.

Table4: Regression analysis on Perceived usefulness, perceived ease of use and attitudes

Dependent Variable	attitudes			
Independent Variable	β	t	Distinctiveness	VIF
PU	0.477	5.712	0.000***	3.327
PEOU	0.162	1.936	0.054	3.327
F	91.269			
P	0.000			
R ²	0.383			

* $P < 0.05$ ** $P < 0.01$ *** $P < 0.001$

IV. The analysis of intermediary

(I) The mediating effects of perceived ease of use on individual factor's influences on perceived usefulness

The computer self-efficacy affects the perceived usefulness by perceived ease of use. Besides, system quality affect perceived usefulness directly, and causes some mediating effects on perceived usefulness by perceived ease of use.

Table5: The mediation of perceived ease of use on individual factor affects PU

	Perceived usefulness		
	Model-1(β)	Model-2(β)	Model-3(β)
Controlled variables			
Gender	-0.101	-0.038	-0.056
Age	0.118	0.040	-0.029
Profession	-0.041	0.004	0.020
Education degree	0.188 **	0.117*	0.066*
The average of boarding times on Mini three links	0.085	0.044	0.016
Independent variables: individual factor			
System quality		0.551***	0.147*
Computer self-efficacy		0.129	0.133*
Mediator variable			
Perceived ease of use			0.721***
R^2	0.048	0.446	0.723
ΔR^2	0.048	0.398	0.277
F	2.957*	103.664***	287.390***
* $P < 0.05$ ** $P < 0.01$ *** $P < 0.001$			

(II) The mediating effect of perceived ease of use on exogenous factor's influences on Perceived usefulness

According to the model 3, peer use has direct effects on perceived usefulness but by perceived ease of use partly. And operating instructions don't have direct influence on perceived usefulness and have to complete mediation by perceived ease of use.

Table6: The mediation of perceived ease of use on exogenous factors affects perceived usefulness

	Perceived usefulness		
	Model-1(β)	Model-2(β)	Model-3(β)
Controlled variables			
Gender	-0.041	0.011	0.048
Age	0.176*	0.179**	0.084*
Profession	-0.068	-0.048	-0.032
Education degree	0.144*	0.143**	-0.005
The average of boarding times on Mini three links	0.082	0.015	0.003
Independent variable: exogenous factor			
Peer use		0.273***	0.107*
Operating instruction		0.263***	0.057
Mediator variable			
Perceived ease of use			0.793***
R^2	0.044	0.259	0.712
ΔR^2	0.044	0.215	0.452
F	2.677*	42.033***	451.862***

* $P < 0.05$ ** $P < 0.01$ *** $P < 0.001$

(III) The mediating effect of PU on PEOU affects attitudes

Since add the mediating effect of PU, the PU still apparent but β descends, it proves that PEOU has weak effect on attitudes, but depends on PU mainly. As a result, the mediating effect is apparent.

Table7: the mediating effect of PU on PEOU and attitudes

	attitudes		
	Model-1 (β)	Model-2 (β)	Model-3 (β)
Controlled variables			
Gender	-0.035	-0.012	0.021
Age	-0.007	-0.107*	-0.094
Profession	-0.090	-0.051	-0.059
Education degree	0.046	-0.036	-0.069
The average of boarding times on Mini three links	0.096	0.049	0.041
Independent variables			
PEOU		0.570***	0.168*
Mediator variables			
PU			0.484***
R^2	0.023	0.334	0.402
ΔR^2	0.023	0.311	0.068
F	1.346	135.376***	33.097***

* $P < 0.05$ ** $P < 0.01$ *** $P < 0.001$

Conclusion

I. Conclusion

In the case of the automatic inspection and clearance system in Kinmen Shuitou Commercial Port, individual and exogenous factors have positive influences on perceived usefulness and perceived ease of use, and partly have further positive effects on the attitudes and behavior intention though PU and PEOU.

(I) The relationship among antecedents of use and PEOU, PU

This study found that system quality and peer use will affect the perceived usefulness and prove the convenience and security of system still is the most important antecedents of technology acceptance. Moreover, peer use and the impression also influences the passenger's perception directly. It is supposed to effective and steady due to more people uses, and forms a positive recycle. Besides, the system quality and computer self-efficacy will influences the PEOU directly means it's the one of reasons that passenger would accept to use the system or not. Operating instructions and self-efficacy will influences the PU indirectly by PEOU, on the other words, the ease and indicates of operation will influence passenger's perception and willing to use.

(II) The relationship between passengers use the AICS and attitudes

This study finds the perceived usefulness of automatic clearance system both have direct and positive influences on attitudes and behaviors, and it is correspond with the conclusion of other relevant theories of technology acceptance model. Perceived ease of use was mainly affects the attitudes and behavior intention further by usefulness and prove the perceived ease of use is an important mediator variable of technology acceptance model.

II. Suggestions

- (I) The customs should work harder to stress the PEOU and PU of automatic inspection and clearance system to promote the passengers' satisfaction.

This study found that attitudes is the most and main reason on loyalty, secondly by PEOU-satisfaction-behavior intention, therefore, the customs should work harder to stress the PEOU and PU of automatic inspection and clearance system to promote the passengers' satisfaction.

- (II) The instructions of operation should be more simple and clear

This study found that operating instructions will affect the PEOU and PU, so passengers might be worry about the ease of operation, especially for elders or illiterate persons. As a result, improve the operating instructions or appreciate voice indications can increases the PEOU and PU and further uprising the satisfaction and intention of use.

- (III) The improvement and sophisticated of system quality

System quality is the most important antecedent affects passengers' use, so a safe, steady and convenient system is the basic for passengers to use the automatic inspection and clearance system. The generalization of the technological system will uprising by improves the efficiency constantly and lift up the transit cost.

- (IV) Leading by technological education, experienced the advantages of technology since the stage of school age

This study found that peer use has apparent influences on perceived usefulness, so how to transmit the advantages and experiences of convenient technologies to potential users by education training or promotion will be the key point technologies root in people's daily life.

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***The Influences of the Culture Upon the Development of
Interior Design:
A Case Study of the Housing Refurbishment Industry in Kinmen***

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Abstract

The influences of the culture cause great effects on daily lives; therefore, the housing refurbishment is the most direct incarnation of the living styles. Kinmen is deeply impacted by Min-Nan cultural, as it can be perceived that traditional Min-Nan clans treat their hometowns as important as their ancestors, and needless to say, the clan activities and ancestors worshipping ceremonies are quite essential in Min-Nan culture as well. This research mainly use case study method for analyzing primary and secondary data to investigate the influences of Min-Nan Culture on housing refurbishment decisions. Here is the following results of the research: first, as the generations swift, Min-Nan Culture can cause various degree of influences among different generations; second, by using value chain analysis, housing refurbishment industry can cooperate with construction industry to form an upstream and downstream vertical-strategic alliance to make the lay outs of the interior housing refurbishment distribution into early consideration, in which way, the economic costs from repetitive construction can be lessened after housing refurbishment is finished.

Keywords: housing refurbishment industry, Min-Nan Culture, value chain, Kinmen

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Motivation and Background

Since the appearance of humanity, the development of culture is according to the activities of humanity such as the distinct lifestyle, morality cultivate a regional cultural mode, this kind of unique cultural pattern is continuing affect the life of inhabitant, house refurbishment will be the most direct manifestation. Kinmen is an island between Taiwan and China. Because of the Martial Law Period, the island sealed for a long time and it preserves a great Min-Nan culture. The most interesting part is, they care about their hometowns, ancestors, clan activities and worship ceremonies so much that they pass all of those from generation and generation. To include all the reasons above, the daily life is also deeply influence by Min-Nan culture as well. So most of the people on the island, they consult the Min-Nan culture, such as form, pattern, style, measurement (size), when they are planning for house decoration. Not only because I'm living in Kinmen, but also I'm a house interior designer, all of the house decoration with Min-Nan culture really catch my attention.

Purpose of Research

The influence of Min-Nan culture like I mention, it's not only the construction but also the placement of the furniture. For example, does the door face the bed, does the bed face the gate, and the worship ancestry hall must be on the top floor and so on. The consideration for all the requests will make the buyer think over and consider the construction plans, even it needs to tear down all and build it again. It cost so much time and more money on it, but why do these things happen? It because when they are building a house, they don't combine Min-Nan culture and the life style with efficiency and accuracy. So the purpose for this research is to help those people to understand the unnecessary cost by repeated constructions. When the architects are drawing the blueprints, they should cooperate with interior designers and use upstream and downstream vertical= strategic to make the lay out of the interior housing refurbishment distribution into early consideration, in which way, the economic costs form repetitive construction can be lessened, and save more resources and materials.

Literature Review

There are 4 characteristic types of Min-Nan Culture: First, Min-Nan people are conscious of being useful to their hometown and pass the traditions to their children. Second, they are willing to see the "win-win situation" for any business Third, they have opening view of catching opportunity and feel at ease with whatever circumstances they are. Fourth, in their spirits, they are fearless, they are hunger to win. (LIN,HUA-DONG 2013)

Housing refurbishment: To change the partitions, the partition with closet and internal wall which fix on the ceiling, wall or floor from floor to ceiling above 1.2m height (ROC Construction and Planning Agency building interior decoration management approach 2013) All in All, a build beside girders, piers, cement ceilings, main structures, rest of it are including in the interior decoration.

Conceptual Framework



Figure1 . Conceptual Framework

This conceptual framework shows the Kinmen Min-Nan culture with daily habit ,interior decoration and building industry have a closely linked and inseparable.

Methodology

Case interview survey: Interviewees were the owners of the housing refurbishment industry and the customers who used to work with. Kinmen has six township, Jincheng , Jinhu , Jinsha, Jinning, Lieyu, we will choose one case from each township. And in-depth interview the owners and customers. During the interview to interview, all the conversation will be record, categorize. All the interview will be write down and draw charts to present the result.

value chain:

The increase of the enterprise value will distribute into basic activity and supportive activity, for the basic activities involving produce, sales, logistic feed, shipping logistic and service after sales. For supportive activities involving personnel, finance, project, research and develop and also purchase. Basic activities and supportive activities become the value chain of enterprise. Different enterprise will produce different value in every department, of cause not every department will create value, for the reality, only some specific activities will produce value, this kind of operate which create value called strategic link. Enterprise need to maintain competitive advantage, actually is mean that enterprise will maintain advantage in some part of competitive advantage of the value chain. Using analytical method of value chain for determine core competence, that mean request enterprise pay close attention on status of organization resource and also to cultivate enterprise to get the importance core competence in the value chain for the formation and consolidation on the competitive advantage in their industry. The advantage of enterprise can come from the adjustment of the value activities which involving. Therefore, can also come from the

coordination among enterprise or combine the optimization benefits of the most suitable value chain.

Expected results

Before the residents of Kinmen planed and constructed their houses, if can engage architect and interior designer for designing strategic alliance, let the interspace can early assimilate into Min-Nan cultural custom. These can decrease the economic costs which after the completion still need to repeat the construction. Effectively decrease economic burden of Kinmen residents can also help to decrease the waste of natural resources.



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***Tourists Explore the Cultural and Creative Products for Purchase Intention:
A Case Study in Kinmen Images***

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Abstract

Cultural creative industries are considered a crucial indicator of a country's soft power. Amidst the wave of globalization, cultural and creative products of a region, which are rich in cultural content and characterized by local images of that region, have attracted the attention of tourists and became a memento of their travel experiences. Under this trend, cultural historians and developers in Kinmen have also become involved in developing cultural and creative products, including a product that is most representative of Kinmen—the *huapei* (花帔). Huapei is a traditional baby wrap used in Kinmen and features Min Nan elements as well as black and white square grid patterns. Subsequently, huapei was skillfully transformed and applied to a wide variety of products such as thermos bag, tent, picnic mat, chairs, and carrier bags. In addition to functionality, product aesthetics is now also a new requirement that consumers seek in the products they purchase.

This study adopted the image of Kinmen as the research topic to design a virtual cultural and creative product. Two elements of appeal, emotional and rational appeals, were incorporated to develop two types of advertisement proposals, which were then used in an experimental design to investigate the effects of different appeals on consumer purchase intention. The experimental results indicated that the emotional appeal was more effective than the rational appeal in advertising the designed virtual product. Therefore, cultural and creative workers should adopt emotional appeals in their marketing approach to attract consumers and increase their purchase intention.

Keyword: Hua-pei, Cultural and Creative Industry, KIMMEN

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Introduction

Background and Motivation

Cultural and Creative Industry is considered the 4th wave of economic energy after the IT Industry, which was regarded as the 3rd one. It also the important index of national “Soft Power”. Countries around the world all actively promote the Cultural and Creative Industry.

In the trend of globalization, the unique traditional cultural features from various regions seemed as local characteristics. All the Cultural Industries are also positively develop toward the direction of cultural theme.

Taiwan National Palace Museum designed the Imperial Rescript Palace Memorials from Qing Court Communication as Reflected Brush and Ink of Kangxi Emperor into paper tapes-“Zhen Zhi Dao Le” which means “I know” in Chinese. Four words are simple but domineering. Not only Taiwanese loves it, foreign tourists are competing to buy.

Another example: In Taiwan, the traditional Hakka printed clothes, which has vivid red peony flowers, symbolizes festivity and rich. Sometimes, they printed some lucky patterns like dragon and phoenix on. It also modified into rice bag and develops appealing wedding presents called “Happiness rice” these years.

In Kinmen, under the impact of global cultural and arts, many local cultural and historical workers and designers also use Kinmen cultural elements to develop the distinctive cultural and creative products, in which, the “Hua-pei”, integrating into basic Min-Nan elements is one of the most representative cultural and creative merchandise. Black and white checkered pattern is a traditional receiving blanket in Kinmen, and it called “Hui-pei”. People use their creativity to develop many different kinds of products like Insulation bag, tent, picnic mats, chair, or purses, etc. For the consumer demands, they are not only focus on functionality but increase the beauty image of those products.

During the tourists’ travel schedule, they in addition to enjoying the natural living style and experiencing the local cultural features, most of them would buy the local representatives of souvenirs or specialties.

After local traditional features develop into the direction of cultural theme, the products represented the local images. The tourists will generate the sense of self-satisfaction, by the extension of products, which stand for a memory or experience. Consumers used these physical products to recollect their travel memories.

In Taiwan, the disadvantage of selling souvenirs or promote the cultural & creative products are: No matter where it is, consumers can’t buy products which represent different local images around Taiwan. The products are short of unique and regional properties, so people can’t have the feelings about they must buy our products in here when they’re visit Kinmen. As a result, in this study, we use Appeal Strategies to explore consumers’ needs and stimulate their purchase intention, finally show the real purchase behavior.

The Appeal Strategies can divide into two kinds: One is emotional appeals, the other is rational appeals. The print Ad was distinguished by Kinmen image products into rational and emotional appeals. The research was designed by 3 cultural images combined with 2 Appeal strategies. The Quemoy University students are used as the main research objects.

Literature review

Cultural and Creative Industry

Cultural creativity

“Culture” is the living style or behavior of a particular group of people. Living in the same society, people will have similar living habits but express out different behavior and values due to from different ethnic groups. Taiwanese society is full of different multiculturalism like ethnic traditions, religions, and languages. These abundant cultural images are an important element to develop Cultural and Creative Industry.

Cultural creativity

which means under the conditions of pre-existing cultural arts, generated a new combination of old elements (Robinson, 2004). Creation makes things have a new perspective, mix in some creativity and design, endow the culture a new style and value and boost the overall vitality of the community culture.

The definition and category of the world

Cultural & Creative Industry is a group of people living in a society, who combined the customs and traditions, historical culture with cultural and creative, developing the characteristics of intangible assets and concepts, and endowed the culture a new style and value.

The definition of Cultural & Creative Industry

Country/Institution	Noun.	Definition
UNESCO	Cultural Industry	In UNESCO, the cultural industries are regarded as those industries that “combine the creation, production and commercialization of contents which are intangible and cultural in nature. These contents are typically protected by copyright and they can take the form of goods or services”.
UNCTAD	Creative Industry	The cultural industries are the cycles of creation, production and distribution of goods and services that use creativity and intellectual capital as primary inputs; constitute a set of knowledge-based activities, focused on but not limited to arts, potentially generating revenues from trade and intellectual property rights; comprise tangible products and intangible intellectual or artistic services with creative content, economic value and market objectives.
Japan	Cultural Industry	The purpose is to create a cultural symbol and sell the culture or symbols.
Taiwan the Law for the Development of the Cultural and Creative Industries in 2010.	Cultural & Creative Industry	the Cultural & Creative Industries which are originated from the accumulation of culture and creation, and which have a potential for wealth and job creation to promote life quality through the generation and exploitation of intellectual property.

What is Kinmen Images?

Kinmen Images	Minnan Culture	<p>“Min” is the abbreviation of Fujian and Minnan is the southern areas of Fujian. Traditional Minnan-style architecture is the most abundant cultural assets in Kinmen.</p> <p>The on-top edges of architecture roof decorated by red tiles and stone walls and located in the village, and it has sharp or round style. It is common in the southern of China, and also popular in Minnan regions. Kinmen’s traditional residences are characterized by "swallow tail" or horseback shapes ridges. They respectively represent different meanings:</p> <p>Swallow tail shape ridges: It is the style of main ridges of both ends become warped, and looked like swallow tails bifurcation. In early period, it used on temple events, courtiers, architectural relics or fame people. Local people called it tilted ridge to represent positions of power.</p> <p>Horseback shape ridges: It is the style of main ridges of both ends not cocked up, so the vertical ridges slide from the front slope to the back one. Thus, it is a gable that looked like a horse back. It can be seen on most people’s home.</p>
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	The battlefield Culture	<p>During the civil war, at the forefront site of Kinmen, for the purpose of preventing communist armies landed, people bury large number of landmines and “defenders” in the coastal areas. Along with cross-strait situation easing, Kinmen experienced from “Hot War” to “Cold War”, going toward “peaceful coexistence” stage now. Kinmen is the unique war cultural heritage sites in the world.</p> <p>Landmine mark</p> <p>Due to the war, people buried lots of landmines along coastal areas. Landmine is a low destruction weapon, so it widely used in war. After the war, landmines lose its function but create a threat to local residents. Thus, you can usually see the orange-colored skull warning signs, which commonly made by iron and its shape is triangle. Except for being warning signs, it also is one of the military fans and tourists’ favorite collections.</p>
	Natural Ecology	<p>Kinmen geographically located in the transition area of the east Asia. Owing to its distance close to China, Kinmen is also a stop for migratory birds coming to the south from the north. Thus, Kinmen has abundant bird species, which has been included in a list total about 300 kind of birds. Among them, migratory birds accounting for 45% as the largest, passage of birds during the winter accounting for 25% as the second, the non-migratory birds and vagrant birds accounting for each 13%, and summer visitors accounting for 4%, which are the least.</p> <p>In Kinmen, the Blue-failed Bee Eaters are the most distinctive species of migratory birds during summertime.</p>

Appeal Strategy

What is appeal? The definition of advertising appeal is to attract customers’ attention and try to affect their attitude and affection to products or services. Appeals not only the place where advertising persuasion ability lies, it is a way to impress consumers and stimulate their purchase intentions.

In others words, appeal strategy can clearly express some kind of benefits, excitement, identity or reasons, and tell why consumers should care or buy the products. Appeals are used to attract customers’ attention and try to affect their attitude and affection to products or services.

Most of the advertising strategy use the way of interspersed with icon to attract consumers’ attention. However, for the copywriting-based keyword advertising, which pursue on design and express the concepts of major products in rational or emotional appeals’ texts. Through this way that consumers have the cognitive

perceptual reaction. Most of people, during the information processing, there are more than 70% of messages obtained through visual cognition (Sanders & McCormick, 1993).

Different products copywriting designs usually have different layout arrangement and advertising slogans, of which presented for characteristics of products and marketing themes to emphasize its demands. Also, they will design pictures or texts to draw consumers' attention. As a result, for the ad results which formed by consumers, we need to have different advertising effects.

Rational appeals

The Rational appeals emphasizes on providing the fact that the message about the product information, or its characteristics, property or interests.

Emotional appeals

The Emotional appeals, a kind of commitment contained in the ads, which can meet consumers' social and psychological needs, and stimulate their sentiment (emotions) and feelings, inducing them to resonate.

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The Influence of Social Capital and Knowledge Sharing on Organizational Innovation: The Chinese Case

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Introduction

It has been widely recognized that how to manage knowledge effectively is a critical concern for firms because organizations often view the ability to share and integrate knowledge effectively as a competitive advantage (Grant, 1996; Batjargal, 2003; Huang, Davision, & Gu, 2008). Wang and Noe (2010) expressed that the modern world has become a knowledge society, emphasizing a major challenge facing firms today is how to create, leverage, and retain knowledge for enhancing the chance for firm innovation and survival.

In this research, we provide a theoretical framework based on social capital perspective that may resolve this dilemma. Analysts of social capital are centrally concerned with the significance of relationships as a resource of social action (Burt, 1992; Coleman, 1990). However, as Eastis (1998) has observed, social capital is not a uni-dimensional concept.

Researchers found that social capital encourages cooperative behaviors, thereby facilitates the development of new forms of innovative organization (Lu, Tsang, & Peng, 2008). The major contributions of this study are twofold. First, researchers have generally regarded social capital as a variable to examine cause and affect relationships. However, social capital is a complex multidimensional concept and we seek to demonstrate the way in which different dimensions of social capital are interrelated. We propose that not all facets of social capital are equal with regard to knowledge sharing. In the context of our exploration of the role of social capital in the creation of knowledge sharing, we suggest that it is useful for firms to consider these facets in terms of three contests: guanxi, trust, and norms. Specifically, the concept of interpersonal relationships is discussed within the context of Chinese culture, embedding the guanxi concept into the model to further investigate relationships among these three dimensions.

Theory and Hypotheses

Social Capital

Social capital is defined as the knowledge embedded within, available through and utilized by interactions among individuals and their networks of interrelationships (Nahapiet & Ghoshal 1998; Coleman, 1990). All the actual and potential resources are embedded in the social networks owned by individual and social units. Also several scholars have conceptualized social capital as a set of social resource embedded in relationships (Burt, 1992; Loury, 1997). In this study we focus on social capital embedded in internal interaction relationships within firms. Internal social capital is an important foundation which fosters organizational collective activities (Leane and Buren, 1999). In the context of our exploration of the role social capital in the creation of knowledge sharing, we suggest that it is useful to consider these facets in terms of internal social capital; namely, guanxi, trust, and norms.

Guanxi

This study concludes that guanxi is a multi-dimensional concept including ganqing, renqing, and mainzi to exhibit the content of guanxi. Ganqing is a special concept developed under Chinese culture which is similar to emotional attachment mainly existed among family members and intimate friends (Hwang, 1987). Renqing refers to social norms and behavioral criteria which regulate people interactions (Hwang, 1987). Mainzi means the social position or prestige gained after achieving certain accomplishment (Wong, et al., 2007) which also refers to the respect among group members and the mutual beneficial ways to save face for one another.

Trust

The research defined trust as a multi-dimensional construct including three concepts: (1) trust in organizations, in which employees believe that policies benefit them, and after understanding the policies, are willing to contribute what they already know; (2) trust in supervisors to act in a manner that is beneficial to the organization, that they are honest with employees, and always consider employee needs; and (3) trust in coworkers, that employees trust their coworkers' capabilities and the consistency on job and when colleagues have job-related difficulties, they receive assistance in fair manners (Costign, et al., 1998).

Norms

In Chinese societies, people tend to think and behave in accepted social norms and try to avoid harming others (Currie, 2007).

Social Capital and Knowledge Sharing

Knowledge sharing is defined as providing or receiving task information, know-how, and feedback on a product or a procedure (Cummings, 2004) and has been tied to various management-desired outcomes, including productivity, task completion time, organizational learning, and innovativeness (Mooradian, et al., 2006).

Thus, employees who are inclined to gain face would be more likely to demonstrate their ability and share their knowledge (Huang, Davision, & Gu, 2008). People in more familiar and friendly environment are willing to share personal knowledge and opinions. Successful knowledge sharing has to build on good guanxi and social ties. Summarizing the above discussions, we propose the following hypothesis:

H3: Social capital is positively related to knowledge sharing

H3a: Guanxi is positively related to knowledge sharing.

H3b: Trust is positively related to knowledge sharing.

H3c: Norms are positively related to knowledge sharing.

Social Capital, Knowledge Sharing, & Organizational Innovation

Organizational innovation referring to the process of transforming innovative and novel ideas into useful products/services/ or possible production methods (Hodge, Anthony, & Gales, 1996). Knowledge sharing is essential because it enables organizations to enhance innovation performance (Calantone et al. 2002; Syed-Ikhsan & Rowland, 2004).

H4 : Knowledge sharing is related to organizational innovation

A firm that promotes employees to contribute knowledge within organizations is likely to generate new ideas and develop new business opportunities, thus facilitating innovation activities. Tsai and Ghoshal (1998) found that the resource exchange and combination mediates the relationship between the social capital and production innovation. Furthermore, Gao, Xu, and Yang (2008) suggested social capital will facilitate knowledge sharing which leads to more innovation. After a conscientious discussion on relationships between social capital and knowledge sharing, and the relationship between knowledge sharing and organizational innovation, we find the mediating effect of knowledge sharing and try to explain these relationships. Thus, we propose the following hypothesis:

H5: Knowledge sharing mediates the relationship between social capital and organizational innovation

Method

Participants and Procedures

We will contact the HR department of sample firms to ascertain their intention to participate. After each firm's top management agreed to participate in and support this research, we will sent packages (including a cover letter and five questionnaires for each firm) to the HR department who distributed them to the respondents.

Measures

All ratings were made on a five-point Likert scale with scale anchors ranging from "strongly disagree" (1) to "strongly agree" (5).

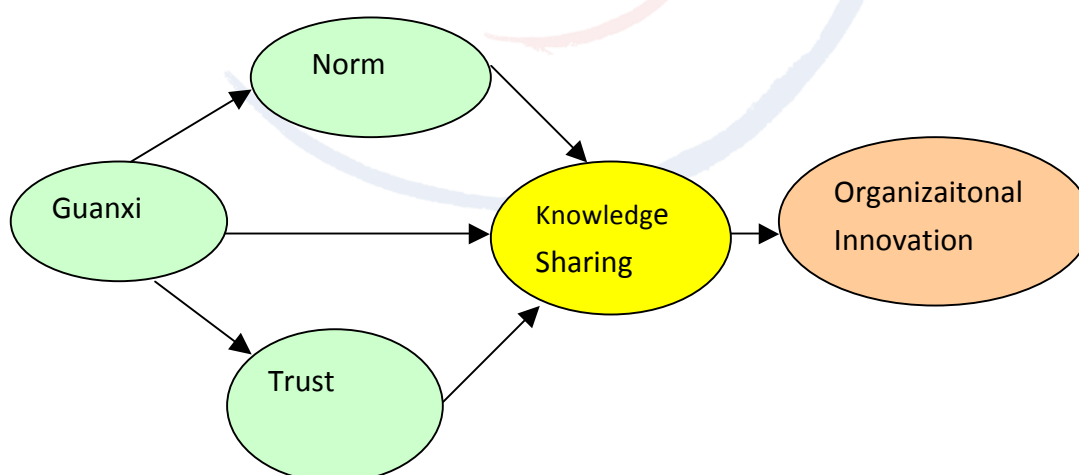


Fig 1. Research Framework

Analyses

We will adopt a two-step process of analysis with LISREL 8.80 (Jöreskog & Sörbom, 2006) to test our hypotheses. Prior to testing the hypothesized structural model, we tested to see if the measurement model had good fit (Anderson & Gerbing, 1988). We used parcels to maintain a favorable indicator-to-sample-size ratio (Bagozzi & Edwards, 1998).

Expected Results

The purpose of this study was to merge evidence drawn from social capital, knowledge management, and innovation to develop and test a theoretically and empirically driven model of social capital on organizational innovation. Although previous researchers have shown that social capital is related to organizational innovation, this study represents the first effort to investigate the mediation process of knowledge sharing underlying this linkage. Our basic argument is that although guanxi represents the opportunity to engage in knowledge sharing with colleagues, the employee needs adequate trust and norms to fully exploit this opportunity. We thus respond to an underresearched question in the extant social capital on knowledge sharing. This study examines the extent to which three aspects of internal social capital—guanxi, trust, and norms—are associated with knowledge sharing. Results showed that effects of social capital can lead to increased knowledge sharing, which increase the organizational innovation.

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***Examining the Mechanisms linking Commitment-based Human Resource Practices,
and Employee Job Performance: The Roles of Organizational Socialization***

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Introduction

Given the rapid changes in industrial structures, the methods used by employees to enhance employee work attitudes and deliver high-quality service have become critical issues to achieve a high rate of productivity and to provide better goods and services to customers (Lu, Tsang, & Peng, 2008).

Strategic human resource scholars have argued that companies can effectively influence the interactions, behaviors, motivation, and performance of employees through different human resource practices (Huselid, 1995; Wright, Dunford, & Snell, 2001). Even though the positive relationship between human resource management practices and human capital resources have been empirically proven (Youndt & Snell, 2004), there is little research that discusses how commitment-based HR practices enhance the organizational socialization and lead to better job performance. Specifically, existing research could not empirically answer what kinds of employee attributes are improved by commitment-based HR practices.

Commitment-based HR practices are considered as a unit level variable whereas organizational socialization, employee work attitudes and job performance are all considered individual level variables. Thus, there are cross-level relationships between these four variables. First, using resource-based theory as the backbone, we attempt to examine whether commitment-based HR practices influence employee job performance. Second, organizational socialization are shaped and maintained by human resource management practices. Since HR system is a set of HR management practices, employees job performance will be affected their organizational socialization. That is, commitment-based HR practices would like to create or foster employee organizational socialization to improve their job performance.

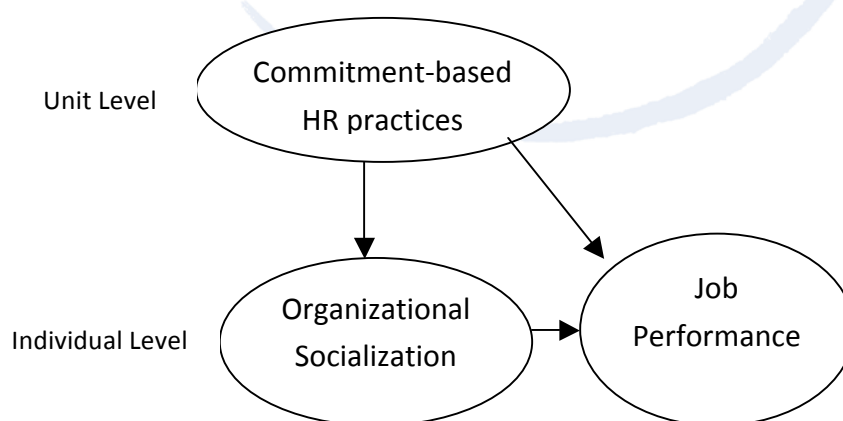


FIGURE 1

The Cross-level Model of Commitment-based HR Practices, Organizational Socialization, and Employee Job Performance

Theoretical Background and Hypotheses

Linking commitment-based HR practices to job performance

Commitment-based HR practices focus on mutual, long-term exchange relationships (Arthur, 1992; Tsui, Pearce, Porter, & Hite, 1995) and meanwhile transaction-based HR practices emphasize individual short-term exchange relationships. To that end, a growing body of evidence suggests that commitment-based HR practices are more positively related to firm performance than are practices that are transaction-based.

Commitment-based HR practices are based on comprehensive training which encompasses intensity and scope (Youndt & Snell, 2004). Intensity focuses on the depth and duration of the programs and the degree to which they are continuously updated; in contrast, scope focuses on the breadth and types of training, as well as the utilization of cross-training. The amount of training received by employees was significantly related to professional commitment and job performance (Saks, 1996; Loi et al., 2004). Because commitment-based HR practices must include training programs with high intensity and scope for firms' human capital enhancement, they could enhance employees' job performance to their organizations. In other words, commitment-based HR practices will improve employee job performance and we propose the following hypothesis.

Hypothesis 1: Commitment-based HR practices will positively associate with employee job performance.

The mediating effects of organizational socialization

Organizational socialization is the process by which employees gain social knowledge and skills necessary to their organizational roles (Van Maanen et al., 1979; Feldman, 1981; Chow, 2002; Carr et al., 2006). Organizational socialization from the employee viewpoint can be further defined as "the process by which a person secures relevant job skills, acquires a functional level of organizational understanding, attains supportive social interactions with co-workers, and generally accepts the established ways of a particular organization." (Taormina, 1997; Loi et al., 2006).

Taormina (1998, 1999) concluded that the four dimensions of organizational socialization that include training received, employee understanding of his or her role in the company, co-worker support, and future prospects within the employing organization, specify several job-related domains (such as job satisfaction and organizational commitment). The basic objective of organizational socialization is to maintain control by ensuring the employees conform to and share the same norms and values as those of the organization.

Job performance refers to the behaviors exhibited when an individual tries to fulfill organizational expectations or the required performance for a specific role. Job performance can be task performance and contextual performance. Task performance means workers' contributions to organizational core technology and the exhibited skillfulness and effectiveness within job domain; contextual performance means the skillfulness and effectiveness which contribute to organizational efficacy outside the job domain (Borman and Motowidlo, 1993; Campbell, 1990).

Because commitment-based HR practices helps employees become familiar with their jobs, roles, organizational goals, and methods of functioning (Taormina, 1994), it is useful in helping them to reduce mistakes and yield effective performance. Therefore, when employee commitments and job involvement increase, the job performance consequently increases. Because of employee who are high job involvement genuinely care for and are concerned about their work. Firms may improve the work attitudes of their employees and thereby their job performance improves. Therefore, enhanced commitment-based HR practices builds a stronger employee organizational socialization and, in turn, creates greater job performance. Thus, we assume that commitment-based HR practices positively influences employee job performance through organizational socialization. Hence, we propose the following hypothesis:

Hypothesis 2: Organizational socialization mediates the relationship between commitment-based HR practices and job involvement.

Method

Sample and Procedures

Data for this study will be drawn from service corporations in Taiwan. All of these companies are listed or have employees numbering over one hundred. I will contact firms employing more than 100 employees to focus on firms that are most likely to have formally established HR management systems (Huselid, 1995).

According to Tekleab and Taylor (2003), immediate managers are considered to be more capable of speaking about contracts with specific employees, and treat as the agent representing the organization. They are suitable for completing the commitment-based HR practices scales. Consequently, in the research design, immediate managers need to complete the commitment-based HR practices and employee job performance while employees need to answer the organizational socialization.

Measures

Commitment-based HR Practices

Collins & Smith's (2006) 16-item scale is adopted to measure the extent to which an organization's commitment-based HR practices is focused on human capital enhancement.

Organizational Socialization

To measure organizational socialization, we will adapt Taormina's (2004) 20-item scale in four dimensions including training, understanding, co-worker support, and future prospects (each dimension containing five items).

Job Performance

To measure job performance, we adopted MacKenzie, Podsakoff & Fetter (1991) 5-item scale referring task performance.

Data Analysis

Because commitment-based HR practices, organizational socialization, and job performance are considered to be in different levels, we will use Hierarchical Linear Modeling (HLM) (Raudenbush & Bryk, 2002) for our analysis. In addition, we also follow Krull & MacKinnon's (1999) suggestions to examine whether organizational socialization mediate the cross-level relationships between commitment-based HR practices and employee job performance.

Expected Contributions

First of all, this study contributes to the literature by providing more in-depth exploration on the relationship among commitment-based HR practices, organizational socialization, and employee job performance. The finding might help clarify the missing part in the study of the influence of strategic human resource practices on employee job performance.

Secondly, the thesis empirically examines commitment-based HR practices, organizational socialization, and job performance. Most studies only focus on the influence of the organizational socialization on employee job performance rather than discussing the cross-level relationship between commitment-based HR practices and employee job performance or the linking mechanism of organizational socialization between commitment-based HR practices and employee job performance. Thus, the framework of HR practices-organizational socialization-employee work attitudes provides by this study serves as a starting point for further studies in cross-level.

Thirdly, most of the studies on socialization have been conducted mainly within US companies. Despite the rapid growth in Asian countries, relatively little is known about the organizational socialization in Asia. This study might also contribute to the literature by focusing on Taiwan rather than a developed western economy as employed in related work. This point shows a clear need for more cross-cultural study on organizational socialization.



The Parallel Society in Thailand (2001-2014)

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Abstract

The article on the parallel society in Thailand during 2001-2014 is developed from the field research by the authors when the contestation between two rival protest movements still existed. The research focused on the hostility between two major political factions; the conservative middle class based yellow shirts and the rural mass based red shirts. The main task of the research is to find out the factors that tore apart Thai society since the rise of Thaksin government in 2001 until the latest coup de tat in 2014. Hence, the authors employed the qualitative interview and the non-participant observation techniques as tools to collect data from the fields in Chiang Mai and Bangkok. The main objective of the article is to explain the rationale behind the enmity between two different Thai protest movements. The authors founded that the hostility between two major Thai protest movements was a result of their different views on Thai constitutional monarchy system, the different political ideology, the different preferable economic approach and the different views on the reconciliation process. The political ideology of the yellow shirts seemed to lean on the conservatism. Meanwhile, the political ideology of the red shirts seemed to be more liberal but quite radical. Both political factions also defined the term 'democracy' in different way. The research findings are useful for the understanding of contemporary contentious politics in Thailand during 2001-2014.

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Introduction

The article on the parallel society in Thailand during 2001-2014 is developed from the field research by the authors when the contestation between two rival protest movements still existed. The research focused on the hostility between two major political factions; the conservative middle class based yellow shirts and the rural mass based red shirts. The main task of the research is to find out the factors that tore apart Thai society since the rise of Thaksin Shinawatra government in 2001 until the latest coup de tat in 2014. Hence, the authors employed the qualitative interviewing to collect data from the protester's communities in Chiang Mai and Bangkok. Therefore, the main objective of the article is to explain the rationale behind the enmity between two different Thai protest movements.

From the data gathering works in 2013, the authors founded that the hostility between two major Thai protest movements, the red shirts and yellow shirts, was a result of their different views on Thai constitutional monarchy system, the different political ideology and the different preferable economic approach. The political ideology of the yellow shirts seemed to lean on the conservatism. Meanwhile, the political ideology of the red shirts seemed to be more liberal but quite radical than the yellow shirts.

Beyond that, both political factions also defined the term 'democracy' in different way. The military's coup can be legitimized for the yellow shirts if the operation aims to preserve 'nation, religion and the King'. In contrast, the red shirts strongly believed that the bringing back of former Prime Minister Thaksin Shinawatra is the revival of genuine democracy. In the meantime, the protesters from both movements decided to join the political protest activities because of various political and economic factors/motivations. For instance, the red shirts supported radical changes in political and social structure but the yellow shirts preferred to maintain 'semi-democracy' political order. The authors believe that this article is useful for the understanding of contemporary political conflicts so-called the colour-coded politics in Thailand during 2001-2014.

The sources of parallel society

The Different Views on Thai Constitutional Monarchy System

The difference between the two main protest groups in Thailand emerges in every aspect of the political life of Thai citizens, beginning with the political points of view on the Thai monarchy. As mentioned by Tanet, the red shirt movement tends to push Thailand to become a genuine constitutional monarchy in the same way as the modern British monarchy. The yellow shirt movement and allies show a tendency to maintain the so-called 'neo-absolute monarchy' at the peak of the Thai political pyramid. Tanet hinted that this political phenomenon has developed continuously since 1947, when Thailand was ruled by the notorious military dictator, Field Marshall Sarit Thanarat. Therefore, until today, Thailand is still a 'semi-democratic' state. All state affairs are controlled by the nobility within a bureaucratic system. The core of modern Thai bureaucratic polity is King Bhumipol himself¹.

¹ Charoenmuang, T. Interviewed by: Jotikut, R. (5 April 2013).

Tanet also indicated that there will be two scenarios concerning the issue of the succession of the throne and the future of Thai politics.

The first one, if the throne succeeds to the Crown Princess, the Neo Absolute Monarchy will go on without interruption and tends to be stronger than ever. This possibility is supported by the Thai conservative political elites and the yellow shirt movement. In contrast, if the throne succeeds to the Crown Prince as usual, Thailand will be able to acquire a genuine Constitutional Monarchy system. The same system as United Kingdom. The yellow shirt movement and alliances totally fear this kind of scenario and are afraid that the Kingdom of Thailand will gradually be transformed into a republic by the red shirt movement and Thaksin regime.²

The scheme for the succession to the Crown Prince as hinted by Tanet coincides with Andrew Walker's opinion, which held that this will be good for Thai democracy (Walker, 2010). Walker believed that a Crown Prince Vajiralongkorn will become a weaker king when compared with his charismatic father. Therefore, the future king will not be able to gain an influential position at the heart of the Kingdom in the same way as his father. This symbolical weakness will "open up spaces in Thai political life where alternative forms of political authority can be asserted" (2010).

The discussion of Thai monarchy in Thailand has been prohibited under the *lèse-majesté* law. Anyone who publicly insults the king and his royal family must be jailed. Some Thai academics and protest movement leaders, especially the red shirt movement, had to flee from the country to avoid the punishment. However, during the past five years, higher educated red shirt protesters have been trying to conduct private political discussion groups in various areas around the country. Because some red shirt leaders used to be members of the Communist Party of Thailand (CPT) during the cold war era in 1970-1980's, the anti-monarchy and republicanism sentiment have transferred to the red shirt protesters in the present day. In the meantime, some radical red shirt scholars have been trying to call for change in the *lèse-majesté* law. They believe that the law is used by the state authority to suppress political dissidents. As pointed out by Somsak, the prominent critic of Thai monarchy, the law must be scraped and Thai society should be allowed to discuss freely about the monarchy in the same way as any other constitutional monarchy country, such as the United Kingdom and Australia. Somsak believed that the open discussion about the monarchy as a political institution should be good for Thai politics when the throne succession practically occurs in the near future³.

On the other hand, the yellow shirts and their allies still believe that the king is the 'centre of national security, as constantly indicated by the conservative Thai political

² Charoenmuang, T. Interviewed by: Jotikut, R. (5 April 2013).

³ Jeamteerasakul, S. Interviewed by: Trisuriyadhamma, P. Tob Jote. (12 March 2013) 9.45PM Thai

elites. As reiterated by Vasiṭ, the prominent king's advocate and one of the influential anti-Thaksin regime leaders⁴:

The Thai King is the core of national security because the King is the father of all Thai people. Insulting the King and the royal family is the same criminal crime against the state. Nowadays, an abuse of the monarchy during political conflicts is always caused by the intention of the anti-monarchy person or group (implying as Thaksin and his ally) not by the decline of admiration by the Thai people. The objective of this person or group is to dissolve the Thai constitutional monarchy and transform Thailand to a republic state.

Therefore, in the author's opinion, the different ideas about the trend toward the monarchy is one of the prominent factors that divide two Thai protest movements. The red shirts seem to push hard for the British-style constitutional monarchy system in which the king cannot conduct any kind of political intervention. Beyond this, the radical red shirt scholars seem to be republicans, who have dedicated their life to delegitimize the existence of the royal dynasty in Thailand. On the other hand, the yellow shirts and the anti-Thaksin campaigners strongly prefer to reserve the Thai-style constitutional monarchy in which the king can use his "magic power" to step in whenever his people ask for it. These kinds of different sentiment look like creating hostility between the two protest factions.

The Different Political Ideologies

The different political ideologies also form one of the most important factors that divides the two Thai protest movements. Both sides define the meaning of democracy in different ways. As hinted at by Pinkaew(2010), the red shirt protesters believe that they are the protectors of democracy. During the 2006 coup, the military junta toppled former Prime Minister Thaksin and his elected government. Therefore, their call to bring Thaksin back is a call for democracy. Pinkaew reiterated that for red shirt protesters, Thaksin is democracy and they think that they are a kind of "new citizen with more liberal mind"⁵. In Pinkaew's opinion, the core identity of the red shirt protester is people who favour justice, democracy and truth.

Generally, the red shirt protesters are sensitive to national politics: for instance, the protection of the Phue Thai government from the coup by the army, or the call for justice for victims of the military crackdown. However, they are not so active in local political issues such as the call for the election of provincial governors. As analysed by Tanet, because most of the red shirt protesters gained direct experience from the national demonstrations rather than local political campaigns, most local political topics are still not of interest to most red shirt protesters⁶.

⁴ Dejkunjorn, V. Interviewed by: Trisuriyadhamma, P. Tob Jote. (13 March 2013) 9.45PM Thai PBS.

⁵ Luangaramsri, P. (2012) Chiang Mai Villagers's Democratic Experience. Presented at the Faculty of Social Science, Chiang Mai University. Chiang Mai.

⁶ Charoenmuang, T. Interviewed by: Jotikut, R. (5 April 2013).

The abundance of democratic sentiment in rural Thailand was caused by the 1997 Thai constitution, which opened up more political space in Thai society. The constitution that was abolished by the coup leaders in 2006 brought direct experience of democracy to rural Thai people. Meanwhile, the electoral culture among the countryside people was also changed. Thai voters chose their representatives from the party's policies rather than any connection or personal favour toward the local politician as before. Besides, the rural people gained more chances to access economic capital from the Thai Rak Thai party's economic policies. All the factors mentioned above are the origins of the political awareness of Thai people in rural areas. Nevertheless, the 2006 coup has destroyed all of those factors and brought Thai politics back under the control of a "royalist autocracy" (WashingtonPost, 2008). Most red shirt movement scholars also believe that Thaksin's policies have transformed the passive rural people of the past to become more active citizens today.

On the other hand, since the yellow shirt movement's members are from the urban middle class and most of them are royalists or ultra-nationalists (BBC, 2012), their ideology leans towards political conservatism. Their ultimate political goal is to maintain the status quo of the traditional Thai-style constitutional monarchy in which the king can use his reserve power to end political stalemates. Meanwhile, the immediate task for the yellow shirts and anti-Thaksin groups is to destroy the Thaksin regime. The yellow shirt protesters saw Thaksin and his allies as corrupt politicians who came to power by vote-buying and use their crony capitalism to rampage the country (Kane, 2010). For them, the Thaksin regime is also a threat to the Chakri Dynasty throne.

The yellow shirt protest leaders and their allies strongly believe that the Thaksin regime does not rely solely on Thaksin himself but has been evolving into a vicious systematic mechanism that deceived the less educated rural Thai people to support them. As contended by Suriyasai, the coordinator of The People's Alliance for Democracy (PAD) movement⁷:

The Thaksin regime not only tries to mislead the rural farmers or urban labourers, but also the emerging Thai middle class is defrauded by this regime with sham populist policies. Nowadays, if you can notice, even those with a doctoral degree also allow Thaksin and his regime to conduct corruption if the practice can bring some benefit to the country and themselves. This situation is really dangerous since we are now giving a green light to the corrupt politicians under the Thaksin regime to rape the country and rampage the national resources for their own benefits.

After the general election in 2011 in which the Pheu Thai party won, most local red shirt groups seemed to separate themselves from their central organization and have been trying to conduct their own political campaigns. Most red shirts in the rural areas were unsatisfied with their radical leaders and the transparency problem in their

⁷ Katasila, S. (2013) Presented at the Thai Spring Forum 6. Bangkok.

central organization⁸. Nevertheless, the red shirt movement seem to be more united in their establishment and ideology when compared with the yellow shirts.

Because the yellow shirts form a diverse grouping of elite conservative movements (Kane, 2010), their establishment seems to be more fragmented than the red shirts. Each group has their own political agenda but they share only one enemy, the Thaksin regime. The royalist and traditional elites would like to protect the monarchy from the threat of the Thaksin regime. The ultra-nationalists regard the Thaksin regime as traitors and that they should be punished with treason charges. The urban middle class (especially in Bangkok), most business entrepreneurs, NGOs and mass media see the Thaksin regime as an abuser of democracy, human rights and national resources⁹.

All political factions under the anti-Thaksin regime umbrella share the same traditional sentiment and seem to oppose free trade economic policy. The yellow shirt protesters believe that free trade is used by Thaksin regime's members to "trade the country" for their own benefit¹⁰. They saw the Thaksin regime as a parliamentary dictatorship that rises to power through the democratic electoral system. Hence, some of them were unsatisfied with the representative democracy but prefer undemocratic means to install the government, such as a Prime Minister selected by the king. In some cases, the yellow shirts seem to be pleased with a Prime Minister appointed by the military junta: for instance, General (ret.) Surayud Chulanont, the former army chief who was appointed as interim Prime Minister after the 2006 coup¹¹.

During the 2010 political turmoil in Thailand, the red shirt and yellow shirt movements were totally divided over the discourse of class struggle between 'serf' and 'noble'. In every political campaign during that time, most red shirt leaders tried to persuade their followers to believe in this conflict. The red shirts regarded themselves as serfs, or "Prai" in the Thai language, who were oppressed by the traditional elites and their alliances or "Ammat". As indicated by Jatuporn, a notorious United Front for Democracy Against Dictatorship (UDD)'s leader¹²:

Thailand is a "dual political system" country. One system is a genuine popular participant democracy. The other is the bureaucratic polity system or "Amatayatipatai". The Ammat or traditional nobles and technocrats always use their undemocratic capability and privilege to steal political power from ordinary Thai people. The Ammat also prefers to use the monarchy as a tool to crush political opponents as well.

The discourse on Ammat-Prai class struggle was welcomed by the red shirt protesters. The movement successfully applied this gimmick as their political campaign against

⁸ Red shirt protester Interviewed by: Jotikut, R. (April 2013).

⁹ Thai reporter Online Interviewed by: Jotikut, R. (May 2013)

¹⁰ Yellow shirt protester Interviewed by: Jotikut, R. (April 2013).

¹¹ Yellow shirt protester Interviewed by: Jotikut, R. (April 2013).

¹² Prompan J. Interviewed by: Trisuriyadhamma, P. Tob Jote. (5 May 2012) 9.45PM Thai PBS.

the Prachatipat government and the unfair jurisdictional power performed by the courts before the general election in 2011. The protesters strongly considered themselves as Prai, who were repeatedly harassed by Ammat. The overthrow of elected Thaksin government in 2006 was enacted by the Ammat's political network to take back political and economic powers from the grassroots people. In the meantime, the Ammat deliberately used their unconstitutional power to stall Thai political development by destroying the people-based political parties and promoting the elite-based parties instead¹³.

However, for the traditional Thai elite and urban middle class especially in the capital city, there was a different story. For them, the Thaksin regime came from so-called 'big money politics' or the power- and profit-sharing between big business persons and dominant bureaucracy (Phongpaichit & Baker, 2002). During the revision of the Thaksin regime by Kaewsan, a former senator, academic lecturer and prominent coordinator of the anti-government Thai Spring Forum, he stated that¹⁴:

This vicious regime of Thaksin have been using their big money to buy political power, build a network, create the mass propaganda, cultivate the populism, set up a power base in every aspect of Thai bureaucracy. The objective of the Thaksin regime is to establish a formidable political power, try to obtain maximum economic benefit from public policies and the worst case scenario, to tear down the traditional Thai political establishment and reconstruct the country according to the fugitive Thaksin's vision.

In the yellow shirts and anti-Thaksin protesters' world view, the Thaksin regime is a "clear and present danger" for the nation, their religion and their beloved monarchy. They strongly believed that¹⁵:

The Thaksin regime plans to build their own mass of supporters to compete with our almighty King. Thaksin himself is a sick person who has a fancy for ruling Thailand as a sole head of state. Meanwhile, the red shirts are the uneducated rural people who were deceived by the regime's elites. The obvious example of this claim is the event during the political turmoil in 2010, when the red shirt leaders could easily escape from the crackdown but left some protesters to die for them on the streets of Bangkok. Therefore, it is our obligation, not only of the yellow shirts but also all Thai patriots, to liberate the red shirt people from the brain-watched Thaksin cult..

Therefore, the anti-Thaksin regime tactic is to broadcast a live academic forum via social networks along with street demonstrations. The aim of this kind of forum is to remind group members of the danger of the Thaksin regime as well as to educate the red shirt people. Apart from that, the forum's coordinators also wish to awake the "silent power" of the urban middle class, who still do not want to join the movements openly. From the author's personal observation, the protest activities by the yellow

¹³ Red shirt protester Interviewed by: Jotikut, R. (April 2013).

¹⁴ Atibhoti K. (2013) Presented at the Thai Spring Forum 2. Bangkok.

¹⁵ Yellow shirt protester Interviewed by: Jotikut, R. (April 2013).

shirts and anti-Thaksin groups regularly take place during the weekend since most of the movement's members are salaried white-collar workers in the cities.

One of the interesting points from the yellow shirts and of the anti-Thaksin group members' point of view is that they still regard the red shirts and the rural people as the uneducated population living under the influence of a "patron-client system". Under this system, the democratization in the countryside of Thailand can be distorted. Rather than the ideal participant democracy, the political development among rural Thai people then moved towards guided democracy and anarchic politics (Luangaramsri, 2010). Since 2001, the TRT had centralized the local patron-client systems into the patronage of the party rather than individual politicians as before. The populism that Thaksin and his regime cultivated among the rural population was the key to their successful mobilization of draconian support from the red shirts.

In the meantime, the negative attitude of the Thai traditional elite and urban middle class toward the rural population seems to have existed long before the contemporary conflict between the two different protest movements. Traditional elite and urban middle class fear that the majority of the rural people could be easily exploited by corrupt politicians or rural organized groups of criminals. The appearance of Thaksin and the TRT phenomenon was the visible reality of their political nightmare. Therefore, from the author's standpoint, the prominent factor that divided two protest movements in Thailand was the different mode of political ideologies: the clash of conservatism, royalism, and a nationalist mindset with liberalism under populist guidance.

The Different Preferable Economic Approaches

The different preferable economic policies also represent an important factor that tore apart the two Thai protest movements. As mentioned earlier, the red shirts are the solid supporters of Thaksin's populist set of economic policies since 2001. The policies were known as "Thaksinomics" and targeted the rural poor, the majority of the Thai population (Aeusrivongse, 2001). This unique economic policy by the Thaksin regime aimed to empower the poor people of Thailand's countryside. During the Thai Rak Thai government administration (2001-2006), the rural people benefited from Thaksin's set of economic policies: for instance, the One Tambon One Product (OTOP) programme that encouraged rural small and medium-size enterprises. From this programme, the rural merchants could transform their home-made goods into more valuable exported products.

The ultimate goal of the Thaksinomics scheme was to combine the best parts of capitalism and socialism. Thaksin had applied capitalism to the 'upper economy' to boost GDP. In the meantime, socialism was put into action in the 'lower economy' to improve the living standards of people at the grassroots level (Pasuk & Baker, 2009). Two years after winning the landslide election, Thaksin also initiated the 'war on poverty' that was targeted to solve two of the most important complaints made by the poor about the shortage of agricultural property and large indebtedness (2009). Most red shirts in the rural areas of Thailand seem to have been pleased with Thaksinomics since the policies enabled them to earn more income and improve their living standards. Nevertheless, the protest performed by yellow shirts and the military coup in 2006 has destroyed these schemes and brought the rural people back to hardship.

The red shirts strongly believed that the military junta brought Thailand back to the dark ages of authoritarianism when the flow of economic benefit was controlled by the traditional Thai elites in Bangkok¹⁶. As also claimed by Pinkaew, a majority of the red shirts are rural people and most of them were able to elevate their social and economic status from the lower class to the middle class during Thaksin's rule. Thus, the 2006 coup demolished their economic opportunities and their chance to access national resources¹⁷.

The red shirt protesters considered that the yellow shirt demonstrations and the overthrow of the Thaksin government in 2006 were the circumstances that harmed national investment and reduced the number of foreign travellers to Thailand. Moreover, those phenomena have destroyed their emerging businesses, which had benefited the Thaksinomics policy. Most red shirt entrepreneurs suffered from the closure of the Thai international airports in 2008 by the PAD. They blamed the yellow shirts and traditional elites for their loss of economic benefits after the 2006 coup. Thus, they decided to join the UDD movement to recall their rightful benefits from the Thaksin regime's economic policies¹⁸.

On the opposite side, the yellow shirts and anti-Thaksin protesters viewed Thaksinomics as a combination of populist and economic policies. Thaksin and his comrades simply employed this economic programme to acquire political power from the rural crowds. As agreed by Kaewsan and Kwansruang, the objective of the populist economic policies of the Thaksin regime was only to gain the public vote in every general election. The populist regime was motivated by human greed, deluded people and converted Thai citizens into a kind of passive subject. On the national scale, Thaksinomics activated the bubble economy in the same way as happened in Greece and Argentina¹⁹.

Likewise, as presented by well-known Thai economists on an anti-government academic forum, Thaksin's populism and Thaksinomics were the same thing. Chawin said during his lecture to the online-based Thai Spring Forum²⁰:

Thaksinomics had been passed from the TRT Government to the Pheu Thai government under Prime Minister Yingluck Shinawatra. The Pheu Thai government had retrieved the future national budget to spend in the present time. This situation would inevitably lead to an increase of public debt: for instance, the government's rice price guarantee programme degraded Thai rice

¹⁶ Former red shirt entrepreneur. Interviewed by: Jotikut, R. (June 2013).

¹⁷ Luangaramsri, P. (2012) Chiang Mai Villagers's Democratic Experience. Presented at the Faculty of Social Science, Chiang Mai University. Chiang Mai.

¹⁸ Former red shirt entrepreneur. Interviewed by: Jotikut, R. (June 2013).

¹⁹ Atibhoti K. and Atibhoti K. (2013) Presented at the Thai Spring Forum 3. Bangkok.

²⁰ Leenabanjong C. (2013) Presented at the Thai Spring Forum 3. Bangkok.

and brought in a 130,000 million Thai baht (approximately £2,600 million) loss. Thai people had been paralyzed by Thaksinomics since it is just an illusion. In reality, all Thaksin's economic schemes, such as the village fund, the women empowerment fund or the credit card for farmers programme, increased money but had not reduced poverty. Besides, Thaksinomics has never preserved national capital but hoped to gain money that flows from abroad. As a result, Thailand will never be able to become a developed country under Thaksin's economic development scheme.

From the author's point of view, the red shirts and anti-Thaksin coalition groups favour economic policies in different ways because they are the 'winners' and 'losers' from the set of economic policies under Thaksinomics scheme. Since 2001, it seems Thaksin desired to strengthen the grassroots economy as a long term approach to stimulate national wealth and competitiveness (Phongpaichit & Baker, 2002). Therefore, most of the economic benefit spilled into the countryside through many populist projects. Even though Thaksin also targeted the middle class with the scheme, especially the mass of small business persons, but the urban middle class still saw Thaksin as a provincial businessman who tended to please the rural voters for his own political agenda.

Conclusion

From the three-month qualitative field research in Thailand, the authors found that the political contestation between the red shirts and yellow shirts in Thailand during 2001–2014 was caused by four main reasons: 1) the different views on the Thai constitutional monarchy system; 2) the different political ideologies and 3) the different preferable economic approach. In the yellow shirt's worldview, the Thai constitutional monarchy system should be maintained as the "Thai-styled" model in which the king stays 'above' politics but not 'out' of politics. In another word, the Thai king could use 'magic power' (Chongkittavorn, 2011) to intervene in Thai politics, generally through the Privy Council or the military establishment. On the other hand, the red shirts preferred to push for reformation of Thai constitutional monarchy system. They would like to see the Thai monarchy system convert into a British-style model. The King's Privy Council should also be dissolved or have limited power and role.

One of the most important reasons that triggered the hostility between the red shirts and yellow shirts was their different political ideologies. The middle-class based yellow shirt movement seemed to be more conservative than the rural red shirts. The political ideology of the yellow shirts also leaned toward royalism. Some Thai and international critics went far beyond that by accusing the yellow shirts of being fascist (Kane, 2010). The conservative and royalist sentiment was contributed from the yellow shirt elites and distributed to their masses through satellite TV and social media such as Facebook and Twitter. Meanwhile, the red shirts seemed to be more liberal but also more radical than the yellow shirts. The radicalization of the red shirts was processed through their self-proclaimed red shirts village, the UDD political school sessions and the red shirt local radio stations.

Both sides also defined the term 'democracy' in different ways. The red shirts believed that the government at every level should be elected by the people through a

free and fair electoral process. Therefore, they strongly resisted every kind of intervention in government affairs by unelected political institutions. On the other hand, the yellow shirts believed that the government and the Members of Parliament can be installed without election as long as they are 'good' enough to handle state affairs. Intervention by unelected government agencies or even a military coup can be legitimized as long as the action is intended to remove corrupt political leaders.

The different preferable economic approaches between the red shirts and yellow shirts was also the reason that divided the two Thai political protest movements. The red shirts gained most benefit from the so-called 'Thaksinomics' during Thaksin's rule (2001–2006). Therefore, their main mission after the 2006 coup d'état was to bring Thaksin and his set of economic policies back through the UDD protest movement. In contrast, the yellow shirts felt uncomfortable with Thaksin's rural-centric economic development projects. They saw the schemes as corruption-prone economic agendas. Thus, the yellow shirts preferred to enjoy the economic policies that were controlled by the technocrats inside the bureaucratic system rather than the elected leader.

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Mediating Zone in Colonial Propaganda: Medical Support Activities in Japanese Film Projection Unit in Manchukuo (1932-1945)

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Abstract

This research examines medical support activities in the film propaganda system in the former Japanese puppet state of Manchukuo. The focus is on *Junkaieisha*, that is the mobile film projection unit active in rural areas. This research reveals how a colonial film propaganda project was aimed at the ordinary people in rural areas, which accounted for more than 90% of total population, by combining medical support and film screening activities. The research also aims to clarify how the Japanese authorities organized the medical support activities with film screening to provide a tangible experience of modernity as well as a visualized image of modernity to ordinary people. This study analyzed the data from internal publications of the Manchukuo government, and PR magazines, *Manshu Eiga*, published by the Manchurian Film Association.

These sources were examined to establish the context of medical support for the projection tours while the films themselves were subjected to this detailed experience of modernity. The research discovered that medical support activities in the film propaganda campaign in Manchukuo could modify the representations of screened films in audiences' mind, which created a mediating environment where colonial ideology intended to conflate the meaning of modernity and colonialism in audience's mind. This suggests that context helps determine the reception of film text and the correlation between modernity and colonialism.

Keywords: *Junkaieisha*, *Junkaishinryo*, colonial medicine, Japanese film projection unit, propaganda.

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Introduction

The Treaty of Portsmouth, signed with the end of Russo-Japanese War in 1905, ordained that the spearhead of Liaodong Peninsula, the Kwantung Leased Territory ruled by Russia, was to be transferred to Japan. Afterwards, in 1932, one year after the Manchurian Incident, Japan's Kwantung Army occupied northeastern China and founded the puppet state of Manchukuo. In order to govern the multiethnic minorities in this land, the Japanese authorities had to enact the propaganda methods tailored to the multiethnic groups. On the basis of the data of Manchukuo's population composition collected by Manchukuo central government, the total population in late 1939 is 39,454,026, while only 2,868,668 lived in cities (Ichikawa 1941). In other words, there were more than 90% people living in rural areas. Moreover, these residents included not only the Han Chinese, but also other ethnic groups, such as Korean, Mongolian and Russian. These multi-ethnic illiterate people had no knowledge of modern or scientific equipment and technology. Therefore, implementing an efficient propaganda campaign had taken much thought for the Japanese authorities [Kaneko 1939].

Drawing from the propaganda experiences of Manchukuo Concordia Association, to these illiterate people in rural areas, print media, such as newspapers and pamphlets, mostly could not be understood; ideological lectures were not interesting enough to attract audience; plays or radio receivers could not be widespread due to financial constraints; and only films were the most popular and impressive propaganda method [Okita 1939]. Consequently, pertinent questions that emerged in the aftermath involved: how the films should be utilized as the main propaganda method in rural areas with the illiterate target audience, and how to use the anticipated influence of the propaganda for Manchukuo's ideology.

Medicine delivery and medical support activities were also believed to be among the most effective propaganda methods (Report of Tsuboku County 1934). Film screening and medical support activities were both utilized as methods for attracting more people in the early stages of the propaganda campaign. Meanwhile, the system of film screening and institutions that organized the medical support activities in rural areas were constructed based on the institutions' own aims.

Medical support activities is not a premediated part of film screening; however, in this paper it is assumed that medical activities may modify the representations of screened films in the audiences' mind. This is because medicine, as a kind of tactile science, is invariably acting as an instrument of diffusing the experience of modernity and colonialism in history (MacLeod 2001). The same could be said about propaganda film, which is another kind of visual and acoustical science. Moreover, regarding the relationship between science and colonialism (Pyenson 1985), science was, firstly, an instrument of colonization, but later it became also a matter of interest of the colonized themselves.

In rural areas of Manchukuo, the film screenings accompanied by medical support indicate a brand new technique of propaganda and illustrate a structure of imperial science transplanted in the colonial country. This paper focuses on the detailed historical facts of film screenings, and medical support activities and institutions in an attempt to examine the facets of imperial science fostered by colonialism. The

following sections will discuss the viability of further discourse analysis of the aforementioned propaganda activities as well as the films in rural areas of Manchukuo.

Literature Review

This study sheds light on the interaction between different propaganda practices in Manchukuo's rural area to clarify how Japanese colonial authorities used the concept of modernity as a propaganda method which Manchurian people had never experienced before. In contrast to previous research about the colonial medicine policies and the historical practices of colonial medical propaganda, this paper applies an interdisciplinary approach to verify the interactions between medical propaganda and other propaganda methods. Moreover, the review of previous research on medical activities in Manchukuo's rural areas, as well as on the film industry in Manchukuo, has also been included. Hence, the literature could be divided into three aspects: medicine/science and colonialism, a case study of Manchukuo's medical activities, and a case study of Manchukuo's film industry.

Medicine/Science and Colonialism

In the 1980s, the studies focusing on colonial medicine mostly regarded western medicine as a means for the European countries to expand their colonies. When it comes to the 1990s, the scholars tended to observe the relationship between colonial history and medicine by interdisciplinary approaches such as cultural sociology or cultural anthropology. They used historical materials to analyze the physical and mental efficacy of colonial medicine as applied to the colonists and the colonized, which provides a new perspective for understanding the relationship between colonial medicine and colonial society. This paper carries on the accumulation of related research after the 1990s and intends to discuss specifically what methods colonial medicine used to physically and mentally influence the colonized in the context of colonial propaganda.

Manchukuo's Medical Activities

Previous research has focused on three dimensions: individual medical support activities in Manchukuo, individual medical institutions, and Manchukuo's colonial medical policy. Yilina (2007) suggests that *Junkaishinryo*(巡回診療) – mobile medical work teams active in rural areas of Manchukuo – were organized by six main institutions: Osaka Mainichi Newspaper (大阪毎日新聞, 1911-1945), Manchuria Medical College (満洲医科大学, 1922-1945), Fusaikai Imperial Gift Foundation (恩賜財団普濟会, 1934-1938: the predecessor of Manchukuo Red Cross Society), Manchukuo Red Cross Society (満洲国赤十字社, 1938-1945.), Zenrin Association (善隣協会, 1933-1945) and Kwantung Army (関東軍) [Yilina 2007]. Caijilahu (2013) emphasizes the function of Zenrin Association, active in the Mongolian area in Manchukuo [Caijilahu 2013]. Also, in terms of medical policy, Zhao Xiaohong (2008) states that the whole picture of Manchukuo's medical system consisted of medical technicians, medical facilities and medical administrative system in Manchukuo [Zhao 2008]. However, they overlook the diversity in the connections between the practical medical support activities and medical policies. This variety of measures to

implement medical support activities in practicality could not be found out only from materials of medical institutions or policies.

Manchukuo's Film Industry

Many researchers have traced the emergence of film propaganda system in Northeast China occupied by the Japanese back to the national company of Manchuria Film Association. They have mapped out the links between the Japanese authorities [Hu, Gu 1990], Japanese and Chinese filmmakers [Yamaguchi, 2000], which consisted of the Japanese and Chinese directors and actors in the Mantetsu Film Unit (満鉄映画班) and Manchuria Film Association (満洲映画協会), the representation of the film texts without discussing the contextual process of how these texts were produced [Nagayama, 2009] [Li, 2014]. These previous studies, however, fall short in painting the background of the film propaganda system and the interrelationship between the creation of film text and the discourse of filmmakers. They also don't show how the ideology was disseminated through the screened films.

Objectives

According to the historical materials, this paper attempts to clarify the historical fact that utilizing medicine and films in pacification-propagandist activities in rural areas was an efficient way to attract more people, contributing to the military action and lectures in explaining Manchukuo's ideology. The data analyzed include the sources from internal publications of the Manchukuo government, PR magazines, *Manshu Eiga*, published by the Manchurian Film Association, resources related to Kwangtung Army from Japan's National Institute of Defense Studies.

Thus, this paper also attempts to provide a pilot study in enhancing the understanding of Imperial Japan's propaganda in Manchukuo, especially in the rural areas, and its visual and tactile impact on the colonized.

The Construction of *Junkaieisha* (巡回映写): A System of Japanese Mobile Film Projection Units

This section firstly discusses the development of *Junkaieisha* in order to describe the contact zone (Pratt, 1992) with medical support activities that took place in mobile film projection units. *Junkaieisha* refers to a style of open-air cinema held by mobile film projection units in Manchukuo's areas without cinema buildings.

However, film projection was not the only activity of the teams of *Junkaieisha*. At the early stage of Manchukuo's foundation, medical support and the delivery of medicine and free food were used to attract more local people to attend the propaganda lectures as well as film projections. After the lectures, population censuses to detect the communists or gunfire performances by the Kwangtung Army were arranged. In fact, as a preparing stage of the population census and the gunfire show of Kwangtung Army, other activities such as phonograph broadcasting, poster shows, plays (芝居), and Kamishibai (紙芝居) were also organized to attract more audience. Everything was established to prepare for a military operation to eliminate the anti-Japanese forces.

This multi-media model of *Junkaieisha* was legitimated by *The Outline of The Establishment of Junkaieisha Committee* (巡回映写委員会設置要綱) in 1941, which institutionalized *Junkaieisha*'s methods. In this document, "*Junkaieisha* is expected to be a driving force for the work of culture and ideology in a widely national range with the collaboration of Kamishibai (紙芝居), dramas (演劇), music and others" [Ishii, 1943, p.41].

To trace the origins of this multi-media system of *Junkaieisha*, the roles of the South Manchuria Railway Company (Mantetsu, 満鉄) and the Kwangtung Army are paramount. South Manchuria Railways Corporation commenced its own work of mobile teams in 1917 to provide the entertainment and welfare for its employees and residents in areas along railways, together with film projection, books and medicines (Yamaguchi, 2000, p. 226). In the meanwhile, the mobile film projection team of Osaka Mainichi Newspaper from homeland Japan came to northeastern China after the Manchuria Incident to carry out their business of school educational films' projection [Akagami, 2013, p. 259].

After the establishment of Manchukuo, several government departments such as Ministry of Culture and Education (文教部) [Manshukoku Eigakai Gaikan, 1934, p. 193], local Concordia Association (協和会) [Okita, 1939, p. 217], and the Ministry of Military (軍政部) [Gunseibu Junkaieisha-han no Hokoku, 1935, p. 79] also started their own projection teams with free films, medical support activities and free food. Target audience was broadened from Japanese people to the local residents and soldiers in rural areas. The mobile projection team acted with the protection of Kwangtung Army with a followed military operation. The concrete targets of Kwangtung Arm included "places with less social security" (「治安不良地域向け」), "countermeasures towards people with communist thoughts" (「思想匪対策」) and "segregation between people and enemies" (「匪民分離」).

Since the outbreak of the Sino-Japanese War, Manchuria Film Association organized and managed its own professional direct-managed film projection units in 1939 (Tsuda, 1944, p.80) with the support of local governments. Though MFA's independent film projection units only held film projections, as a part of the regular team of pacification work committee of local provinces, MFA's units also collaborated with medical support providers (that were also a significant part of team). In 1941, the abovementioned policy issued by Central Film Mobile Projection Unit Committee institutionalizes that film screening and medical support activities are supposed to be provided together with other visual media.

As previously stated, *Junkaieisha* is a combination of various media and activities instead of simply consisting of film screenings. Furthermore, *Junkaieisha* is also a complex case where it is difficult to characterize any sole medium in isolation from the historical context of other activities. Thus, in order to illustrate the essence of *Junkaieisha*, it is prerequisite to also focus on the other facets apart from the films.

The Role of Medical Support Activities in Film Screening Tours

This part aims to clarify the role medical support activities played among the multiple media, and how those activities were held together with other media events, which would provide a new understanding for the *Junkaieisha* from a different perspective.

As was mentioned before, mobile medical work teams were organized by six different institutions. However, based on analysis of the historical materials within this study, only four institutions' medical support activities were recorded to be combined with film projection. As shown in the following table, Manchuria Medical College, Manchukuo Red Cross Society and its predecessor Fusaikai Imperial Gift Foundation, Kwantung Army and local governments organized medical support activities which cooperated with the film projection activities of other institutions.

	Manchuria Medical College	Fusaikai Imperial Gift Foundation	Manchukuo Red Cross Society	Kwantung Army	Local Governments
Locations	Railway areas of Mantetsu	Religious Temple Fair (娘娘庙会, 喇嘛庙会)		Places with less social security (borders of the country, mountainous regions)	Places with less social security under their jurisdiction
Film Screening	Mantetsu's film projection units	Local governments' film screening with other media		Kwantung Army's film units	Local governments' film screening with other media or MFA's film projection units
Staff	Japanese and Manchurian	Japanese and Manchurian		Japanese and Manchurian (Japanese leader) or Manchurian (all team members)	Japanese and Manchurian (Japanese leader) or Manchurian (all team members)

These five organizations in this table took charge of different areas with respective goals. Firstly, Manchuria Medical University, established by South Manchuria Railway Company, worked on railway areas. This college organized mobile medical support activities 15 times within the period from 1923 to 1938. The first to the eighth was organized by Mantetsu, the ninth and tenth was under the management of Kwantung Army. Afterwards, this college took over from the eleventh activity (Yilina, 2009, p.208). Yilina outlined the routes of the mobile medical teams on a map, based on the reports of Manchuria Medical University's mobile medical teams (Yilina, 2009, p.234). The routes were parallel with the railways, which also matched the routes of mobile film projection units belonging to Mantetsu (Yamaguchi, 2000, p. 226). Besides the individual mobile medical work, the university also sent Japanese students to join the pacification teams (including film screening) organized by the local government to provide medical support for residents in rural areas [Toan Province Government, 1939, p. 134]. It could be assumed that both the medical support activities and film projection were parts of the entertainment and welfare work of Mantetsu or local governments.

Furthermore, Fusaikai Imperial Gift Foundation and Manchukuo Red Cross Society focused on supporting the local governments' ceremonies, especially the Chinese and Mongolian religious temple fairs (Yilina, 2007, p.44) to implement their propaganda campaign with multiple other media. The religious temple fairs (Temple Fair of Goddess, Temple Fair of Lamas) could gather a lot of people with multi-ethnic backgrounds. The reports of local governments, which utilized the traditional ceremonies as propaganda events, record the schedule of all activities.

Event	Kamis hibai	Exhibiti on of Hygiene Knowle dge	Medical support activities	Film Projection	Other Propaganda Activities
Period	5 th -12 th July	6 th -12 th July	6 th -12 th July	6 th -12 th July	During the period for all activities
Organiz ers	Concordia Association, Department of Civil Affairs	Fusaikai Imperial Gift Foundation, Department of Civil Affairs	Fusaikai Imperial Gift Foundation, Department of Civil Affairs	Concordia Association, Manchurian Film Association, Department of Civil Affairs, Department of Xing'an, Department of Husbandry	Government Information Agency, Manchurian Cultural Association, Manchurian Telephone and Telegraph Company, Concordia Association, Wool Professional Association, Waseda Theatre Museum
Details	Providing materials, Dispatching professional clerks	Renting the apparatus, Dispatching professional clerks	Dispatching doctors, Delivering medicine	Dispatching technicians, Providing films	Posters of Propaganda, Photo Propaganda, Radio Broadcasting, Plays, Propaganda activities of local governments
Staff	One Manchurian	Three Japanese and a Manchurian	Three Japanese and a Manchurian	Six Japanese and Manchurians	A number of Japanese and Manchurians

This table illustrates an example medical support activities and media events at the Temple Fair of Daihanjyo (大板上廟会) in 1938 (Xing'an, 1938, p.184). The aim of making an exhibition on hygiene was to spread hygienic habits among the Mongolian residents, which contributed to eradication of sexually transmitted diseases. Medical support work and the delivery of medicine were considered as the most appropriate ways for deepening the Mongolians' gratefulness toward Manchukuo (Xing'an, 1938, p.186).

Position	Ranking	Name	Duty
Team Leader	Infantry Captain staff	Lian Rongchun	Lecturer, team leader
Member	Cavalry Lieutenant	Suzuki Noboru	Plan manager, team manager and liaison officer
Member	Medical Lieutenant	Liang Fengzhu	Manager of medical support activities
Member	Translator	Zhang Xiaoyang	Manager of equipment of film projection, film's explainer
Member	Employee	Liu Fengzao	Assistant for films and equipment
Member	Medical Sergeant	Wang Zunxue	Assistant of medical support activities and manager of medicine
Member	Medical First Class Soldier	Yu Huidong	Trivial duties for medical support activities

Additionally, this graph of Kwangtung Army's Intelligence team (特務班) illustrates an arrangement of medical support activities and film screening (Liang, 1939, p. 89). This team organized medical support activities and film screenings before the military operations in places with less social security, such as the borderlines of the country and the mountainous regions, which was aimed at making the residents and potential enemies feel friendly to the Kwangtung Army.

Lastly, local governments also concentrated attention on the places with less social security under their jurisdiction. They organized their medical units with the provision of medical materials and doctors from various institutions, and then rented films to screen with the support of local branch of the Concordia Association. After 1939, when Manchuria Film Association established its own system of mobile film projection units, local governments began to rent professional projection apparatuses and technicians from this national film company. This kind of propaganda activities, organized by the local government, was also implemented by medical institutions and Manchurian Film Association.

Delivered Medicines and Screened Films

According to the analysis above, medical support activities and film projections were organized and implemented almost simultaneously. This section attempts to analyze in detail how the medical support activities and film projections influenced the illiterate multiethnic residents in Manchukuo's rural areas. The assumption is that medical support activities in the film propaganda campaign in Manchukuo could modify the representations of screened films in audiences' mind, in which the colonial ideology intended to conflate the meaning of modernity with the meaning of colonialism.

This part tries to justify this assumption by discussing the interaction between medicine and films in Manchukuo's rural areas as propaganda methods from the perspective of government as well as the propagandists. Firstly, a policy named (Propaganda for) Both Physicality and Mentality (物心両面) was issued at the

beginning of Second Sino-Japanese War, in 1937, meaning that the propaganda work should be fully organized and actualized not only by the mental method (film) but by the physical method (medicine) as well. Five months later, when the Second Sino-Japanese War occurred, it became necessary to spread the war ideology to the Chinese immigrants recruited by Manchukuo, who converged in Anto Province adjacent to Republic of China. The government of Anto Province chose the newsreel film as the main method. The newsletters projected for these “unenlightened” immigrants in rural areas indicated that “the Holy war started with the justice of Japan”. In this case, medical support activities were regarded as a supportive measure to improve the film propaganda’s effects. By establishing free mobile medical centers, medical support activities could be held twice or three times per week [Anto-sho no Jyutenken Jyunkaisennbu Kosaku, 1937].

Moreover, the local government generally organized teams with local officers, doctors from Manchurian Medical University, and professional film technicians from the Manchurian Film Association. In the case of Toan province in 1939, the jurisdictional area of Toan province suffered from shortages of food, the diffusion of fever and diseases of digestive system after a great drought. Toan province thus organized a welfare work team (福民工作班) with the following members [Government of Toan Province, 1939, p.134].

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	Head	Member	Member	Member	Member	Member	Member	Member
Affiliation	Secretary Officer in the Province Government	Liaison from the Development Agency	Doctor (Temporary Employee) for Medical support activities	Student (from Manchurian Medical University) for Medical support activities	Student (from Manchurian Medical University) for Medical support activities	Clerk of the Toan branch of the Concordia Association for Propaganda and Pacification Works	Technician of Film Projection from the Manchurian Film Association	Technician of Film Projection from the Manchurian Film Association
Ethnicity	Han	Japanese	Han	Japanese	Japanese	Japanese	Japanese	Japanese

According to this table, except for two Manchurian members, most of the team members were Japanese. The target of this team in Hinsei County was a stronghold of the Chinese (Han) and Koreans. The team accomplished propaganda missions of film screening, distributing gifts and providing home healthcare. Film screenings were arranged at night while medical support activities in the daytime. The newsreel films described a famous leader of anti-Japanese forces in the rural area who surrendered to Kwangtung Army, as well as modern life of overseas countries.

What kind of medicines were delivered to residents in rural areas? How did doctors work on these propaganda medical activities? An official report from a local governments' medical team could be used to discuss these questions.

According to a paragraph from an official report from Tsuka province in 1940, the doctor summarized that "most people share the following common diseases. Disorders of digestive and respiratory organs, dermatosis and eye disease, and neuralgia caused by parasites. Since their bodies are the virgin land for medicine, appropriate medicine can heal them immediately." Then it depends on the doctors' decision which medicine would be delivered to the patients. In this case, based on the specific disease popular among the residents, this doctor decided to deliver digestive medicine, cold medicine, dermatologic medicine, and eye medicine all for free [Sugimoto, 1940, p. 54]. According to another official report, people in rural areas who thought that painful feelings should be a necessary part in life were shocked by the medicine's effects and the new kinds of feelings in their bodies.

Meanwhile, the residents who accepted the medical support activities could be also exposed to a visual shock of modernity through film projection. The films screened in rural areas include Manchurian films and Japanese films. The films gave a picture of Japan's great power and Manchukuo's beautiful future. According to the following list of educational documentary films screened in rural areas, the propaganda documentary films tended to emphasize Japan's power of modern technology and military, idealized Manchurian life in both rural and urban areas, as well as the knowledge of hygiene to evoke the audience's expectations of modernity (Wang, 2015, p. 85-86).

Production Year	Title of Film	Production Institution	Location and Time of the Film Screening
1935	Paradise New Manchuria (Rakudo Shin Manshu)	Film Unit of Mantetsu	Enkitsu County in 1939
1936	Shock Troops of Reclamation (Kaitaku Totsugekitai)		Anto Province in 1939
1938	Concordia Youth (Kyowa Seinen)	Manchuria Film Association	Enkitsu County in 1939
1939	Three Rivers (Sanga)		Sanga in 1940
1940	Imperial Manchuria Law of Conscription (Manshu Teikoku Kokuheihou)		"This will be screened in <i>Junkaishya</i> "
1943	Lice Are Awful (Shirami ha Kowai)		" <i>Films made specially for Junkaieisha</i> "
1943	Heroes of Mining (Tanko Eiyu)		

Conclusion

In conclusion, this study analyzes the interaction between medicine and film in terms of the propaganda for both Physicality and Mentality. In the historical context, medicine provides the experience of modernity to the audience's corporeal receptors, which is a physical impact. While the film visualizes the background of the experience of modernity, and the audiences receive visual stimulus by watching films. Moreover, regarding the audience's reception of the films, it is possible that this kind of impact is also going to transform into a mental impact.

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Landslide Warning by Rainfall Monitoring in Mountainous Area of Thailand

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Abstract

Landslide is a disaster caused by heavy rainfall in mountainous areas and it occurs in many countries including Thailand, especially in northern and southern regions. This problem is still arising and likely to escalate in the future. Generally, long-time of heavy rainfall is the cause of landslide. Landslide warning is done by monitoring rainfall amounts compared to critical rainfall amounts triggering landslides in the past. The objectives of the research are determination of critical rainfall for landslide warning in Thailand. In this research, critical rainfall in terms of duration and intensity appropriate for Thailand were determined by a study on landslide records in the past and rainfall records and the critical rainfall were then determined. Analytical results found that critical rainfall amounts in each area were different and duration of rainfall used in probability assessment of landslides was 4 days. Rainfall was divided into two sections: rainfall amounts in the past 3 days and daily rainfall on the day of consideration. The results could be applied to landslide warning in Thailand.

Keywords: Landslide, Critical Rainfall, Antecedent Rainfall, Risk Area, Unsaturated Soil

Introduction

Landslide is one of natural disaster damage greatly in different parts of the world both directly include; loss of life and properties and indirectly include; loss of the economy such as agriculture damage, people without a job, etc. Landslide is the movement of a mass of rock, debris, or earth down a slope (Cruden, 1991). They result from the failure of slope and are driven by the force of gravity. Generally, landslides are triggered by rainfall, but earthquakes and human activity which disturb slope stability may also trigger landslides.

Thailand is one country that has been affected by landslides as long. Most occur in the foothills in the north and south. From the record by Department of Mineral Resources found that a large landslide in Thailand caused a lot of losses one of the worst occurred at Phipun, Nakhonsrithammarat province in 1988. 230 people was injured and killed, more than 1,500 residents were destructed and 9.84 square kilometers of agricultural areas were damaged. From the record also found that landslide caused serious damage still occurred in the other part of this country such as Namkor, Petchaboon province in 2001 and Lap Lae, Uttaradit province in 2006 in the north include Kaopanom, Krabi province and Noppitam, Nakhonsrithammart province in 2011 in the south.

Landslides always occur during rainy season with heavy rain. It often occurs together with flash floods which causes severe damage and extended more widely. Factors that influence the occurrence of landslides are characteristic of the areas. The areas has steep slope with low soil shear strength, landslide hazard is higher than the areas has lower slope or high shear strength of soil. Human is another factor effect to more landslide risk. Increase in population and demand to develop the economy as the driving force for intrusion into an area of high potential landslides. The development of slope areas such as buildings, roads, deforestation and agriculture are contributing to the stability of the slope is reduced. It is a result of landslide potential increase. To reduce losses due to landslides, we require the process of protection system appropriate for individual area characteristic. Landslide warning is one process to reduce the loss especially damaging to life.

Since landslide occurrence is triggered by rainfall, so the warning can be performed by rainfall intensity monitoring. The rainfall cause landslide is called critical rainfall that can be determined from correlation between the occurrence of landslides in the past and rainfall occurred in that period. It can be divided into 2 parts first is antecedent rainfall which influence to initial water content in soil mass and another occurred during landslide.

However, the effective landslide warning must have reliable landslide occurrence prediction and have long time enough to prevent or reduce losses. Lumb (1975) has defined the critical rainfall for landslide warning in Hong Kong, using the relationship between 15 days antecedent rainfall and rainfall in another day to predict the landslide. Zêzere et al (2005) studied the relationship between rainfall and landslide events in the past. They found that in case of shallow landslides, high intensity rainfall in short period induced landslides. However, in case of deep landslides, high intensity is not necessary but continuous occurring in long time is required. Cheborad et al (2006) proposed the critical rainfall₁₂ in area of Seattle, Washington by the

landslide event during the years 1933-1997, which is the relationship between 15 days antecedent rainfall and cumulative rainfall in the last three days.

This research is the study of the relationship between rainfall and landslides in the past to find the appropriate rainfall duration and critical rainfall for landslide hazard in the north and south of Thailand (Figure 1) where is landslide occur often. Landslide event data was gathered from the relevant authorities such as the Department of Mineral and Geotechnical Engineering Research and Development, Kasetsart University. The rainfall records were taken from the ground station of the Meteorological Department.



Figure 1 Mountainous area in the North and South of Thailand (Base on Google Maps, 2016)

Research Objectives

The important purpose of this research is critical rainfall determination for landslide prediction in warning system that appropriate for mountainous area in Thailand, especially in the north and south.

Research Methodology

This research methodology consists of two main steps: 1) determine the appropriate duration for critical rainfall assessment 2) determine the critical rainfall for landslide warning. The details are as follows.

1.) Appropriate rainfall duration determination

Two data types were collected in this step such as landslide events in the past and rainfall data from rainfall measurement station where locate near landslide occurred.

For landslides occurred in the past, using data from Department of Mineral Resource and Geotechnical Engineering Research and Development, Kasetsart University. For rainfall data was compiled by the Department of Meteorology in daily rainfall data format.

The study area is divided into sub-watershed by Thiessen Polygon Method to determine the rainfall measurement stations associated with the landslide that occurred in the past.

From daily rainfall data, cumulative rainfall was calculated in many periods from one day to seven days. The amount of rainfall that is equal to or greater triggering rainfall was counted and calculated probability of landslide in different durations. Rainfall duration that landslide can occur as most possibility is appropriate duration for landslide prediction in study area.

2.) Critical rainfall determination

The appropriate duration from step 1 is divided into two parts: first is antecedent rainfall, that effect to soil moisture increase before landslide occurred. And the second is daily rainfall, which is the last 24 hours rainfall during landslide.

Research Results

1.) Appropriate rainfall duration

From landslide data collection in the northern and southern of Thailand found that the landslides were occurred 169 events, as shown in Figure 2. The location of landslide events was superimposed on sub-watersheds, was created by Thiessen Polygon method, we can determinate rainfall measurement stations nearest to the area where the landslide occurred. Rainfall data from these stations were analyzed for appropriate rainfall duration further.

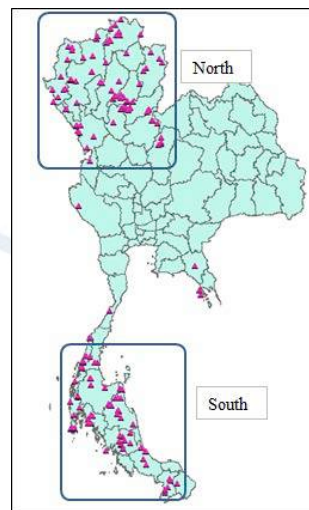


Figure 2 Landslide event records in Thailand

From daily rainfall data, the cumulative rainfall 20 days was calculated and landslides occurred at 11th day. Characteristic of 20 days cumulative rainfall for 169 events of landslide can be shown in figure 3. From this figure shows that cumulative rainfall in the early period rise slowly and tend to increased rapidly from 5th day until 11th day, after that the rate of increase slow down again. The period of cumulative rainfall increasing significantly takes about seven days.

Cumulative rainfall was calculated at different times varied from 1 day to 7 days from the date of the landslide back down. Relationship between the cumulative rainfall in several durations and probability of landslide (the number of rainfall which is equal or more than rainfall trigger landslide) were plotted in figure 4 and 5 for North and South of Thailand respectively. For small duration such as 1 day (figure. 1a and 1b), landslide events can occurred although rainfall intensity was low since unconsidered antecedence rainfall. Number of these events reduced when rainfall duration increase as shown in figure 1b to 1h for the north area and 2b to 2h for the south area. When we consider the lower part of each figure where is high landslide probability, when rainfall duration increase the number of high landslide probability decrease since uncertainty of rainfall intensity in each day. So, the optimized duration for landslide prediction can be determined from duration that can minimize antecedent rainfall effect and uncertainty of rain intensity.

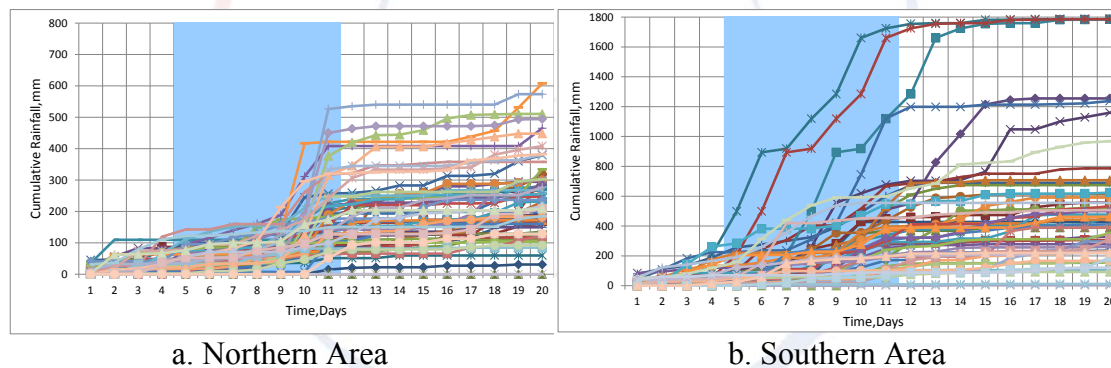


Figure 3 Cumulative rainfall 20 days cover day of landslide occurred.

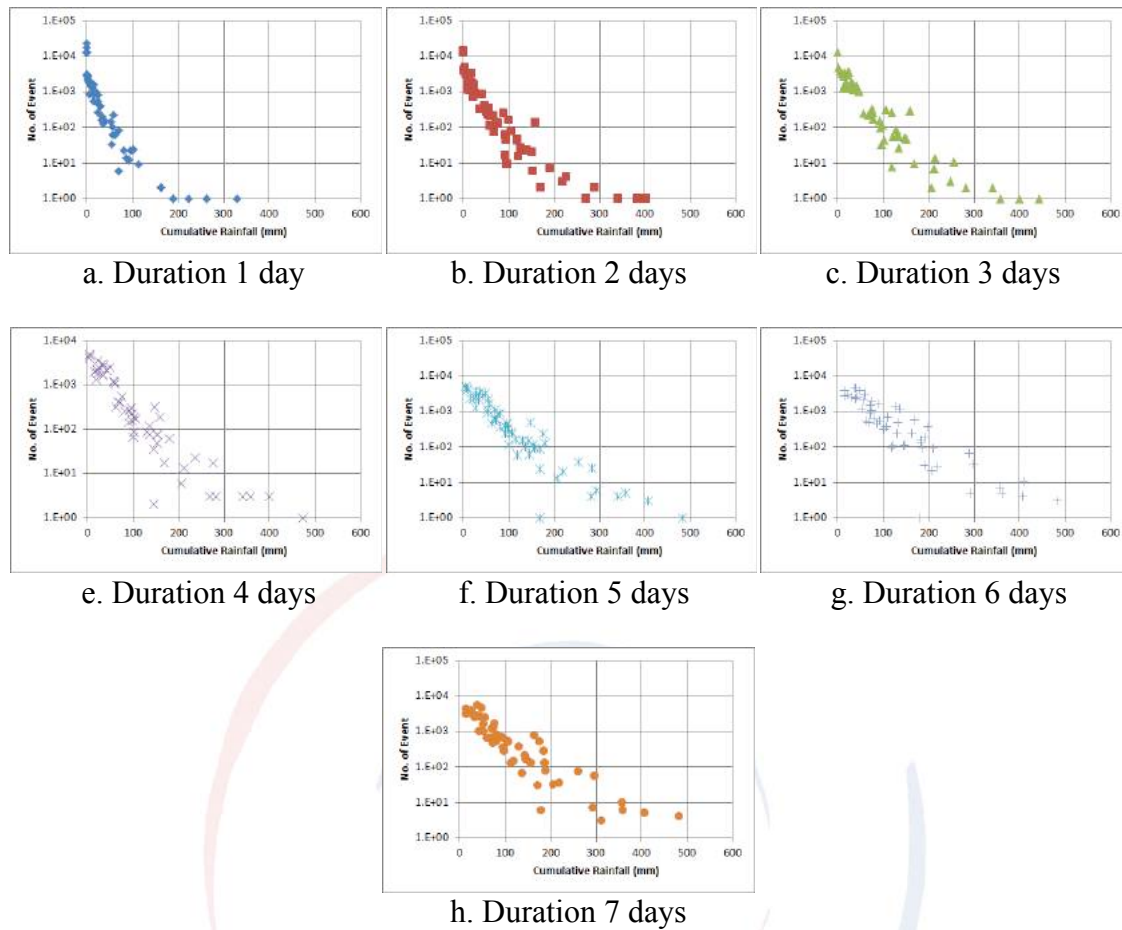


Figure 4 Probability of landslide due to rainfall in various durations for North of Thailand

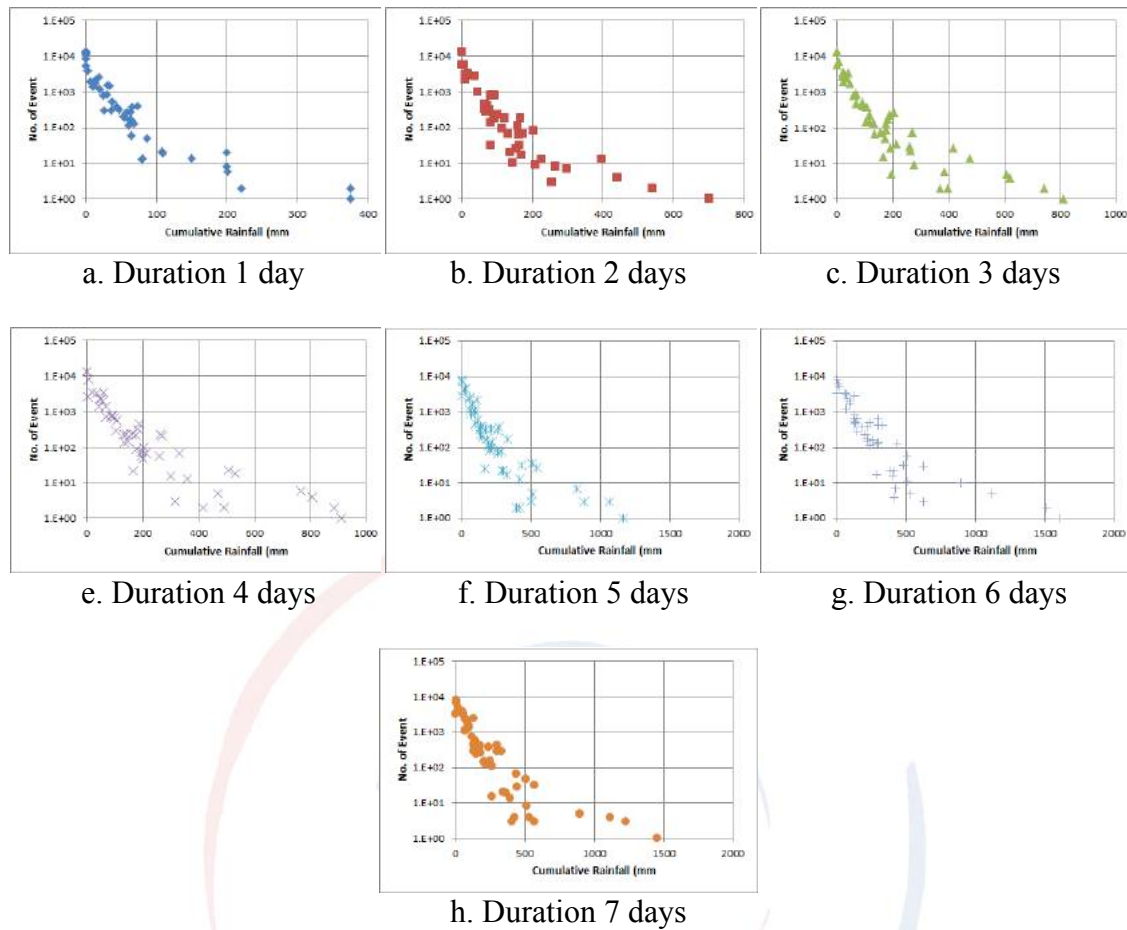


Figure 5 Probability of landslide due to rainfall in various durations for South of Thailand

To determine appropriate rainfall duration, relationship between the number of landslide events and considered rainfall duration were plotted as shown in figure 6. The number of landslides were grouped by probability of rainfall caused landslide at 1: 1000, 1: 500, 1:200 and 1: 100 and plotted 2nd order polynomial trend line for each probability.

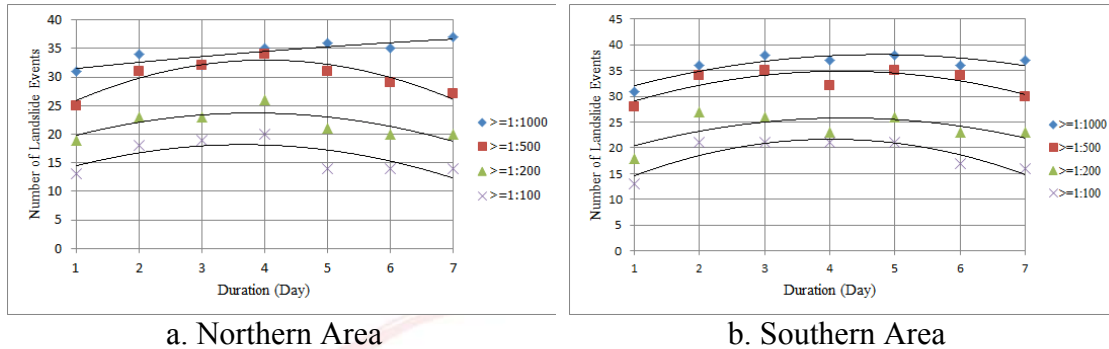


Figure 6 Number of landslides at various durations.

From trend line found that the rainfall duration which had maximum number of landslide was four days in all probability. So this duration is appropriate rainfall duration for landslide prediction. In figure 6b (southern area) number of landslide events at 4 days duration is highest for probability equal or more then 1:100 but disagree for lower probability. Since, uncertainty of rainfall for the probability lower than 1:100 affect to landslide events for large duration from 3 days and longer.

2.) Critical rainfall

From figure 7 the critical rainfall trigger landslide can be defined as 2 values related to probability of landslide. For the north area (figure 7a), critical rainfall is 200 millimeters for probability about 1:20 and 100 millimeters for probability about 1:200. For south area (figure 7b), critical rainfall is 300 millimeters for probability about 1:20 and 170 millimeters. for probability about 1:200.

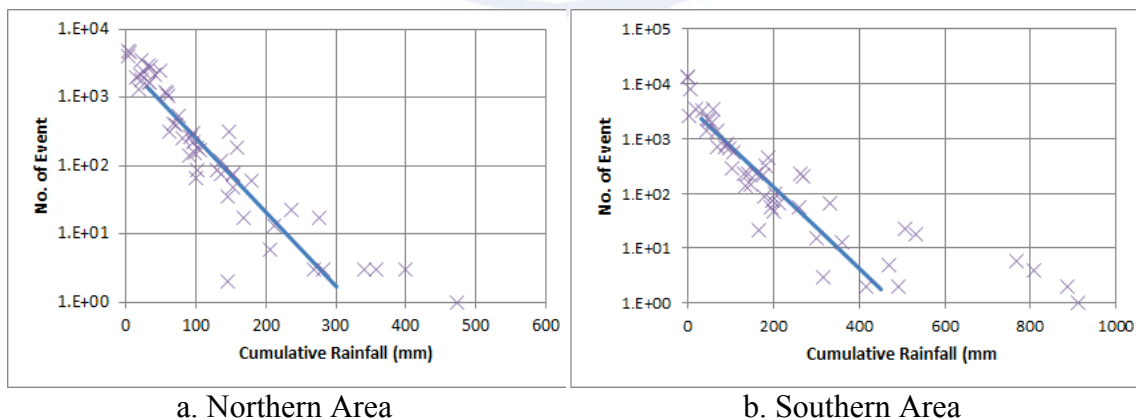


Figure 7 Probability of landslide due to 3 days rainfall durations

After appropriate rainfall duration was determined already, the critical rainfall was defined by divide rainfall into 2 portions; first is 3 days cumulative rainfall (R_a) before landslide and second is rainfall in the 4th day (R_f) that landslide is predicted to occurred. Relationship between 3 days antecedent rainfall and daily rainfall in the 4th day were plotted as shown in figure 8.

From rainfall triggered landslide data (figure 8a), appropriate critical rainfall for the north of Thailand can be divided into 2 zones. First is the mountainous area in the upper northern area include Maehongson, Chiang Rai, Chiang Mai, Lampang and Tak Province. The critical rainfall for this area, where is lower boundary, is 100 millimeters for 4 days cumulative rainfall. In this part, minimum R_a is 25 millimeters and minimum R_f is 30 millimeters. Another is lower northern area include Phrae, Nan, Uttaradit and Sukhothai province. The critical rainfall for this area, where is upper boundary, is 200 millimeters for 4 days cumulative rainfall. In this part, minimum R_a is 100 millimeters and minimum R_f is 100 millimeters.

For the south of Thailand, appropriate critical rainfall can be divided into 2 zones (figure 8b). First is the mountainous area near Andaman coastal area such as Phuket, Phang-Nga, Krabi and Ranong province, etc. The critical rainfall for this area is lower boundary that is 170 millimeters for 4 days cumulative rainfall. The minimum R_a is 50 millimeters and minimum R_f is 50 millimeters. Another is mountainous area near Gulf of Thailand such as Nakhonsithammarat and Surat-Thani province. The critical rainfall for this area is upper boundary that is 300 millimeters for 4 days cumulative rainfall. The minimum R_a is 100 millimeters and minimum R_f is 100 millimeters.

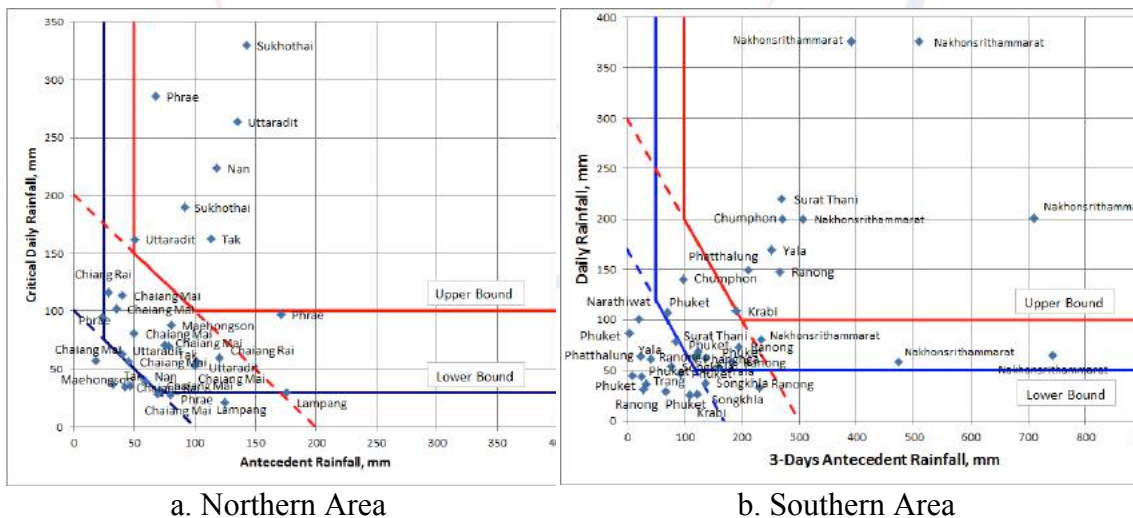


Figure 8 Critical Rainfall

Conclusion and Suggestion

The appropriate rainfall duration for landslide prediction in the north and south of Thailand is 4 days. Critical rainfall is divided into 3 days antecedence rainfall and daily rainfall in the 4th day. For the North, critical rainfall appropriated for this area can be divided into 2 patterns for upper and lower parts. In the upper part, critical rainfall is lower than lower part. In the south, critical rainfall appropriated for this area can be divided into 2 patterns for West coast and East coast. In the West coast, the mountainous area near Andaman, critical rainfall is lower than East coast, where is the mountainous area near gulf of Thailand.

From the result of this study found that duration for critical rainfall calculation is important factor affect to reliability in landslide assessment. In addition, the selection of rainfall measurement stations associated with landslide event affect analysis as well. Sub watershed area that divided by Thiessen polygon method is not considered by topographic of area. So, the landslides occurred in areas far away from the station and the topographic quite different or the other side of the ridge may be not associated with rainfall data record.

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Measure of Labour Law in Thailand for Supporting to AEC

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Abstract

The research is aimed at studying ASEAN Charter and Thailand's labor commitment; studying and reviewing Thailand's current labor laws; and studying and seeking appropriate approaches for labor law improvement and amendment in accordance with ASEAN Economic Community. The research applied qualitative research methodology by analyzing legal contents, legislation and relevant legal research. Research findings were that Thailand has missions to comply with labor agreements including a free flow of skilled labor in ASEAN Economic Community. The Labor Protection Act B.E. 2541 (1998) and the amendments to the Act do not have any provisions not conforming with Thailand's labor commitment according to ASEAN Charter on labor laws, so there is still no need for labor law amendment.

Keywords: Labor protection, ASEAN Economic Community, ASEAN Charter

Introduction

As Thailand endorsed the ASEAN CHARTER at the 13th ASEAN Summit on 20 November 2007 in Singapore, it became a part of ASEAN Economic Community which is aimed at improving ASEAN to become an effective and people-oriented organization and promoting the strong movement of its 10 member states for progress to the global community. In 2015, the member states pushed forward the establishment of the ASEAN Economic Community according to the objectives and goals of the ASEAN Charter. Through its participation in the ASEAN Economic Community, Thailand obtains both opportunities and impacts in several aspects including the implementation of ASEAN free trade agreements which lead to free flow of labor. However, free flow of labor into ASEAN still faces legal obstacles of each country because the ASEAN Charter is an international law that each member state is required to respect and comply with. Hence, if local legislation and law enforcement of any member state violate the international obligations, such state shall be liable under international laws and its domestic laws shall not be the cause of refusal to the international obligations and liability. But some member states still impede other states by their rules and regulations in a bid to protect their own products and labor. This is an obstacle for ASEAN to fully implement open trade regimes. In addition, since labor protection law is a significant law for the labor sector and Thailand is an associate member of ASEAN Economic Community, the researcher deems appropriate to study and review Thailand's labor protection law to prepare for the implementation of ASEAN Economic Community and for the benefits of Thai labors without any contradiction to the open trade regimes of ASEAN Economic Community.

Research Objectives

1. To study the ASEAN Charter and labor obligations of Thailand;
2. To study and review current labor protection laws of Thailand; and
3. To study and find appropriate approaches for amending the labor protection laws in line with the ASEAN Economic Community.

Research Methodology

This research was conducted using qualitative methods to study the ASEAN Charter, labor obligations and the labor protection laws of Thailand, i.e. Labor Protection Act B.E. 2541 and the amendment, by conducting content analysis, laws, academic articles and related legal research papers.

Research Results

Research results were divided into two parts: Part 1 ASEAN Charter and labor obligations of Thailand; and Part 2 Current labor protection laws of Thailand.

Part 1 ASEAN Charter and Labor Obligations of Thailand

The ASEAN Charter is a draft agreement mutually made by the member states of the Association of Southeast Asian Nations (ASEAN), to be a tool to map out the legal frame and the association's organizational structure, in order to enhance ASEAN effectiveness in operating according to its objectives and goals. The ASEAN Charter is like a constituent instrument of ASEAN's legal framework and organizational

structure pushing forward its development and implementation of the ASEAN Economic Community in 2015 as agreed by ASEAN leaders. The ASEAN Charter comprises a preamble and 55 articles in 13 chapters summarized as follows:

- Chapter 1: Purposes and Principles - The purposes of the ASEAN Charter are to enhance ASEAN's effectiveness as a people-oriented community and to promote more operational compliance.
- Chapter 2: Legal Personality confers a legal status for ASEAN which is an inter-governmental organization.
- Chapter 3: Membership describes member states and admission of new members.
- Chapter 4: Organs describes the organization and its structure which comprises the ASEAN Summit, ASEAN Coordinating Council, ASEAN Community Councils, ASEAN Sectoral Ministerial Bodies, Committee of Permanent Representatives to ASEAN, Secretary-General of ASEAN and the ASEAN Secretariat and ASEAN Human Rights Body.
- Chapter 5: Entities Associated with ASEAN contains a list of associated entities in Annex 2.
- Chapter 6: Immunities and Privileges of ASEAN are about ASEAN Diplomatic immunities and privileges.
- Chapter 7: Decision-making describes decision-making in ASEAN which shall be based on consultation and consensus.
- Chapter 7: Settlement of Disputes describes dispute settlement mechanisms, conciliation and mediation. The ASEAN Summit shall give its final decision on unresolved disputes.
- Chapter 8: Budget and Finance describes operational budget and finance of the ASEAN Secretariat.
- Chapter 9: Administration and Procedure describes the Chairmanship of ASEAN, diplomatic protocol and practices and working language.
- Chapter 10: Identity and Symbols describe ASEAN motto, flag, emblem, day and anthem.
- Chapter 11: External Relations describes beneficial dialogue methods and procedures with external partners.
- Chapter 12: General and Final Provisions describe the implementation of the ASEAN Charter.

It also contains four annexes as follows:

Annex 1 - ASEAN Sectoral Ministerial Bodies

Annex 2 - Entities Associated with ASEAN including parliamentarians, business organizations and think-tanks and academic institutions and accredited civil society organizations.

Annex 3 - ASEAN flag

Annex 4 - ASEAN emblem

The principles of the ASEAN Charter are in adherence to international laws, non-interference in the internal affairs of ASEAN member states, reliance on peaceful settlement of disputes and the centrality of ASEAN in external relations. These make the ASEAN Charter a key pillar of the establishment of the ASEAN Economic Community and reaffirms the legal obligations of ASEAN conventions.

Expected benefits from the implementation of the ASEAN Charter for Thailand are as follows:

1. Benefits from ASEAN cooperation because the Charter will ensure that other member states will comply with the agreed obligations; otherwise there will be mechanisms requiring the member states to comply with the conventions.
2. Ability to cope with global threats that have direct impacts on people more effectively including bird flu, epidemics, natural disaster, global warming and narcotics because the Charter will enhance mechanisms to enable Thailand and ASEAN member states to deal with these problems more promptly and effectively.
3. The ASEAN Charter will promote value of other countries in the region in line with benefits for Thailand, i.e. no use of force as a solution to problems, adherence to the principles of democracy, good governance, rule of law and human rights and upholding human security and sustainable development.
4. Increased negotiating power of Thailand on an international stage as an ASEAN member state because the Charter will help strengthen reliability and rules for ASEAN and enable Thailand to more reasonably convince countries outside the region to deal with global issues that have impacts on the livelihood of the peoples of ASEAN and Thai people.

As one of the co-founders of ASEAN, Thailand is committed to comply with conventions mutually agreed by the member states, especially in terms of labor which comprises free flow of skilled labor in the ASEAN Economic Community to seek cooperation in setting a clear standard for skilled labor and facilitate skilled labor possessing qualifications under ASEAN standards in moving to work for other member states more easily as follows:

1. ASEAN Mutual Recognition Arrangement on Engineering Services enables engineers possessing required qualifications to be registered as an ASEAN Chartered Professional Engineer. The registration will facilitate members in application for the professional engineer license in other ASEAN countries. Applicants have to comply with rules and regulations of that country. However, some countries, including Thailand, have stipulated that ASEAN engineers shall work together with local engineers and those engineers who wish to apply for the registration of professional engineer license shall pass an assessment of a Monitoring Committee in each country. In Thailand, the assessment shall be conducted by the Council of Engineers.
2. ASEAN Mutual Recognition Arrangement on Nursing Services enables nurses possessing required qualifications to be registered or apply for a professional nurse license in ASEAN countries. Applicants have to comply with rules and regulations of that country. Foreign nurses applying for the professional license in other countries shall pass an assessment and be under supervisory control of the monitoring committee of the country of admission. In Thailand, the monitoring committee is the Thailand Nursing and Midwifery Council.
3. ASEAN Mutual Recognition Arrangement on Architectural Services enables architects possessing the required qualifications to be registered as an ASEAN Architect which will facilitate them in application for the professional architect license in other ASEAN countries. Applicants have to comply with rules and regulations of that country. Some countries, including Thailand, have stipulated that ASEAN architects shall work together with local architects and those architects who wish to apply for the registration of a professional architect license shall pass an

assessment of a Monitoring Committee in each country. In Thailand, the monitoring committee is the Architect Council of Thailand.

4. ASEAN Framework Arrangement for The Mutual Recognition of Surveying Qualifications determines guidelines for negotiations on mutual recognition arrangements of future surveying qualifications of ASEAN, either bilateral or multilateral negotiations, by setting fundamental criteria for recognition comprising criteria for education, examination, recognition procedure, information and document systems, discipline and code of ethics and international standards and practices. The ASEAN Mutual Recognition Arrangement on Surveying Qualifications to be made in the future shall not diminish rights, authority and duties of each ASEAN member state in regulation and issuance of internal rules, regulations or laws and shall not bring excessive obstacles. The license issuance and registration of ASEAN surveyors shall comply with internal rules and regulations of each country. In addition, the Framework determines the operational framework and scope of responsibility of the agencies responsible for surveying. Although the Framework Arrangement for The Mutual Recognition of Surveying Qualifications has yet to form a body, it maps out the guidelines to facilitate those who will work in the field in the future. Any ASEAN member state which has readiness can join the negotiation on the mutual recognition of each other's qualifications by adhering to the framework. Meanwhile, other ASEAN member states that are not ready can study the framework arrangement and use it as a guideline for preparedness in terms of export of human resources and dealing with the flow of ASEAN human resources into Thailand.

5. ASEAN Mutual Recognition Arrangement on Medical Practitioners enables medical practitioners possessing required qualifications to be registered or apply for the professional medical practitioner license in other ASEAN countries. Applicants have to comply with internal rules and regulations of that country. Foreign medical practitioners applying for the professional license in other countries shall pass an assessment and be under supervisory control of the monitoring committee of the country of admission. In Thailand, the monitoring committees are the Medical Council of Thailand and Ministry of Public Health. ASEAN's operation under the arrangement shall be under supervisory control of the ASEAN Joint Coordinating Committee on Medical Practitioners which comprises representatives of the monitoring committees of the member states.

6. ASEAN Mutual Recognition Arrangement on Dental Practitioners enables dental practitioners possessing required qualifications to be registered or to apply for the professional dental practitioner license in other ASEAN countries. Applicants have to comply with internal rules and regulations of that country. Foreign dental practitioners applying for the professional license in other countries shall pass an assessment and be under supervisory control of the monitoring committee of the country of admission. In Thailand, the monitoring committees are the Dental Council and Ministry of Public Health.

7. ASEAN Mutual Recognition Arrangement Framework on Accountancy Services determines guidelines for negotiations on mutual recognition arrangements on accountancy services of ASEAN in the future, either bilateral or multilateral negotiations, by setting fundamental criteria for recognition comprising criteria for education, examination, recognition procedure, information and document systems, discipline and code of ethics and international standards and practices. The ASEAN Mutual Recognition Arrangement on Accountancy Services to be made in the future shall not diminish rights, authority and duties of each ASEAN member state in regulation and issuance of internal rules, regulations or laws and shall not bring

excessive obstacles. The license issuance and registration of ASEAN accountancy services shall comply with internal rules and regulations of each country.

The implementation of the mutual recognition arrangement on each professional field will enable experienced licensees in any country to apply for the professional license in other ASEAN countries more conveniently. This will also shorten the inspection process for educational degree or professional knowledge certification but the licensees have to comply with rules and regulations of that country. Operations of seven professional fields shall be under the supervisory control of the coordinating committee of each field which comprises representatives of the member states. Upon endorsement in the arrangement, the member states that are ready to implement the arrangement shall notify other member states of the effective date in writing via Secretary-General of ASEAN, while others that are not ready shall notify other member states in writing via Secretary-General of ASEAN as well.

Part 2 Current Labor Protection Law of Thailand

Labor protection law is the law in which the government stipulates minimum standards for labor practices, mostly the minimum labor practices that employers shall provide for employees. Currently, the enforced labor protection law of Thailand is the Labor Protection Act B.E. 2541 which was amended in B.E. 2551 in the following issues:

1. Amendment to the definition of “Employer” in Section 5 by repealing the statement in (3) regarding lump sum payment, but after the repeal, the statement was again found in Section 11/1 of the Amendment Vol. 2 and expressly described conditions of being an employer by having lump sum payment and violation of the Section shall result in a fine penalty of not over 100,000 baht according to Section 144/1. The separated definition is aimed at creating more clarity on enforcement and interpretation of the labor protection law.
2. Amendment to Section 10 by prohibiting an employer from demanding a security deposit and a security deposit for damage caused by working regardless of money. Formerly, under the Section, the employer shall be prohibited from demanding a security deposit and a security deposit for damage caused by working in form of money only. The Amendment Vol.2 provides a more comprehensive specification by prohibiting an employer from demanding a security deposit regardless of money, other property or suretyship by person, but the prohibition remains under Section 51 on prohibiting employer from demanding a security deposit from a young employee. The amendment also provides criteria and method of type and amount of security deposit stipulated by the cabinet for the legal conformity.
3. Added the provision of employee protection in employment agreement under Section 14/1 by stipulating that employment agreement, working regulations, rules or orders of employer shall not excessively provide employer with more advantages than employees.
4. Amendment to the provision of employee protection from sexual harassment under Section 16 which formerly protected only young and female employees only. Due to social changes, the amendment covers all employees including male employees.
5. Probation contract under Section 17 shall be deemed as an indefinite period contract of employment which shall be notified to employee in writing at least 1 wage payment period in advance.
6. Added determination of working time under Section 23 by specifying details on normal working time. Where the working hours of any day are less than eight hours,

employer and employee may agree to make up the remaining working hours in other normal working days, but not exceed nine hours per day. In case of being agreed by both parties, the Amendment Vol.2 stipulates that employer shall pay remuneration to the daily or hourly employee at a rate of not less than 1.5 times of the hourly wage rate on a working day for the number of exceeding working hours, or to employee who receives wage on a piece rate basis at a rate of not less than 1.5 times the piece rate of wage on a working day for the number of exceeding working hours.

Discussion

As one of the co-founders of ASEAN, Thailand is committed to comply with conventions mutually agreed by the member states, especially in terms of labor, which comprises free flow of skilled labor in ASEAN Economic Community. Bali Concord II stipulates preparation of the ASEAN Mutual Recognition Arrangement (MRA) on qualifications of key professional fields by 2008 to facilitate free movement of professionals, skilled labor and talents in ASEAN. Thailand endorsed the ASEAN Mutual Recognition Arrangement on Engineering Services in 2005; ASEAN Mutual Recognition Arrangement on Nursing Services in 2006; and the ASEAN Mutual Recognition Arrangement on Architectural Services and Surveying in 2007. Some countries, including Thailand, stipulate that ASEAN engineers and architects shall work together with local engineers and architects and those engineers and architects wishing to apply for registration shall pass an assessment of the Monitoring Committee in each country. In Thailand, this will be conducted by the Council of Engineers and the Architect Council of Thailand, respectively. Benefits that ASEAN member states are going to obtain from the implementation of MRA in each field will enable experienced licensees in any country to apply for the professional license in other ASEAN countries more conveniently. This will also shorten the inspection process for educational degree or professional knowledge certification, but the licensees have to comply with rules and regulations of that country.

The Labor Protection Act B.E. 2541 and the Amendment currently implemented have been improved to meet international standards by amending the definition of “Employer” and “Employee”; prohibiting employer from demanding a security deposit from employee; stipulating that employment contract or working regulations, rules or orders of employer shall not excessively provide employer with more advantages than employees; amending the provision of employee protection from sexual harassment; stipulating that probation contract shall be deemed as an indefinite period contract of employment which shall be notified to employee in writing at least 1 wage payment period in advance; determining daily working time and wage and overtime payment for employee; and no provision in any section shall discriminate labor protection between Thai and foreign labor, regardless of ASEAN or other countries.

Conclusion and Suggestion

Initially, there are no provisions in the Labor Protection Act B.E. 2541 and the Amendment contradicting Thailand’s obligations according to the ASEAN Charter regarding labor laws, so there is no necessity to amend the laws. However, as there are many volumes of labor-related laws, it is needed to thoroughly analyze other volumes of labor laws in the future.

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Labor Protection Act B.E. 2551 (Second Amendment)

***The Study of the Readiness for Entering the ASEAN Community
of Undergraduate Students***

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Abstract

This study carries out to examine the comparison on the perspectives of the students in computer science programmes at Yala Rajabhat Universities and University Malaysia Kelantan on their readiness to get involved in the ASEAN community. Based on both universities as a case study, the subjects are divided into two groups, all of whom consist of 362 students, which 207 students are from Yala Rajabhat University, Thailand and the other 155 students are from University Malaysia Kelantan, Malaysia. Five-scale points are used in the questionnaires as the instrument for data collection. Three areas of questions are mainly focused in the questionnaires, which include 1) the knowledge readiness, 2) the procedure skill readiness, and 3) the attitude readiness. The students' overall viewpoints on the enthusiasm regarding the ASEAN community is showed at the moderate level, whereas the university comparative analysis is, as a result, not significantly different at the .05 level.

Keywords: Readiness, ASEAN community, Students, Computer programs

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Introduction

The Association of Southeast Asian Nations (ASEAN) is established to create a mutual understanding for political and economical purposes among 10 countries, all of which include Thailand, Indonesia, Malaysia, the Philippines, Singapore, Brunei, Vietnam, Laos, Myanmar, and Cambodia. This brings all the nations not only to maintain peace, political stability, and economic prosperity, but also to create social and cultural development among each other. Education has, in addition, been hugely introduced to ASEAN as it is claimed to play a significant role in bonding the ASEAN together. This, as a result, will create such an abundance of knowledge exchanges for all the nations in the end. Therefore, current students are recommended to pay attention to the history, traditions, cultures, education, politics, and economics of their ASEAN neighbors (Sonsri, 2004). Having said that, educational cooperation among international institutes should be addressed to make a further progress of the development. This study has been, finally, conducted under the purpose on an academic cooperation to research between Yala Rajabhat University, Thailand, and University Malaysia Kelantan, Malaysia, in order to make an educational connection between students from both universities who study in computer science programmes and related fields. This can bring the readiness for the ASEAN in the future.

Objective and Goal

This study aims to investigate the comparison of the undergraduate students from Yala Rajabhat University, Thailand, and University Malaysia Kelantan, Malaysia, who study computer science programmes on their readiness towards the ASEAN.

Methods

In this quantitative-based research, the stratified random sampling has been used based on the related programmes of both universities. 207 subjects from Yala Rajabhat University and 155 subjects from University Malaysia Kelantan have been selected to participate in this study. Five-scale points in questionnaires have also been employed as the instrument to collect the data. The questions are focused in three areas: the knowledge readiness, the procedure skill readiness, and the attitude readiness. The descriptive data were analysed in terms of frequency, percentage, average, standard deviation (S.D.), and independent samples t-test.

Results

The primary result of the primary details of participants shown in Table 1.

Table 1: Description of the samples

Universities/Programme	Samples	Percentage
Yala Rajabhat University		
- Computer science	79	38.20
- Information technology	113	54.60
- Multimedia technology	15	7.20
Total	207	100.00
University Malaysia Kelantan		
- Digital Media	42	27.10
- Communication Design	72	46.50
- Animation and Ludology	5	3.20
- Multimedia	36	23.20
Total	155	100.00

Based on Table 1, 54.60 percent of participants of Yala Rajabhat University who answered the questionnaires are the students who studied in information technology, followed by computer science programme at 38.20 percent, and the programme in Multimedia Technology at 7.20, respectively. For University Malaysia Kelantan, Malaysia, 46.50 percent is from the students in communication design, 46.50 percent from digital media, 27.10, 23.20, and 3.20 percent from programmes in multimedia, animation and ludology, correspondingly.

The analytical comparison of the undergraduate students doing science programmes in computer from both universities on their readiness toward the ASEAN community as shown in Table 2-5.

Table 2: The comparison on the knowledge readiness

Universities	Samples	\bar{X}	S.D.	t
Yala Rajabaht University	207	3.00	0.67	1.219
University Malaysia Kelantan	155	2.91	0.68	

** A value of 0.05 significance in statistics

Based on Table 2, the students from Yala Rajabhat University and University Malaysia Kelantan shows no huge difference on their perspectives towards the ASEAN general knowledge which 0.05 is described significantly in statistics.

Table 3: The comparison on the procedure skill readiness

Universities	Samples	\bar{X}	S.D.	t
Yala Rajabaht University	207	3.33	0.75	.814
University Malaysia Kelantan	155	3.26	0.79	

** A value of 0.05 significance in statistics

It can be seen that there is not great difference on the perspectives of the students in both universities on their procedure skill readiness which 0.05 is described significantly in statistics.

Table 4: The comparison on the attitude readiness

Universities	Samples	\bar{X}	S.D.	t
Yala Rajabaht University	207	3.34	0.78	.369
University Malaysia Kelantan	155	3.31	0.82	

** A value of 0.05 significance in statistics

According to Table 4 above, the difference on the perspectives on the attitude readiness of the students from both universities is not far off with a value of 0.05 significance in statistics

The analytical result in Figure 1 below shows the comparison in three areas (the knowledge readiness, the procedure skill readiness, and the attitude readiness) on their readiness towards the ASEAN community of the undergraduate students in computer science programmes from both universities.

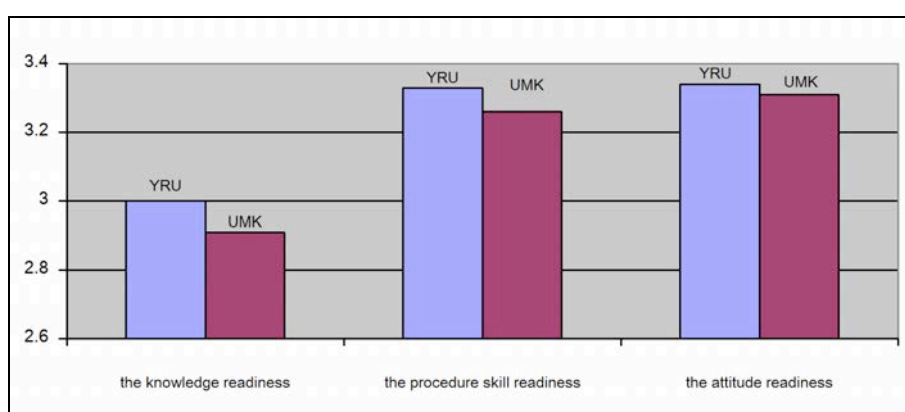


Figure 1: Students' readiness in each area towards the ASEAN community.

Table 5: Comparative summary on the readiness towards the ASEAN Community

Universities	Samples	\bar{X}	S.D.	t
Yala Rajabaht University	207	3.22	0.65	.883
University Malaysia Kelantan	155	3.16	0.67	

** A value of 0.05 significance in statistics

It can be showed that there is no vast difference on the students' perspectives towards the readiness for ASEAN community in both universities which 0.05 is given as the significance in statistics.

Participants' suggestions:

1. Projects on knowledge managements from students in each ASEAN country should be addressed to provide more academic, career skills and sport knowledge,
2. More training on ASEAN languages should be organized, and
3. Ways to advertise ASEAN information should be more given.

Conclusion and Discussion

Overall, no significant difference between the students from both universities on the knowledge of ASEAN in those three-focused questions with a value of 0.05 significance in statistics. In addition, considering each question closely, there was also any difference on those three questions with also a value of 0.05 significance in statistics.

Regarding the study, it can be explained that the participated students from both universities are Muslims which give such a correspondence from the knowledge from Office of Basic Education Commission that the majorities of people living the three border provinces of Thailand are also Muslims. And 83 percent of those use a local Malay language to communicate in their daily life. This is considered the unique characteristic on language-based focus due to Malaysian influences (Officer of the Basic Education Commission, 2010). According to the similarity of the language use and the culture of the students in both universities, it is given that this can be the main key to success in the readiness of the ASEAN connection for higher education. Such cooperation can create a number of projects made by both universities to bring academic excellence and further cooperation on art and culture.

Based on the finding above showing the perspectives of the students in both universities on their readiness towards ASEAN community is at the moderate level with a value of 0.05 significance in statistics. This can be seen that the readiness of both universities is considered 'equal' despite the fact that the scale given is showed 'moderate'. Hence, it is suggested that more projects be given to develop the needed skills to have the students ready for the coming of the ASEAN at the higher level. For instance, since English is considered a global language for communication, English practice training for students should, then, be addressed in Yala Rajabhat University along with the enhancement of their own Thai language to train their own ASEAN neighbors to create more ways for communication.

Besides, based on a close look of the consideration on each area, it is found that the students from both universities has the poorest knowledge on ASEAN compared with the study of readiness on ASEAN of the students in Phetchabun Rajabhat University (Kongterm, 2012). Thus, providing the students from both universities with more knowledge by adding more ASEAN information in curriculums or public media will be the base for creating educational cooperation between both universities and this can be the readiness of being part of the world of ASEAN in the future.

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The Theatre Research Project “Hua Jai Thong”: The Play Which Reflects an Idea of Educational Values in Thailand

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Abstract

Hua Jai Thong is the play written by Professor Mom Luang Pin Malakul in 1968 to reflect the problems of the Thai education system. The purpose of this theatre research project is to explore the educational issues in the play in comparison to the educational situation at the present time.

The methods employed in this study were group discussion, a live theatre production and questionnaires. The participants in group discussion, involved the play analysis, consisted of a teacher and twenty students who worked for the production. The questionnaires were responded by the audiences who had watched the play “Hua Jai Thong”.

The results of the study suggest that although the play “Hua Jai Thong” was written more than four decades ago, it still be able to reflect the educational problems in the present time, for example, educational disadvantage. Additionally, a majority of the audiences were aware of the existence of educational issues and more realise the value of education after watching the play.

Keywords: play, theatre, education, educational issues

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Introduction

Professor Mom Luang Pin Malakul was an educator who contributed significantly toward the advancement of Thai education. He was awarded National Artist in literature of Thailand in 1987. To celebrate the centenary of his birth, the United Nations Educational, Scientific and Cultural Organization (UNESCO) honoured him the Unesco Outstanding Personality in the fields of education, culture, literature, and mass communication.

Apart from education, M. L. Pin also has had a great influence on Thai literature. He was a highly productive writer, producing a great number of literary works which are classified as prose, poetry, plays, short story, educational work, and miscellaneous. The work which inspired this theatre research project was *Hua Jai Thong*, this play was written in 1968. Moreover, the play awarded by the Department of Cultural Promotion as one of the National Literary of Thailand in 2014.

The one-act play produced in this theatre research project aimed to reflect the problem of limitations of education system in Thailand caused by capitalism. Under this economic system, individual material needs, freedom, and satisfaction are greater than altruism. Therefore, some Thai people give priority to their advantages over the education system. This is because the owner could not make a profit out of educational institutions in comparison with commercial buildings.

Objective

To produce a stage production reflected education issues in the Thai society nowadays.

Methodology

This theatre research project interpreted the original play script *Hua Jai Thong* in order to investigate the education issues fifty years ago in comparison with the present Thailand and adapted it into a one-act play. The interpreters involved the researcher, the teacher, and twenty students who work for the production. The data collection methods used in this research in the post production process are group discussion and questionnaires responded by the audience members who had watched the play “Hua Jai Thong”

Producing the play

Education is a crucial mechanism for developing human knowledge and skills. It provides people’s learning that conforms to social basis. However, at the present time, the Thai educational system has been reconstructed to support the capitalism system regardless of cultural and social consistency. Therefore, an inequality of educational achievement could have an impact on the allocation of opportunity in a society.

The lack of learning opportunities is a big problem in Thai society which has not been solved seriously. The children with difficulties in their family or social background inevitably have limited access to education. Consequently, their lack of education can affect their lives in various ways including having fewer life prospects and higher risks of unemployment. This means the potential of human resource eventually lost, unfortunately. Moreover, those children are also likely to get involved in drugs, crime, could be a pregnant teenager, and so on. These problems also cause damage to the economy and the whole society.

After the process of play analysis, to figure out the education issues connected to the present time situation, the researcher and participants found that the main character Luang Prasit Janya stands as a representative of the ethics teacher. He wanted to continue running his private school, since he believed that school is an institution which provides knowledge and skills to people. When people possess adequate skills and knowledge, they will be able to apply them for their career. As productive employment plays an important role in the social development and economic growth of a nation, providing an education opportunity for children is so vital in helping a country's progress.

Furthermore, another main character Pranee, Luang Prasit Janya's daughter, was a character stands for a person who favours capitalism and overlook the importance of education. She attempted to deceive his father into school conveyancing, hoping that she could convert the school into commercial buildings for rent and sale. In her view, this method can make her family's business more profitable.

An example of dialogue that reflect her point of view is:

Pranee : What's the benefit of continuing the school's business ?
No rental ! And we also have to fix up and repair it endlessly!
Why don't we just leave it to the government ?

Luang Prasit : Please understand my feelings. I love kids. I love the school. There is nothing I would like more than to make the education system better. Don't you know that the society will be good, if children are good? The successful education system can help the country's progress. If the school is destroyed, where could the students learn ?

Conclusion

According to audience questionnaires, the result shows that 85% of audience members understand the word "Hua Jai Thong", the person whose heart is precious as gold, which means the teacher who sacrifices themselves to their students' education. Furthermore, 80% of spectators were aware of the main point in this play, which was to reflect the education system problems affected from capitalism. Finally, 90% of audiences agreed that these problems should be fixed earnestly.

The results of the study suggested that although the play "Hua Jai Thong" was written more than five decades ago, it still be able to reflect the educational problems in the present time.

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***Adaptation of International Students:
A Case Study of Ubon Ratchathani University***

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Abstract

The number of international students studying at tertiary level in Thailand is increasing. Ubon Ratchathani University (UBU) is a university where there is the increasing number of international students enrolling in different programmes. This empirical case study aims to explore problems the students face during their study at UBU and to identify ways how they adapted themselves.

The participants of this qualitative study were international students from ASEAN countries, including Lao People's Democratic Republic, Cambodia, the Philippines and Vietnam. An interpretative approach was adopted for data analysis and interpretation. In addition, this study drew upon individual interviews as a primary source of data. The other data sources were supplementary for triangulation and validation of the emerging themes. The results from this study revealed problems, difficulties or challenges that the international students encountered. Adaptation strategies they adopted to overcome their problems were also highlighted.

Keywords: international students, adaptation, difficulties, issues, problems, challenges

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Introduction

The mission of Office of Higher Education Commission (OHEC), Ministry of Education, Thailand, on the promotion of internationalisation in higher education (Office of the Higher Education Commission, 2016), has predominantly influenced directions on strategic plans of Thai private and public universities to strengthen their international collaborations. In so doing, they seek opportunities to collaborate with educational institutions outside Thailand as well as establish international or English programmes, purposing to increase a number of foreign students, particularly those who are from ASEAN countries.

At present, among 156 Thai higher education institutes, 27 public universities and 17 private universities offer different international programmes in which English is used as a medium of instructions (see **Table 1**).

Table 1: Number of international programmes offered by higher education institutions in Thailand

Institution	International Programmes			
	Graduate Diploma	Bachelor's Degree	Master's Degree	Doctoral Degree
Public Higher Education Institutions	6	136	232	177
Private Higher Education Institutions	-	51	26	9

Source: Office of the Higher Education Commission, 2015

In addition to the enrollment in above mentioned programmes, some enroll in educational programmes in which Thai is a medium of instructions. To facilitate students, especially those with low proficiency in Thai, Thai language training courses are usually offered for international students before their enrollment in the programmes.

Statistics of international students enrolling at Thai universities in the academic year 2008-2012 indicate that there is the significantly-increasing number of international students at undergraduate and postgraduate levels. Although students enroll various fields of study, business, Thai language, marketing and English are considered popular majors whilst the top five international students are largely from People's Republic of China (41,032), Lao People's Democratic Republic (6,043), Myanmar (6,193), Cambodia (3,292) and Vietnam (1,875) respectively (Office of the Higher Education Commission, 2012).

Located in Ubon Ratchathani, the province in the northeastern part of Thailand, Ubon Ratchathani University (UBU) is a public university offers undergraduate and postgraduate programmes. In comparison to other universities in Thailand (for more information, see <http://inter.mua.go.th/>), a number of international students at UBU are probably small. There have been 117 international students enrolling in different programmes—that is, 91 students in master's degree programmes, 18 in bachelors' degree programmes and 8 in doctoral degree programmes—since 2005.

Table 2: Number of international students at UBU in academic year 2005-2016

Country	Educational Level			Total
	Bachelor's degree	Master's degree	Doctoral degree	
Lao People's Democratic Republic	11	73	4	88
Cambodia	2	12	-	14
Vietnam	1	2	2	5
People's Republic of China	1	2		2
The Philippines	-	2	-	2
United States of America	1	-	1	1
Cameroon	-	-	1	1
Mozambique	-	1	-	1
United Kingdom	-	1	-	1

Source: Office of International Relations, Ubon Ratchathani University, 2016

Shown in **Table 2**, a majority of these students are from Lao People's Democratic Republic (88); others are from Cambodia (14), Vietnam (5), People's Republic of China (2), the Philippines (2), USA (1), Cameroon (1), Mozambique (1) and United Kingdom. The main reason why Lao and Cambodian students preferably study at UBU is probably due to its location, Ubon Ratchathani situated in the bordering area of three countries, i.e. Cambodia, Lao People's Democratic Republic and Thailand.

In terms of enrollment, the students enroll in different academic fields; however, most of them are in master's degree programmes (91), bachelors' degree programmes (18) and doctoral programmes (8), respectively. Faculty of Agriculture, Liberal Arts, Science, Management Science and Engineering are the top five faculties for international students.

Table 3: Number of international students in academic year 2005-2016

Faculty/Campus	Educational Level			Total
	Bachelor's degree	Master's degree	Doctoral Degree	
Agriculture	-	25 (Cambodian, Lao, Mozambican)	2 (Lao)	27
Management Science	4 (American, Lao)	13 (Lao, Cambodian, Vietnamese)	2 (American, Lao)	19
Science	7 (Lao)	12 (Lao)	1 (Cameroonian)	20
Engineering	2 (Cambodian)	11 (Lao)	3 (Lao, Vietnamese)	15
Liberal Arts	-	23 (Lao, Chinese, English, Filipino, Vietnamese)	-	23
Applied Arts and Design	-	5 (Lao, Cambodian)	-	5
Pharmaceutical Science	1 (Chinese)	2 (Lao)	-	3
Mukdahan Campus	4 (Lao)	-	-	4

Source: Office of International Relations, Ubon Ratchathani University, 2016

In the academic year of 2015, there are 15, 574 students at UBU (Office of Registra, 2016), and among these are 26 international students enrolling in degree programmes at Faculty of Agriculture (9), Faculty of Engineering (6), Faculty of Management Science (4), Faculty of Liberal Arts (3), Faculty of Science (1) and Faculty of Law (1). Some of these students are self-funding, and some get sponsorship from the university, especially students in ASEAN countries like Lao People's Democratic Republic and Cambodia.

To help them settle, UBU offers academic and social support services for international students. Under the operation of Office of International Relations (OIR)—a sector responsible for international cooperation, international liaison and special services and international education, the services, e.g. application process, selection process, visa processing, and assistance on accommodation, academic extracurricular activities, and so on are provided.

Although there have been international students enrolling in programs at UBU since 2005, it seems that the support programmes for the international students is not probably efficient. One reason might be due to the fact that OIR has insufficient information on international students like their problems or difficulties they encounter or strategies they use to adjust themselves while studying at UBU. This information is necessary for OIR to improve their services.

Although there was the investigation on international students at UBU (Boon-arch, 2014), further study needs to be conducted to gain more understanding of international students at UBU as this study mainly focuses on intercultural adaptation of the students from Cambodia and Lao People's Democratic Republic. However, the statistics of international students of UBU indicate that students come from different countries. Accordingly, this study of this empirical research can fill the gap by providing more understanding on international students' problems or ways to adapt themselves.

The aims of this research study are twofold: (1) exploring problems that international students encounter while they study at UBU and (2) examining how they adapt themselves. Two research questions to be investigated are:

1. What were problems that international students faced during their study at UBU?
2. How did they adapt themselves to overcome those problems?

In this research study, the term, "an international student" refers to a person who enrolls in an educational programme at UBU in the academic year 2015 whereas "a problem" is a difficult circumstance that these students might encounter during their study at UBU.

Findings from this small-scale research study cannot be generalized to a wider context. In contrast, the results from this study may provide insightful information for people in charge, i.e. OIR at UBU to improve their support services or programmes for international students. Moreover, it is hoped that the findings are invaluable for prospect international students planning to study at UBU or abroad, educators, policy makers as well as international relations staff.

Literature Review

This section is divided into two main parts. The first part introduces and discusses the concept of adaptation. The second part presents previous research on international students.

(1) What is adaptation?

The term "adaptation" is defined differently (Federova, 2008; Jochim, 1983). For instance, Jochim (1981) explains that there is the interconnection between changes and adaptation. In this view, adaptation might occur if there are changes of surrounding environments. In this circumstance, adaptation helps human beings survive, be familiar with or find out ways to live in new or different conditions. In addition, active interaction between human beings and their surrounding environments plays a significant role in supporting individuals for professional and social self-development. In this paper, the terms, "adaptation" and "adjustment" are used interchangeably.

According to my review of literature, there are different types of adaptation, such as sociocultural adaptation (Searle & Ward, 1990), psychological adaptation (Kenney & Ward, 1992), or intercultural adaptation (Boon-arch, 2014; Ward & Kennedy, 1993).

(2) Research on international students

The review of literature suggests that there is a body of research on international students investigated in different contexts (e.g. Mehdizadeh & Scott, 2005; Ward & Masgoret, 2004; Zhai, 2004). On the one hand, previous research on international students has investigated attitudes of international students towards their satisfactions on the education programmes they enrolled (Chen, Ruengkanjanases & Sngsathaporn, 2014; Ward & Masgoret, 2004, Sam, 2001; Zhangcheng, 2013). On the other hand, there is literature on the exploration of factors influencing international students' decisions on choosing universities (e.g. Jianvittayakit, 2012).

For example, in the quantitative study of Chen, Ruengkanjanases and Sangsathaporn (2014), they designed a questionnaire to investigate the satisfactions' levels of 215 Chinese students studying at higher education institutions in Thailand. The results indicated that quality of education, safety, image and university reputation as well as orientation and preparation programmes are the four main factors. In a similar vein, Ward and Masgoret (2004) explored experiences of international students in New Zealand. Their large-scale research study aimed to specifically examine the academic performance and difficulties the students experienced. In this study, variations of difficulties possibly depended on levels of study, tasks assigned and their nationalities. In addition, they highlighted the positive evaluation of international students on the quality of lecturers and assessment procedures.

A body of research to explore international students' adjustment problems (e.g. Kennedy & Ward, 2001; Mehdizadeh & Scott, 2005) and strategies the students used to overcome those problems (e.g. Boon-arch, 2014; Dorozhkin & Matiova, 2008; Lee & Pistole) is also conducted. Among these studies, different adaptation problems are discussed. For instance, Mehdizadeh and Scott (2005) identified psycho-social and cultural adjustment problems of Iranian international students enrolling in university programmes in Scotland. Recommendations for agencies, e.g. pre-arrival information, accommodation as well as financial and employment support were also highlighted. Another example was conducted by Zhai (2004). Zhai's qualitative study explored difficulties of international students at a tertiary level in the United States. Data obtained from interviews indicated various adjustment problems that the students encountered, for example, academic issues, cultural problems and language proficiency. Among these problems, the students found academic adjustment was the most serious issue.

Although there is a body on research on adaptation of international student, little research has been investigated with the group of international students studying in ASEAN countries. In contrast, most research examines adjustment experiences of the students enrolling in the universities where English is used as a medium of instructions (e.g. Campbell & Li, 2008; Zhai, 2004). In Thailand, the context of this study, there is a body of research examining cross border education experiences or adaptation experiences of international students (e.g. Choolirat & Rattanalertthada, 2009; Lek, 2014; Jones, 2006; Smith, 2012).

Since there are many Chinese students in Thailand, (Lek, 2014), many researchers conducted their studies with this group of students (e.g. Chen, Ruengkanjanases &

Sangsathaporn, 2014; Kingminghae & Lin, 2013; Smith, 2012; Zhongcheng, 2013). For instance, Smith (2012) examined academic and sociocultural issues towards Chinese undergraduate students' adjustments at Mahasarakham University. In her study, different methods were adopted for triangulation like in-depth interviews, reflective journals and a questionnaire. Smith revealed socio-cultural and academic adjustments as a major problem. For example, Thailand and China have different academic cultures, and these differences like lecturers' punctuality, freedom or flexibility and teaching approaches influentially affected the adaptation of the students. Kingminghae and Lin (2013) also pointed out the effects of different types on social support on reducing the feeling of loneliness among Chinese undergraduate students studying in Thailand. As a survey research, a questionnaire was distributed to collect data for analysis.

In conclusion, most studies reviewed in this literature were conducted quantitatively. Accordingly, it is expected that the results from this qualitative study may add literature to the research, especially providing insightful information on how students from ASEAN countries adjust themselves when they become a student or study at a university in Thailand.

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Nature of research

The nature of research is qualitative, aiming to construct meanings from different sources of data (Creswell, 2005). The research stance also influences the ontological assumption of this study, i.e. a relativist view of interpretation and construction of meanings inherent in this specific context (see e.g. Gray, 2005; Johnson, 1992). For instance, problems that international students face or their strategies to adapt themselves are interpreted from raw data collected. Since it is a qualitative research study, biases or subjectivity of the researchers has an influential role in shaping interpretation.

Participants

Volunteer sampling (Cohen, Manion & Marrison, 2008) is adopted for participant selection. In this study, 7 international students from Cambodia, Lao People's Democratic Republic, the Philippines and Vietnam, enrolling in programmes in 2015 volunteered to take part in this study. To access a target group of participants, three gatekeepers, that is Office of Registra, Office of International Relations, International Relations officer, were contacted. Moreover, an informed consent form was prepared to request permission for data collection and publications. Pseudonyms are also used to protect the participants' confidentiality.

Research methods

An individual semi-structured interview (Grix, 2010; Rubin & Rubin, 2005) is the major research method for gathering verbatim data. Furthermore, an interview guide, consisting of questions (Birmingham & Wilkinson, 2003) was prepared to answer the research question. The modification and rearrangement of question sequences were allowed for gathering insightful information during the interview (see Hitchcock & Hughes, 1995). Thai could be used if the participants were not confident to speak English. Under this circumstance, the accuracy of English translation was checked for its correctness. Additionally, a supplementary data source, i.e. documents, was collected to increase the research rigour.

Data analysis

An analytical technique to generate common themes is adopted from an "interpretative approach" (Corbin & Strauss, 1998), the technique putting the emphasis on interpretation of meanings from raw data collected. The analytical framework of this study is divided into three steps: (1) Coding Step, (2) Categorising Step, and (3) Theming Step. Additionally, overarching themes might emerge from codes identified deductively from prepared questions in the interview guide.

Findings and discussions

This section presents emergent themes relevant to the research questions. It is divided into three parts. In the first part, the participants' reasons to study at UBU are presented. The second part discusses problems that the participants face, and the last part gives detail of how they deal with the problems and adjust themselves.

(1) Reasons to study at UBU

The participants enrolled in different academic programmes—2 bachelor's degrees, 4 master's degrees and 1 doctoral degree and their reasons to study at UBU varied as shown in **Table 4**.

Table 4: Reasons to study at UBU

Reasons	Participants
University education standards and its facilities	Wan, Wieng, Boon, Li, Mind
Location of UBU	Ni, Wan, Boon, Li, Wieng
Intrinsic interests	Tom, Ni, Mind, Wan
Scholarships	Ni, Wieng, Mind
Connection after graduation	Boon, Li, Wan
Recommendation from other people	Tom, Wan
Opportunity to learn Thai	Wan

As shown in **Table 4**, university education standards and its facilities, university's location, and the participants' intrinsic motivations are their major reasons.

Previous studies pointed out the university's reputation and qualification as the major reason to choose university (Jianvittayakit, 2012; Jones, 2006; Ward & Masgoret, 2004). The findings on university standards shared similarities to these studies. In this study, the participants commented that quality of education in Thailand, more specifically at UBU, was better than their home countries (e.g. Boon and Li). They pointed out teachers' qualifications and university's facilities to influence their decisions as shown in bits of Wan's interview:

“...I found out that there are many qualified PhD teachers, who are highly experienced and have expertise in different fields. I really want to gain new knowledge from them.” (Wan, 1 April 2016, Translation)

This finding also echoed the study of Ward and Masgoret (2004) on the quality of lecturers at tertiary level.

The location of the university predominantly influences a decision of the students from Lao People's Democratic Republic as well as Cambodia (e.g. Boon, Ni, Wieng) to study at UBU.

In addition, intrinsic interests of the participants, for example, their favorable attitudes towards Thailand (e.g. Ni, Wan) and their motivation to gain experience outside their home countries (e.g. Tom) play a significant role. For example, Tom, a former teacher, decided to pursue his master's degree at UBU, believing in valuable experience gaining from studying abroad:

“...Before coming to UBU, I told myself that I would like to get experiences not only in my country but also teaching experiences from other countries...I might develop and improve my teaching skill.” (Tom, 16 March, 2016)

In the following section, the emergent themes relevant to the research questions are discussed.

(2) Problems international students face during their study at UBU

The emerging themes reveal different problems the participants encounter as shown in **Table 5**.

Table 5: Problems international students faced

Problems	Participants
Cultural and social adjustment problems	Tom, Ni, Mind, Wan, Boon
Learning problems	Ni, Mind, Wan, Boon, Li
Support and accommodation services	Ni, Wan, Wieng
Psychological problems	Li, Wieng

Dunn (2006) stated that international students might encounter many adaptation problems if there is a wide gap of differences between the two countries. Echoing this claim, the findings indicated that academic and socio-cultural differences made the international students at UBU experienced these problems.

A body of research points out cultural and social adjustment of international students as a key problem (see e.g. Mehdizadeh & Scott, 2005), and the analysis of the collected data also found similar results. For instance, different life styles like food or language used for communication are a major problem for Tom, Boon, Ni, Mind or Wan:

“I was a little bit culture shock. It is not about teaching, but it is about the practice of people like food or language.” (Tom, 16 March, 2016)

And:

“...Language because I don’t [know] anything about Thai, so it was difficult to communicate...I felt a little bit frustrated in the first year.” (Tom, 16 March 2016)

Similar to previously published studies on the international students’ problems of adaptation (e.g. Zhai, 2004), the findings from this research study adds the literature about the problem of language difficulty.

Furthermore, Ni, Mind and Wan expressed their opinions, regarding their difficulty in using Thai or Isan (a northeastern dialect) to communicate with local people, because of their low proficiency:

“...The most difficult thing for me is to learn Thai” (Mind, 24 March, 2016, Translation)

And:

“I had studied the language [Thai] for only six months when I was the first year student. It was very difficult for me. I think my knowledge of Thai is limited.” (Wan, 1 April, 2016, Translation)

Apart from the language problem, the participants mentioned about different university etiquette like giving respects to senior people, dealing with professors or greeting. For instance, Wan said:

“Vietnamese people might not care much about age. But here, in Thailand, you need to pay respects to senior people. If you are a freshman, you have to “wai” [a way to pay respects] senior students. If you don’t, they will stare at your face.” (Wan, 1 April 2016, Translation).

Wan also shared her problem when she met her professors. She stated:

“I feel very excited every time I plan to see my professors. Everything is very difficult. It seems I know nothing about Thai manners like meeting senior people. My professors complain a lot if I don’t make any appointments but go to meet them.” (Wan, 1 March 2016, Translation)

In addition, different types and tastes of food as well as ways of eating were other factors, making them encounter adaptation problems. For instance, Mind and Ni expressed their opinions on Thai food, especially its spicy levels and tastes which were different from their own food. Moreover, clothing was another issue emerging from the analysis.

The second emergent theme is related to learning problems. The analysis of the data indicated that the participants encountered two major problems—i.e. low proficiency of Thai language and difficult content of subjects in the programmes they enrolled.

Most programmes at UBU use Thai as a medium of instructions. Accordingly, it is essential for international students to have sufficient knowledge of Thai in order to understand lectures as well as complete assigned tasks. However, the participants mentioned their inadequate knowledge of Thai as a main factor that has a direct impact on their learning (see e.g. Boon, Mind, Ni). For instance, Mind stated:

“...Before applying for admission to the programme, I used to ask [someone] whether it was a Thai or international programme. Someone told me that it was an international programme. But, it is actually not since Thai is used as a medium...” (Mind, 24 March 2016, Translation)

Moreover, their low proficiency of Thai directly influenced their understanding of lectures, especially if a teacher spoke [Thai] very fast in class.

Difficult content of the subjects was the second learning problem for this group of students. For instance, Ni shared his poor learning performance:

“...Studying IT [information technology] is very difficult because I have to study various computer languages. But, I obtained a bachelor’s degree in a different field... I don’t have any background knowledge about IT. It is very difficult for me...” (Ni, 24 March, 2016, Translation)

This verbatim data suggests that prior knowledge in fields of study also plays a significant role to support a student’s learning.

In a similar vein, Wan and Boon expressed their learning problem, regarding difficult course content:

“...I have to resubmit my assignments several times...major subjects are difficult, especially for international students...” (Wan, 1 March 2016, Translation)

And:

“...Studying here is totally different from my home country... To be honest, studying here is more difficult...I don’t know how to improve myself...” (Boon, 3 April 2016, Translation)

Providing efficient services and facilities effectively supports international students’ learning (see e.g. Ward & Masgoret, 2004). As previously mentioned, OIR is an office in charge of international education at UBU, the data analysis showed that support services at UBU may have not efficiently assisted the international students. These services included the problem on document processing like visa application support services, assistance on tuition fees and scholarship and academic support as Wan stated:

“...there are many documents you need for your visa application, but it takes a lot of time to process your visa...” (Wan, 1 March 2016, Translation)

The prominent factor affecting poor support services at UBU is due to understaffing at OIR, for example:

“...Although there are persons responsible for international students, but I think there are not enough officers... I think there should be a person whose duties are to specifically work with international students...” (Wan, 1 March 2016, Translation)

In addition to the understaffing problem, Wan claimed that there were no experienced service officers working with international students at OIR:

“I asked them what documents I should have used for visa application, but instead of answering my questions directly, they asked me what documents I needed...When I asked, they did not know and later, they asked for help from somebody else...I think we need to have a service officer to take care of international students.” (Wan, 1 March 2016, Translation)

In terms of accommodation services, the participants complained about the problems on expensive accommodation rates, poor room conditions, facilities provided, and disturbance from other students as evidenced in bits of Wieng’s interview:

“...As a postgraduate student, I have to concentrate and need more time for my study. But I am not able to focus on my study because I am living in a dormitory where there are many undergraduate students who always make loud noise at night...in comparison to other universities, the accommodation rates are too expensive for us, a scholarship student. The room is not in a good condition as well like having fungi on your bed...” (Wieng, 23 April 2016, Translation)

Living far away from home and studying hard are possible causes of psychological adaptation problems such as anxiety or loneliness (see e.g. Berno & Ward, 2003; Kingminghae & Lin, 2013; Smith, 2012; Ward & Rana-Deuba, 1999). The finding from this shares a similar result as Li (Interview, 2 April, 2016) and Wieng (Interview, 23 April 2016) experienced anxiety over their study and homesickness.

In the next section, the emergent themes related to answer the second research question on strategies the students adopted to adjust themselves are discussed.

Strategies students used to adapt themselves

As shown in **Table 6**, the analysis of the data found three emergent themes: (1) cultural and social adaptation, (2) academic adaptation, and (3) accommodation adaptation.

Table 6: Adaptation of international students

Types of Adaptation	Participants
Cultural and social adaptation	Tom, Ni, Mind, Wan, Boon, Li, Wieng
Academic adaptation	Ni, Mind
Accommodation adaptation	Wieng

As mentioned in the previous section, the participants encountered social and cultural adjustment problems. However, the results from the data analysis in this section revealed ways they adopted to overcome those problems. In terms of cultural and social adaptation like different lifestyles, such as food or language, Ni and Mind discussed about their ways to help them adapt themselves, e.g. trying to eat Thai food or cooking their own dishes:

“...About food, I try to eat more Thai food...If I cannot eat Thai food, I will go to a market and buy ingredients to cook for myself...I am allowed to cook at my dormitory.” (Ni, 24 March 2016, Translation)

Thai language is considered difficult; accordingly, the participants tried to improve themselves by learning from different sources. For example, Tom practiced his Thai by reading articles and tried to learn basic Thai (Tom). Furthermore, some participants (Ni and Wan) considered their friends as an effective source to learn Thai. For instance, Ni stated:

“...My friends help me. If I don’t understand, I will ask my friends to translate...” (Ni, 24 March 2016, Translation)

The above results suggested that friends play a significant role in helping the participant learn a language. Previous research indicates the helpfulness of friends (Smith, 2012; Ward & Masgoret, 2004) on adjustments. This study also adds to literature on the role of friends in supporting international students’ language learning. In addition, the analysis of the data suggested that talking and sharing with friends also help them overcome their problems and adjust themselves as Li mentioned about her sharing with friends.

It is said that when in Rome, do as the Romans do. The findings from this study supported this saying. For example, the participants tried to adapt themselves by paying respects to senior students and wearing a university uniform (e.g. Wan). Some said they had spent over a year to observe and adjust themselves (Tom and Wieng).

As mentioned earlier, most participants faced a learning problem, more specifically understanding content subject and lectures, according to their low proficiency of Thai. In terms of academic adaptation, they used different strategies to support their learning, i.e. speaking Thai in class, taking notes, and reading English slides, as evidenced in Ni’s and Mind’s interviews:

“...My Thai classmates don’t speak English. They prefer Thai, so I have to adjust myself by trying to speak Thai with them.” (Ni, 24 March 2016, Translation)

And:

“I take notes in English, not in Thai. When teacher give lectures or explain in Thai, I look at slides [on the screen] that English was used.” (Mind, 24 March 2016, Translation)

In terms of accommodation services, the participants claimed that they spent their own money to buy furniture used in the dormitory, e.g. mattress, pillows or blankets.

Conclusion

The purposes of this research aimed at exploring adjustment problems and strategies international students adopted for supporting their adaption. Findings that emerged from the data analysis indicated that the international students encountered different problems on cultural, social and psychological adjustments, learning as well as support and accommodation services. These findings additionally suggest some practical implications for international relations at universities to offer special

programmes for international students, such as language training programmes, mentoring and supervision services, academic and social support services, or a buddy programme. In addition, international relations officers should gain opportunities to increase their professional, for example, attending training about international education, etc. Since there are a small number of participants, the findings from this study are specific to this group; however, it would be wise if further research should be undertaken, in a larger scale in order to verify generalisability.



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Design and Development of Mobile App for Language Learning

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The Asian Conference on Asian Studies 2016
Official Conference Proceedings

Abstract

Educational mobile apps have advantages and capabilities for enhancing literacy development. This paper is about the mobile app implementation in developing Thai language learning courseware used as CAI for sixth grade students. The prototype mobile app developed based on ADDIE framework process and constructivist approach. The prototype consists of three main modules including lesson module, game module and quiz module. Moreover, this paper shows how the mobile app has been tested informally with targeted students and the feedback from their teachers and parents.

Keywords: Mobile app, Multimedia for learning, Language learning



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Introduction

Mobile devices have become a significant part of everyday life. Because of the familiarity with the mobile technology, many educators and researchers realize to apply the mobile technology into teaching and learning environments (Park, 2011). Educational mobile apps are alternative tools that widely used in multidisciplinary especially with informal education (Keskin & Metcalf, 2011). The potential of mobile learning is accepted and highly popular, including among language educators to enhance language learning and literacy for students (Godwin-Jones, 2011).

Objective and scopes

The purpose of the study is to develop the prototype of Thai language learning app based on ADDIE framework process and constructivist approach that could be used as CAI and CAL tools via mobile devices.

1. The educational mobile app objectives

The objectives of the mobile app development were:

- 1) To design and develop a mobile app prototype of Thai language learning for students.
- 2) To evaluate informally the satisfaction of the prototype with students, teachers and parents who were targeted users and stakeholders.

2. The educational mobile app scopes

The mobile app for language learning content covered Thai language learning that is referred to the current Thai basic education core curriculum B.E. 2551 (A.D. 2008). The courseware was delivered in Thai. The targeted users were sixth grade students in the range of 11-12 years old from three southern border provinces of Thailand. This study focuses on using mobile app for informal learning as an individual tool.

Constructivist theory and design approach

Constructivism is paradigm for teaching and learning which explains how students construct their knowledge through their own experiences (Muda and Mohamed, 2005). With this viewpoint, the researcher concerned with the experiences and contexts that make students willing and able to learn with the mobile app courseware. Furthermore, the mobile app is developed based on ADDIE Methodology in five phases; analysis, design, development, implementation, and evaluation. ADDIE methodology is an instructional systems design (ISD) model that is widely used for instructional tool design (Morrison & Gary, 2011).

Prototype development

The prototype mobile app developed based on ADDIE framework process and constructivist approach. The prototype was divided into three main modules including:

- 1) Lesson: the module had 3 units that sorted content from easy to hard.
- 2) Game: the module as an edutainment phase by using educational game for reviewing of lesson understanding.
- 3) Quiz: the module was used as both pre and posttests in form of the multiple choices for learning achievement analysis.

Figure 1 showed a user interface flow diagram for the whole content of the app in Thai language learning prototype for students

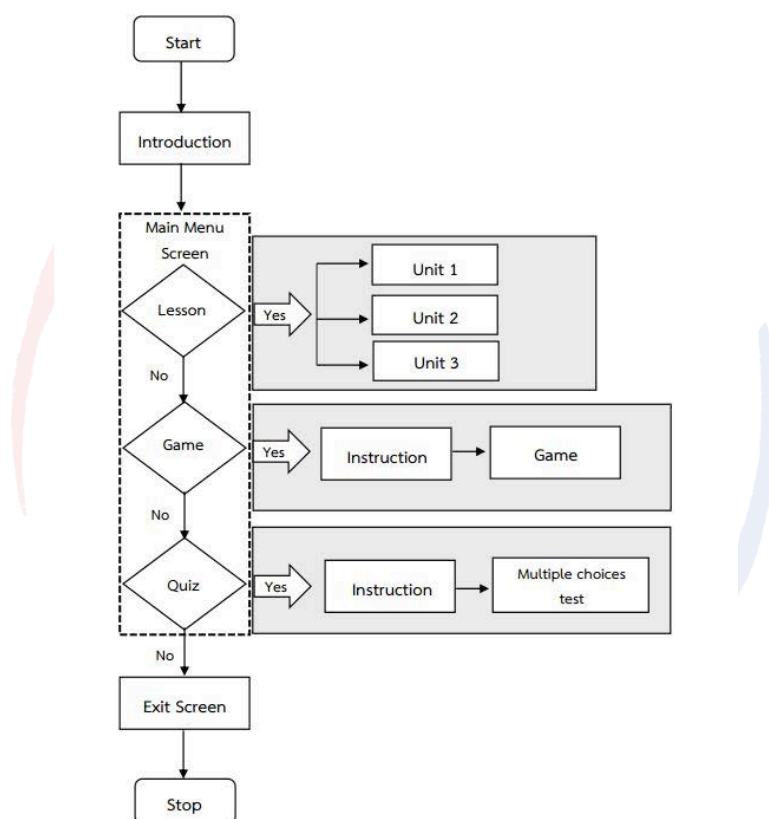


Figure 1: User Interface Flow Diagram.

After the development of the prototype, each module has been tested informally with targeted students. Moreover their teachers and parents give some benefit feedback. From the informal evaluation results, they were satisfied with the app. The strengths and the weaknesses of the prototype could be improved to fulfill the requirement of the users. Formal assessments for the completed mobile app will be conducted soon. Examples of the prototype interfaces are shown in Figure 2.



Figure 2: Sample of prototype screenshots.

Conclusion

This paper presented the educational app prototype design and development that could be used as CAI and CAL for an informal learning as an individual tool which foster Thai language and literacy learning of students. In conclusion, the study is only a first step. The researcher realizes that this project is still in the beginning phase of development and has been being continuously developed until it is practically used.

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***Challenges of a Transitional Democracy in a Post-Election Myanmar:
Cooperation or Conflict?***

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Abstract

After winning overwhelmingly in Myanmar's November 2015 elections, the National League for Democracy (NLD) finally assumes power in April 2016. They will also be forming the bulk of the *Pyidaungsu Hluttaw* (or the Assembly of the Union) and helming many of the ministries and cabinet seats. This effectively gives the NLD a clear mandate to form the next government. At the helm of the NLD success has been Daw Aung San Suu Kyi, a political prisoner since 1988 until her release from house arrest in 2010. Nevertheless, Aung San Suu Kyi has since made known that she would be 'above the President'. However, will the aura of her power dimmed in the coming months if much needed reforms is not seen as forthcoming as before? This paper aims to analyse some of the challenges that this country will encounter in the coming months. What will the role of the *Tatmadaw* (Myanmar Armed Forces) be? Are we seeing a tacit approval by the military of the power and influence of Aung San Suu Kyi? Major powers and the international community are watching closely to the developments of this nascent democratic government in transition. How will this democratically elected government be able to demonstrate to the world that democracy is thriving? Will there be cooperation or will there be conflict?

Keywords: National League for Democracy; Aung San Suu Kyi; transitional democracy; military power

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Introduction

Ending what many Myanmar citizens have considered as a tumultuous era, the electoral win by the National League for Democracy (NLD) finally brought the country closer to a possible end to this turbulent chapter of Myanmar's authoritarian past. After being politically denied close to thirty years of what many considered should have been rightfully theirs, the people of Myanmar can now celebrate a historical moment in the lives. Winning overwhelmingly with 77.1% of the votes in Myanmar's November 2015 elections, the National League for Democracy (NLD) finally assumed power on April 1st, 2016. The landslide victory also gave them an almost unfettered mandate to form the bulk of the *Pyidaungsu Hluttaw* (or the Assembly of the Union), and thereby paving a way for most of its members to helm important ministerial portfolios and cabinet seats. This effectively gave the NLD a majority control in nominating and electing not only the President, but also the power of forming the next government. The biggest upset in this phase of democratic transition would have to be the military-affiliated Union Solidarity and Development Party (USDP), led by former President Thein Sein, and backed by the military, or *Tatmadaw*. At the helm of the NLD successes has been Daw Aung San Suu Kyi, a political prisoner since 1988 until her release from house arrest in 2010. However, under the Constitution, the military continues to dominate 25 per cent of the seats, thereby cementing their dominance in the new administration. Notwithstanding some reports of electoral fraud and the occasional irregularities, the country saw, and what most pundits have declared, as a largely free and fair election (Holmes, 2015).

Nevertheless, with such a large swing towards the NLD, its leader Aung San Suu Kyi, or "Daw Suu" as she has been respectfully addressed by in some circles, has since made known that she would be 'above the President' (Beech, 2015). This can be seen through her endorsement of several ministers in the incoming cabinet, not least her choice of the new civilian President, U Htin Kyaw. Constitutionally barred from becoming the country's presidency, Daw Suu had personally handpicked U Htin Kyaw to the post, and thereby making him the first civilian president in more than 50 years to take up the post. A relative unknown, but understandably a close confidante of Daw Suu, U Htin Kyaw has assumed the Presidency after winning the second round of votes (Lewis, 2016). Yet, there are many who expect the new President to simply act as a proxy to Aung San Suu Kyi in the new administration. Even before the new administration started on its healing process in this transitional democracy, there were already some concerns over the credentials of some of the elected ministers (Mahtani, 2016). While most of the cabinet ministers appointed to their post were scrutinised, there have been some whose qualifications have been questioned. There is this constant struggle, for any nascent state reeling from years of authoritarian dictatorship, to garner enough honest, reliable and experienced personnel into such high position to govern the country. Nevertheless, "as [this] is common [phenomenon] in any country transitioning to democracy, the list of Cabinet members was a mixed bag – some clearly qualified politicians and experts with deep knowledge in their ministry's areas combined with party loyalists with dubious qualifications" (Kurlantzick, 2016). Daw Suu, on the other hand, was initially appointed as the Minister of the President's Office, Foreign Affairs Minister; Minister for Electric Power and Energy; and Education Minister. Although she kept her first two posts, the post of Minister for Electric Power and Energy soon was given to Pyi Zin Tun, while Myo Thein Gyi assumed the role as the Education Minister. However,

Daw Suu was soon given the special advisory role of a ‘state counsellor’ (Wa Lone, 2016). The new administration has also since created the Ministry of the State Counsellor (Htoo Thant, 2016), ensuring that Daw Suu gets a team to work under her jurisdiction in the likelihood to push through certain reforms.

After years of incarceration under the military and under house arrest – as well as being the daughter of the country’s most revered leader, Bogyoke Aung San – that there is now a certain almost-mythical personification of Aung San Suu Kyi as the “goddess of democracy” (Kyaw Yin Hlaing, 2007, p. 360). She has been placed on such a high moral pedestal and the people in this country has generated an illusion of a great, almost divine, leader so much so that she can possibly do no wrong, thereby creating somewhat of a misplaced expectation (Steinberg, 2013, pp. 185 – 186). Walking along the streets of a post-election Myanmar, one wonders how much it will be able to achieve in the next 5 years though. So, will there be cooperation or will there be conflict between the newly minted civilian government under the NLD and the *Tatmadaw*? This paper argues that the military will continue to remain a significant force to be reckoned with and will likely to exert some influence on the new administration. This is because of how the military played an important role and has helped shaped the country over the years since independence. I will also argue that there will be more cooperation than conflict in this transitional democracy in a post-election Myanmar. This paper aims to also analyse some of the challenges that this country will encounter in the coming months. What will the role of the *Tatmadaw* (Myanmar Armed Forces) be? Are we seeing a tacit approval by the military of the power and influence of Daw Suu? Will the aura of ‘the Lady’s’ power dimmed in the coming months if much needed reforms are not seen as forthcoming as before? Major powers and the international community are watching closely to the developments of this nascent democratic government in transition. Last, but not least, how will the new government be addressing some of the challenges that the country will face in the coming months and years?

Challenges to the new government: Moving forward or consolidation of power

The question one might want to ask here is what kind of a democracy is Myanmar transiting into? How will the government be able to negotiate a compromise between the democratic forces in parliament and that of the existing military’s authoritarian rule? Will illegitimacy be an issue vis-à-vis how some cabinet portfolios have been created almost arbitrarily? After all, Daw Suu and the NLD had

...campaigned on a platform of change, they will be under pressure to deliver some tangible progress within the first 100 days, so as to demonstrate how different they are from the current government. This will not be easy. Many of the obvious stroke-of-the-pen reforms have already been done; what remains is the hard slog of implementation and institutional reform. The Thein Sein government has found this very difficult, and there is no reason to think that the NLD will be any more adept at changing outdated practices and entrenched mindsets. It has provided no clear indications of its policy positions, beyond generalities (“The Myanmar Elections”, p. 12).

This paper will now examine some of the challenges that the new NLD government will face in the coming years. Firstly, there is a need for constitutional amendments and reforms. The most controversial one is amending the clause on the Presidency. In

chapter 3, no 59(f) for the constitution, it stipulates that the president must be a person who “shall be himself, one of the parents, the spouse, one of the legitimate children or their spouses not owe allegiance to a foreign power, not be subject of a foreign power or citizen of a foreign country. They shall not be persons entitled to enjoy the rights and privileges of a subject of a foreign government or citizen of a foreign country”. This, therefore, eliminates any glimmer of a hope for Aung San Suu Kyi to take up the post as the President. Even though the NLD-led parliament might want to wield its power to change this clause, the military still holds 25 per cent of the seats and getting more than two-thirds of the parliament votes would be almost near impossible. As it stands, the recent attempts by the NLD led administration to ram through the creation of a State Counsellor for Aung San Suu Kyi, has already garnered strong rebuke from the *Tatmadaw*, who has boycotted the voting process. Nonetheless, such attempts by the NLD government do not bode well for future collaboration and cooperation with the military. However, what we might see is a compromise between Daw Suu and the *Tatmadaw* to cooperate on other levels. One of the major changes is the streamlining of some of the ministries, resulting in a leaner and hopefully, more effective bureaucracy (Htet Khaung Linn, 2016). However, what is also important to note that while there have been some concerted efforts to consolidate some ministries, three key ministries – namely those of home affairs; border affairs and defence – are still under the control of the *Tatmadaw*. This clearly suggests that the NLD government – and Daw Suu – is showing some form of a compromise to the military who fears that any restructuring of some of these administration might further curb their powers and influence. Speaking to Kyi Pyar, Yangon Region Hluttaw Representative recently, she mentioned that there is still a lot of work to be done to convince the civil service that the new government is not going to make any major revisions to the structure of the administration. Unfortunately, many whom I have spoken to and interviewed have lamented that the civil service and bureaucracy are rather resistant to change because, after years under the military rule, inertia sets in.

Secondly, ethnic conflict has raged on for over half a century and continues to do so. Whilst the government under former President Thein Sein had made inroads in formulating ceasefires and peace amongst some ethnic groups, there is still much work to be done. At the moment, Aung San Suu Kyi is making an attempt to revive the Panglong Agreement set out by her father in the 1940s. Termed as the “21st century Panglong”, this conference will probably continue where the previous agreement left off, as well as taking into terms and conditions that the National Ceasefire Agreement had agreed with some groups in 2015. National reconciliation has been listed as one of the new administration’s top consideration. However, this process will remain one of the toughest challenges that the NLD government will face during the next five years of its rein (Lun Min Mang, 2015). Furthermore, there are some ethnic groups that continue to view that the NLD as one that is still very much dominated by the “Burmans” and view the party with much trepidation. Some ethnic groups continue to view that the Burmese as following through with their idea of “Burmanization”, whereby it is “a complex process of cultural contact between Burmans and Others, a socio-political strategy aiming to assimilate the country’s ethnic and religious minorities... [and] Burmanization is sometimes used by the majority to exert its dominance over non-Burman and non-Buddhist groups” (Berlie, 2008, p. 19). As it is, cracks are already appearing in the ethnic alliance with the NLD (Nyan Lynn Aung, 2016). All these factors makes any possible agreement ever more so untenable, if not tenuous.

Thirdly, foreign policy remains one of Myanmar's key interests, especially the continuing Myanmar-US ties and a recalibration of the Myanmar-China bilateral relationship over the years. Aung San Suu Kyi's role as the foreign minister is one that is not surprising and given her track record with the international community, it was only appropriate that she takes on that role. Nevertheless, it should be noted that, in the previous administration, "Myanmar's practice of alignment has for the most part been on of non-alignment... In substantive terms, the [Thein Sein] government's focus on strategic autonomy has been accompanied by efforts to diversify and balance the country's external relationships" (Haacke, 2016, p. 29). More importantly though, as scholars, such as Andrew Selth (2016), have also note that,

despite the advent of a democratically elected government, Myanmar's armed forces retain considerable influence. The generals would not support any change in foreign policy that could threaten Myanmar's unity, stability or sovereignty. They know that these three "national causes" are best served by firm but friendly relations with both regional neighbours and the great powers.

Although Aung San Suu Kyi retains close connection with the United States, she will also have to remain wary over the possible pitfalls of Myanmar's domestic policy being dictated by the US. Furthermore, over time, however, "thawing ties with Washington... has [and will] challenged Naypyidaw's long-standing strategic and economic partnership with Beijing, the country's largest investor" (Xu & Albert, 2016). The implications of better US-Myanmar ties would certainly mean that Myanmar would have a better bargaining chip against a growing belligerent China. Myanmar's reliance on China over the years was mainly due to the US sanctions and China has clearly taken advantage of that situation. China's interests in Myanmar's northern hemisphere, not least with the multi-million dollar Myitsone dam project, which was suspended during the tenure of President Thein Sein, will be watched by many. The Chinese has also been accused of aiding Kachin rebels, who have yet to signed a permanent ceasefire with government (Wee, 2015). That said, the Chinese have also been involved in any peace talks between rebel groups and the Myanmar government, but it is also important to note that "China's intervention is hardly altruistic but rather reflects multiple considerations of China's own national interests" (Yun Sun, 2013). There will be a need to re-balance the ties between Myanmar and China. Demonstrating the need to recalibrate the years of reliance and relationship on China, Daw Suu, as the foreign minister, had invited her Chinese counterpart instead of the United States (Loke, 2016). Some have observed that, "Myanmar has had a desire not to be overdependent on China or any other single foreign country... and gradually realised that it was crucial to get the help of the international community, especially from developed nations, for improving the country's infrastructure and in extracting its natural resources" (Kipgen, 2016, p. 120). As far as its foreign policy is concern, Myanmar will have to adopt constructive role and to have continual engagement with the international community. On the one hand, not only does she has to ensure that engagement with the United States – her biggest supporter – remains an important player in the country's development and future, on the other hand, she will need to also assure the people of Myanmar – not least the military – that the country is also not a pawn between the US and China. At the end of the day, there is little doubt that Daw Suu will change the country's foreign policy trajectory very much.

Fourthly, there is the issue pertaining to the country's commitment to human rights issues as well as the Rohingyas crisis. Although political prisoners were released during President Thein Sein's time shortly after the 2010 election, there are still many more who are locked up arbitrarily in prison. Shortly after the new NLD government was sworn in on April 1st, President U Htin Kyaw released up to 83 political prisoners as part of the new administration's effort of "national reconciliation and peace of mind" (Aung Hla Tun, 2016). As the state counsellor, Daw Suu has also articulated her intention to release more political prisoners albeit there has been no clear time line to implement her goals. In another instance, civil society groups and human rights activists have also raised issues over the draft amendment to the Peaceful Assembly Act, which the NLD government will be debating ("NGO welcomes Myanmar parliament efforts", 2016). Besides political prisoners, the international outrage had been over the human rights crimes committed against the stateless Rohingyas. In a recent comment, Daw Suu has advised her American counterpart in the US embassy to refrain from using the word "Rohingya" (Paddock, 2016). To the chagrin of many human rights activists, the very articulation of such an 'advice' from the Nobel Laureate herself seems rather uncharacteristic. The issue of the Rohingyas will figure quite prominently on the national agenda. Not only has there been – and continued to be – huge demand by the international community to solve this issue as quickly as possible, domestically, the newly elected NLD government will need to appeal to and appease its Arakanese population for patience and understanding. There needs to be a realisation that the "Rohingyas" is a very contested term and this group are still living under a very contested history. One would need to contextualise and understand that circumstances leading to this situation as a result of its disputed history. It would be important to, therefore, also recognise that

[t]oday the Muslims of Rakhine State deny their Bengali roots, saying that they are the descendants of the original Muslim population in the area and that the Rohingya are an unrecognised indigenous race of Myanmar... [but] the historical reality described above shows that the Muslims in the area lived in a single political constituency that was controlled by the British, and that the migration will have inevitably led to the mixing and united of Muslim communities in what was a diverse colonial society. This connection is therefore denied by the Rohingya for political purposes and has to be understood in the political context of post-colonial Burma where the Muslims in northern Rakhine neither had the option to unite with East Pakistan [now Bangladesh] at independence nor to create their own independent Muslim state (Lall, 2016, p. 198).

This matter is far more complex than what many human rights activists envision it to be. Citizenship, however, has always been a controversial issue for many Myanmar citizens, especially amongst the 135 recognised ethnic communities. Although a national registration department was set up in the 1960s to thoroughly examine citizenship applications and records,

the 1982 statute went beyond xenophobic policing actions. It removed the normative basis for some persons' claims to legal rights, on the pretext of protecting the rights of others... the statute has since denied or significantly delimited the rights of hundreds of thousands of people in Myanmar (Cheesman, 2015, p. 111).

This will invariably have an effect on any persons now waiting to claim their citizenship merely based on their birth-rights.

Fifth, another area that is of concern is the rising Buddhist extremism in the country. On the domestic front, there has been a growing religious divide that has dominated the socio-political landscape over the years and especially since the 2007 'Saffron Revolution'. In 2015, the Buddhist group, Ma Ba Tha (loosely translated to the Association for the Protection of Race and Religion), comprising of influential monks and abbots, managed to ensure that a bill protecting the sanctity of Buddhism is passed, which was formally signed into law (Hnin, 2015). There were four bills that have seen been implemented, namely: 1) Law on the Practice of Monogamy; 2) Buddhist Women Special Marriage Law; 3) Law concerning Religious Conversion; and 4) Law regarding Population Control and Health (<http://www.networkmyanmar.org>). Buddhism has been one the hallmarks of Myanmar society and for most of its citizens. The 'Saffron Revolution' was one of the examples of how influential the monks has on the social development of the country. The Buddhist *sangha* continues to prevail in areas where the military government has failed and continues to wield its influence, sometimes working as a conduit between the state and the people. Over the years, the power that rested in the Buddhist *sangha* has continued to grow to the extent that even the new administration would have some problems in trying to control the influence of some Buddhist extremists. Incidents of hate speech by groups such as the 969 Movement as well as radical monks such as Ashin Wirathu, who is also one of the leaders of Ma Ba Tha, has only exacerbated the growing religious tensions in the country (Wa Lone and Aung Kyaw Min, 2016). Nevertheless, many have been silent over such virulent attacks against the minority religions was because "because he [U Wirathu] gives voice to popular views, particularly about Rohingya Muslims, which they could not voice themselves for diplomatic reasons" (Soe Win Than and Ko Ko Aung, 2016). Ever since the NLD government took over power, there have been more reported cases of Buddhist elements in other parts of the country exerting its dominance over the other religious minorities. One such incident was in Kayin state where a prominent monk, Myaing Kyee Ngu Sayadaw, had built a stupa within the Saint Mark Anglican Church compound and moved on to erect another one near a mosque within a dominantly Muslim area. Despite repeated calls by the state government and the police to refrain from heightening religious sensitivities, the monk had continued unabated (Ye Mon and Aung Kyaw Min, 2016). These events mark the extent of the influence of the Buddhist *sangha*. However, more importantly, one needs to understand that,

[t]oday, Myanmar's two most powerful institutions, the sangha and the military, are embroiled in a confrontation that unfolds in a variety of cultural locations. Each institution is structured in a way that allows it to mobilize its members in support of public causes and in the service of the nation... [so, while] The sangha is seen as embodying the moral authority (*oza*) that empowers a field of merit that the present government seeks to control... The military, however, controls arms that monks do not possess and embodies, in the Burmese cultural terms, coercive power (*ana*) (Schober, 2011, pp. 144 – 145).

Nevertheless, one must also understand that there are those within the Buddhist *sangha* in Myanmar that opposes these extremists view (Walton & Hayward, 2014, pp. 30 – 34).

Conclusion

The new government has a lot ahead of them. Not only would they need to find a balance between what they want and what they are constrained by, there is a need for them to ensure that any democratic transition would be gradual and, at the same time, beneficial for the state and its people. There are still many who fear that the military will wield its power if the current climate does not suit their liking. After all, there are still some who strongly believe that “Constitutional provisions [still] exist for a return to strict military rule... where the military could claim a national emergency that warrants their control and retention of power” (Steinberg, 2013, p. 215). Besides that, the growing Buddhist narratives in the country will be something that the new government will need to watch out for. Others would include a feasible and tenable solution to end the ethnic conflict in the country. These are numerous problems that this country needs to work together and resolve after more than 50 years of military rule and ruin. While much of these issues will continue to plague the country if a viable and feasible solution is not found soon, it would also be important to taper the people’s expectation and to rebuild trust between the state and society. After all, “the failure of successive governments in Rangoon to construct a political system and constitutional framework in which all the peoples of Burma could find an honoured home” (Carey, 1997, p. 17) has almost become a norm in the country. This is a huge challenge that will come to dominate the NLD-led government in the coming years – with or without the cooperation of the military in parliament. Nevertheless, given the whole host of problems that the country is bound to face in the coming years, there are no other possible solutions than to work closely with the *Tatmadaw*. There would be a need to strike a compromise that both the NLD and the military are able to agree on.

The completion of the 2008 Constitution saw the country making a concerted, albeit weak and flawed, attempt to transition from an authoritarian regime to a more democratic one. However, there are many ways to such development from authoritarian to democracy. Firstly, “the democratization process is characterized by the erosion of the authoritarian regime’s control over the political arena and the emergence of the opposition as a serious contender” (Casper & Taylor, 1996, p. 4). This is clearly demonstrated in the rise of the NLD, which had garnered much interest amongst the public. Although the NLD initially refused to partake in the 2010 election, Daw Suu, who was released shortly after, and her party did contest in the April 2012 by-elections. This was after much persuasion from President Thein Sein to convince her and the NLD to run in the by-election. As Gretchen Casper and Michelle Taylor (1996) suggested, the second process in which such a transition occurs is through the involvement of its citizens and the third way is one that is “dominated by elites, [while] the authoritarian regime... may try to constrain the transition phase, by setting the pace of change and calling for elections to influence the turnover of power” (p. 9). Myanmar’s 2010 election clearly demonstrated that.

Ultimately, what Myanmar really needs might not necessarily be what is best for the country in the long run. To diminish the role of the military so quickly will unnecessarily marginalise those who have always maintained an upper hand in political control and risk retaliation. Not doing so will demonstrate to the general public and citizens that nothing much has changed and thereby leading to an increase

level of distrust and disillusionment between the state and society. Scholars like Ian Holliday (2011) has also argued that in ensuring that there is some level of democratic transition, what the state would need is,

[b]roadly, the strategic choice lies between two alternatives. Incremental change can be undertaken to roll back authoritarianism and build up democracy. While this creates the potential for seamless, peaceful reform, it also promises to take a long time. Alternatively, radical change can be promoted to sweep away all trace of praetorian democracy and construct an entirely new political system. Although this holds out the welcome prospect of a polity untainted by military influence, it is also likely to generate considerable violence (p. 87).

In essence, one should be cautious of expecting great changes during this phase of Myanmar democratisation process.

There seems to be many in Myanmar who truly believes that Daw Suu is able to transform the country and bring the state out of the poverty cycle that it had suffered under the rule of the military. The role of Daw Suu as the state counsellor – a role that has been specially created for her – might be seen by some as being unconstitutional, but to many, there is a general belief that she is the one true leader that should be given the moral vindication that she deserves. One should be wary of this, but as some scholars would argue, “that if a person has moral and charismatic authority, her performance qualities will also manifest as authentic, real and true... [and] any social performance without charismatic authority cannot be sustainable” (Byar Bowh Si, 2011, p. 119). There is still a segment of society that does not support her rise to power wholeheartedly. There are some who view this tussle of power merely swinging from an illiberal pluralism to a liberal authoritarianism – however ‘soft’ the latter might seem to be. At least her claim to power is seen as more legitimate than that of the military or the USDP – or even any of her predecessors – by a long shot. Furthermore, it would be almost a mammoth task that needs to be undertaken in order to transform a nation that has, for so long, been under the rule of the military. Not only are there numerous systemic problems that persist on a day-to-day basis within the government bodies, there is also an immense need to re-build the trust between the society and the state. After all, the problem now is not so much the military, but whether this new government will be able to push through its election campaign manifesto. At the end of the day, Aung San Suu Kyi – and her National League for Democracy – would have to demonstrate that they are able to perform as effectively as possible given the power that they have been given.

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A Proposal for Information Dissemination of Regional Culture for the Purpose of Multicultural Coexistence: Based on Japanese Local Government Plans

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Abstract

Japan has witnessed a considerable increase in the population of residents with multicultural backgrounds (here after MCR), especially around urban areas. A majority of these MCR have nationalities of other Asian countries, many of whom, although an integral part of the Japanese labor force, do not speak the Japanese language. The aim of this study is to propose necessary policies for the promotion of coexistence with MCR in Japanese local governments. This study examined the current provisions made toward multicultural coexistence in the cultural plans put forward by local governments, as well as the regulation status of multilingual information and dissemination status of ordinances under such plans. The results indicated that none of local governments actually used other languages when publishing regulations on websites, despite claiming to be local governments that recognize the necessity for multicultural coexistence and multilingual information dissemination in their plans. A common ground of cultural understanding must be reached between local residents and MCR to ensure successful integration. Especially with regulations, which are the rules made by local governments that also help define regional culture. In this regard, policies toward making these less obviously culturally-based rules more readily accessible to MRC is largely insufficient. Therefore, this study proposed an approach of conducting daily cultural negotiations and understanding of others upon having established the basis for common cultural understanding by translating not only fixed information regarding daily living divided into each task but also ordinances that indicate concept of living habits into multiple languages.

Keywords: Japanese local government, multicultural coexistence, multilingual information dissemination, multiple languages, plans, regulations.

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Introduction

Japan has witnessed a considerable increase in the population of residents with multicultural backgrounds (here after MCR). For example, according to the data of Ministry of Justice in 2013, until 2004, foreign registers in Japan was a million and 90 hundred thousand or less, after 2007, more than 2 million people every year.

A survey of “national census 2010” on “total basic population” items said that the largest number of foreigners living in Tokyo Prefecture, more than 30 hundred thousand people, as shown in table1. The next largest number was approximately 16 hundred thousand people in both Osaka Prefecture and Aichi Prefecture.

In the municipalities, the largest number of foreigners live in Osaka City (more than 9 hundred thousand people), followed by Yokohama City and Nagoya City (approximately 5 hundred thousand people). These cities have large scale of total citizen population. For instance, 9 hundred thousand foreigners living in Osaka City, are limited 3.6% of total citizen population in Osaka City. As well in Yokohama City, foreigners live in 5 hundred thousand, which consist of only 1.4% of total citizen population in Yokohama City. 5 hundred thousand foreigners live in Nagoya City are consisted of 2.3% on total population in Nagoya City. Although, in these cities, many foreigners lives, the component ratio of foreigners are not high on total citizen population.

Local government with the highest component ratio of foreigners in a municipality is Kawakami Village in Nagano prefecture at 15.7%. Next is Oizumi Town in Gunma prefecture at 13.0%, followed by Minaminaki Village in Nagano prefecture at 11.4%, Shinjyuku special ward in Tokyo prefecture at 7.9%, and Minokamo City in Gifu prefecture at 7.7%.

Table1. Local governments having large number of foreign registers in Japan.

Nationality except Japan (total number)	Prefecture	Total population
318,829	Tokyo	13,159,388
164,704	Osaka	8,865,245
160,228	Aichi	7,410,719
Nationality except Japan (total number)	City/Special ward	Total population
96,675	Osaka city	2,665,314
53,029	Yokohama city	3,688,773
52,485	Nagoya city	2,263,894

Data from “national census 2010”.

Background of Multicultural Coexistence

The coexistence with MCR will consist of mutual understanding both foreigners to reach culture in their living town and Japanese residents to reach multi culture. Mutual understanding of culture among foreigners and Japanese residents is often designed by city events. Systematically understanding of culture is difficult via the events, although the events can be given attendees to experience culture.

One of the systematically culture is the local ordinances. The ordinances are established after the decision of the city council. That is to say, the ordinances are the ways of the city based on the democratic agreement of local inhabitants.

With having the multiple culture, MCR has to act under the regulations of the city, as a habitant in the city. To that end, interpreting the ordinances should become necessary to MCR.

A majority of these MCR have nationalities of other Asian countries, many of whom, although an integral part of the Japanese labor force, do not speak or read the Japanese language. As the legitimate expression used in the ordinances has a special phrasing, proper understanding is difficult even for a Japanese. The foreigners who can understand only an everyday Japanese conversation, might not understand the ordinances in Japanese. Hence, to make the ordinances public in multilingual becomes necessary. Therein the aim of this study is to propose necessary policies for the promotion of coexistence with MCR in Japanese local governments.

Methods

Local governments in Japan have already started to revise cultural plans from the standpoint of multicultural coexistence in order to encourage acceptance of other cultural conventions, which define the identity of an individual, by local Japanese residents. This study examined the current provisions made toward multicultural coexistence in the cultural plans put forward by local governments, as well as the regulation status of multilingual information and dissemination status of ordinances under such plans.

(1) Survey Period

A survey was conducted November 2015 and additionally in May 2016, to following subjects.

(2) Subjects

A survey was conducted to the basic local governments which the composition ratio of the foreigners were high. As mentioned above, Kawakami village is the highest composition ratio of the foreigners, followed by Ooizumi town.

The towns and the villages are smaller scale of local governments than cities or special wards. The smaller local governments cannot afford sufficiently administrative services that they have few staffs with low budget. Hence, in this survey, at cities and special wards were targeted except towns and villages. At this time, only cities and special wards with more than 4% in the population composition ratio of the foreigners were chosen.

Results

The cities and the special wards that met the above-mentioned condition were 15, as shown in table 2. Within these cities, the largest ratio of foreigners living was Shinjyuku special ward at 7.9%.

Table 2 俊 Cities and special wards with more than 4% in the population composition ratio of the foreigners.

City/Special ward(-ku)	Prefecture	Composition ratio of foreigners	Nationality except Japan (total number)	Total population
Shinjyuku-ku	Tokyo	7.9%	25,742	326,309
Minokamo City	Gifu	7.7%	4,189	54,729
Minato-ku	Tokyo	6.3%	12,999	205,131
Toshima-ku	Tokyo	6.3%	17,888	284,678
Arakawa-ku	Tokyo	5.7%	11,625	203,296
Kikugawa City	Shizuoka	5.1%	2,413	47,041
Chiryu City	Aichi	5.1%	3,466	68,398
Chuo City	Yamanashi	4.7%	1,484	31,322
Taito-ku	Tokyo	4.5%	7,886	175,928
Joso City	Ibaraki	4.4%	2,890	65,320
Kani City	Gifu	4.2%	4,094	97,436
Moka City	Tochigi	4.1%	3,410	82,289
Iga City	Mie	4.1%	3,978	97,207
Isesaki City	Gunma	4.1%	8,419	207,221
Kosai City	Shizuoka	4.0%	2,375	60,107

Data from “national census 2010”.

Regarding these 15 local governments, having culture plan or not was studied. As shown in table 3, 6 cities at 40% devised culture plans.

In table 4, the results were shown regarding whether multicultural coexistence and multilingual information dissemination were prescribed in their culture plans. Moreover, general plans which is comprehensive basic plans of the local governments, were investigated if the culture plan did not have these俊prescriptions or the local governments without culture plans. As a result, multicultural coexistence were prescribed in the culture plans were 4 local governments, and in the general plans were 8 local governments. In total, 12 local governments provided that in either plans. This was approximately 80% of 15 local governments.

To disseminate multilingual information prescribed in the culture plans were 3 local governments, and in the general plans were 5 local governments. In total, 8 local governments prescribed it in one of the culture plan or the general plan.

In table 5, the results were shown regarding whether the local government disseminate multilingual information especially about the ordinances on their website. As a result, almost all the local governments disseminate multilingual information on their website, on the other hand, no local government gave multilingual ordinances. The results indicated that none of local governments actually used other languages when publishing ordinances on websites, despite claiming to be local governments that recognize the necessity for multicultural coexistence and multilingual information dissemination in their plans.

A common ground of cultural understanding must be reached between local residents and MCR to ensure successful integration. Especially with ordinances, which are the rules made by city council that also help define regional culture. In this regard, policies toward making these less obviously culturally-based rules more readily accessible to MRC are largely insufficient.

Table 3. Current status of devising culture plan on 15 local governments more than 4 % in the population composition ratio of the foreigners.

City/Special ward(-ku)	Culture plan	
	Found on the Web	Cannot be found on the Web
Sinjyuku-ku		1
Minokamo city		1
Minato city	1	
Toshima-ku	1	
Arakawa-ku	1	
Kikugawa city	1	
Chiryu city		1
Chuo City		1
Taito-ku		1
Joso city		1
Kani city	1	
Moka city		1
Iga city		1
Isesaki city		1
Kosai city	1	
Total	6	9

Table 4. Current status of prescription on multicultural coexistence and multilingual information dissemination of 15 local governments more than 4 % in the population composition ratio of the foreigners.

	Multicultural coexistence	Multilingual information dissemination
Prescribed in culture plan	4	3
Prescribed in general plan	8	5
Total	12	8

Table 5. Current status on multilingual Web and multilingual ordinances on the Web of 15 local governments more than 4 % in the population composition ratio of the foreigners.

	Having multilingual Web	Having multilingual ordinance on Web
With multilingual information dissemination prescription	8	0
Without multilingual information dissemination prescription	7	0
Total	15	0

Discussion and Conclusion

Coexistence with MCR in Japan is said to be first promoted, not by the central government, but by local governments of municipalities in which South Americans of Japanese descent have congregated (Sugisawa, 2013). Spurred by this movement, the Japanese central government set forth a guideline to aid development plan of multicultural coexistence facilities for local authorities in March 2006. Each local government was then notified accordingly (Ministry of internal affairs and communications, 2006).

This notification exemplified specific policies for the promotion of multicultural coexistence in municipalities, as well as providing communication support required. In a bid to encourage multi-lingual communication, government regulations and daily information were distributed in a number of different languages through a variety of media. Furthermore, as supplementary measures, the dissemination of information regarding local rules and customs, as well as community events were also carried out in a multi-lingual manner. This paper particularly finds the dissemination of information regarding local rules and customs to be severely lacking.

In addition, the use of "easy Japanese" when distributing such information is proposed to aid communication with MCR (Tokunaga, 2009; Mori, 2005). Other initiatives, such as the training and appointment of a specialized "multicultural society coordinator" in local government to serve as a guide in Japanese language education (Ishikawa, 2011) and local lifestyle for MCR, are also suggested (Sugisawa, 2016). These are important measures for familiarizing MCR with Japanese culture in everyday life and for teaching Japanese language to MCR who have exceeded age limit for compulsory education.

For instance, rules and regulations are often written in legal terminologies which are difficult to understand even for a Japanese person if no prior knowledge was obtained. Therefore, even if a MCR wishes to learn these regulations, which are the most specific form of local culture, it would be near impossible to do so as they are communicated in a more complicated Japanese language without any other multi-lingual options. Hence, just as daily information, it is essential for information related to rules and regulations to be conveyed and disseminated in "easy Japanese".

Besides using "easy Japanese, it is also pivotal for information regarding rules and regulations to be translated into languages most used by MCR living in that region. This is due to the fact that regulations not only act as a cultural indicator, but they map out rights and obligations of a resident, stipulating a fine upon violation. Hence, in an effort to protect MCR from unforeseen disadvantage within the community, it is crucial that the majority of MCR understand their rights and obligations correctly.

However, converting rules and regulations into "easy Japanese is not without obstacles and limitations (Kamei, 2013). To make sure that regulations written in "easy Japanese" are disseminated without misunderstanding and to complement sections which cannot be converted into "easy Japanese", the "multicultural society coordinator" must apply more comprehensive communication methods, such as incorporating these regulations into their educational material, when dealing with MCR.

Furthermore, both conversion into "easy Japanese" and translation into multi-lingual material must be done responsibly by the authority, which is most familiar with the contents of these regulations.

Therefore, this study proposed an approach of conducting daily cultural negotiations and understanding of others upon having established the basis for common cultural understanding by translating not only fixed information regarding daily living divided into each task but also ordinances that indicate concept of living habits into multiple languages.

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***Applying Wearable Technology to Facilitate the Transmission of Tacit Knowledge
for practice-based learning***

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Abstract

The 10,000-Hour Rule, the key to success in any field, is simply a matter of practicing a specific task for more than 10 thousand hours (Gladwell, 2008). The ability to speak a language or knead dough requires to a lot of hours practice to accumulate tacit knowledge. Whether the wearable technology can facilitate the transmission of tacit knowledge in specific skill learning remains an interesting and critical research question.

The objective of this paper is to apply a wearable technology with Electromyography (EMG) and Electroencephalography (EEG) to detect body information and examine how wearable technology facilitates the transmission of masters' tacit knowledge in the knead dough skills learning process. This paper designed a practice-based learning system with EMG and EEG to record hand movements and the change of brain wave when the bread apprentices make breads. The findings of this paper contribute to the practice of wearable technology applications and tacit knowledge transmission in learning.

Keywords: Electroencephalography (EEG), Electromyography (EMG), Practice-based learning, Skill learning, Tacit knowledge, Wearable technology

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Introduction

It's necessary to learn hard no matter which fields you work on. Gladwell said that the average learning time to become an expert is about ten thousands hours, likewise, to be a bread baker, one has to practice again and again to acquire dough making process and to make a perfect bread. However, the traditional way to teach dough making is often based on the oral transmission of the Master, and is too abstract to completely deliver dough making knowledge to learners, so learners have to spend much more time to practice. If people can use the current technology to record the various hand postures of the master and display the implicit knowledge to make learners understand the difference between them and the master, it may reduce training time and be more efficient for dough making learning process. This research uses wearable technology devices like MYO and Neurosky mindwave to enhance the learning accuracy, decrease the training time, and helps learners immediately fix their learning problems.

Literature

Tacit Knowledge

A concept proposed by Michael Polanyi in 1958, he regarded knowledge as two sections, one includes information such as words, graphics, and mathematics that can be described, and the other one consists of information that can't be measured. The implicit knowledge is concerned with individual intuition, imagination, innovation and knowledge of skills. However, implicit knowledge is difficult to be recorded and transferred, so this research aims to display the implicit knowledge of bread master, to reduce the learning time and to help learners acquire professional skills through the current technology.

Electromyography (EMG)

The Electromyography means the slight electric current when body's muscle exercises or happens on people's skin, or the graphic that records the signal through electronic machine. Most time applied on medical or related fields.

Electroencephalography (EEG)

The Electroencephalography recording the voltage fluctuations that released by people's brain in any situations, then transform the continued voltage fluctuations signal to icons. The fluctuations often seen are Delta, Theta, Alpha, Beta, Gamma, Lambda and so on. EEG also used in medical fields.

NeuroSky

Founded in 2004, NeuroSky is a privately held, Silicon Valley-based company with offices throughout Asia and Europe. Through their brainwave device, we can get the data and information in brain by non-invasive method, and use bluetooth sending to cellphone. Developer can observe the brain types and transfer them to attention and mediation and analyze to develop different fields.

Table 1: Brainwave types.

Types	Frequent	Situation
δ	1Hz ~ 3Hz	Unconscious state, Deeper Sleep
θ	4Hz ~ 7Hz	Subconscious state, dreaming state
Low α	8Hz ~ 9Hz	Calm
High α	10Hz ~ 12Hz	High alert
Low β	13Hz ~ 17Hz	Relaxation and focus
High β	18Hz ~ 30Hz	Anxiety and agitation
γ	31Hz ~ 50Hz	Well-being and calm



Figure 1: Neurosky.

MYO

MYO, a kind of Gesture Control Armband device in wearable technology fields, developed by Thalmic Labs in Canada. This is a device that can detect the slight change on electric current on skin, also can reload the eight sensors' EMG to phone, compare the data and observe. The product specification is listed below (Figure 2).

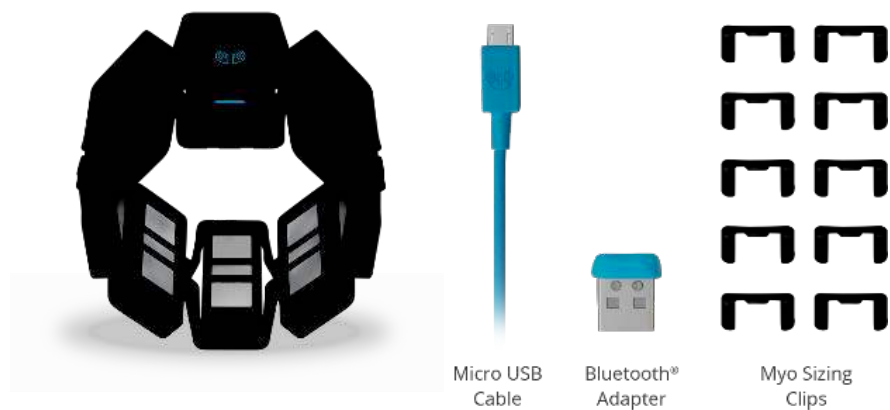


Figure 2: Myo device.

Table 2.

Sensors	Medical Grade Stainless Steel EMG sensors, highly sensitive nine-axis IMU containing three-axis gyroscope, three-axis accelerometer, three-axis magnetometer
LEDs	Dual Indicator LEDs
Processor	ARM Cortex M4 Processor
Bluetooth	4.0v

Result & Conclusion

This research developed a system to analyze the learning difficulty through gathering learners' physical information. A wearable technology was used to record and collect the data from the varied physical changing degrees of the master's hand muscle during exercising and dough making period (Figure 3). This paper used the correlation algorithm (formula one and two) to calculate the related coefficient from the eight channels' data of MYO in master's and the learner's hands, and observe the similarity between these two persons (Figure 4). Finally, this paper finds the posture difference, muscle grade, and attention values of learners and master, and offers a model that can be used and train repeatedly.

$$R_n = \frac{n \sum xy - \sum x - \sum y}{\sqrt{n \sum x^2 - (\sum x)^2} \sqrt{n \sum y^2 - (\sum y)^2}}$$

Formula 1.

$$\frac{(R_{r1} + \dots + R_{rn})/n + (R_{l1} + \dots + R_{ln})/n}{2}$$

Formula 2.

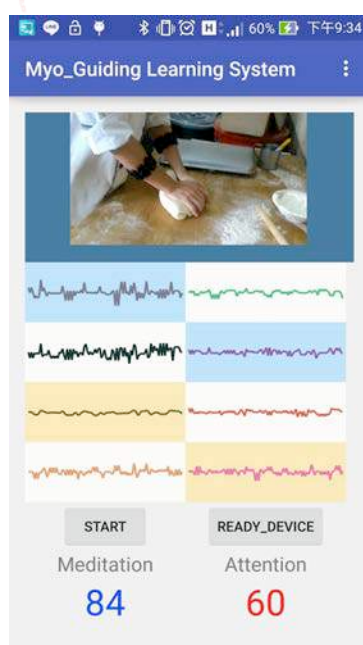


Figure 3: System Demo 1

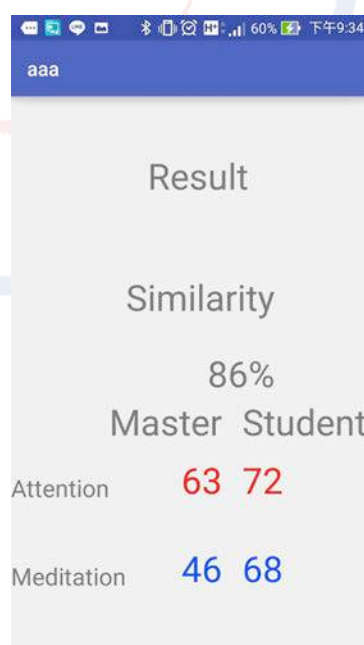


Figure 4: System Demo 2

Contribution

In the past, implicit knowledge was hard to be recorded by a scientific method. This study completed a model system to accelerate the training of learners in the baking industry by recording and transferring the master's implicit knowledge to be explicit. If this model system is used on different fields, it will help to understand the implicit knowledge of many traditional skills.



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