

ACAS2019

The 9th Asian Conference on Asian Studies

RECLAIMING THE FUTURE

OFFICIAL CONFERENCE PROCEEDINGS

ISSN: 2187-4735

Organised by The International Academic Forum (IAFOR) in association with the
IAFOR Research Centre at Osaka University and IAFOR's Global University Partners

May 24–26, 2019 | TOKYO, JAPAN



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The Asian Conference on Asian Studies 2019

Official Conference Proceedings

ISSN: 2187-4735



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The International Academic Forum (IAFOR)
Sakae 1-16-26-201
Naka Ward, Nagoya, Aichi
Japan 460-0008
www.iafor.org

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Comparative Analysis of Professional Competence of School Principals in District IV, Division of Manila

Darwin A. Sarandi, The National Teachers College/ Padre Jose Burgos Elementary School, Philippines

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

This study was designed to determine the level of professional competence of principals in District IV in the Division of Manila. Results of the assessment of the supervisors, principals and teachers were gathered and analyzed to determine the significant difference on their level of professional competence. The descriptive method was used. Eleven public schools in Manila were included using the convenience and total enumeration sampling design. The researcher used standard survey questionnaire derived from Alberta Professional Practice Competencies for School Leaders validated by two experts in school administration and management. Unstructured interview was also used to gather the additional needed data. The data gathered were statistically treated using the weighted mean, percentage, f-test and Yates correction formula. The level of professional competence of principals was evaluated in terms of seven key areas namely fostering effective relationships, embodying visionary leadership, leading a learning community, providing instructional leadership, developing and facilitating leadership, managing school operations and resources and understanding and responding to the larger societal context. It was found out that the principals were rated “very effective” in all seven areas based on the assessment of the three groups of respondents. There was a significant difference on the responses of the three groups while there is no significant relationship of the principals’ profile to their level of professional competence. At the end, an action plan was deduced and made based from the findings to improve the areas of professional competence that need to be improved by the principals.

Keywords: comparative analysis, professional competence, principals

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Introduction

School principals are considered educational visionaries, instructional and curriculum leaders, assessment experts, disciplinarians, community builders, public relations experts, budget analysts, facility managers, special program administrators, and expert overseers of legal, contractual and policy mandates and initiatives. They also mediate to the often-conflicting interests of parents, teachers, students, district office officials, unions, state and federal agencies and they need to be sensitive to the widening range of student needs. While their job descriptions and job specifications sound overwhelming, it signals that the field has begun to give overdue recognition to the critical role and mounting demands on school principals. A range of critics such as district supervisors, teachers and principals themselves, raise a litany of concerns about the quality and effectiveness of the leadership competence of principals. Christine De Vita, President of the Wallace Foundation mentioned some of the most defined concerns with regard to leadership and professional competence of principals which are as follows: (a) That the leadership practices are disconnected from real-world complexities; (b) That the knowledge base is weak and out-dated; (c) That curricula often fail to provide grounding in effective teaching and learning; (d) That mentorships and internships often lack depth or opportunities to test leadership skills in real situations; and (e) That admissions standards being implemented lack rigor and as a result, too many graduates will eventually be “certified” but not truly “qualified” to effectively lead school-wide change. Meanwhile, Stanford Educational Leadership Institute in California pointed out that in recent years, a number of reports depict that principals are in a state of crisis largely precipitated by two troubling factors: (1) Schools are struggling to attract and retain an adequate supply of highly qualified candidates for leadership roles (Knapp, Copland and Talbert, 2003); and (2) Principal candidates and existing principals are often ill-prepared and inadequately supported to organize schools to improve learning while managing other demands related to their job (Levine, 2005). This idea is also evident in most public schools in the country nowadays. A shortage of highly qualified principals who are competent to lead and manage school organizations has been reported by school districts across the nation. To address these issues, an increasing number of professional development programs were created to provide intense support system for school principals to build the skills they need to effectively lead schools. While there is increasing number of researches that focus on how principals influence school effectiveness, less is known about how to help principals develop the capacities and competencies that make a difference in leading and managing schools. What desperately needed is a deeper analysis of the strengths and weaknesses of the leadership competence of school principals. There is a need for a clearer picture of what is and what is not known about the specific leadership concepts and practices that can influence the principals’ beliefs and behaviors in ways that improve the organization in general.

With the aforementioned ideas, it is on this light that the researcher became interested to assess the professional competence of school principals in District IV in the Division of Manila. Furthermore, the results of this study will be beneficial in the making of strategic direction/action plan to provide the school principals wider view on how to run the organization effectively.

Conclusion

Based on the findings of this study, the following conclusions were drawn:

The principals in the district are mostly females, more or less 49 years old, married, masteral undergraduate and have been in the service for around 23 years.

The principals are very effective in all areas of professional competence.

There is no significant relationship between principals' profile and their level of professional competence.

There is no significant difference on the area *developing and facilitating leadership* while there is significant difference on the other remaining six areas of professional competence of principals.

There is no significant difference on the assessment of the three groups of respondents as regards to the seven areas of professional competence of principals.

Acknowledgment

Scholarly works are attained not by power and enormous strength, but by determination, hard work and perseverance without which, this study would not have been realized.

A heartfelt gratitude to Dr. Edna Ramos-Galiza, Dean of the School of Advanced Studies, for her encouragement and inspiring thoughts in building one's confidence and self-esteem.

Dr. Maximo Y. Muldong, Vice-President for Academic Affairs of La Consolacion College, Manila and Professor in the Graduate Division, his adviser, for his invaluable insights and suggestions, as well as support and assistance throughout the process that contributed much to the progress of this dissertation.

Dr. Michael Figueroa and Dr. Archival Rodriguez, his statisticians, for their acts of kindness, understanding and for managing the statistical treatment of the data gathered that contributed much to the completion of this work.

Dr. Eduardo O. Dela Cruz Jr. and Dr. Zenaida Pontinosa, for the content and linguistic validation and re-validation of the survey questionnaires.

Public Schools District Supervisors (PSDS), School Principals and Teachers of District IV, Division of Manila, School Year 2016-2017, who served as respondents in this study, for their participation, involvement and full cooperation.

To his family and loved ones, for the overwhelming moral, financial and spiritual support that gave him the inspiration to finish this study.

To all his friends and co-teachers at P. Burgos Elementary School, for their deepest concern in finishing this dissertation even at times of uncertainties.

And above all, to Almighty God, the Greatest Architect and source of life and wisdom, who continuously showered him with graces and blessings that greatly contributed to the accomplishment of his work.

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Contact email: mrsarandi@yahoo.com

***Paionia Retsuden (The Biographies of Pioneers):
Accounts of 127 Japanese Immigrants in Mexico***

Mariko Nihei, Tokai University, Japan

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Paionia Retsuden, or *The Biographies of Pioneers* (1975) by Kenichi Muray, outlines the personal histories of 127 Japanese immigrants to Mexico aged 80 and over, based on interviews Muray conducted between 1970 and 1975. Prior studies argue that the majority of Japanese immigrants at that time were unskilled farmers and day laborers, and that they tended to migrate to remote, rural towns. This presentation discusses the validity of those claims by analyzing the experiences of the 127 Japanese immigrants. Some of the relevant points of discussion are their places of birth, year of immigration, occupation, and experiences of illegal entry into the United States via Mexico. Although the claims of prior studies are valid, some points are missing. For example, scholars tend to think that the flow of immigrants are bi-national between Japan and Mexico. However, many from among the 127 Japanese who migrated to Peru first, spent several months or years there, then illegally entered Mexico with the intention of entering the United States. Therefore, we must observe Japanese migration to Mexico in the initial stages from the multinational viewpoint.

Keywords: Japanese immigrants, pioneers, Mexico

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Introduction

Paionia Retsuden, or *The Biographies of Pioneers* (1975) by Kenichi Muray, outlines the stories of 127 Japanese immigrants to Mexico aged 80 years old and over, based on interviews Muray conducted between 1970 and 1975.

Prior studies argue that most Japanese immigrants at that time in Mexico were unskilled farmers and day laborers, and that they tended to immigrate to remote, rural towns rather than big cities such as Mexico City or Guadalajara (García, 2014, p. 31). Also, prior studies tend to assume that the flow of immigrants was bi-national between Japan and Mexico, but not multi-national (García, 2014, pp. 21-33). This presentation discusses the validity of those claims, analyzing the experiences of the 127 Japanese immigrants from *Paionia*.

First, let us look at author Kenichi Muray's biography and the background of his book. Kenichi Muray was born in 1901 as the only child of Jitsunosuke and Tsuru in Nagahama City, Shiga Prefecture. When he was 3, his mother Tsuru passed away, and Jitsunosuke, a farmer, took care of him. Kenichi contracted pneumonia during his junior high school years. Entering the University of Osaka, he heard a story about Tsunematsu Fuse, who immigrated to Mexico. He decided to immigrate there because pneumonia could not be treated in Japan at that time, and he wanted to die in a foreign country without being noticed by his family and friends.

Kenichi immigrated to Mexico in 1923. First he worked briefly on Fuse's farm in Jalapa, Chiapas, but he changed his job and became an employee of Tsuji Shokai, a big shop in Tapachula selling imported sundries. He worked there for three years but his pneumonia persisted. So one day he quit Tsuji Shokai to die alone without bothering anybody. Seeking out an isolated place to die, he went to a high mountain near Tapachula. But there, a German coffee plantation owner talked to Kenichi and hired him. While Kenichi was working there, he drank in a bar in Tapachula every Sunday until he would black out, since he was desperate with his disease. After spending countless months in this drunken stupor, he awoke to find that his pneumonia was cured. After that, he went back temporarily to Japan to find a would-be wife.

A friend of his introduced him to Shige, and they married in Mexico. Kenichi and Shige opened a general store called *La Japonesa*, or *The Japanese* in English, in Orizaba, Veracruz. *La Japonesa* prospered and the family had three children. When World War II started, all Japanese had to relocate either to Guadalajara or Mexico City. Kenichi was also ordered to relocate, but did not move from Orizaba. Then, one day, a City Mayor ordered him to change his family name spelling from Murai to Muray, ending with a y, not an i. He also changed his shop name from *La Japonesa* to *La Provincia*, meaning "the province". By hiding his Japanese identity from his shop and last name, he evaded the relocation. Of course, such was a rare case that only a Japanese with a prominent social status could do (Muray, 2017, p. 5).

Twenty-four years after WWII ended, Japanese Consul Tadaichi Ito suggested that Kenichi visit Japanese immigrants aged over 80 and throughout Mexico. Kenichi accepted and between 1970 and his death in 1975, he interviewed 150 Japanese. The interview was published by a weekly newspaper called *Shukan Nichiboku*, or

Nichiboku Weekly. His wife Shige and her son in law Ernesto Matsumoto collected his Nichiboku Weekly articles and published the book *Paionia Retsuden* in 1975. 42 years later, the Spanish translation of *Paionia* was published, in 2017. The translator, Makoto Toda, is another prominent figure in the Japanese Mexican community (Murray, 2017, p. 7).

Now, let us look at several characteristics of 127 Japanese from *Paionia*. Table 1 shows the immigration years of 127 people to the Americas. I say “the Americas” here, because many immigrated to Mexico, but there were some who immigrated elsewhere, such as Peru and the USA. As you can see, 70%, or 85 out of 127 people immigrated between 1905 and 1919; 37 % or 48 immigrated between 1905 and 1909, about 15% or 19 immigrated between 1910 and 1914, and about 14 % or 18 immigrated between 1915 and 1919.

Table 1. The year of immigration of 127 people from *Paionia Retsuden* (by year, 1888-1923)

Year	Number	Number (every 5 years)
1888	1	1
1895	1	3
1897	2	
1903	2	4
1904	2	
1905	2	48
1906	10	
1907	29	
1908	6	
1909	1	
1910	3	19
1911	1	
1912	1	
1913	9	
1914	5	
1915	5	18
1916	5	
1917	6	
1918	2	
1920	1	4
1922	1	
1923	2	
Unknown	29	29
Nisei (the second generation)	1	1
Total	127	127

Source: Kenichi Murray, *Paionia Retsuden*, 1975.

Let us compare these findings from *Paionia* with the overall number of Japanese immigrants to Mexico from 1899 to 1941, which is shown on Table 2. Also, let's incorporate our understanding of historical events in order to frame these numbers. First, let's note two things. Mexico was the first Western country to sign a treaty of equality with Japan - the 1888 Treaty of Amity, Commerce and Navigation. Also, Mexico was the first in Latin America to accept Japanese immigrants. The 1897 Enomoto Colonization Project with 34 Japanese began this phenomenon.

After this project, the number of Japanese immigrants increased year after year, and the two biggest waves of immigrants entered Mexico in 1906 and 1907. But after that, the Gentlemen's Agreement of 1907-1908 and Mexican Revolution in 1910 affected Japanese immigration. After 1917, after the Free Agreement of Doctors between Mexico and Japan passed, the number of Japanese immigrants increased again. With this agreement, Mexico welcomed Japanese doctors, which were scarce due to the revolution. The number of Japanese immigrants increased even more after 1925, because in 1924, Mexico and Japan renewed the 1888 Treaty of Amity, Commerce and Navigation. With this, Mexico applied a new immigration policy toward the Japanese known as *Yobiyose Imin*. Japanese could now immigrate to Mexico more easily than before. This 1924 renewal was opposite to the USA's 1924 Immigration Act, which excluded Japanese immigrants.

As we can see in Table 2, the periods 1900-1904, 1905-1909, and 1925-1929 are the top three phases of Japanese immigration to Mexico

Table 2: Japanese immigrants to Mexico (by year, 1899-1942)

Year	Number	Number (every 5 years)	1920	53	343
1899	1	1	1921	69	
1900	1	1661	1922	77	
1901	95		1923	68	
1902	83		1924	76	
1903	231		1925	160	1407
1904	1251		1926	326	
1905	346	9258	1927	319	
1906	5088		1928	353	
1907	3822		1929	249	
1908	—		1930	434	1032
1909	2		1931	283	
1910	5	131	1932	149	
1911	28		1933	86	
1912	16		1934	80	
1913	47		1935	53	223
1914	35		1936	—	
1915	19	286	1937	65	
1916	22		1938	38	
1917	53		1939	67	
1918	128		1940	67	95
1919	64		1941	28	
			Total	14437	14437

Source: Japanese Foreign Ministry, 1972, pp. 140-141.

When we compare Table 1, which is the number of Japanese immigrants in *Paionia*, with Table 2, the total number of Japanese immigrants to Mexico by year, we note the same characteristics; 1906 and 1907 were the two top years for immigration. This is because the Japanese government, anticipating that the Gentlemen's Agreement would be passed in the near future, issued more passports to Japanese in these two years (García, 2014, p. 32). The table of 127 immigrants of *Paionia* mostly reflects the general trend, since *Paionia* includes people who subsequently immigrated to countries other than Mexico. However, we find some important differences too. The *Paionia* database shows the second largest wave corresponds to years 1910-1914, bucking the trend. Moreover, in the *Paionia* statistics its 127 interviewees were over 80 years old, which may have skewed data in unknown ways.

Next, let us look at prefectures of origin for the 127 people from *Paionia*, in Table 3. The top 5 prefectures are Fukuoka with 32, Kumamoto with 12, Hiroshima with 9, Okinawa with 8, and Miyagi, Wakayama, Shizuoka and Mie with 5 each. Table 4 shows the top 10 prefectures of origin of Japanese immigrants worldwide. As you can see, these are Hiroshima, Okinawa, Kumamoto, Yamaguchi, Fukuoka, Wakayama, Fukushima, Hokkaido, Nagasaki, and Okayama.

Table 3: Prefecture of origin of 127 people (from the *Paionia*)

Prefecture	Number	Ranking of Table 4
Fukuoka	32	5
Kumamoto	12	3
Hiroshima	9	1
Okinawa	8	2
Miyagi	5	
Wakayama	5	6
Shizuoka	5	
Mie	5	
Okayama	4	10
Yamaguchi	4	4
Saga	4	
Shiga	4	
Tokyo	3	
Fukushima	3	7
Aichi	3	

Kagoshima	3	
Nagano	2	
Yamanashi	2	
Iwate	2	
Unknown	2	
Ishikawa	1	
Toyama	1	
Tottori	1	
Nigata	1	
Kochi	1	
Tokushima	1	
Gifu	1	
Nagasaki	1	9
Aomori	1	
Puebla, MX	1	
Total	127	

Source: Muray, *Paionia*, 1975.

Table 4. Top 10 prefectures of origin of Japanese migrating to all world locations

Ranking	prefecture
1	Hiroshima
2	Okinawa
3	Kumamoto
4	Yamaguchi
5	Fukuoka
6	Wakayama
7	Fukushima
8	Hokkaido
9	Nagasaki
10	Okayama

Source: Todofukenbetsu no iijyusha sosu. Japanese Overseas Migration Museum.
Yokohama, Kanagawa.

Comparing Tables 3 and 4, we find correspondences in Japanese immigrants' points of origin. In Table 3 showing the *Paionia* database, its top four prefectures represent four of the major five prefectures of Table 4. Also, many from prefectures in Table 4, except Hokkaido, can be seen in Table 3. Therefore, trends for the 127 people of *Paionia* match global Japanese immigration trends.

Table 5: The first country of immigration of 127 people (from *Paionia*)

Country	Number
Mexico	93
Peru	18
USA	11
Chili	2
UK	1
Nisei	1
Unknown	1
Total	127

Source: Muray, *Paionia*, 1975.

Table 5 indicates the first country 127 people immigrated to. About 73% or 93 people immigrated to Mexico. It's worth noting that about 14% or 18 immigrated first to Peru, and about 8 % or 11 immigrated first to the USA. 2 immigrated first to Chile, and 1 immigrated first to Great Britain – rare but interesting cases. Adding these numbers, 25% or 32 immigrated to a different country before they immigrated to Mexico.

In other words, the flow of Japanese immigration to Mexico was mostly bi-national between Japan and Mexico, but it was also multi-national to an extent. This point is underestimated in prior research, because we tend to think that all Japanese immigrated directly to Mexico.

Why did 32 people immigrate first to a different country then moved to Mexico? In the case of people who immigrated to Peru first, their intention was to live in the USA, like those who immigrated to Mexico. After working several days or years in Peru, they entered Mexico illegally to reach the USA. Most entered Mexico by purchasing a boarding pass to Yokohama; due to the Gentlemen's Agreement, ship companies did not sell passes to Mexico. On the way to Yokohama, the ship stopped briefly in Salina Cruz, Oaxaca. There, would-be immigrants would dive into the sea. From there, many people succeeded in entering the USA, but some people failed, found a good job in Mexico, or fell in love with a Mexican woman, staying there permanently.

Tadazo Okuma from Fukuoka provides one such example. He immigrated to Peru in 1916 but after completing his one-year contract, he headed north. Short on funds, he worked in Panama and Mexico for several months. One day he and his friend decided to enter the USA illegally by going up the Colorado River. But they were caught by a police officer and returned to Mexico. There, one Japanese told him that if he cultivated a hillside lot there, he could earn 5 to 8 dollars a day. Okuma said, "if there is a good job like this in Mexico, I do not have to risk my life to enter the USA. Then I decided to stay in Mexico" (Murray, 1975, p. 109).

Those who entered the USA first, before the immigration bans, contrast with Peru's case. They moved to Mexico because of harsh US discrimination against them. One such case was Kakuji Fukuda, who entered San Francisco as a schoolboy in 1907. Several years later, he founded the New Palace Hotel in Los Angeles. But due to anti-Japanese discrimination, his business declined. At that time, many Japanese clients from Ensenada stayed at the hotel, and recommended he visit Mexico. One day he did, and was surprised, because in Mexico, civilians and even police officers treated him very well, which never happened in the USA. He thought, "Mexico is totally opposite to the oppressive USA. It is like a heaven, a true country of freedom" (Murray, 1975, p. 77). He, his wife, and his children moved to Mexico together.

Lastly, let's look at these 127 people's professions when they emigrated, shown in Table 6. These are the top three; about 43% or 55 people were farmers, about 17% or 21 people were miners, and about 11% or 14 people were railroad workers. These three occupations share about 70% (90 people) of 127. All were contract workers and entered rural and remote areas in Northern or Southern Mexico. Many farmers worked at the La Oaxaqueña sugar cane plantation in Chiapas, miners worked in villages in Coahuila, and railroad workers went to construct the railroad connecting Manzanillo, a port in Colima, and Guadalajara, Jalisco.

Table 6: Occupation of 127 people (from the *Paionia*)

Occupation	Number
Farmer and farm laborer	55
Mine laborer	21
Railroad laborer	14
Student	6
Shop clerk	5
Merchants	5
Clew member	3
gardener	2
Doctor	2
Engeneer	1
Dockworker	1
Servant	1
Nisei	1
Superintendant of a farm	1
Unknown	6
housewife	3
Total	127

Source: Muray, *Paionia*, 1975,

Beyond these top three occupations, we find students and unskilled laborers like shop clerks and sailors. Professionals like merchants and doctors were rare. As historian Jerry García notes, Japanese immigrants during the first decade of the twentieth century were unskilled contract workers and tended to enter remote, rural areas (García, 2014, p. 31).

Many contract laborers fled their work within days or month after their arrival, seeking to enter the USA. As I mentioned before, it was difficult for Japanese to immigrate to the USA due to the Gentlemen's Agreement. Others ran away to find a better job elsewhere in Mexico. It was very rare for them to complete their contract, which generally lasted three years.

For example, Hakaru Tochiara entered Mexico to work at a Colima railroad camp in 1906. But since he and his 6 friends wanted to enter the USA, they ran away after 2 days, and tried to cross a desert near Ciudad Juarez. But 2 men died upon their attempt, so they gave up. Then, Tochiara moved to Chihuahua and started a grocery store. During the Mexican Revolution, he fought in Pancho Villa's army (Muray, 1975, p. 3).

Asakichi Oishi entered Mexico to work in the Oaxaqueña farm in 1907. Since many Japanese laborers died of harsh working conditions and disease, he ran away within a month, and worked at a Veracruz sugar company for four years. He then moved to Mexico City and took odd jobs such as a gardener and a cook (Muray, 1975, 34).

Conclusion

The 127 people from Kenichi Muray's *Paionia Retsuden* match many general characteristics of the Japanese who immigrated to Mexico before WWII.

First, regarding the years in which these 127 people immigrated, the period of 1906-1907 saw most entries to Mexico. This matches Japanese immigration's general trends, because the Japanese government issued more passports in anticipation of the passing of the Gentlemen's Agreement of 1907-1908.

Secondly, regarding the birth prefecture of Japanese immigrants, these 127 people's cases also reflect global trends. Fukuoka, Kumamoto, and Hiroshima were the top 3 prefectures of origin among people in *Paionia*, predictably.

Thirdly, the 127 immigrants' professions also dovetail with prior studies. Most who immigrated to Mexico during the first decade of the twentieth century were unskilled contract workers who entered rural areas of Southern and Northern Mexico.

Fourth, as a general characteristic of the 127 people from *Paionia*, and for those who immigrated to Latin America during the first decade of the twentieth century, we can conclude that many of them entered a country in Latin America first to enter the USA illegally, especially through Mexico.

Meanwhile, prior studies somewhat undermines one important dimension regarding the flow of Japanese immigrants to Mexico. As we have seen, about 73% of 127 people immigrated directly to Mexico, so this flow tended to be bi-national between Japan and Mexico. However, about 25% of 127 people first entered a country other than Mexico, such as Peru or the USA, and then moved to Mexico. Those who went to Peru first ended up living in Mexico because it was the backdoor to the USA. And those who went to the USA first moved to Mexico to escape American discrimination.

Paionia Retsuden is a very rare, important source because through it we can understand the daily lives and stories of ordinary Japanese immigrants to Mexico. Historians of Japanese immigrants in Mexico have overlooked this book, since the Spanish translation was just published in 2017. My presentation is probably one of the first to deal with *Paionia* academically. However, there are more points of interest that remain for scholars to consider. There is still much we can uncover from this source to my new viewpoints about the history of Japanese immigration to Mexico.

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Ambivalent Attitudes towards State-Owned Enterprises (SOE) in China: A Case Study in the Southwest of China

Shan Huang, King's College London, United Kingdom

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Chinese State-owned Enterprise (SOE) workers who were in power before the economic reform are now in a more disadvantaged and less privileged position, economically and socially, however, not politically. According to the fieldwork in the Southwestern of China, there has classification within the working class. SOE workers are not as a unit as they were in Mao Zedong's era or in the pre-reform era. They are frustrated by the restructuring campaign due to the working class was gloried before but nowadays, they feel abandoned by the socialist state. To present the research on the Chinese SOE workers in the late reform era (from early 1990s till now) under this topic, this paper explored the changes of SOE workers by comparing the pre-reform era and after reform era in China. This research took qualitative research method, taking the individual as the analytical unit and by taking interviews to dissect people's life stories in a case studied enterprise in China. By taking Bourdieu's capital concept as the theoretical framework, this research introduced political capital to this case study for analysis. Moreover, this paper illustrated SOE workers as a segment group of the Chinese working class.

Keywords: Economic Reform, Chinese State Sector Workers, Capital

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Introduction

This paper is based on a research project which was took from February to September 2018, in an industrial city in the Southwest of China. A very crucial social phenomenon which inspired this research is that, at the end of 1993, approximately one hundred and forty-three million workers were employed in state owned enterprises (SOEs) and urban collectives in China (China Labor Statistics Yearbook, 1994), but only within a 10-year period, more than 63 million jobs were lost (China Labor Statistics Yearbook, 2003), which is roughly 44 percent, and the number is continuing increasing. In 2001, SOE lost 15% urban employment, around 6.7 million people and 53% of the laid-off workers remained unemployed for at least 4 years. A further 10 million jobs were lost by the end of 2005 (China Labor Statistics Yearbook, 2005 & 2006). And in my case studied SOE, it lost over 50% of its employees after the 2009 enterprise restructuring¹. With the deepening reform, people who really within the system and work for SOE is reducing. While SOE have remained as the pillar industry of China's economy, the reform has changed its role and influenced people within this organization.

The whole research project studied State-owned Enterprises in China's late reform era, illustrating the influence of the reform policies and people's reactions towards the reforms. This paper focused on the state sector workers' changed attitudes by taking before and after reform as the time differences, aiming to illustrated SOE workers' contradictions and conflicts within the industry environment. In this paper, firstly it presented the research methodology. Secondly, the theoretical basis is shown in this paper and the "political" capital which this research introduced to analytical purpose is also clarified. Meanwhile, it presented workers' ambivalent attitudes from three dimensions. Lastly, this paper mentioned about the specify that this study has, addressing the applicability to use case study in this research.

Previous research focused on defining the reform eras to compare the differences with reference to the SOE workers. It has mainly focused on resistance, such as Ching Kwan Lee's studies on the old industries areas of China's Northeast region about workers' resistance, and her studies in the Southeast of China on the migrant workers' resistance against discrimination (Lee, 2007). This fieldwork study adds knowledge of the late reform era to this research area, by looking at a relatively less researched area, namely the Southwestern, with the aim of understanding workers' identity and how they define themselves as "we" and "the others". It is not about the conflict between workers and the company or government policy, but to explore how the state sector takes part in the individual's life, the impacts on individuals and people's reactions in a larger context.

Fieldwork Site

This research narrowed down the range of fieldwork site by looking at the central government managed enterprises. According to the literature, SOEs can be divided into several levels. The lowest level of SOE is the town village enterprises which managed by the basic level government, besides, there have provincial enterprises and

¹ Statistics about this case studied enterprise will be noted in the footnotes in this paper but for anonymous purpose, the source link will not be released in the resources.

city/county enterprise which are managed by regions. While, the contentions and conflicts are more intensive in central government managed SOEs. The employees enjoy more privileges and the influence of reform is clearer on them. Meanwhile, people within the central government managed enterprise due to the privileges they obtain, differing themselves from other sectors' workers.

The case enterprise is called E Group Corporation²(EGC). It lost over 50% of its employees after enterprise restructuring.³ It used to be a central government managed SOE for over fifty years and has lost its responsibility to work as an independent enterprise which directly managed by the State-owned Assets Supervision and Administration Commission (SASAC) on July 18th, 2013 (SASAC, Information Center, 2013). Replaced by China National Machinery Industry Corporation (SINOMACH) as a central managed enterprise, EGC and SINOMACH restructured and SINOMACH becomes the biggest stockholder of EGC. This changed EGC's responsible role and the different promotion power had been influenced directly within EGC. The influence can be shown on: reform policy, management style, recruitment and employment, and most significant, on retirement policy. By studying this enterprise, I could learn the outcomes of reform and the tendency of future reform as well.

EGC divides its business into three main parts. The design department, the manufacturing industries and transportation base. This research fieldwork site is in a city which the manufacturing industries located in. The city is also well-known as a heavy industry city. The main population in this city is SOEs employees and their families. Each SOE has their owned internal hospitals, schools, public places of entertainment, residence areas and a series of services that support life. SOEs in this city divide residents into different small societies.

Among them, EGC is the earliest built one and has the most prominent problem after the economic reform. It was a nationally important technical equipment base, China's largest and one of the most important new energy equipment manufacturing bases⁴. In 1958, through researches on the old industrial bases in China's Northeast and cadres training courses in Beijing, the planner finally decided to establish EGC in a small town in the Southwest of China. After the construction of EGC, the Upper Changjiang Area saw an industrial boom in the late 1960s and early 1970s. During this time, it became the focus of the CCP's "Third Front" (San Xia, 三线) policy to build up defense-related industrial capacity shielded from attack by either the United States (by sea) or the Soviet (overland) (Hurst, 2009). EGC is one of these. The enterprise covered casting, welding, testing, metalworking, military and other production departments. Meanwhile, it had its own sub-enterprises in charge of the market, propaganda and after-sale services in order to cooperate with the production units. At the same time, it provided life service for the enterprise employees and their families. It established a kindergarten, two primary schools, a junior high school, a high school, a hospital, a theater, several meal halls and several accommodation areas and markets which refer as digital numbers, for instance, "103 living community". And all these constructed close to different enterprise's gates.

² For anonymous reason, I gave the case enterprise a code name "E Group Corporation"- EGC.

³ According to EGC's internal statistics.

⁴ EGC's Website, 2013.

Before the year 2000, EGC was the main power to boost the city's GDP and most of the city's second industry output value was contributed by EGC. However, with national economy reform and the restructuring of SOE is deepening, problems and contradictions within EGC are increasingly obvious. Not only the benefit of the enterprise was influenced, but the education institutions, medical care and living supporting services that original belonged to this enterprise were gradually out of the jurisdiction, and then took over by the city government. SINOMACH has participated in the management of EGC since 2013, although several reform policies took place, the lost of profits was huge and the enterprise came out a more aggressive way to implement reform. On 2015 April 21st, EGC published a document called *Termination of Labor Contracts Implementation Measures (Draft for comments)* (《解除劳动合同实施办法》(审议稿)), this document became the direct cause of the resist of reform from the workers' side. In the early stage, workers' resistance includes: complain under the table, remain passive and slow-down in work. However, after this document published, the resistance became aggressive, which was strike and procession and demonstrations in public. On 2015 May 11th, workers were on a large-scale strike which never happened in EGC'S history and this incident became a turning point to differ the phases of SOE reform within EGC. Compared to the other two largely industrial SOEs in this city, EGC constructed earlier and has a significant contrast to its past. In the past, the State Presidents and Prime Ministers successively visited EGC. It obtained a lot of honours. The glorious past contrasts to current situation significantly due to the result of the market economy's challenges. The working class- the main composition of EGC, is the main motivation for the enterprise's profits creation during the enterprise's 60 years development; however, the working class has had class statue differentiate after SOE reform. As Lee (2007) said, nowadays, it is a time of unsettled institutional norms and coexistence of old and new ideologies and discourses, it is also a politically poignant moment for a wide range of social activism. According to this research, even the most stable group- SOE worker has become divided.

Methodology Summary

This fieldwork took 8 months and finally collected 23 deep- interviews. It started on 2018 Feb 19th and use the first three months to collect related documents and got access to the enterprise to get internal annual statistics. By doing so, this research learnt and confirmed the big reform events and important years of this SOE as well. Meanwhile, the researcher built connections with the potential interviewees. The researcher did open observation and participated in some of their activities, for example, meetings. For the following 5 months, by taking "snow-balling" method, the researcher did deep-interviews and the average length of each interview is over 75 mins. To obtain as much information as possible, this research took semi-structured interviews. For some individuals, the second or third interviews were followed to explore more data. Based on the fieldwork, interviewees could be classed into three main types: the on-position workers, early-retirees (due to the reform policy) and official retirees.

EGC has the specific meaning to research when study Chinese SOE reform and understand SOE workers- the large population in China. EGC experienced the whole process of economic reform and it is still under reforming and restructuring. The influence of the early stage reform can be evaluated in a clear way by looking into

employees' experiences. The case study on EGC presents the characteristics of SOE reform in Sichuan province as well as the particular strategies in this central government managed enterprise applied by the state. Meanwhile, by looking into individuals' working and life experiences, the privileges that SOE workers still hold or lost after the reform and their current situation in Chinese society could be clarified.

Theory

Bourdieu's "capital" concept was utilized to outline the analytical framework. According to the demand of presenting SOE workers from different aspects, Bourdieu's capital concept could cover all the research perspectives. From Bourdieu's thoughts, capital is collection of goods and skills, of knowledge and acknowledgements, belonging to an individual or a group that the one can mobilize to develop influence, gain power, or bargain other elements of this collection (Neveu, 2018:347). There are four basic kinds of capitals- economic, social, culture and symbolic capital and the first three basic capitals are each capable of being transfigured into the last one (Bourdieu, 1986). Political capital is introduced to this research to refer a symbolic capital which is shared by SOE workers. Political capital in this research the political resources that workers have. More concretely, it means the person's political status and identity. This fieldwork study shows that SOE workers lost their economic and social capital, while due to the state sector system, they still are granted political capital.

According to the theory, the state policies have led state sector workers to see themselves as a separate group with distinct identities and interests within the working class. Based on previous studies, rank-and-file state sector workers are economically dependent on the state and hold a privileged position relative to other unskilled workers. They share some common characteristics: first, they have little interest in pursuing systemic political change- especially in the late reform period. SOE workers have continued to believe that they are morally entitled to these special government provisions. As a result, when former SOE employees have risen up to protest their diminished livelihood and status, rather than opposing the central party-state, they have clung to it, begging existing leaders to better fulfill the socialist promises that the party has made to SOE workers. Secondly, as long as they still enjoy the social welfare protections and benefits, the activism directed toward the central regime will be low which reflects the potential role of the working class to press for liberal democratic reform. In the early reform era, all unskilled workers in state sector continued to enjoy guaranteed employment, most remained sheltered from the market forces that appeared in the emergent private sector. Even unemployed SOE workers have enjoyed a privileged status within the general unemployed population. This is why they support existing Chinese Communist Party-led political system and to oppose the political empowerment of those who do not enjoy similar state-provided benefits. And formal SOE workers can enjoy all the benefits which welfare state provides. This can reflect on their importance in the national economy (Walder, 1988). Thirdly, they are the only group that has been clearly harmed by China's market-oriented economic reforms (Wright, 2010). All these characteristics contribute to the dramatic change in state- sector workers' socioeconomic class after reform, especially in the late reform era and make them as a different segment within the working class in China (Wright, 2010).

The Ambivalent Attitudes

From the fieldwork research when EGC's workers talk about SOE, there has a blurry gap between the State-owned enterprise and the state. This viewpoint can be illustrated from several aspects. Firstly, from the management side, the original idea of construction a central government managed SOE is not for obtain profits but for helping and supporting the fundamental establishments in China. An interviewee gave me an example about how difficult it is for a SOE's sub-company to become profitable. He mentioned the sub-company's target is to have 180 million RMB profits, however, he said,

"We have a 300 million RMB order quantity plan for the next year; however, a very good annual profit could only be expected at 15- 20%. Then, you need to minus the costs of raw materials, equipment, machines, the rent, the cost of human resources, financial costs, occupation of funds, loans, official costs, depreciation, utilities, and many other kinds of costs. In fact, we should complete the order quantity to 400 million RMB to ensure all these costs are covered and workers can get their salaries on time every month. 300 million RMB is the minimum that we must have for next year's order quantity." (Interview 010)⁵

The difficulty for a SOE sub-company to become profitable agreed by another Interviewee who is in a different sub-company. His sub-company conducted merge and restricting with an aviation industry in 2016. He thinks the product of machines and equipment for space module segments is not for profits but for the design and production autonomy.

"Nowadays, we have the production value 100 million (RMB) every month but it is impossible to achieve 10 million gross profit. Only by selling drugs you can make profits to 10- 15%The best gross profit we can make monthly is a few millions and then you should minus the energy costs, depreciation, raw material, equipment, salary. The retained profit is very little. However, as a SOE, if it could have small retained profit, it is a good thing. Many SOEs don't have it at all and have to turn to the bank for loans." (Interview 015)

Due to the special target of establishing a SOE, it has a role rather than an enterprise but more like a state sector. It provides thousands of job positions to the local citizens, produces very important products to the domestic economy and like a government department, ensures people within it have a stable and well-developed welfare life. In other words, the construction of EGC is to build the fundamental establishment in China and to train thousands of people as technicians for industries development and for the state to manage the key technical skills rather than depending on importation. The main idea is not about making money but developing the domestic industries.

Nowadays, working at a government department as civil servants means well welfare, high salary and "golden rice bowl" from a public value. While back to 40 years ago,

⁵ All the cited interviews in this paper are from the author's fieldwork research in 2018. The data is protected by King's Data Protection Register (KDPR). The KDPR Registration Reference: DPRF-18/19-9332.

these attractive advantages belong to SOEs. From the fieldwork research, all the older generation employees at EGC had mentioned the great welfares that EGC provided to its workers before the economic reform and SOE reform, and the welfare does not have a big difference between the rank and file workers and the cadres. For example, interviewees said EGC was the first and only unit that provided gas usage to its family area before 1990s (Interview 009 & 015). An interviewee mentioned a nursery rhyme popular in D city in the pre-economic reform era: “Grow up quickly my daughter, then you can marry a EGC boy.”⁶ (女儿女儿快快长，长大嫁进 EGC 厂) Following this point, the respondents also compared the advantages that employees could get from EGC or as civil servants at the government department. They differ the two pathways of jobs as “In industry” (Chang Li, 厂里) and “In city” (Shi Li, 市里, means work out of the SOE system). Before the economic reform, working in EGC industry are more attractive to the young. According to my fieldwork studies, only people who have good grades at school can be assigned to a SOE after graduation. Jobs that much better than be a blue-collar worker in nowadays view, for instance, nurse, teacher, doctor, are much easy to access to by entering in a training school after secondary school.

Secondly, the ambiguous definitions of State-owned Enterprise and state are told from the employees’ side when they apply job positions or wait for the assignment to EGC, they regard SOE and the government or state in a very blurry way. Due to the specify that SOE is managed by the government, the workers have a feeling that they are working for the state not for an enterprise. An interviewee said,

“When I went to the secondary school classmates party, I told my classmates what kind of products that our factory made and I am proud of that. At least, I make contributions to the development of the country.” (Interview 018)

State-owned industries are tools for the government to control the essential industries in China and SOEs follow government policy to determine what kind of products they will make as well as the assignment of human resource. In many cases a SOE’s actions are mixed with the government policies. For example, the “Economy Reform and Opening-up” policy was companied with the enterprise’s strategy “opening to the market”; the contraction of the steel industry was along with the enterprise’s policy on reducing the staffs. It is quite hard to tell whether it is the SOE’s independent action and reform policy, or SOE changes according to the demand of the government. Due to the difficulty to separate the state’s action and a SOE’s action, SOE employees think they are in a “system” just like civil servants, which is guaranteed as the “iron rice bowl”, while the difference between the two “bowls” is much clearer after the economic reform and SOE reform. Although, SOE workers and civil servants can be classified to a similarly general state system, the corresponding economic income and social reputation are different. However, SOE’s tradition still exists, it is not easy for the employees to differ the two concepts. In fact, not only the SOE workers but also the common people have an unclear difference between the state and the SOE.

⁶ The rest of the children’s folk is: Eat royal grain, live in an apartment, EGC also gives out figured cloth, money is given at New Year and Festivals, enjoy dancing and playing card, the money is inexhaustible (吃皇粮，住楼房，EGC 还发花衣裳，缝年过节都发钱，跳舞打牌用不完).

Here, I bring out the contradiction that SOE workers have: the high honour and expectation to work for the state versus the low income they receive and challenges from the market. In other words, people who enter EGC for the “iron rice bowl” and stability, find out the flexibility of the monthly salary and “early retirement” policy; people who enter EGC for a government managed enterprise and the central policy lead, find out EGC has to be an independent enterprise to compete and participate in the market activities; people who enter EGC for the reputation as a state cadre, find out the division of government and SOE after reform, and the lost reputation as a SOE manager.

The reform is a good thing to SOEs on one hand, which helps reduce the burden caused by providing 360 degree caring to its employees. However, on the other hand, people within SOE lost much more things than just welfares. Currently, EGC workers often compare SOEs to the private companies. An interviewee who early retired from EGC and found a technician job position at a private industry told me his compared working experiences. He thinks the private company has more strict management and updates its machines more quickly than SOE but has less culture activities and political education (Interview 017). Another interviewee who officially retired from EGC but found a service job position at a Tea House supposes that it is very hard to find a good job⁷ beyond the state system. Even though, nowadays, the young people think about the high salary and less job pressure much more important than entering the system (Interview 008). From different perspectives, EGC becomes much less popular in the employment market than it used to be.

Thirdly, from the state sector perspective, even for the local government it is not easy to differ a SOE and its supervisor- the central government. At the beginning of the establishment of EGC, a commissioner sent by the supervision organisation earns more wages than the Mayor of this city. An interview said when he came to this city in early 1950s, he became good friends with the Mayor at that time, his salary as an accountant is 2 RMB higher than the Mayor (Interview 005). Besides, the managers and cadres in EGC have the same administrative level as civil servants in government sector. Due to the characteristic- central government managed, it is not easy for the local government to put a hand in the management of the SOE which located in its precinct. EGC like other central government managed SOEs in local regions, firstly submit Tax to the central government, and then to the local government. During the fieldwork period (Feb-Sep, 2018), EGC sometimes had environment pollution problems. Due to the operation of many heavy manufactory industries, sometimes it polluted the air by discharging of waste gas. The pollutions become more obviously to notice in summer, as people could see the waste gas in a strange colour from a long distance. The local residents reported this issue to the related government department via social networking site several times, it was not easy to stop the production process. However, SOE reform could be an opportunity for the local government to improvement its management on SOEs, as EGC is no long as an enterprise directly managed by the State Council but managed by a supervisor- SASAC which means its role as an enterprise in market is stronger than its political role as a central government managed industry now.

⁷ A good job, from this interviewee's point means: relaxing, no working pressure, decent salary and in a good official environment.

Conclusion

According to this research, workers' definition of SOE is mix with the government's certainly leadership and the independent enterprise's management. Within an industrial environment society, the homogeneity among people is very high. The attitude toward the enterprise is combined with peers' influence, family background and the feeling of dependency on a society which took care of its residents for years. It is not easy to differ the attitude into polarization, people's feelings and emotions are complexed.

Meanwhile, people within the same group compete with others and they are difficult to develop common interests. This competition will finally cause the status divide among a group that build a group shares the same social status (Hurst & O'Brien, 2002; Chen, F, 2006). And this partly explains why different identities workers cannot unite as one group but have strata within the working class. However, the strata do not occur only after the reform. The cleavage between permanent workers and temporary workers led to severe confrontations between those two groups exists since the workers' protests in 1957 (Chen, 2019: 63). From the ideological perspective, SOE workers are honoured and their sacrifice to the state are respected, from the economic perspective, they didn't get materially benefits.

To address my research, EGC cannot represent the whole picture of the hundreds of thousand SOEs in China. The different industries, different scale and locations can make the differences of contradictions. SOEs with good profits are still attractive and competitive and could ensure a good level welfare and salary because of their occupied role in the industry. While, the bad profits ones lost privileges and influenced by the market economy. For example, the energy industry and telecom are still very popular and difficult to get in, though China is marketed economy now, the key and main industries are controlled by the government and their SOE's traditional characteristics are not lost even after the economic reform and SOE reform. The government controls these industries as a way to ensure their power over the national economy. However, the specification of this research presents an ordinary and new sight to look into SOEs.

Acknowledgments

Special thanks go to Lau China Institute and the Centre for Doctoral Studies, King's College London. With the generous funding they provided, I made this trip from London to Tokyo and presented my research at The Asian Conference on Asian Studies 2019.

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How the Arts and Culture Industry in Singapore is Taking on Big Data

Ong Sor Fern, Senior Culture Correspondent, The Straits Times, Singapore Press Holdings, Singapore

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Data is a big buzzword today and the arts and cultural industry is not immune to the hype. My paper looks at the way data science is impacting arts programming and policies. The arts groups and institutions in Singapore generally divide their data into two categories. One is institutional collections, which could include both physical artefacts and intangible knowledge; and the other is administrative data, which includes visitor analytics, traffic patterns and ticket sales. The way they handle the former is influenced by input from the latter category. Arts groups are now looking at visitor data to help them sharpen their programming and reach their target audiences. From multiple categories of data to the range of uses for each category of data, it is easy to be overwhelmed by the amount of data being generated by, and about, the arts industry. The key to managing this avalanche is to be very clear what kind of data one needs and how that helps one achieve one's goals.

Keywords: Big data, Arts and culture , Theatre, Archives

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This paper arose out of a story I wrote for The Straits Times, the largest English language broadsheet in Singapore. I am the senior culture correspondent for the paper where I have been covering the arts and culture industry in the country for more than 20 years and as such, I have been a close observer of trends in the industry. The information presented here is derived firsthand through face to face interviews as well as from direct sources, ie, the institutions themselves. My interest in big data arose out of a recent push by the Singapore government for a Smart Nation that utilises science and technology to improve processes. The arts and culture industry has taken to big data as a means to varied ends: to manage collections, share information, sharpen marketing and programming.

Generally there are two different types of data the industry has to deal with: hard data and soft data. Hard data refers, essentially, to the quantifiable numbers such as visitor analytics, traffic patterns and ticket sales. Soft data refers to databases for institutional collections, which includes artefacts, as well as institutional knowledge. I will address how data is collected, and how it is used in six case studies.

Case study 1: National Arts Council

The National Arts Council is the central administrative body for the arts scene. It disburses government funding for the arts, manages arts venues and festivals, as well as planning and offering policy advice to the government.

In the process, it collects a lot of data about the arts in Singapore.

The big data aggregate the Council collates is the biennial Population Survey on the Arts.

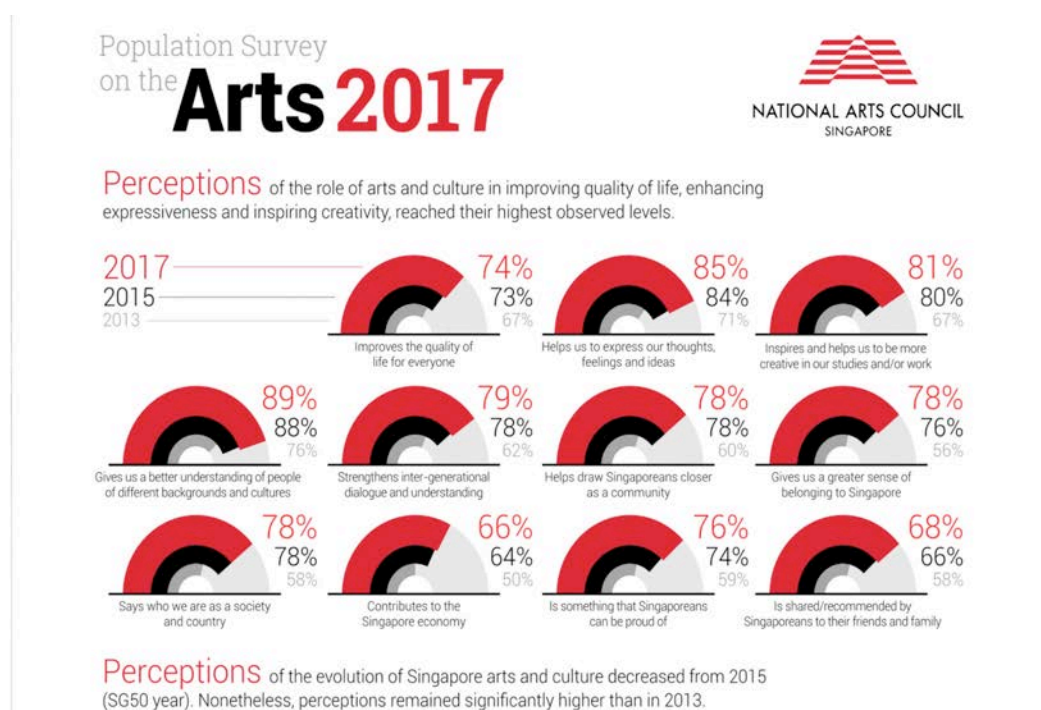


FIGURE 1: SCREENSHOT OF ONE SET OF STATISTICS CAPTURED BY THE NAC. (SOURCE: WWW.NAC.GOV.SG)

Figure 1 gives some idea of the data that the Council collects. The survey looks at everything from arts attendances to the factors that affect arts consumption. In the past, the survey was focused on quantitative figures - how many ticketed versus non-ticketed attendances, how many arts events in a year etcetera. In recent years, however, the Council has recognised the importance of qualitative information and analysis, so it is now also looking at more intangible issues such as audience attitudes and perceptions.

The data the Council compiles is used in a variety of ways. The Council's chief research officer Dr Sharon Chang said: "We deliver data for policy-making."¹

So the data has a concrete impact on cultural policies and funding.

In terms of cultural policy, Dr Chang explicitly relates the Council's data collection to the construction of such manifestos as the recently released Our SG Arts Plan, the Council's roadmap for arts development in the next five years.²

The data is also used as the rationale for fund disbursement. Dr Chang explained: "Data is a common platform which people use to allocate resources. If I were comparing three events, I have to prioritise. If I decide footfall is my priority, I will take the event with the highest number. But if reaching new segments is my priority, I might go for that little niche. But, again, I would need some data."

Data is a guide for the Council, who use it to justify expenditure and explain plans to the bureaucrats and policy wonks.

As an event organiser, the Council uses data to determine ticket prices.

The Singapore Writers Festival, for example, introduced a \$15 ticket in 2011. Since then, the price has been increased to \$20 in 2014 and \$25 in 2018.

The pricing policy is driven by data, including a "predicted average willingness to pay" and monthly household income, as well as post-event surveys to ensure that audiences feel the ticket price is value for money.

Case study 2: National Gallery Singapore

The National Gallery Singapore is a relatively new institution - it opened in 2015 - and it has the world's largest collection of Singapore and Southeast Asian art. Because it is new, it has taken quite enthusiastically to the application of data science. Mr Chris Lee, its chief marketing officer, said that the Gallery looks at two categories of data.

One is business intelligence, data that will help it run its business better and track key performance indicators. This includes all the usual hard data: items such as ticket sales and budget, etcetera.

The second category is visitor analytics, which the Gallery has delved into extensively and in the most sophisticated fashion, compared to other cultural venues. The Gallery uses feedback surveys and sample testing to actively tweak its programming.

Its most recent blockbuster show was an extensive survey about the art movement Minimalism. Before the show even opened, the Gallery organised feedback sessions.

¹ Direct quotes are taken from face to face interviews.

² For more information about Our SG Arts Plan, go to the Council's website at www.nac.gov.sg. I have also written an analysis of the roadmap (<https://www.straitstimes.com/lifestyle/arts/our-sg-arts-plan-points-to-importance-of-nurturing-an-audience-for-the-arts>).

When the feedback showed that audiences did not understand what the art movement was about, the Gallery added more explanations to its wall texts and added more engaging ancillary programmes, such as a toy piano concert.

Mr Lee said the Gallery plans to move these feedback sessions “upstream”, so that curators can make changes earlier to programming.

Visitorship is a key performance indicator for the Gallery, which explains why visitor tracking is a priority.³ In fact, the Gallery has even commissioned a customer segmentation study to identify the types of audiences it attracts. Using the study, the Gallery is planning to target certain types of visitors based on what they look for at the venue. Mr Lee cited examples such as the edutainment visitor, who is motivated by knowledge acquisition, and the *communitas* visitor, who is keen on social belonging and heritage.

Case study 3: The Esplanade

The Esplanade is Singapore’s premiere performing arts centre. Opened in 20XX, the Esplanade has played a central role in seeding major festivals and supporting the local arts scene. Its Mosaic Music Festival, for example, helped open up a market for world and indie music festivals, while its annual Baybeats festival is the only large scale platform for local music groups.

As a major force in developing audiences, the Esplanade is now facing major competition as the arts calendar in Singapore has become very crowded and it is an increasing struggle for venues and groups to attract audiences. Ticketed attendance in Singapore declined by 12 per cent from 2.06 million in 2012 to 1.81 million in 2016 so marketing is very important for arts venues.

Ms Eunice Yap, the Esplanade’s chief marketing officer, said that data helps the Esplanade better engage their visitors and plan their programming and operations in ways that better serve them.

“We recognise that as we get to know our patrons and visitors better, there is an opportunity for deeper engagement with them. This in turn helps us better serve and cater to their preferences. Understanding who our audiences are also informs our programming direction and how we can build new audiences for the diverse range of programmes we have invested in, that we believe are of value to society.

Consolidating data about their customers helped Esplanade streamline their marketing. They launched a membership card Esplanade&Me which offers behind-the-scenes access with tours and workshops. Using the data from that card, they created two subsidiary programmes to target particular demographics. PIP’s Club is for children aged 12 and below and their parents, and JOYears for seniors aged 55 and above. With feedback from customers, they further refined their marketing strategies. One example is that they send information to seniors via Whatsapp because they found that this demographic prefers that channel.

³ Before the Gallery opened, there was a stated target of five million visitors, an ambitious target since annual museum visitorship in 2016 was 5.1 million for the year.

Case study 4: The Necessary Stage

The Necessary Stage, or TNS as it is also known, is one of the pioneer theatre companies in post independence Singapore, founded in 1987. As a case study, TNS is notable for its management of soft data.

It recently spent \$80,000 to put all its archival material online at tnsarchives.com. It is the only theatre company to have dedicated time and resources to sharing its collection in this way.

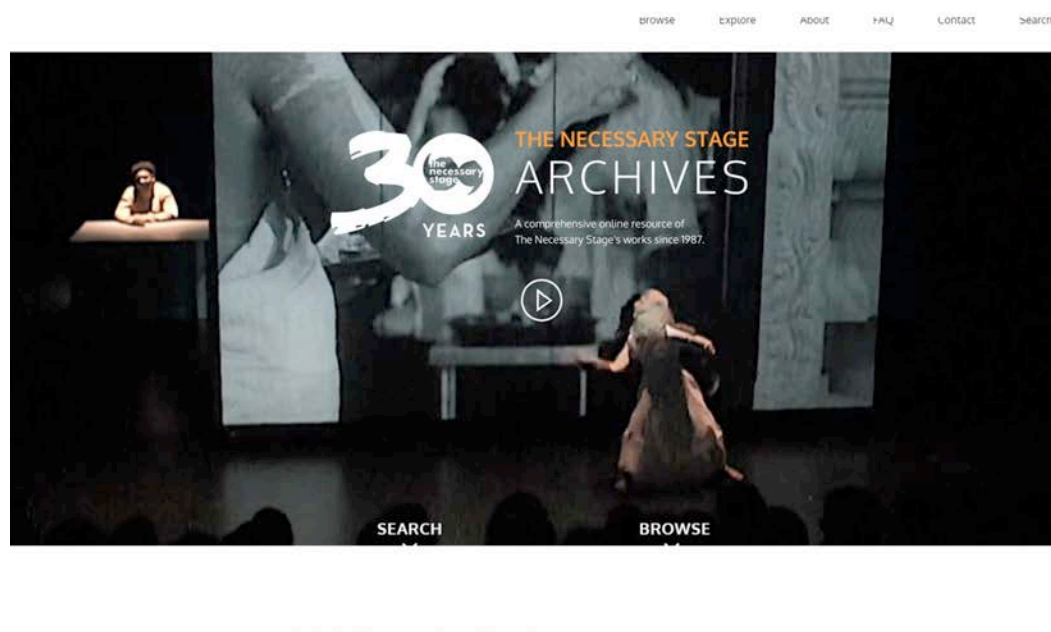


FIGURE 2: HOMEPAGE OF TNSARCHIVES.COM.

The archives are very comprehensive, ranging from photographs to theatre programmes to videos.

The videos especially are a boon to academia and researchers as they include everything from full-length productions to rehearsal videos. TNS being a pioneer company has nurtured a lot of actors and playwrights who have gone on to fruitful careers elsewhere, so this repository is invaluable documentation of not just one theatre company's history but also a substantial chunk of Singapore theatre history.

The videos are also pay per view, and general manager Melissa Lim said that the viewership ranges from 1 to 12 views a month. This may not sound like a lot of income but it is an unexpected revenue stream which contributes to the coffers.

Ms Lim said: ““Even though the numbers are low, the engagement is high. That is more meaningful than looking at real numbers.”

The company, like the other case studies in this paper, tracks demographics closely . This is especially important because TNS does a lot of experimental, blackbox theatre. They also organise a theatre festival targeted at the young. Ms Lim says 48% of its audience comprises students. The company tracks this demographic closely, reaching out via digital marketing tools and planning its programmes with scheduling

(no productions near examination periods for example) and ratings (which are based on ages) considerations.

Case study 5: Drama Box

Drama Box is a Chinese language theatre group founded in 1990 and its artistic director Kok Heng Leun represented the arts community in Singapore's Parliament from 2016 to 2018.

One of Drama Box's longest running project is a community engagement art project called Both Sides Now. It started in 2013 as a commission from Khoo Teck Puat Hospital to talk about end-of-life issues.



FIGURE 3: AN INTERACTIVE COMMUNITY SESSION FOR BOTH SIDES NOW.

There are no hard numbers here, just stories and anecdotes from people on the ground. But this is soft data about social issues, which gets fed back to organisations, such as the Lien Foundation which does research on ageing and related issues, Khoo Teck Puat Hospital, and Agency For Integrated Care, a government initiative which coordinates caregiving for communities in Singapore.

This ongoing arts engagement programme has become a reliable way to feed grassroots level perceptions and attitudes to organisations and government. Mr Kok calls it “socially engaged work”, which “becomes both art and social work, transformative work”.

Case study 6: National Heritage Board

The National Heritage Board was set up in 1993 and many of Singapore's museum assets come under its umbrella. Like the other institutions, the Board is very keen on visitor analytics for its museums. Besides people counting cameras, it has also tried a pilot wifi tracking project, where it tracks visitors based on their use of free wifi on museum premises.

Ms Cheryl Koh, the director of strategic communications and digital for the Board, said wifi tracking helps the museums not just with visitor count, but also with information like which galleries are popular and how much time people spend in each gallery. It also helps unearth wayfinding issues, such as blind spots where visitors get lost.

But the biggest data pool the Board has to manage is the National Collection, which comprises historical and cultural artefacts. The Board is in the process of digitising and putting online this collection. More than 100,000 items have been digitised and put online at the roots.sg website, and more items are being added. This process opens access to the National Collection, which like every other museum and/or national collection, is mostly confined to storage due to space and conservation

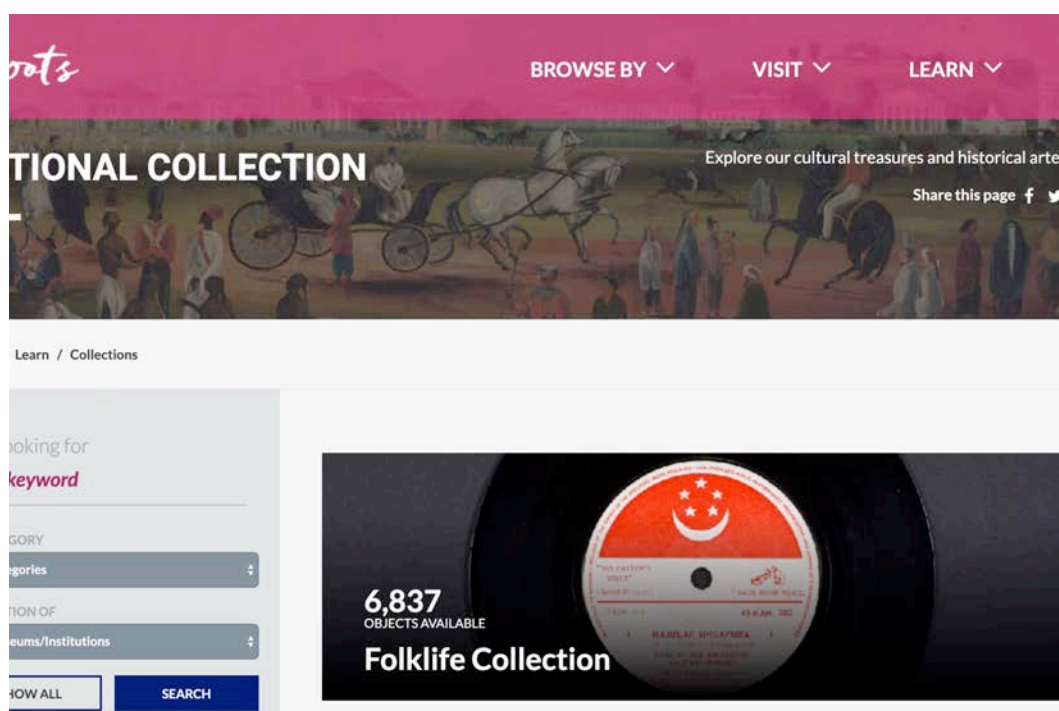


FIGURE 4: THE HOMEPAGE OF ROOTS.SG.

constraints.

Ms Koh explained the key concern driving the Board's digital initiatives: "How do we make the collection discoverable and shareable for our end user, and also for our visitor?"

The Board has a more ambitious plan to develop a Cultural Resource Ontology - a backend system that will link databases about arts, culture and heritage in Singapore so that researchers and laymen will be able to access the data more easily. There is a budget of about \$500,000 allocated to this project, and there are plans to pilot test cases by this year. There is also a data work group, comprising representatives from the Board, as well as other cultural institutions like the National Library Board and the National Gallery, which is looking at ways to link all their database resources.

Conclusions

It is evident that data science can, and has been, usefully applied in various scenarios in the arts and culture industry in Singapore. There are a lot of questions raised by its application and usage.

For example, the National Gallery's use of feedback and sample audiences could be seen as a worrying trend. Curators should not be forced to dumb down programming to appeal to an audience.

On the other hand, digitisation of big data can bring about more openness and information sharing, as can be seen in TNS and the National Heritage Board's use of digital platforms to share archival information.

Contact email: sorfern@sph.com.sg

Social Project Management Method for Creating Business to Solve the Social Issues

Hitoshi Hirai, Chuo University, Japan

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

To reclaim the future, it is necessary to solve the social issues such as poverty alleviation, democratic governance and peacebuilding, climate change and disaster risk, economic inequality from the earth. SDGs adopted by the United Nations in 2015 set 17 goals and 169 targets to be solved these environmental and social issues by 2030. To achieve these goals, it is necessary to involve not only governments but also enterprises, the research institutes, and even citizens. In particular, for sustainable growth of enterprises, it is important to incorporate CSV concept of realizing both social value and economic value at the same time at the center of management strategy for creating new business. When identifying goals for realizing CSV, it is effective to use SDGs as a foothold. However, the environment surrounding enterprises has become more severe, has entered the era of VUCA with many volatility, uncertainty, complexity and ambiguity. To create social business successfully, it is important to always keep in mind the concept of Open Innovation, which is the use of purposive inflows and outflows of knowledge to accelerate internal innovation, and expand the markets for external use of innovation, respectively. By researching several cases of large enterprises and small start-ups, I set the Social Project Management Process Model. And I considered the possibility to promote the realization of CSV aiming at SDGs by utilizing the tools and techniques of Social Project Management Method such as design thinking, agile approach and so on to create business to solve social issues.

Keywords: Sustainable Development Goals (SDGs), CSV, Open Innovation, Agile Approach

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Introduction

In Japan and developed countries, the real GDP growth rate is slowing and the working population is decreasing as the population decreases and the population ages. Under these circumstances, companies and entrepreneurs that create innovative products and services are increasingly using advanced technologies of the 4th Industrial Revolution such as artificial intelligence (artificial intelligence), IoT, big data, and blockchains. Entry into new businesses and start-up of existing companies (Emerging companies) will accelerate the industry's metabolism and drive economic growth. However, the business environment has become more and more volatile, uncertain, complex, and ambiguous, entering the VUCA era. Despite extensive market research and careful market simulations, the situation has often exceeded expectations and the only option is to exit the market.

Porter and Kramer (2011) emphasized the importance of CSV (Creating Shared Value) which realizes both economic value and social value simultaneously, and it is an indispensable model to win the competition in future capitalistic society. Therefore, in order to achieve sustainable growth, it is important to make CSV the core of our management strategy, proactively respond to the changing times, aggressively develop new markets, and develop new businesses without clinging to existing businesses. It is becoming increasingly important to promote the commercialization of social issues. The author believes that many social problems can be solved by creating businesses that aim to become "Sustainable Development Goals (SDGs)" as adopted by the United Nations in 2015.

In this paper, we discuss the "Social Project Management Methods" which aims to increase the success rate of the creation and implementation of projects that aim to solve social problems through the social project management process (social project management process) by setting the challenges of business creation for SDGs based on hypotheses based on the results of past research reviews and confirmation of the current situation in Japan.

Economic growth and entrepreneurial activity in Japan

Figure 1 shows the relationship between the economic growth rate and the aging rate in major countries in Europe, the United States, and Asia. The vertical axis represents the economic growth rate and the horizontal axis represents the aging rate. The economic growth rate of the developed countries in Europe and America where the aging rate is high is not so high. In particular, Japan's economic growth rate in the super-aged society is the lowest among these countries. On the other hand, the economic growth rate of Asian countries, which have low aging rates, is high. This may be due in part to the low proportion of the working population in many advanced countries where the population is aging. In other words, there is a negative correlation between the economic growth rate and the aging rate.

Figure 2 is a country-by-country graph of the Total Early-stage Entrepreneurial Activity index called TEA, published by the Global Entrepreneurship Research Association. In general, the higher the TEA, the more active the startup activity. TEA figures are low in Japan and many European countries, and many Asian and African countries have high TEA figures.

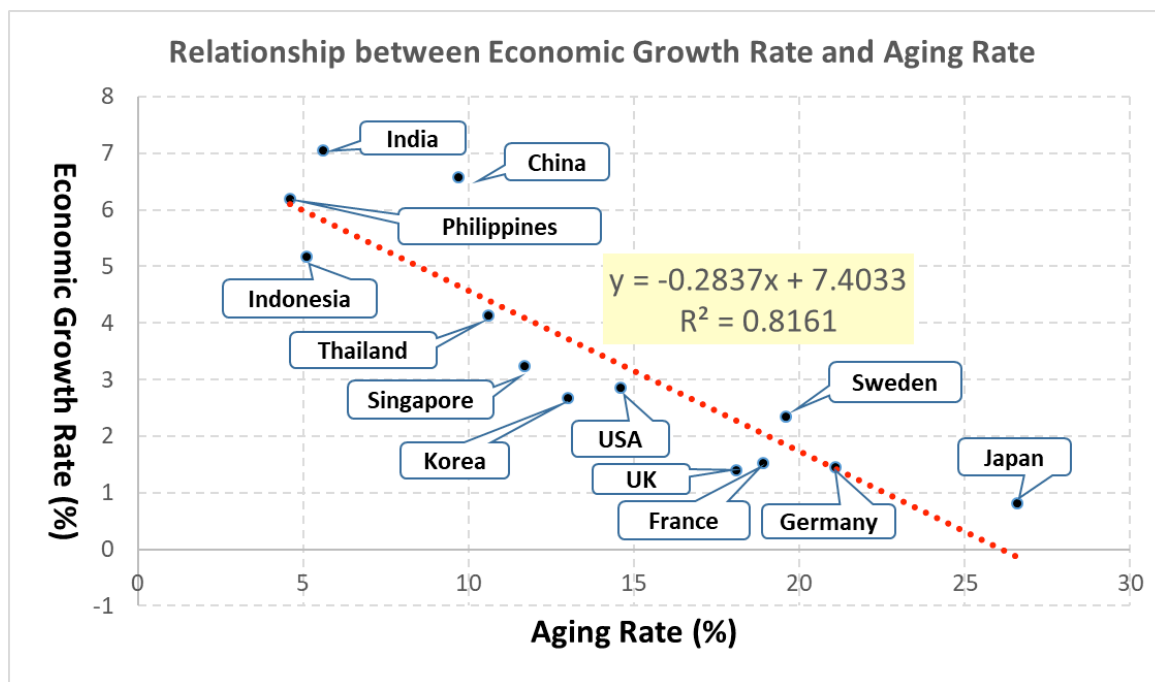


Figure 1: The Relationship of Economic Growth Rate and Aging Rate
 Source: IMF. (2019). World Economic Outlook Database & Cabinet Office Japan. (2018). Annual Report on Aging Society, p.17.

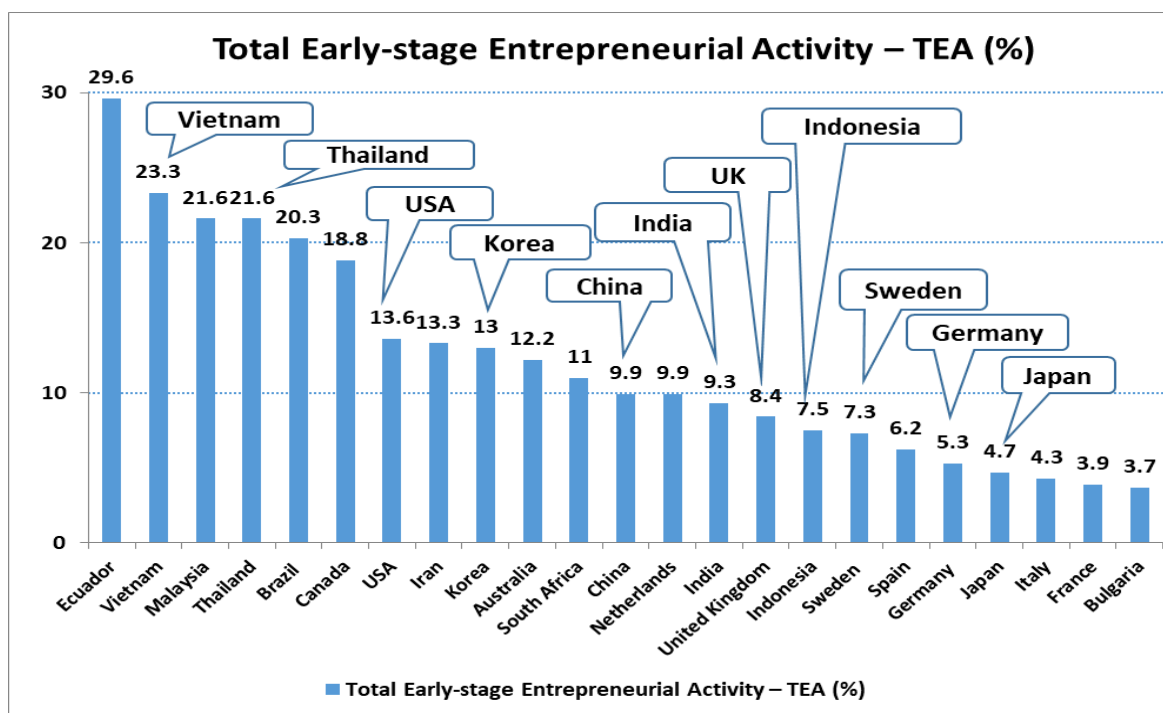


Figure 2: Total Early-stage Entrepreneurial Activity – TEA (%)
 Source: Global Entrepreneurship Research Association. (2018). Global Entrepreneurship Monitor Global Report 2017/18, p.106-107.

Figure 3 shows the relationship between economic growth in 2018 and TEA in 2017. Although the TEA does not have as significant an impact on economic growth as the aging rate, countries with a high TEA have relatively high economic growth and show a weak correlation.

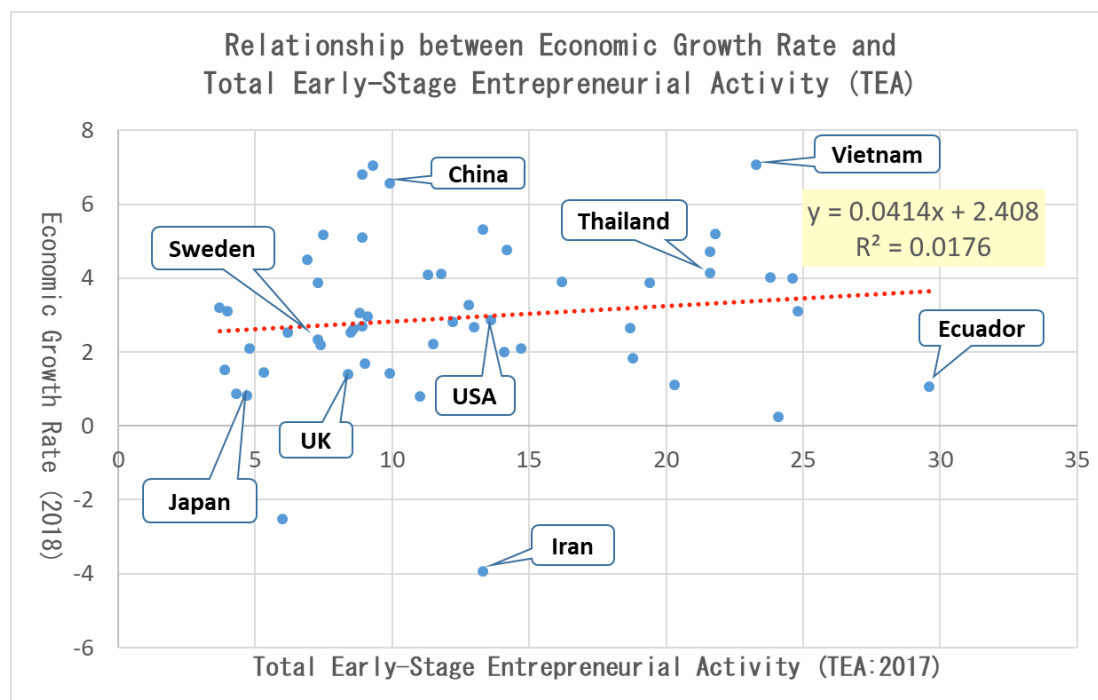


Figure 3: Economic Growth Rate and Total Early-Stage Entrepreneurial Activity (TEA)

Source: IMF. (2019). World Economic Outlook Database & Global Entrepreneurship Research Association. (2018). Global Entrepreneurship Monitor Global Report 2017/18, p.106-107.

Background of this research and research questions

In Japan and other developed countries, the birth rate is declining, the population is aging and declining. In particular, the Japan's birth rate in 2018 is 1.42, which is the lowest ever. As a result, the real GDP growth rate has declined. On the other hand, the environment surrounding enterprises has become more severe, and the era of VUCA with many volatility, uncertainty, complexity and ambiguity has entered. Furthermore, the industrial structure is rapidly changing due to the 4th Industrial Revolution, such as AI, big data, IoT, block chain, etc.

Under these circumstances, the number of entrepreneurs and in-house workers who create new businesses using innovative products and services is increasing. Entrepreneurship promotes industrial renewal, and it is a driving force for sustainable growth. And businesses that fail to create social value will not last long. Promoting the creation of social businesses is critical to restoring the future and sustainable growth. Therefore, in order to realize sustainable growth through case studies, we have decided to consider social project management methods for creating businesses that solve social issues.

Based on recent social and economic conditions, I set up three research questions. The first one is "What kind of products and services should we develop?" In order to succeed by providing new products and services, it is necessary to create economic value and societal value, and it is important to identify what issues should be solved. The second one is "With whom will have to develop products and services?" This is the idea based that we should co-create social innovations to solve social issues. The

last one is “How should we develop products and services?” This is what kind of management process is important in social project.

I reviewed the international initiatives and previous research related to these research questions.

Sustainable Development Goals (SDGs)

The SDGs are a set of 17 global goals adopted at the UN summit held in September 2015 as the core of a "new sustainable development agenda for 2030." Several companies recognize the role it is expected to fulfill as a global company in order to achieve these goals, and it is actively working to address them. 17 Goals of SDGs can be categorized into five. They are People, Prosperity, Planet, Peace and Partnership, which is called 5P (e.g., Table 1).

Table 1: SDGs (Sustainable Development Goals)

Categories	No.	Sustainable Development Goals
People	1	End poverty in all its forms everywhere
	2	End hunger, achieve food security and improved nutrition and promote sustainable agriculture
	3	Ensure healthy lives and promote well-being for all at all ages
	4	Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
	5	Achieve gender equality and empower all women and girls
	6	Ensure availability and sustainable management of water and sanitation for all
Prosperity	7	Ensure access to affordable, reliable, sustainable and modern energy for all
	8	Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
	9	Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
	10	Reduce inequality within and among countries
	11	Make cities and human settlements inclusive, safe, resilient and sustainable
Planet	12	Ensure sustainable consumption and production patterns
	13	Take urgent action to combat climate change and its impacts
	14	Conserve and sustainably use the oceans, seas and marine resources for sustainable development
	15	Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
Peace	16	Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
Partnership	17	Strengthen the means of implementation and revitalize the global partnership for sustainable development

Source: Agenda 2030, the Sustainable Development Goals, the UN summit, 2015

Creating Shared Value (CSV)

Michael E. Porter and Mark R. Kramer proposed CSV (Creating Shared Value) as a concept to simultaneously realize economic value (profit) and social value pursued by a company (2011). The creation of shared value is a policy and its implementation to improve its competitiveness while improving the economic conditions and social situation of the community in which the company operates. What should be emphasized in creating shared value is to clarify the relationship between social development and economic development and to expand it, and can also be regarded as "businessization of social problem solving". CSR (Corporate Social Responsibility) cannot cause social change or innovation, but also points out that CSV may bring them. The CSR program focuses on the reputation, and its involvement with the project is limited, so it is difficult to justify and continue this in the long term. On the other hand, CSV is inseparable from the profitability of the company and the competitive position (e.g., Table 2). By using CSV as a guideline, economic value can be created by creating social value by utilizing its own resources and expertise.

Table 2: Comparison of CSR and CSV

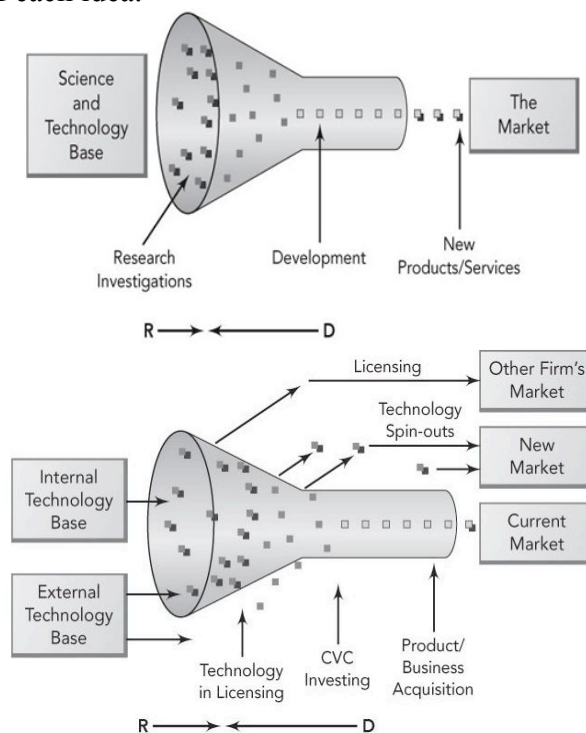
Viewpoint of comparison	CSR	CSV
Value	➤ Doing good	➤ Economic and societal benefits relative to cost
The trigger to take action	➤ Citizenship, philanthropy, sustainability ➤ Discretionary or in response to external pressure	➤ Joint company and community value creation ➤ Integral to competing
Relationship with profit	➤ Separate from profit maximization	➤ Integral to profit maximization
Agenda	➤ Determined by external reporting and personal preferences	➤ Company specific and internally generated
Impact	➤ Limited by corporate footprint and CSR budget	➤ Realigns the entire company budget
Example	➤ Fair trade purchasing	➤ Transaction Realigns the entire company budget

Source: Edited by author referred by Porter, M. E., and Kramer, M. R., Creating Shared Value, Harvard Business Review, Jan-Feb 2011.

Open Innovation

The environment surrounding enterprises is getting more stringent and there is a limit to creating new economic and social values in a short period of time with only their own resources. Therefore, Chesbrough (2003) advocated that efficient innovation can be generated by procuring necessary research and development capabilities, technical knowledge, human resources and funds from a widely held external market, not a traditional non-public approach. Chesbrough said that "Open Innovation is a paradigm that assumes that firms can and should use external ideas as well as internal ideas, and internal and external paths to market, as they look to advance their business. Open Innovation combines internal and external ideas into new products,

new architectures, and new systems. It also takes internal ideas to market through external channels, outside the current businesses of the firm, to generate additional value." He also said that open innovation is "the use of purposive inflows and outflows of knowledge to accelerate internal innovation, and expand the markets for external use of innovation, respectively." Figure 4 (a) is "The Closed Innovation Paradigm", and Figure 4 (b) is "The Open Innovation Paradigm", which is an image of the framework of each idea.



(a) The Closed Innovation Paradigm (b) The Open Innovation Paradigm

Figure 4: The Closed Innovation Paradigm (a) and The Open Innovation Paradigm (b)

Source: Chesbrough, H., 2004.

Later, Chesbrough (2007) and the European Commission (EC) discussed the expansion from technical areas such as research and development to product development and business model, and innovation including customer experience from the service area. As for the method of creating Open Innovation, not only the inbound type that incorporates external technologies inside the company but also the outbound type innovation that utilizes the external resources to utilize the external channel to develop and commercialize will increase and will jointly develop inside and outside the company. It is changing to cooperative type. Furthermore, it has evolved into a new user-centered model "Open Innovation 2.0" incorporating citizens into industry, government and academia, centered on Europe (e.g., Figure 5). This is characterized by the construction of an ecosystem which is a cooperative system in which multiple parties are intermingled. While "Open Innovation" has been aimed at improving R & D efficiency and creating new business, "Open Innovation 2.0" aims to solve social common problems.

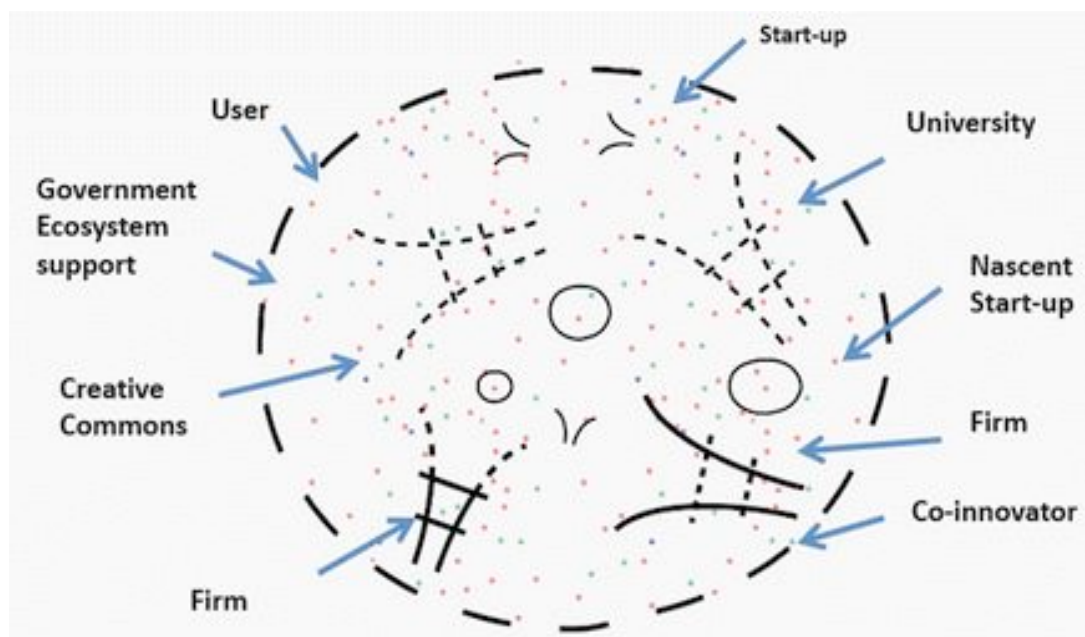


Figure 5: Open Innovation 2.0 – a new milieu

Source: Curley, M. and Salmelin, B., *Open Innovation 2.0: The New Mode of Digital Innovation for Prosperity and Sustainability*, 2018.

Hypothesis and method of hypothesis verification

I developed the following hypothesis from research questions and previous studies. The first hypothesis, Hypothesis 1, is that "Recognizing the 17 and 169 goals of the SDGs as global objectives will help identify the social challenges that need to be addressed". Hypothesis 2 is "In order to solve social issues, it is important to create social innovation by making CSV a basic concept of management strategy. It is also important to promote open innovation and strengthen partnerships among stakeholders.". The last one, Hypothesis 3 is "It is effective to use Social Project Management Methods such as Design Thinking and Agile Approaches when implementing Social Projects.".

In the hypothesis verification, I first study examples of creating new business in large enterprises where CSV is regarded as an important matter of management strategy, and cases of start-ups conducted by individuals and small-scale organizations. Next, I check the relationship between those cases and 17 goals of SDGs. Then, I consider the effectiveness of the Social Project Management Method in social projects for business creation aiming at SDGs. I consider Social Project Management Process Model from several cases.

Case Study of the Large Enterprise (Mitsubishi Corporation: MC)

Mitsubishi Corporation (hereinafter referred to as MC) recognizes that response to global sustainability issues will have a significant impact on their prospects for long-term growth. For that reason, they have made it the basic policies of management strategy to create economic, environmental, and social values at the same time and pursue sustainable growth. Therefore, they identified 7 key sustainability issues to realize 3 values simultaneously aiming at SDGs (e.g., Figure 6).

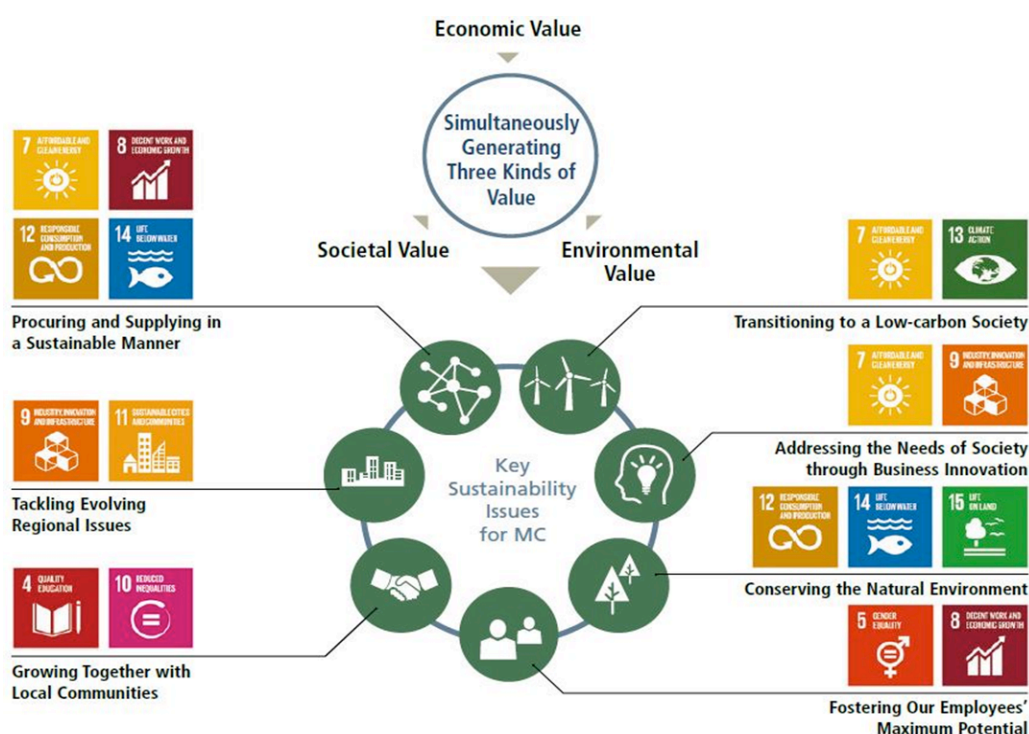


Figure 6: Key Sustainability Issues for MC

Source: Mitsubishi Corporation (2017), "Integrated Report 2017", p.25.

The following are some cases where relatively few people create new businesses (e.g., Table 3). These show entrepreneurial spirit, creating economic, environmental, and social value.

Table 3: Cases of social business creation of MC

Case ID	Case Title (Country)	Description
a	Fukushima Winery (Japan)	The areas in north-eastern Japan that suffered severe damage are still on the way to recovery since the Great East Japan Earthquake and Tsunami in 2011. The Fukushima Winery was completed on 27th October 2015 and started brewing using grapes, apples, peaches and pears produced in Fukushima Prefecture. Intrapreneurs of MC are working with Koriyama City and the farming community to execute this "Sixth Industry Fruit Farming Project", which is part of broader objectives to propel recovery in areas affected by the disaster and to stimulate economic revitalization in the region.
b	Remote Sensing Joint Venture (Japan)	Intrapreneurs of MC started up new joint venture that will provide comprehensive remote sensing services for industrial use working with Hitachi, Ltd (Hitachi). The new venture will develop, manufacture and market these services based on data collected by aerial vehicles such as drones and satellites and cloud-based data analysis services. Specifically, the new company plans to start offering crop-spraying and crop-growth monitoring services to the agriculture sector. A second target area for engagement is the construction industry, through the offer of real-time yard-management services that allow customers to obtain updated information on their assets and more efficiently manage their inventories by using drones to pull data from IC tags attached to different items.
c	Hospital Management Company (Myanmar)	Intrapreneurs of MC established Hospital Management Company collaborating with Companies in Myanmar. In Myanmar, many people travel abroad to receive medical services in neighboring countries such as Thailand and Singapore. The new joint venture will construct a 300-bed general hospital in Yangon, equipped with the capacity to provide high quality medical care. The new company aim to improve medical standards of Myanmar by providing Japanese quality medical care with combining knowledge and experiences of

		diversified business with companies developing in Myanmar.
d	Initiatives in Water-Stressed Region (Desalination Project) (Chile and Qatar)	MC is delivering seawater desalination projects in drought regions of the world such as Atacama Desert in Chile and the State of Qatar in the Middle East which contribute to the alleviation of water stress in those regions. Northern Chile is facing serious depletion of groundwater, and alternative water sources are required in consideration of local communities and the agricultural industry. MC provides a stable supply of desalted water to mines and farmlands in the region on the basis of a BOO (Build-Own-Operate) contract. In Qatar, MC is delivering an Independent Water and Power Project that supplies 2,520,000 kWh of electricity and 620,000 tons per day of water (which comprises 25% of Qatar's desalination capacity) to Qatar General Electricity & Water Corporation over 25 years. MC is delivering the Project in cooperation with Qatari government to fulfill growing demand for water associated with economic development and population growth and to contribute to the long-term development of the country.
e	Participation in an LNG Receiving Terminal Project (Bangladesh)	MC acquired 25% of the shares in Summit LNG Terminal Co. (Pvt) Limited (SLNG) to participate in an LNG receiving terminal project that uses a Floating Storage and Regasification Unit (FSRU) in Bangladesh. Under the project, SLNG will install an FSRU 6 km off the coast of the island of Maheshkhali in the Cox's Bazar District of the Chittagong Division in Bangladesh, where it will receive and regasify approximately 3.5 million tons of LNG per annum procured by Petrobangla, the national oil and energy company. The project is expected to start operations around March 2019.
f	Salmon Aquaculture Project (Norway)	Cermaq, a subsidiary of MC, is a company that cultivates, processes, and sells about 190,000 tons of salmon annually in three countries, Norway, Chile and Canada. The company not only supplies sustainable, safe and secure aquaculture salmon to the world, but also actively promotes marine resource protection, local employment promotion, etc.

Case Study of the Large Enterprise (Kao Corporation: KAO)

Next, I will introduce the sustainability initiatives and examples of Kao Corporation (hereinafter referred to as KAO), a large company in the Japanese toiletry industry. Kao's mission and sustainability statements are as follows and shown in Figure 7.

Kao Sustainability Statement: Kao's mission is to strive for the wholehearted satisfaction and environment of the lives of people globally and to contribute to the sustainability of the world. Now and in the future, we aim to be an integral part of people's lives by creating, through our corporate activities, a world in which all people can live life to the fullest. We will contribute to a sustainable society by working to solve social issues together with various stakeholders.

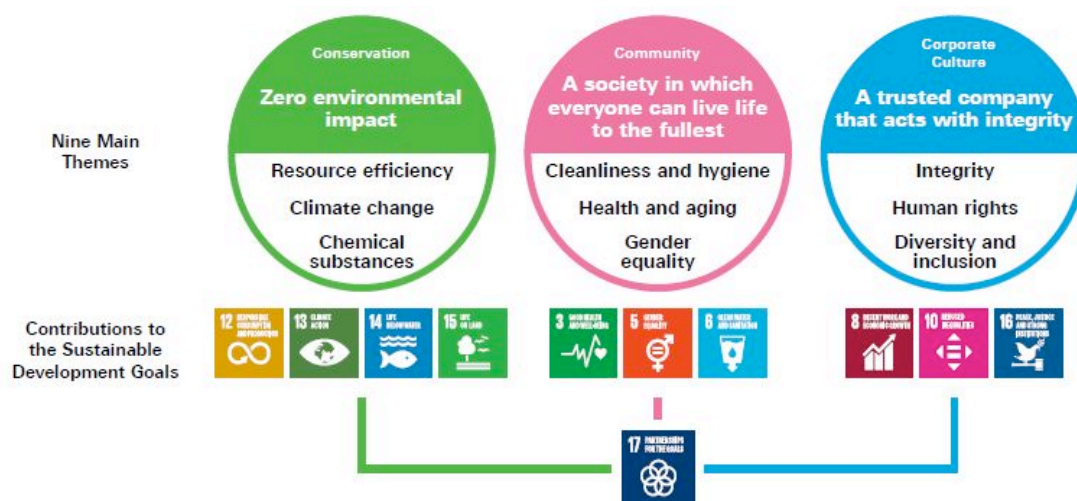


Figure 7: Kao Sustainability Statement

Source: Kao Corporation, KAO Integrated Report 2018, 2018.

The following are some cases for solving social problems aimed at SDGs (e.g., Table 4). It is thought that KAO is conscious of long-term economic value by prioritizing realization of environmental value and social value.

Table 4: Cases of social business creation of KAO

Case ID	Case Title (Country)	Description
g	Hygiene Development Program (Vietnam)	Kao Begins the Hygiene Development Program Aimed at Making Cleanliness and Hygiene Practices Common in Vietnam. The program comprises the Leader Development for Infection Control, Scholarship for Hygiene Management, Water and Sanitation Project for Schools, and Enhancing Hygiene in the Community. On October 15, 2018, Kao held a signing ceremony at Hanoi Medical University in Vietnam. The Hygiene Development Program will begin in Vietnam, where Kao's expertise in this area can be utilized, as there is a great deal of demand for improving environmental hygiene. Vietnam—where Kao is currently involved in an array of business activities—is progressing economically in line with the increasing population; therefore, Kao's business in the nation is expected to grow in the future.
h	Photovoltaic power generation (USA)	Kao USA Inc. that manufactures and sells consumer products has started Photovoltaic power generation on 18th October, 2018. Solar panels with 45.9 kW capacity have been installed on the roof of the wastewater treatment building. The panels are expected to generate 52 MWh/year, which will reduce annual CO2 emissions by 24 metric tons. Kao will continuously promote renewable energy to reduce greenhouse gas emissions throughout its business activities.
i	Eco Pack Refill (Japan)	To create product packaging with a low environmental impact, Kao is engaged in research following the 4Rs: reduce, renewable, reuse, and recycle. Reduce: Kao aims to make bottles as thin and lightweight as possible without sacrificing strength and ease of use. Additionally, concentrating products makes packaging smaller and more compact, while also reducing the amount of raw materials that are used. Renewable: Kao is shifting from using petroleum-derived resin to renewable plastics such as polylactic acid and plant-based polyethylene for caps, labels, bottles, etc., which also contributes to having a lower environmental impact. Reuse: Kao has developed refillable containers and reusable parts to replace those that would ordinarily wind up becoming trash. This has resulted in a dramatic reduction in waste production. Recycle: Kao is moving forward with the introduction and use of recycled materials such as recycled paper and resin. Not only is the Raku-raku Eco Pack Refill easy for anyone to use, it reduces CO2 emissions generated throughout the manufacturing, use, and disposal stages by about 3% compared to previous refill packaging in the case of haircare products.

Case Study of Individuals and Small Startups

With awareness of Social Issues, I interviewed several entrepreneurs who launched the Social business, or a partner in a new business (e.g., Table 5).

Table 5: Cases of social business creation by entrepreneurs

Case ID	Case Title (Country)	Description
j	Convey emergency information at the time of a disaster (Japan)	Mr. J (64, Tokyo, Japan): He entrusts a broadcasting station that provides information and services on a daily basis and runs a broadcasting business that can also convey emergency information at the time of a disaster.
k	Manufactures and sells health-oriented high-end olive oil (Japan)	Mr. K (62, Kagawa, Japan): He established an agricultural production corporation olive farming company and manufactures and sells health-oriented high-end olive oil.
l	Analyze big data of real estate registry information and provides transcripts (Japan)	Mr. L (62, Tokyo, Japan): He established a company that analyze big data of real estate registry information, creates a database of real estate and commercial register nationwide across the country database, quickly acquires, analyses and provides transcripts.
m	Be appointed as a senior executive at a Japanese school (Indonesia)	Mr. M (63, Jakarta, Indonesia): He will be appointed as a senior executive at a Japanese school to be newly established in Indonesia and will conduct school management from April 2019.
n	Franchise of the visiting nursing station and establishing an inexpensive nursing home (Japan)	Mr. N (53, Kanagawa, Japan): He runs the headquarters of the franchise of the visiting nursing station, and he is now establishing and developing an inexpensive nursing home.

Table 6 shows important items and notes on new business creation and startup activities pointed out by experienced people.

Table 6: Important items and items to be noted for startup activities pointed out by entrepreneurs

No.	Important items / items to be noted
1	Can people sympathize with the task and philosophy?
2	Does that service or product have a need for customers?
3	Can we respond flexibly and quickly to unavoidable change?
4	How can you create a network with outside while you are in office?
5	Timing is important.
6	Clarify the prospect of prospects and costs.
7	Cherish your dreams, always looking towards the future.
8	Do not sell items, solve problems.
9	Customer is a teacher, to keep learning.
10	Do not get caught up in price competition.
11	Match with the appropriate market size.
12	Employees make decisive.
13	Flexibility, regardless of what you decided in the past.
14	Judge the failure early.

Consideration

I attempt to verify hypothesis 1 and hypothesis 2. As it is impossible to solve all Social Issues with a single project, companies, start-up companies, research institutes, NPOs / NGOs, governments, etc. need to identify Social Issues to be solved. At this time, with reference to Goals / Targets listed in SDGs, I think that it is possible to identify Social Issues by considering each resource with basic concept of CSV. This allows us to identify Social Issues that are of high importance and feasibility. In the company MC, seven are identified as Key Sustainability Issues (Materiality) in this way. Kao challenges to realize economic value and social value by setting nine priority themes on ecology, community, and corporate culture. Both companies incorporate CSV's approach into their respective management strategies and create social innovation.

I examined what kind of Social Issues the new business and startup examples (e.g., Table 7). Although each case has variations in investment amount and human resources, it contributes to several Goals of SDGs and creates Social Value. In addition, each has been established as a business and creates Economic Value. Therefore, Hypothesis 1 that I can identify Social Issues to be solved by recognizing SDGs as a global target has been confirmed.

And most cases are related to the 17th "partnership" of SDGs, and the importance of "partnership" in social projects was confirmed. In solving social issues, they are involved in other industries, research institutes such as universities, NPOs / NGOs, and citizens in order to create social innovation with CSV as the basic concept of management strategy. Therefore, I think that we could explain hypothesis 2 that it is important to promote open innovation and strengthen partnership among organizations.

Table 7: Matrix between SDGs and Cases

Goals of SDGs \ Case ID	a	b	c	d	e	f	g	h	i	j	k	l	m	n
Goal 1: No poverty														
Goal 2: Zero hunger		✓									✓			
Goal 3: Good health and well-being			✓	✓		✓	✓				✓			✓
Goal 4: Quality education			✓				✓						✓	
Goal 5: Gender equality														
Goal 6: Clean water and sanitation				✓			✓							
Goal 7: Affordable and clean energy					✓			✓						
Goal 8: Decent work and economic growth	✓	✓		✓		✓						✓	✓	✓
Goal 9: Industry, innovation and infrastructure		✓						✓	✓					
Goal 10: Reduced inequalities														
Goal 11: Sustainable cities and communities	✓		✓									✓		
Goal 12: Responsible consumption and production		✓							✓		✓			
Goal 13: Climate action	✓				✓			✓	✓	✓				
Goal 14: Life below water						✓								
Goal 15: Life on land														
Goal 16: Peace, justice and strong institutions										✓				
Goal 17: Partnerships for the Goals	✓	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓

(Cases)

- a Fukushima winery (Japan)
- b Remote sensing joint venture (Japan)
- c Hospital management company (Myanmar)
- d Initiatives in Water-Stressed Region (Desalination Project) (Chile and Qatar)
- e Participation in an LNG Receiving Terminal Project (Bangladesh)
- f Salmon Aquaculture Project (Norway)
- g Hygiene Development Program (Vietnam)
- h Photovoltaic power generation (USA)
- i Eco Pack Refill (Japan)
- j Convey emergency information at the time of a disaster (Japan)
- k Manufactures and sells health-oriented high-end olive oil (Japan)
- l Analyse big data of real estate registry information and provides transcripts (Japan)
- m Be appointed as a senior executive at a Japanese school (Indonesia)
- n Franchise of the visiting nursing station and establishing an inexpensive nursing home (Japan)

Figure 8 is “Six themes of social project management” to foster social PM created by PMI Japan Chapter's Social PM Study Group. Six themes are Social Design Thinking, Social Stakeholder Management, Social Benefit Management, Social Agile Management, Social Portfolio Management, and Social Business Model Design.

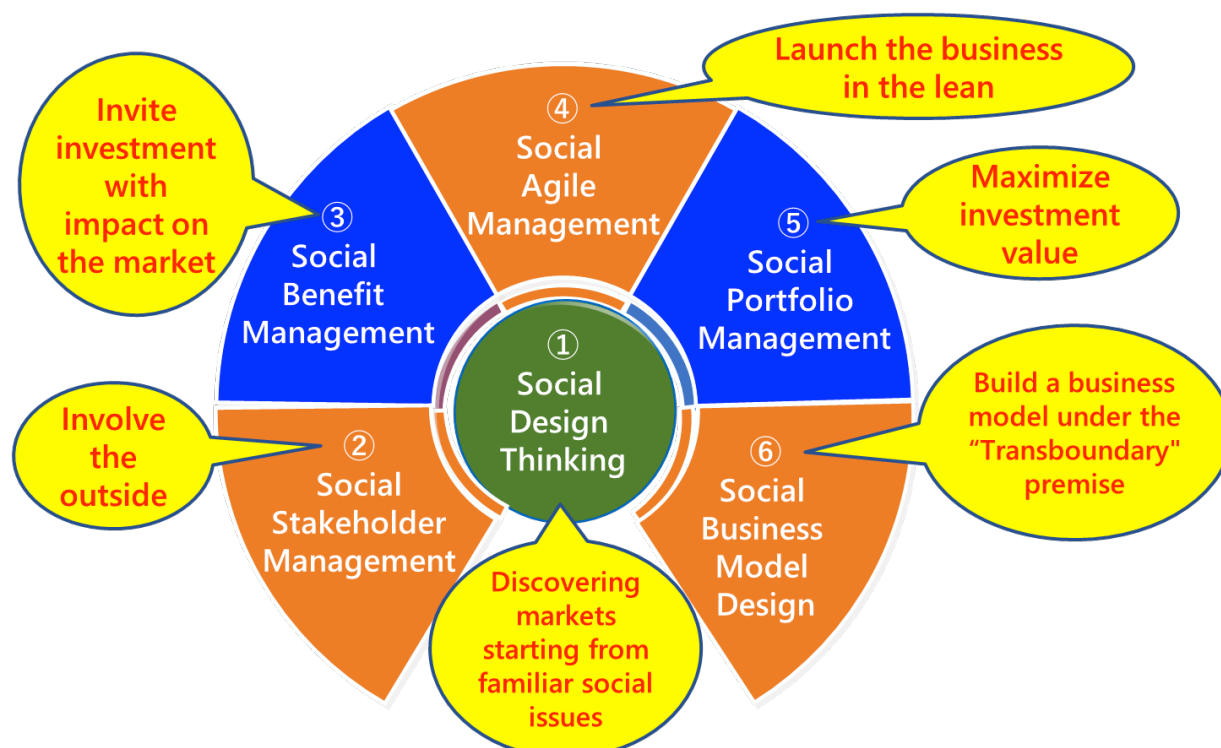


Figure 8: Six Themes of Social Project Management

Source: Takahashi, M. (2017), Introduction of Social PM Study Group: From Social PM to CSV

Table 8 shows the relationship between important items of entrepreneurial activity considered by entrepreneurial experts and the "Six Themes of Social Project

Management". Out of the Six Themes of Social Project Management, "1 Social Design Thinking" and "4 Social Agile Management" are highly relevant to matters considered by entrepreneurial experiences. The Social PM Study Group, PMI Japan Chapter has hosted a workshop on "Six Themes of Social Project Management" since 2015 and is studying realization and improvement of important matters considered by entrepreneurial experts. And they have practiced in several Social Projects. Therefore, I was able to confirm Hypothesis 3 that it is effective to use Social Project Management Methods such as Design Thinking and Agile Approaches when implementing Social Projects.

Table 8: Matrix between Important items and Themes of Social PM

No	Important items / items to be noted	Themes of Social PM					
		1. Design Thinking	2. Stakeholder M.	3. Benefit M.	4. Agile M.	5. Portfolio M.	6. Business Model Design
1	Sympathize with issues and ideas	✓			✓		✓
2	Necessity of services and products	✓	✓	✓	✓		✓
3	Flexible and quick response				✓		
4	Network with outside company		✓				
5	Timing is important				✓		
6	Clarify revenue prospects and cost			✓		✓	
7	Cherish your dreams, to be future oriented	✓					✓
8	Do not sell the product, solve the problem	✓		✓			✓
9	Continue to learn from customers	✓	✓		✓		
10	Avoid price competition			✓		✓	
11	Match with the appropriate market size.	✓					✓
12	Organize a small team of elite		✓		✓		
13	Flexible regardless of the past	✓			✓		
14	Judge the failure as soon as possible				✓		

Social Project Management Process Model (RICE Model)

Through previous research and hypothesis testing, I examined what kind of project management process is necessary to solve social problems and create social business for sustainable growth in order to achieve SDGs and CSV. The project proposes a social project management process model (Figure 9) for promoting social projects, based on previous research on entrepreneurship, and consideration of the results of questionnaires and interviews from social entrepreneurs including senior citizens (RICE model: Recognition (R), Identification (I), Co-Creation (C), Evaluation (E)).

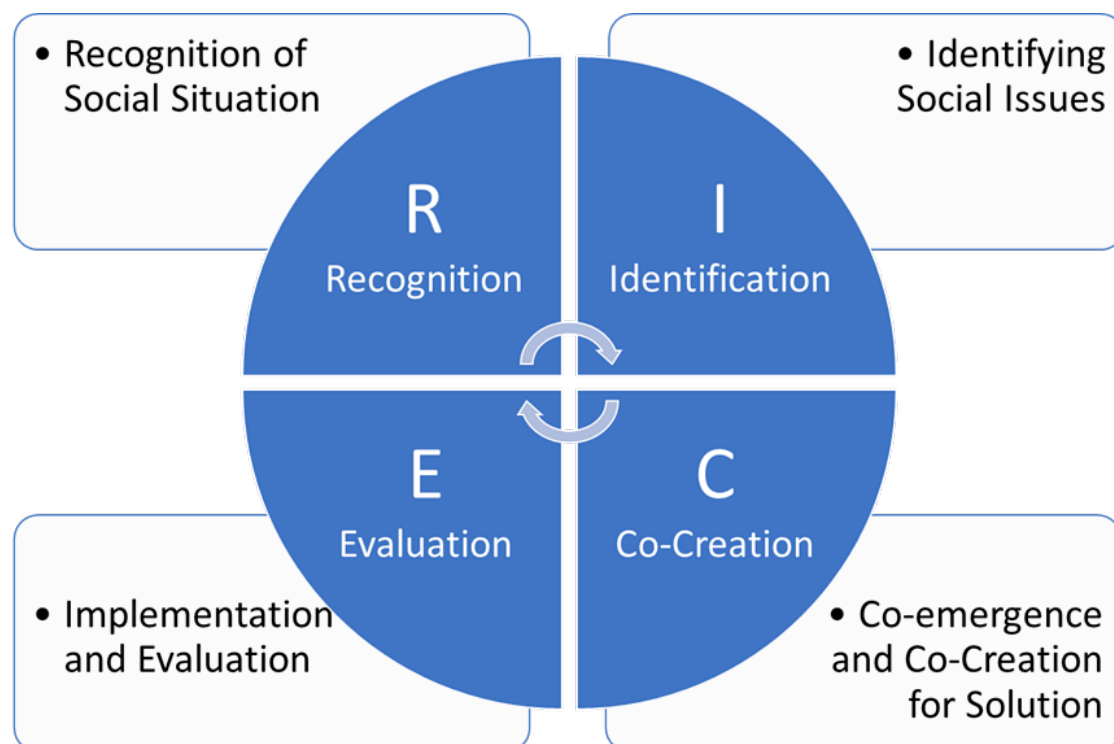


Figure 9: Social Project Management Process Model (RICE Model)

Source: Created by the author

The management process for social projects begins with recognizing (recognition) the current social situation from the company's business activities and as many Information sources at home and abroad as possible. Next, social issues are extracted from current social conditions, and important issues targeted for social business are identified (Identification) based on urgency, Impact 's strength, etc. Then, in order to eliminate the true causes of social problems and solve them, through Co-Creation, Co-emergence, and Collaboration, technologies and ideas will be aggregated in a short time, innovation will be generated, concrete solutions will be designed, and MVP (Minimum Viable Product), which are the minimum products and services that can provide value to customers, will be developed. Finally, customers, such as early adopters, are encouraged to use MVPs, and feedback Information, such as impressions after use, points to be improved, and usage scenarios, is evaluated (Evaluation) to improve products and services. It is important to continuously improve products and services by repeating these four processes.

Tools and Techniques in RICE Model

In the process of the Social Project Management Process Model (RICE Model), the tools and techniques recommended by PMI such as the Project Management Body of Knowledge Guide (PMBOK Guide), the Startup Body of Knowledge Guide (SUBOK Guide) developed by the Advanced Institute of Industrial Technology, and the Social PM method developed by PMI Japan Social Project Management Study Group are available (e.g. Table 9).

Table 9: Tools and Techniques for Each Process of the RICE Model

Overview of the RICE Model Process	Tools and Techniques
<p>R: Recognition</p> <p>Recognize the current social situation from the business activities and as many Information sources as possible, both domestic and foreign.</p>	<p>SDGs 17 Targets and 169 Targets Society 5.0 On-site inspection (Site visit) Publicly Available Materials (Open materials) PESTEL analysis brainstorming and KJ method Visualize Interview Ideathon / Hackathon</p>
<p>I: Identification</p> <p>The social issues are extracted from the current social situation, and the important issues targeted for social business are identified based on the urgency, Impact 's strength, etc.</p>	<p>SDGs 169 Targets and Indicators On-site survey (On-site inspection) On-site verification (On-site verification) expert opinion Advisory Committee (Advisory Committee) Executive Committee (Advisory Committee) benchmarking CSV Evaluation Sheet (SUBOK) Balanced Scorecard (BSC)</p>
<p>C: Co-Creation</p> <p>In order to eliminate the true causes of social issues and solve them, we will integrate technologies and ideas in a short time, create innovations, design specific solutions, and develop MVPs (Minimum Viable Product) through co-creation, co-emergence, and collaboration.</p>	<p>Open Innovation 2.0 effectuation Design thinking (Design Thinking) agile approach lean canvas frame BSC Strategy Mapping Creation of emergent organization (Emergent Organization Building) Stakeholder engagement (PMBOK) diversity management Social PM Approach (PMI Japan Chapter) judgment of an expert</p>
<p>E: Evaluation</p> <p>Customers, such as early adopters, will be encouraged to use MVP, and feedback Information, such as feedback after use, points to be improved, and usage scenarios, will be evaluated to improve products and services.</p>	<p>Feedback from early adopters agile approach Lean thinking (Lean Thinking) Social PM Approach (PMI Japan Chapter) CSV Evaluation Sheet (SUBOK) System evaluation index (RASIS: Reliability, Availability, Serviceability, Integrity, Safety)</p>

Source: Created by author

Conclusion

In many countries, including Japan, there is concern that the declining birthrate and aging population will lead to a decline in the labor productivity population, which in turn will lead to economic stagnation in the near future. We are also entering an era of VUCA that cannot predict the future. Under these circumstances, continuous creation of new businesses is essential for sustainable growth. To this end, it is important to create businesses that solve social issues. This paper examined whether social project management methods such as design thinking and agile approaches are effective for social projects. As a result of examining recent cases and opinions of entrepreneurs, it was confirmed that social project management methods are effective for creation of new businesses and startup activities in order to realize CSV aiming at SDGs. Based on these case studies and observations, I created the project management process model (RICE Model). Recognizing these processes of this model, I believe that effective project management in the creation of social business can be recognizing the processes of this model and utilizing the tools and techniques of each process. Future research will expand the application of the RICE Model and improve the tools to make social businesses more successful.

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Beauty and the Beast in Twenty-First Century Thai Romantic Fictions: Characters and Motifs

Sasinee Khuankaew, Chiang Mai University, Thailand

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Beauty and the Beast has always been a well-known and popular tale throughout the world, regardless of race, class, or ethnicity. Such enjoyment for a story unites people to remember cultural relocation and acknowledge cultural differences as source of pleasure. *Beauty and the Beast's* plot and motifs have great influence on Thai romantic fiction and are appropriated and contextualized to correspond with the Thai context. Thus, this paper seeks to analyze the Twenty-First Century Thai romantic fictions to explore how they are adapted, retold and reinterpreted to the Thai cultural context regarding to religious, social beliefs and gender relations. It also seeks to examine the motifs of transformation and marriage test of a couple and how they are different from the original version and contemporary Western versions. This textual analysis investigates two Thai romantic fictions written in the Twenty-First Century to discover how they are adapted to fit in the Thai context with a focus on characterization and motifs. It has found that the portrayal of female protagonists is adjusted to be more modern, especially in a public sphere, while still embodying the essence of Thai femininity. The portrayal of male protagonists, especially the appearance, is adapted to fit Thai religious beliefs; thus, beastliness is simply symbolic. Significantly, cultural contexts take part in reshaping the transformation of the protagonists and their marriage tests. Additionally, this intertextuality helps acknowledge how romantic relations and practices have been changed through time and culture.

Keywords: Thai romantic fictions, motifs of transformation, *Beauty and the Beast*, characterization

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Introduction

Evidently, *Beauty and the Beast* is a hypotext for other subsequent narratives. This illustrates that the tale is favoured and beloved by audiences because it has been adapted, redefined, and retold in several mediums: including literature, films and cartoons. Substantially, tales about animal grooms and brides have been found in many cultures, including Thai culture. According to Bascom's definitions, the various forms of folklore fictions and fairy tales are much alike (Bascom, 1965). Both are told for amusement and can be set in any time and any place; thus, "they are almost timeless and placeless" (ibid., p. 4). In this regard, folktales, (including fairy tales), survive through time and reappear in distinct variants, depending on the places they migrate to. In line with Bascom, Angela Carter, whose *Courtship of Mr. Lyon* is a hypertext of *Beauty and the Beast*, emphasizes the pleasure principle of fairy tales and contends that fairy tales have much in common with female forms of romance (Carter, 2005). Interestingly, Hallett and Karasek also assert that the most popular fairy tale market has been that of romance (Hallett and Karasek, 2014, p. 27). Romance writers, Linda Barlow and Jayne Ann Krentz, also insist that a plot of "spirited young women forced into marriage with mysterious earls and heroes with dark and dangerous pasts who are bent upon vengeance rather than love" has been popular throughout modern history (Barlow and Krentz, 1992). In fact, fairy tales are palimpsests of various kinds of narratives, since literary works "are built from systems, codes and traditions established by previous works of literature" (Allen, 2000). *Beauty and the Beast*, like *Cinderella*, has become a dense palimpsest of narratives that embody cultural anxieties and phobias (Tatar, 2017).

Romance: Thai and Western romance

Thai romance is similar to Western romance in that they originally appear in the form of folktales. In Western culture, romance as a genre appeared in the twelfth century in narrative poems, with aristocratic characters such as kings, queens, knights, ladies, etc. (Fuchs, 2004). In the same vein, traditional Thai romance was also written in a poetic form and can be referred to as royal tales because the stories are about love and the adventures of the various members of the royal family (Chitasophon, 1992). Specifically, these royal tales start with the displacement of the major character(s), especially the hero, while love and courtship are followed by separation, and then adventures and the return to rule the kingdom (Kongthong, 2006). Like Western romance, in traditional Thai romance aristocratic heroes encounter a series of adventures, while pursuing their quests. Typically, the tales engage with dominant ideologies that reflect ascendant religious or social beliefs.

Pamela Regis delineates eight narrative events which are: the social settings (society defined), the meeting between the protagonists (the meeting), the obstacles or the barriers to their reunion (the barrier), the attraction between them (the attraction), the declaration of love (the declaration), the point of ritual death when reunion or reconciliation seems impossible (the point of ritual death), overcoming of the obstacles (the recognition), and the promise to marry (the betrothal) (Regis, 2003). Moreover, Radway's structure of the ideal romance, starts when the heroine's social identity is destroyed, followed by her antagonistic reaction to an aristocratic male and ends when the heroine's identity is restored (Radway, 1984). In his book *Love and the Novel*, Paizis' module of romance is, to some extent, similar to that of Regis.

However, it provides thorough details developed from narratology for the analysis of romance structures that starts from the cover, and goes on to include settings, characterization, first meetings, obstacles and the solution. In a Thai context, Scot Barme, in his study of Thai films and fictions during the 1920s and early 1930s, asserts that themes of popular narratives involve arranged marriage, romance, social class and dynamic women with independent love (Barme, 2002). A Thai scholar, Chusak Pattarakulvanit, explains that romance is disdained for its unchangeable formula of “A man meets a woman. A woman is piqued. A man finds ways to reconcile. A woman becomes soft-hearted. A man becomes hard-hearted. A woman finds ways to reconcile. A man plays hard to reconcile. A woman seeks forgiveness from a man. A man forgives her. Finally, they marry.” (Pattarakulvanit, 2002, p. 25). Although his analysis of romance plots is a rather reductionist generalization, it reveals that in Thai culture, romance as a genre is regarded as too trivial to be seriously studied and there is a consequent lack of scrutiny of this genre.

Beauty and the Beast’s plot and motif:

Vladimir Propp contends that all fairy tales have one type of structure and they can be classified systematically (Propp, 1968). Propp’s “functions” are in fact “motifs,” The motifs studied in this paper are taken from Stith Thompson, because he provides exhaustive details, although Marina Warner comments in her book, *From the Beast to the Blonde*, that his categories lacks the evocation of pleasure (Warner, 1994, p. xxii). I find it practical and applicable because he offers sufficient elements for analysis, while still providing room for expansion. Thus, it is a valuable tool for study of a hypertext of *Beauty and the Beast*. This analysis will investigate motif D310: “Transformation: wild beast (mammal) to person,” and motif H300: “Marriage tests”.

The investigation of the plot will mainly use the version based on Madame de Beaumont’s adaptation, because it is the most known version. The plot is simply about the grateful daughter of an unfortunate merchant who loses his property and is ordered by a grotesquely ugly Beast to send his daughter to stay at the Beast’s domain as a captive. The Beast is ugly, not cultured, and lacks intelligence. He is desperately needy for love because he is cursed. Beauty is beautiful, but she is not vain and superficial like her other two sisters, who represent female foils to epitomize the negativity in contradiction to Beauty’s positivity. She does not seek for love, but for knowledge; and through this quality she discovers the Beast’s truly intrinsic, virtuous nature. Because of Beauty’s love for him, Beast is transformed into a handsome prince and they eventually marry. The details of the plot will be examined in relation to the overall romance genre. In this paper, Paizis’ (1998) module of romance will be selectively employed to analyze the two selected novels: *Shattering the Swan’s Wings* (2017) and *Engraved with Love* (2017). They are selected for containing the *Beauty and the Beast* plot. Furthermore, the concepts of adaptation and intertextuality derived from Allen (2000), (especially the processes of text transportation, which include expurgation, excision, reduction and amplification) will be used in the analysis of these two novels.

Shattering the Swan's Wings and Engraved with Love: Beauty and the Beast's palimpsests

Shattering the Swan's Wings, was published in 2017 by Phimkham publishing house. It is the author's, Phimpisoot, nineteenth novel. It is a long novel with 536 pages. The novel starts by introducing the heroine and her current dilemma. Prowrumpa, a 26 year old heroine whose father is a royal family member, is proposed to by Mr. Brown, a nearly-retired American widower in exchange for her dead father's mansion and his debts. The heroine is in her dilemma because she is not willing to marry this fabulously wealthy old man; however, she wants to save her father's property. Significantly, her plight will progress into a conflict because the hero is Mr. Brown's only son. He is infuriated after knowing that his father will marry the heroine and he suspects that the heroine is a goal digger who will marry his father because of his money, not love. Knowing that the heroine and her friend need a business partner to invest in their accessories business, the hero makes a plan to disrupt his father's marriage. He calls his plan 'shattering the swan's wings'. The heroine is compared to a swan because of her elegance and social status. His plan is to seduce her and to make her change her mind about marrying his father and thus he will expose her.

Engraved with Love, 528-pages long, was also published in 2017 by the same publishing house. The author, Chomjan, is a new writer for the house. The first chapter immediately portrays the first meeting of the protagonists. The heroine, Salakjan, is meeting the hero at his office. She was told by her senior about his personal background and characteristics. However, the first meeting creates the conflict between them because the heroine feels humiliated while having a conversation with the arrogant hero, Thud, who has a real estate business that was passed on to him from his dead father. He wants an architect to design a new house for him, and the heroine is introduced to him by his close friend. She is similar to his ex-girlfriend who abandoned him; and thus, he has had bias towards her since their first meeting.

The settings of *Shattering the Swan's Wings* and *Engraved with Love* are similar to that of *Beauty and the Beast* in several aspects; however, with changes that correspond with their Thai cultural context, particularly in the opening and the final scenes. Time in both novels appears real. The opening scenes in *Shattering the Swan's Wings* and *Engraved with Love* are in the day time, without any specific details of time. In *Shattering the Swan's Wings*, Prowrumpa is looking after Mr. Brown's car, while feeling stressed and disheartened. Its function is to present the heroine's conflict through her conversation with her mother, who cheerfully insists that Mr. Brown is an eligible suitor for the heroine. It also serves to define the society of the heroine, especially her social status and her critical financial situation, which is developed as an interpersonal conflict between the protagonists. In line with Radway, the first chapter signifies that the heroine's identity is destroyed. In *Engraved with Love*, the heroine meets the hero and their conflict starts immediately after they meet. The first chapter also introduces two further characters who will play future roles as helper and villain: the heroine's senior and her boyfriend. In this regard, the time-structure of the two novels is different from that of *Beauty and the Beast*, which happens in the late evening. When the narrative is adapted as a modern Thai novel, an illusion of reality is needed to convince the reader to believe in its setting; while *Beauty and the Beast*, as a fairy tale, requires more a more mysterious ambience.

Another significant factor for the narrative is place, because it connotes values for the text and the reader (Paizis, 1998, p.64). However, the places for all three narratives are not all alike. In *Beauty and the Beast*, the heroine is removed from her father's farmhouse to the Beast's castle, which is an exotic place and signifies the higher social mobility of Beauty. The final scene also takes place at the Beast's castle; thus, the Beast's castle connotes as a utopia and Beauty's departure to his place is patrilocal: a fundamental basis in Western marriage. The first meeting in *Engraved with Love* is also at the hero's property; however, the final scene is at a hospital. The opening scene shows the coming of the heroine into the hero's realm because he is her new employer. By working at his construction site, she gradually realizes that his house (that she designs) is a utopian place – a promising place for happiness and true love. In the final chapter, the story suggests that the heroine has had to move in to live with him after his declaration of love and his marriage proposal at the hospital – a place at which the hero knows he cannot lose her. Again, her displacement to this realm represents a patrilocal move. Contrastively, in *Shattering the Swan's Wings*, the heroine's mansion is the place for both the opening and the ending scenes. Instead of being exotic and utopian for the heroine, as in other romance fictions, the locale becomes utopian and exotic for the American hero, whose mother is half Thai. For Justin, Powrumpha's mansion is where his quest is achieved, and it signifies the true love that he desperately seeks for. Significantly, the hero's removal to the heroine's abode suggests a matrilocal move, which is regarded as a more traditional Thai practice. Possibly, the author may intend to adjust the plot in order to attract her readers with a surprise – and it works. Indeed, the three heroines achieve higher social and financial positions and localizations; in fact, the indicators of place are signs that give a portrait of economic stability and the overall emotional development of the protagonists.

The Beast's curse and his quest for true love are important elements to the plot. In Madame de Beaumont's eighteenth-century version, it is a wicked fairy who casts a spell over him and only when a virtuous woman loves him for himself will the spell will be broken. In *Shattering the Swan's Wings*, Justin is portrayed as an Alpha male, who possesses everything but true love. In fact, the curse is on him because "Previously, he used money to buy love. In so doing, he was never loved by anyone" (Phimpisoot, 2017, p. 81). He is portrayed as a selfish man who thinks about his own desires until the heroine teaches him that he should first give love to a person if he wants it in return. The story implies that he is cursed by his behavior of buying sex with money. He explains to his friend that he is not promiscuous because he has only one partner at a time, but that he stays with a woman just for sex and can leave a woman once he gets bored with her. This only strengthens his loneliness. In *Engraved with Love*, Thud is cursed by his previous love experiences. His girlfriend has deserted him without good reason and he develops a pathological hatred towards women. In fact, he fears to love and then to be abandoned. Once he meets the heroine and learns about her qualities, he becomes a man infused with affection because the heroine teaches him about true love.

Accordingly, the plot of an obligated daughter who is willing to substitute her father's imprisonment is amplified. Although Powrumpha's father has already died, the encounter between her and Justin commences from her obligation to her father. However as a more realistic character, she has intensely had an internal conflict throughout the story; whether to accept marriage proposals to save her father's

mansion or not. In this regard, the representation of the heroine is more realistic and in unison with most Thai romantic fictions in the twentieth century, in that the heroines are more likely to accept the heroes' financial support and to become imprisoned in the heroes' realms as signs of obligation from the very first chapters as Beauty. Salakjan in *Engraved with Love*, whose father is also dead, goes to work for the hero mainly because her boss, who she respects like a father and a brother, summons her to. Her boss is symbolized as her father who influences her to go to meet the hero, just like in Beauty's case. Essentially, the representations of Prowrumpa and Salakjan connote the image of a career woman who struggles to find a stable position in her career. Thus, the value of women portrayed in the novels indicates that besides femininity, a modern woman must show capability and eagerness to work – unlike in traditional romance – where the heroine's work is more regarded as an ornament.

Beauty and Beast: Characterisation of the protagonists

As signs, the characters in *Shattering the Swan's Wings* and *Engraved with Love* are appropriated to produce meanings that fit into current social contexts. In the romance genre, the protagonist's name is of importance, particularly for the heroine, because it indicates social status and also different positions or roles in the narrative. In *Shattering the Swan's Wings*, the heroine's name, Prowrumpa, which means an angel, connotes her social status, morality, and femininity. She is described by the hero as "Sweetly beautiful, gentle, real Thai, gracious" (Phimpisoot, 2017, p. 80). A three-syllable name is a conventional length in a Thai context and Salakjan, the heroine's name in *Engraved with Love*, also follows this conventional pattern. Moreover, Prowrumpa is called by others as "Ying Prow" (Lady Prow) because of her aristocratic family connections, which also signals her quality. The name of the heroine in *Engraved with Love* marks the essence of the title of the novel because the word *salak* means to engrave. Notably, the sound of her name, like Prowrumpa, also indicates phonetic harmony and femininity.

The heroines in *Shattering the Swan's Wings* and *Engraved with Love* are portrayed as modern women, whose identity is derived through their social roles or careers. In both novels, the protagonists' meetings occur due to professional reasons. The heroine in *Shattering the Swan's Wings* has a business meeting with the hero because she and her cousin need more venture for their accessories business and the hero shows interest in investing his capital in their business. In *Engraved with Love*, the first meeting between the protagonists is also about work. The heroine comes to meet the hero because her boss wants to help her earn some extra money. As portrayed in these two novels, the heroines are educated. Prowrumpa, is an aristocratic lady, who graduated with a degree in music from England. She opened a music school after graduation and has become a business partner with her cousin in order to find money to support her family, which includes her mother and a few servants. Salakjan is from a lower-middle class family with a degree in architecture and her boss guarantees her excellent ability to the hero. Like Prowrumpa, she is the breadwinner of her family, which includes her mother and two siblings. However, they are depicted as having more inferior jobs and a more precarious financial situation when compared to the heroes. To some extent, this suggests the lower worldly-power of the heroines; the heroes are more economically powerful, just like Beast.

Like other fairy tales, characters such as Beauty and Beast are signs created for specific functions, and according to Tatar it “encodes messages about how we manage social and cultural anxieties about romance, marriage, and “the other.”” (Tatar, 2017, p. ix). According to Paizis, the anxieties in romance are presented as imbalances between power and quality which are structured as conflicts (Paizis, 1998, p. 75). Moreover, they can be regarded as tests of marriage because characters have to demonstrate their inner qualities. In *Beauty and the Beast*, the conflicts are not only between the powerful and the worthy, but between inner quality and outer appearance as portrayed through Beast. He is described with adjectival phrases such as ‘dreadful,’ ‘perilous,’ ‘horrible figure,’ and ‘monster’ without more concentrated details of his appearance being supplied, while Beauty has been referred to as “the beautiful child” since she was little and is called “Beauty” for short. Although she stays peacefully at the Beast’s castle for three months, she never accepts his marriage proposal until she gets over his appearance and accepts his true identity of being a virtuous king. In this regards, the metamorphosis of Beast can be understood as a sign, a change in Beauty’s perception and attitudes towards him. Beauty herself is also a signifier of a grateful woman who possesses the archetypal quality of self-sacrifice for her guardian, in this case her father, while Beast is a signifier of the dangerous “Other” who she is obliged to live with. To bring a denouement, she needs to overcome such a conflict in order to create a happy life with him.

Like Beauty, the heroines in *Shattering the Swan’s Wings* and *Engraved with Love* have to manifest their qualities in order to transform Beasts, (the heroes), into princes. As mentioned previously, to prove their inner qualities is the marriage test. In *Shattering the Swan’s Wings*, Justin suspects that Prowrumpa is a gold-digger and that she will marry his father for money, not love; so he decides to intervene. Knowing that Prowrumpa needs 200 million baht to pay to save her mansion, Justin offers the money to her and expects that she will instantly accept it. However, she declines his financial offer and ensuing marriage proposal. He also asks about Mr. Brown, his father, and is surprised to find out that she never says any bad things about his father. Evidently, Prowrumpa has fine manners, proper deeds and a strong sense of femininity. Like Beauty in Madame de Beaumont’s version, she refuses the hero’s request to marry him, saying that she is not ready for it. The heroine in *Engraved with Love* wins the hero’s heart from sincerity. He finds her beautiful when she presents a blueprint of his house in the middle of the story. He is impressed with her empathy and sensibility, and the reader is told that “It is the first time he admires someone who is not his mother” (Chomjan, 2017, p. 223). More specifically, both Prowrumpa and Salakjan are sexually inexperienced and they are not aware of their beauty and its effect on others. Thus, they do not make an effort to attract any man and do not realize that they are capable of passionate sexual compulsion. This quality represents an ideal image of woman, especially in Thai society, where good women should reserve their bodies and virginity as they are closely intertwined with morality. The heroine’s innocence and inexperience are regarded more important in *Engraved with Love*, because the hero was betrayed by his ex-girlfriend before and his heart is already wounded. Therefore, besides her upright personality, she has to prove her feminine and sexual qualities in order to become successful in transforming the hero’s emotional indifference. The story reveals that Salakjan has her first kiss with the hero through his forcing her to comply. With her boyfriend, she occasionally allows holding hands and a hug. Accordingly, the heroine in *Shattering the Swan’s Wings*

has to undergo the same circumstances to transform the hero's sexual promiscuity into an expression of love, affection, and a promise of marital fidelity.

As signifiers of the focal point of the narrative, the heroes are positioned at the top of the pyramid. The focus of the heroes, especially in romance, is in a hierarchical position: thus, aristocratic sounding names are not as important as economic security or social attributes. Therefore, both Justin and Thud from *Shattering the Swan's Wings* and *Engraved with Love* are emphatically portrayed as astonishingly successful businessmen. Justin is an investor who is particularly keen on real estate business, while Thud is an affluent entrepreneur. However, like the heroines, Justine and Thud need to undergo the marriage test, to prove their inner qualities. Subsequently, in both novels the male protagonists' success is not a result of luck or a fluke, but hard-work. The success of the heroes implies their personal and professional integrity. Justin is portrayed as having a millionaire father; however, his affluence comes from his strategic vision and good intuition and thus; his decision-making is always sharp and brings him profits. Likewise, Thud is described as workaholic, because his father is dead and has left the family business for him since Thud was about twenty. It is narrated that he had to fight fiercely to sustain his prosperity and become a real estate lord. Although the heroes' wealth is guaranteed, it does not mean that the heroines will succumb to their advances. They must show signs of affection and compassion to ensure that they have the ability to love. In this regard, the heroes are required to efface any romantic anxieties and violence that may derive from their beastlike behavior.

More specifically, beastliness is symbolic. Unlike Beast, Justin and Thud's appearances are portrayed handsome. In the Thai version of the religious belief of Karma, one's appearance is based on his/her good deeds from a previous life. Thus, Thai literature, especially romance, rarely presents hideous heroes, and that explains why they are not portrayed with scars or deformed faces such as in contemporary Western romance narratives. Instead, they are beastlike because of how they appear to the heroines in their very first meetings. Thus, like Beast, they are regarded as monstrously powerful "Others" by the heroines. In *Shattering the Swan's Wings*, although Justin has a half Thai-half American mother, his appearance and mindset are totally different from a Thai lady like Prowrumptha. He is absolutely 'a stranger' to her. Thud, in *Engraved with Love*, is depicted as a calculating businessman who appears unfriendly and unkind to the heroine from their first meeting like a villain. Indeed, they both appear monstrous because they possess the qualities of both a hero and villain. In *Shattering the Swan's Wings*, Justin seduces Prowrumptha to fall in love with him so that she will not marry his father. In *Engraved with Love*, Thud is contemptuous and even compels Salakjan to have sex with him. Being deceitful and contemptuous are both similar attributes to the villain's attributes. Yet, Justin and Thud are both justified in their conduct. It is revealed later that Justin's father wants Prowrumptha for Justin, not for himself. He knows that Justin is too American and too stubborn for an arranged marriage, so he sets a plan for the protagonists to meet. In this regard, the story is in line with Barne's observation that for a Thai aristocrat, an arranged married is inevitable. As for Thud, he was hurt before by his ex-girlfriend, so his attitude towards women is unavoidably negative. Specifically, Thud in *Engraved with Love* is compared to a monster, a tiger, and Satan by the heroine for his improper and fierce conduct.

Conclusion

Basically, narratives reflect lived experience of the contexts in which they are told. In the eighteenth century, Madame de Beaumont's *Beauty and the Beast* may have helped young women cope with their removal from their houses to their unfamiliar spouses' residences and also to teach them how to tame wild men like Beat. Similarly, *Shattering the Swan's Wings* and *Engraved with Love* indicate different lived experiences in the twenty-first century Thai context. As discussed above, the plot elements and motifs of *Beauty and the Beast* are modified to suit a Thai context and the genre of Thai romance. Places in the novels are changed to connote sociocultural values. Although the female protagonists in *Shattering the Swan's Wings* and *Engraved with Love* are portrayed in line with Radway's analysis of ideal heroines to include elements such as compassion, kindness, and understanding (Radway, 1984, p. 127); the portrayal of the female protagonists in both novels suggests changes in that their jobs are not just women's ornaments. However, these career women are not portrayed as aggressive because they still maintain their feminine credentials and the traditional female values of Thai women – the keys to prove that they can also take a conjugal role. The portrayal of the male protagonists is adapted to fit the images of the New Man that have sprung up during the last decade of the twentieth century. Similar to the analysis of the Beast's curse in Disney's *Beauty and the Beast* in 1991 by Susan Jeffords (Jeffords, 1995), the curse of the male protagonists is that they must learn to love to prove that they are eligible suitors. The heroines also need to comprehend that they cannot judge a book by its cover because the heroes are not innately callous and selfish, but they are victimized and therefore the women should understand and help them.

In general, the adaptation of *Beauty and the Beast* in *Shattering the Swan's Wings* and *Engraved with Love* include both similarities and differences, which are regarded as elements of pleasure from adaptations (Hutcheon, 2006). *Shattering the Swan's Wings* presents several dissimilarities to its hypotext when compared to *Engraved with Love*, as can be seen in the displacement of the protagonist and the otherness of the hero. Essentially, the hero is regarded as the main focalizer, as signaled in the title. *Engraved with Love*'s plot is more similar to the traditional formula of romance, especially in its characterisation. Moreover, as in general romance, the story focuses more on the heroine, because she is the main focalizer. Further, the story throughout is Salakjan's, telling of her morality and sensibility, her love and devotion to her job, and her ability to transform a villain-like hero.

As palimpsests *Shattering the Swan's Wings* and *Engraved with Love* transform *Beauty and the Beast* to a certain degree. They maintain a plot of female obligation and male transformation through female love and as such *Beauty and the Beast* characterisation in both novels remains the same. This is because there are still signifiers of ideal women and men, however with some added layers of meanings. The reinterpretation of male transformation is in line with a neo-romance genre that it is not about actual appearance, or exterior ugliness, but about personality attributes. Thus, the portrayal of the male protagonists is beastlike because their conducts are more like those of a villain. Accordingly, the curse is adapted and is not caused by a wicked fairy but is due to their inherent attributes. As in *Beauty and the Beast*, the transformation of the male protagonists depends on female protagonists because it is their marriage test that is to prove their inner qualities. However, in present day

romance, not only do female protagonists need to prove their inner qualities, but also male protagonists need to prove theirs too. Male protagonists are shown to have more active roles when compared to Beast in order to achieve true love. Regarding these changes, *Beauty and the Beast* is a fundamental story that can be rewritten, reinterpreted, and retold in new contexts to reflect various messages or codes about gender relations, which are dynamic. Its subsequent adaptations will always delineate new sociocultural meanings about gender relations and romantic love, because both Beauty and Beast are signifiers of the continuing cultural transmission of meaning.

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The Effect of IBSE Integration to the K-12 Grade - 9 Curriculum at Passi National High School

Maria Melsa S. Arce, Department of Education, Philippines

Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

This documentary educational research was conducted to perceived the effect of IBSE integration in the K-12 Grade 9- Curriculum at Passi National High School , School Year 2017-2018. The subjects of the study were 48 students of one section junior students'. They were taught following the K-12 instructional material utilizing Hands-on modified activities, Inquiry Based Teaching and Learning, The 5E's lesson Plan during the 4th Quarter (Physics) and adopting the GANAG SCHEMA in the presentation of the lessons. The Grade -9 Students' received a week pre-summative review adopted a Programmed Instruction Technique. Descriptive data were taken from their Form 137-A Permanent Records in the secondary level during their three consecutive years and were triangulated (Arce, 2016). The results suggest that different interventions improved students scholastic achievement during their Grade 9-Science Curriculum.

Keywords: IBSE Curriculum, 5E's Lesson Plan, GANAG SCHEMA

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Introduction

Research findings showed that Science students' are not learning enough in this subject. The result of the International Mathematics and Science Study (TIMSS) showed that out of ten countries represented by the Philippine Science High School students' in the recent crossed country evaluation, the Philippines was number ten (Jamasco, 2012; in Arce, 2016). TIMSS results reflected a poor state of Science education in the country. The factors that contributed to the very poor performance of the Filipino learners were looked into in preparation for curricular revisions aimed at elevating the degree of competency of science education in the Philippines. The question is: What are the possible factors that affect junior students' scholastic achievement in Science?

The Australian Academy of Technological Science and Engineering (ATSE), Australia have sponsors activities/equipment that embraces the recent K-12 STEM Curriculum of South East Asia. Thru Science and Technology Education Leveraging Relevance (STELR) Curriculum for Grade 9-12, students' has sees technologies as being highly relevant to their adult life. It incorporate teaching and learning practice, in particular an inquiry-based learning approach that engage and challenges students (Stoyles, 2015). This documentary basic research study employed several interventions adopted during the K-12 STELR/STEM Grade 9- Science Curriculum to enhance the Minds-on, Hands- on, Inquiry - based and Hearts-on learning to inspire students and to help them confirm the principles that they are learning. This research study perceived the spiraled K to 12 Science curriculum secondary levels as shown in Figure 1 below.

Objective of the Study

1. What is the levels of the male and female Grade 8 Science Quarterly Scholastic Achievements among Grade 9-Fluorine students'?
2. What is the levels of the male and female Grade 7 Science Quarterly Scholastic Achievements among Grade 9-Fluorine students'?
3. What indication pattern on levels of the male and female Grade 7, 8, and 9 scholastic Achievements when the descriptive assessment were triangulated?

Method

The Qualitative Triangulation Method of Research was employed: The Scholastic Achievement in Science 9 vs Science 8 vs Science 7 were compared. Chemistry, Physics, Earth Science, and Biology are taught following the K-12 spiraled Science curriculum. Scholastic Achievement were taken from Grade 9-Fluorine students' Form 137-A at the school registrar.

Participants

The participants in this study were the junior students' from Grade 9-Fluorine S.Y 2017-2018 under the K-12 Curriculum. The entire group promoted composed of 22 males and 26 females.

Data Gathering

The Descriptive Qualitative Method by Hoyo and Allen in Arce (2016). The triangulation scheme of data assessed via three different year levels on Science Quarterly Scholastic Achievements.

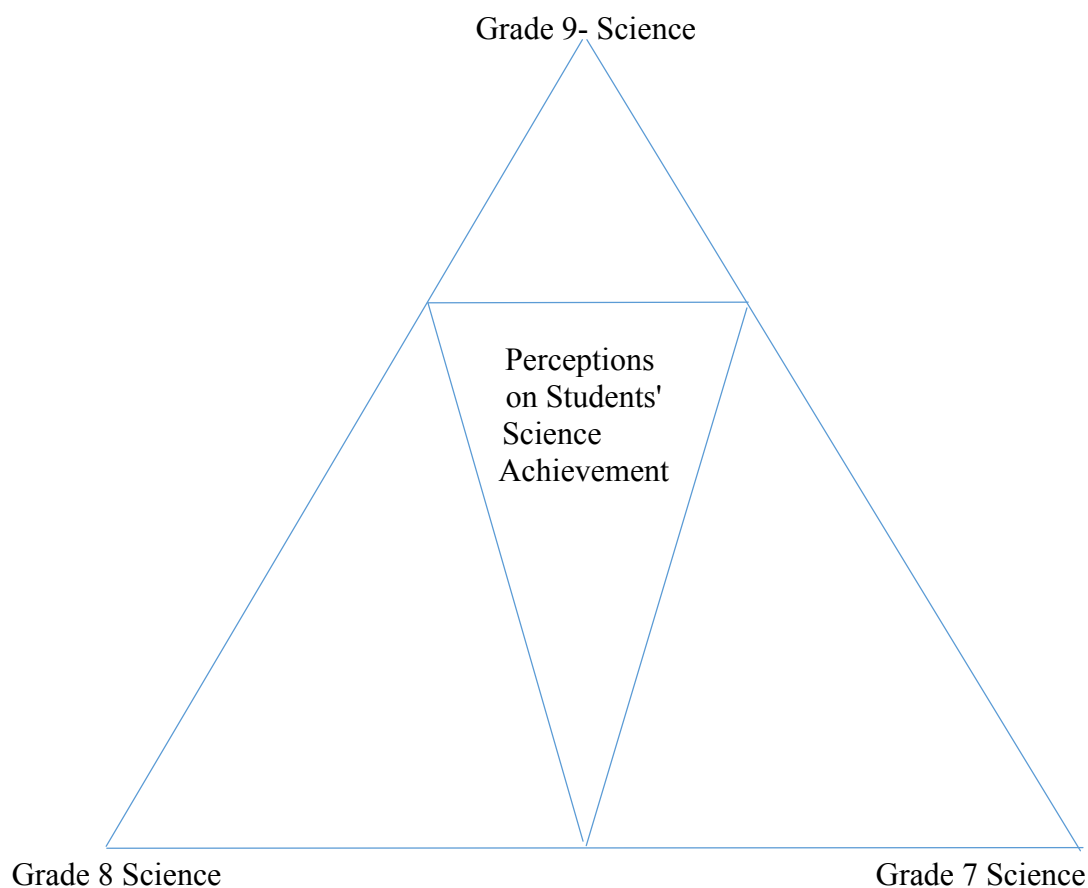


Figure1. The descriptive-qualitative triangulation method of their quarterly scholastic achievements in Science 7 versus Science 8 versus Science 9.

Schematic representation of the triangulation design was shown in Figure 1. Each vertex of the triangle produces results that were compared and weighs against the results of the other. The Method was used to determine the effect of interventions done ,namely, the used of (a) 5E's Lesson Plan and used of ORICA equipment as innovation on the students activities during the 4th Quarter Science 9, (b) the adoption of Hands-on, Inquiry learning with ORICA equipment, (c) The GANAG SCHEMA (SEAQIS, 2015) and the authored Programmed Instruction Techniques (Arce, 2015) adopted as Pre-Summative review during first to third Quarter s Grade 9 Science Curriculum. The 7th Grade Science SY 2015-2016 were taught by teachers in carousel on each quarters, thus, hopping for their expertise. The 8th Grade Science SY 2016-2017 were taught by Biology teachers and 9th Grade Science were taught by Chemistry teachers. All Science teachers were trained in the K-12 Science Curriculum Secondary levels.

Ethical Issues

Permission to gather data utilizing Students' Form 137-A of Grade 9 Fluorine School Year 2017-2018 obtained from the School Registrar. All data gathered in this study will be treated with utmost confidentiality and anonymity.

Surfacing Pattern of Data

On the levels of achievement assessed and triangulated were Grade 7, Grade 8, and Grade 9 Science Grades from each Quarters were assessed. Grades in the form of scholastic achievement were taken on Students' Form 137-A. The students Permanent Record (Form 137-A) were found at the school registrar. Indicator used five point scales interpreted below. The quarterly grades of students in the spiraled Science subjects from Grade 7,8, and 9 were used as descriptive data, tabulated, interpreted by bracketing (Mark and Shotland; in Arce, 2016). The following scale was observed in the DepEd K-12 Curriculum (Luistro, A. A., 2015).

Scale	Description
90-100	Outstanding
85-89	Very Satisfactory
80-84	Satisfactory
75-79	Fairly Satisfactory

In this study, perceived indicator on levels of Science quarterly grades in the three different curricular levels were determined and qualitatively triangulated to describe the interventions done every quarters in the Grade 9 Science curriculum.

The results of this method discern if different qualitative descriptive data-collection methods would expose the same or different meaningful issues regarding teachers perceptions on k-12 curricular program they handled.

Results

The indicators pattern of the spiraled K-12 Science Students' scholastic performance from three consecutive years were bracketed, tabulated, and interpreted on the following tables below.

Part I: Descriptive Data Analysis

The present study initially attempted to determine the students' scholastic performance in Science spiraled curriculum. Means employed for this purpose.

The 9th Grade Science Male Students' Quarterly Scholastic Achievements and their GPA

In terms of achievements towards 9th Grade Male Science Quarterly subjects, the following groups manifested "Very Satisfactory" achievements as reflected by Ms which fell within the 85-89 range: the Male Students achievements in Chemistry, Physics, Earth Science, and their GPA. Only one subject- Biology (M=83)- reflected Satisfactory. Table 1 above shows the data.

No. of Students'	1st Quarter Biology	2nd Quarter Chemistry	3rd Quarter Earth Science	4th Quarter Physics	Grade 9 Science GPA
N=22	M=83	M=85	M=86	M=85	M=85

Table 1: The 9th Grade Science Male Students' Quarterly Scholastic Achievements and their GPA

The 8th Grade Science Male Students' Quarterly Scholastic Achievements and their GPA

In terms of achievements towards 8th Grade Male Science Quarterly subjects were “Satisfactory” as reflected by Ms which fell within the 80-84 range: the Male students achievements in Biology, Chemistry, Physics, Earth Science, and their GPA. Table 2 shows the data.

No. Of Students'	1st Quarter Chemistry	2nd Quarter Physics	3rd Quarter Earth and Space	4th Quarter Biology	Grade 8 Science GPA
N=22	M=83	M=78	M=80	M=83	M=80

Table 2: The 8th Grade Science Male Students' Quarterly Scholastic Achievements and their GPA.

The 7th Grade Science Male Students' Science Scholastic Achievement and their GPA

The results showed that the 7th Grade Male students in Physics, Chemistry, Biology, and their GPA had satisfactory achievements as reflected by means ranging from 80-84. However, one subject- -Earth Science (M=79)- - reflected fairly satisfactory achievement. Table 3 shows the data.

No. of Students'	1st Quarter Physics	2nd Quarter Earth Science	3rd Quarter Chemistry	4th Quarter Biology	Grade 8 Science GPA
N=22	M=81	M=79	M=80	M=81	M=80

Table 3. The 7th Grade Science Male Students' Science Scholastic Achievement and their GPA

The 9th Grade Female Students' Science Scholastic Achievements and their GPA

The results showed that the 9th Grade Female students' achievement in Biology, Chemistry, Earth Science, Physics, and their GPA had Very Satisfactory achievements as reflected by means ranging from 85-89. Table 4 shows the data.

No. of Students'	1st Quarter Biology	2nd Quarter Chemistry	3rd Quarter Earth Science	4th Quarter Physics	Grade 9 Science GPA
N=26	M=85	M=86	M=89	M=89	M=88

Table 4: The 9th Grade Female Students' Science Scholastic Achievements and their GPA

The 8th Grade Female Students' Science Scholastic Achievements and their GPA

The results showed that the 8th Grade Female students' achievement in Biology, Chemistry, Earth Science, Physics, and their GPA had Very Satisfactory achievements as reflected by means ranging from 85-89. Table 5 shows the data.

No. of Students'	1st Quarter Physics	2nd Quarter Earth Science	3rd Quarter Chemistry	4th Quarter Biology	Grade 8 Science GPA
N=26	M=82	M=84	M=83	M=85	M=84

Table 5: The 8th Grade Female Science Scholastic Achievements and their GPA

The 7th Grade Female Science Students' Scholastic Achievement and their GPA

The results showed that the Grade 7 Female Science Students' in their Physics and Earth Science subjects had a fairly satisfactory achievements as reflected by Mean of 79. However, three students achievements - - Biology, Chemistry, and their GPA - - reflected satisfactory achievement by Ms ranging from 82 to 84. Table 6 shows the data.

No. of Students'	1st Quarter Physics	2nd Quarter Earth Science	3rd Quarter Chemistry	4th Quarter Biology	Grade 8 GPA
N=26	M=79	M=79	M=82	M=83	M=84

Table 6: The 7th Grade Female Science Students' Scholastic Achievement their GPA

Part II: Triangulation Method of the Three Different Grade Levels Quarterly Achievements in Spiraled Science Grade 7, 8, and 9 Curriculum

The bracketed data reveal that the Grade 9 –Chemistry had very satisfactory scholastic achievements as reflected by means ranging from 85 to 89 from both males and females. However, Science 7 and Science 8 Students' quarterly subjects Ms ranging from 80 to 84 had satisfactory achievements in chemistry; versus the 9th Grade Physics students had very satisfactory achievements with means ranging

from 85 to 89. However, two groups Science 8 Female and Science 7 males - means ranging from 80 to 84 had satisfactory achievements and Science 7 Female and Science 8 Male means ranging from 75 to 79 had fairly satisfactory achievements; versus the 9th Grade Earth Science had very satisfactory achievements with means ranging from 85 to 89. However, two groups, the 8th Grade Earth Science had satisfactory achievements with means ranging from 80 to 84; 7th Grade Earth Science students had fairly satisfactory achievements (M=79).

The Female 8th Grade Biology students achievements had very satisfactory reflected by their means ranging from 85 to 89. The males of the 7th Grade, 8th Grade and 9th Grade Biology students had satisfactory achievement reflected by means ranging from 80 to 84. Only one group the female Science 7 Biology (M=77) had fairly satisfactory achievement.

The 9th Grade GPA in science had very satisfactory reflected by means ranging from 85 to 89 versus 8th Grade Science and 7th Grade Science had satisfactory achievements reflected by means ranging from 80 to 84. Table 7 below shows the data.

K-12 Quarterly Subjects	Year Levels					
	Science 7		Science 8		Science 9	
	Male	Female	Male	Female	Male	Female
Chemistry	80	82	80	83	85	88
Physics	81	79	78	82	86	85
Earth Science	79	79	80	84	85	86
Biology	81	77	83	85	83	89
GPA	80	84	80	84	85	88

Table 7: Science Male and female Students' Determined Patterns Science Quarterly Achievements in their three Consecutive Year

Action

The subjects during 9th Grade Science First Quarter -Biology, 2nd Quarter-Chemistry, 3rd Quarter - Earth Science. The students were exposed to a week review before the Summative test with the authored Programmed Instruction Technique and the adopted GANAG SCHEMA in the plan assessment during the First to Third Quarters. The 4th Quarter Science -Physics, students' were exposed to Inquiry learning using Orica equipment and the 5E's Lesson Plan were adapted. Contextualization, Indigenization, and Localization observed in the delivery of lessons on spiraled curricular programs. Since students are only on concrete developmental stage considering Piaget (1975), the following interventions named above improved students scholastic achievement. In Chemistry and Physics, higher order skills is necessary and the adaption of authored Programmed Instruction Technique to enhanced the lessons which was done as lesson study before the summative test found to improved students' achievement. The GANAG SCHEMA (SEAMEO SEAQIS, 2015) on the presentation of the curricular contents from simple to complex lessons made handy to the students to grasp highly abstract Science

contents. Thus, lessons studied in frames always with prior learning found effective in improving students' grade (ATSE, Australia; 2015).

Evaluation of Results

Enhanced Grade 9-Science curriculum utilizing several interventions, namely: Programmed Instruction Technique on lesson study, adopting 5E's lesson Plan in Physics, the use of Orica equipment to deliver concepts on Physics 9 Hands-on, inquiry learning activities opted to the concrete readiness of learners, and the GANAG SCHEMA on the preparation of daily lesson plan were the interventions improved students scholastic achievements in their Science 9-quarterly subjects.

Insights and Discussion

Scholastic achievement of Learners improved when teachers academic freedom done in the four walls of the classroom. Science contents should be made handy to the learners on teacher engineered curriculum. The teacher used of differentiated teaching strategies for the science highly abstract lessons that showed students' positive interaction.

Acknowledgement

The greatest gratitude should be drawn back to SEAMEO SEAQIS and SEAMEO BIOTROP, Bogor, West Java, Indonesia on her Scholarship Training Course on STELR/STEM Curriculum sponsored by ATSE, Australia and its partnership her agency the Department of Education-the Philippines. The results of this study a response of the field on the 21st century teaching and learning specifically the Enhanced Basic Education Curriculum/K-12 Curriculum: Philippine Setting. She acknowledges the following persons: Atty. Jessica S. Sapalo, DepEd Region VI Chief Administrative Officer on the approval of her Scholarship Training; Gemma M. Ledesma, Dep Ed Region VI Director, Rogelio P. Amador, Schools Division Superintendent, Passi City Division and Dr. Rey P. Deatras, Principal IV, Passi National High School on invaluable contributions made on retrieving respondents' data from the school records; the Grade 9- Fluorine S.Y. 2017-2018 as respondents of this study is highly indebted.

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Reclaiming the Future through Remediation and Transmediation

Hui-Chun LI, Yancheng Teachers University, China

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

It is uncertain what the future will hold for the humankind, but it is certain that artificial intelligence will play a pivotal role in shaping this unknown future. Artificial intelligence is a buzzword that we hear frequently. Whether we are aware of it or not, its application to real-life situations is ubiquitous and prevalent. One of the commercially-driven applications of artificial intelligence is the recommendation algorithm which has fallen short on funding the promise for the future of our digital well-being in society. The algorithm capitalizes on consumers' data for generating more revenues. Despite this gloomy picture of the future, I argue that electronic literature, in the process of remediation and transmediation, can inspire and open up the closure stemmed from recommendation algorithms and provide a ray of hope for the future. I elucidate this redemptive power through Daniel C. Howe's "AdLiPo", "The Deletionist" created by Amaranth Borsuk, Jesper Juul, and Nick Montfort, Ian Hatcher's "Working Memory" and María Mencía's "Connected Memories." "The Deletionist" and "AdLiPo" disrupt and remediate industrialized memories with strategies of erasure and culture jamming. The web application and browser add-on provide a critical reading to the original webpages whereas "Working Memory" and "Connected Memories" critique on the recommendation algorithm in the form of transmediation. These digital poems reconstruct, transform, and translate a sense of care into a world that is largely dominated by algorithms.

Keywords: recommendation algorithm, remediation, transmediation, future, care

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Introduction:

It is uncertain what the future will hold for the humankind, but it is certain that artificial intelligence will play a pivotal role in shaping this unknown future. Artificial intelligence is a buzzword that we hear frequently. Whether we are aware of it or not, its application to real-life situations is ubiquitous and prevalent. From selecting a favorite song or a movie to delivering take-outs, predicting the weather, profiling future suspects, diagnosing the early onset of diseases, and predicting financial gain, artificial intelligence has been developed to improve our lives in the future. One of the applications of artificial intelligence that users of the internet see is recommendation algorithm. Various researchers have been working on innovating recommendation algorithms in distinct sectors with ground-breaking methodologies, including a recommendation algorithm called surprise me (Kensuke Onuma et al 2009)¹, online-learning resources (Wei Chen et al 2012)², chance discovery (Dezhi Kong et al 2019)³, preferences to music (Jennie Silber 2019)⁴, and accelerating recommendation algorithm (Yang Li and Zhitao Dai 2019)⁵, among others. Recommendation algorithm ostensibly becomes a just, reliable, and valid reference to the phenomenal world. Recommendation algorithm becomes the go-to person or saga of the digital society, instead of experts of a specific realm or friends who share your interests. One of the reasons behind this change of behavior is that the recommendation algorithm provides a quick fix to slake the thirst for discovering new things in the immensely unknown realm of information. This algorithmization of the world speaks to our desires to augment our potential and enrich our knowledge.

Regardless of these ameliorations, a profit-driven recommendation algorithm is largely applied to the marketing sector. Published in February 2019, a book entitled *QAnon: An Invitation to The Great Awakening* written by a group of anonymous writers, became one of the best-selling books on Amazon. According to an NBC reporter Ben Collins, “The book claims without evidence a variety of outlandish claims including that prominent Democrats murder and eat children and that the U.S. government created both AIDS and the movie *Monsters Inc.*” When the news was released in March, the book was ranked No. 9 about politics, and No. 1 about censorship, and rated one position higher than Ray Bradbury’s *Fahrenheit 451* (Collins). The adherents of QAnon’s conspiracy theory tricked the recommendation algorithm to select a book of questionable quality to be top-rated books among

¹ See Onuma, K., Tong, H., & Faloutsos C. (2009). TANGENT: A Novel, “Surprise-me”, Recommendation Algorithm. *Conference: Proceedings of the 15th ACM SIGKDD International Conference on Knowledge Discovery and Data Mining* (pp. 657-665). Paris, France. doi: 10.1145/1557019.1557093

² See Chen W., Niu, Z., Zhao X., & Li, Y. (2012). A hybrid recommendation algorithm adapted in e-learning environments. *World Wide Web*, 17(2), 271-284. doi: 10.1007/s11280-012-0187-z

³ See Kong et al. (2019). Personalized recommendation algorithm based on the chance discovery in social network services. *2018 5th IEEE International Conference on Cloud Computing and Intelligence Systems (CCIS)* (pp. 719-723). doi: 10.1109/CCIS.2018.8691275

⁴ See Silber J. (2019). *Music Recommendation Algorithms: Discovering Weekly or Discovering Weakly?* (unpublished undergraduate High Honors Thesis). Muhlenberg College, Allentown, PA, USA.

⁵ See Li, Y. & Dai, Z. (2019). Design and Implementation of Hardware Accelerator for Recommendation System based on Heterogeneous Computing Platform. *3rd International Conference on Mechatronics Engineering and Information Technology (ICMEIT 2019)* (pp. 950-995). doi: 10.2991/icmeit-19.2019.150

various categories. The QAnon incident implies that numbers do not lie, but they can be crunched and juked to drive peak sales.

Recommendation algorithm markets what is trending at the moment to consumers. The corporations generate revenue by speaking to customer's unconscious desires based on their patterns of consumption, in that the recommendation algorithms orient consumers to what they are likely to buy. As humans have the propensity to like what the community likes, it is easier to pitch users "most liked" by other users. In time, users' taste becomes homogenous since the recommendation algorithm markets the norms to them. It is as if the recommendation algorithm replaced users' preferences, the judgment of values, aesthetic perception, and even their critique of the phenomenal world. As the French philosopher Bernard Stiegler remarks aptly:

"Modernity" is thus no longer critique as *critique caretaking*, the ceaseless submitting of its (dogmatically inherited) basic values to the judgments of a maturity understood evolving from minority, a critically formed attention maturely responsible for the social legacy of the "scholar before the entire literate world" through "the public use of one's reason," but rather critique as the discerning of discrete unities, discrete in the arithmetic or algorithmic sense: as *calculable* unities. Critique becomes "mastery through calculation," which will culminate in the late twentieth century in various cognitivist models" (2010: 46; emphasis original).

Stiegler points out that modernity used to be a socially responsible critique developed to take care of the minority, but it now limits itself to an overarching critique based on calculable unities. It raises concern and anxiety among people who are likely to be ones that are not favorable in the calculation. This paper does not aim to solve the ethical obstruction but to take measures that will help prevent a recurrence. This paper illustrates how remediation and transmediation among four digital poems—Ian Hatcher's "Working Memory," María Mencía's "Connected Memories," Daniel C. Howe's "AdLiPo," and "The Deletionist" created by Amaranth Borsuk, Jesper Juul, and Nick Montfort—respond to anxiety and mobility brought forth among artificial intelligence and recommendation algorithms. They bring awareness to commercially-driven cyberspace and act as a discourse of care to a narrative that is predominately turning netizens into raw materials of profit.

In a moment I will return to analyze each digital poem. An analysis of recommendation algorithms is in place here. This commercially-oriented algorithm has fallen short on funding the promise for the future of our digital well-being in society. The algorithm capitalizes on consumers' data for generating more revenues. As any given recommendation algorithm is a result of a series of calculation using user's big data, the success of a recommendation algorithm requires, to borrow Stiegler's words, "mastery of calculation." The prevalence and proliferation of recommendation algorithms grow on users. Recommendation algorithm ostensibly becomes a just, reliable, and valid reference. Recommendation algorithm became the go-to person of the digital society, instead of experts or friends. One of the reasons behind this change of paradigm is that recommendation algorithm provides a quick fix to slate the thirst for discovering the immensely unknown realm of knowledge. This algorithmization of the world speaks to our desires to augment our potential and

enrich our knowledge. The four digital poems exemplified in this paper respond to netizens' desires manifested in recommendation algorithms.

This ever-constraining operation of the commercial industry echoes a pre-emptive security operation algorithm that is based on associations of variations of user data. The data does not define who we are but infers who we are through probabilities. In his "Data Derivatives: On the Emergence of a Security Risk Calculus for Our Times," Louise Amoore remarks: "Indifferent to the contingent biographies that actually make up the underlying data in fields such as PNR, the data derivative is not centred on who we are, nor even on what our data says about us, but on what can be imagined and inferred about who we might be on our very proclivities and potentialities" (28). The implication of Amoore's research shows that identity is not constructed by our data, but by how our data is being calculated through probabilities. That is to say, this security operation algorithm defines who we might be or *become*, leaving out contingencies that are not included in variations programmed by this algorithm. Electronic literature implements possibilities of a poetic rendition of codes that opens up the closure of both recommendation algorithm and data derivative whereas the recommendation algorithm doctors what we should consider as the priority or importance, with the blatant disregard of users autonomy and violation of user's privacy.

Tech culture permeates various areas of our digital lives and yet there is slight negligence of netizen's well-being. In his *Taking Care of the Youth and the Generations*, Stiegler brings forth a concept called *pharmakon* upon theorizing the grammatization of a programming industry. "And as we will see," he writes, "this supplementarity, which is also a *pharmakon*, both poison and remedy simultaneously, is the condition of *all* system of care" (2010: 6). The concept *pharmakon*, both a poison and a cure at once, aptly describes the current emergence of artificial intelligence. The desire to develop an artificial intelligence machine is derived from our yearning to live our life to the fullest. The future is to be built through a collaboration between artificial intelligence and human beings. Recommendation algorithms elicit this unconscious desire and market product that the community of users would buy. Probability is oriented toward purchasing power instead of their well-being. On the contrary, digital poetry reveals a sinister recommendation algorithm's agenda by provoking users to think.

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others

short-term

Figure 1: "Working Memory"

Working Memory

Ian Hatcher's "Working Memory", as its name states (see fig. 1), demonstrates the mechanism of working memory. As the program runs, the reader is greeted by words popping up quickly, much like the experience of hyperreading. The information inside the white box represents the retention of memories whereas the information outside it represents the information that has not yet been encoded into the working memory. The reader is able to experience and reflect on what is retained in the working memory. Once the reader accesses the page, the loop of words starts to run, which is parallel to the grasping of overloaded information. The message outside the box—"It is true we are remembering this in at least two different ways"—unfolds this 90-second reading session. Once the page starts loading, readers cannot pause the reading process, so that they are required to take in all messages and try to make sense of them. Only by replaying this page several times can the reader get the overall picture of this two-framed memory. In a society where information is overloaded, the desire to receive and process as much information as possible has rendered our working memory more agile than ever. "Working Memory" bears an analogy of the operational procedures of the corporation where the function of memory is disproportionally distributed to reactionary behaviors and respond to immediate stimuli. The desire to receive and process as much information as possible has rendered our working memory more agile than ever. The poem also addresses one of the reasons why the recommended algorithms was created. It originates from our desire to process an immense amount of information that is associated with our preferences. It is time-consuming to construe preferences and explore new things, so humans delegate the time for discovery to artificial intelligence. There is always a catch to an expedient solution. The recommendation algorithm quenches our thirst for knowledge and discovery but also manipulates consumers into purchasing things that are trending.



Figure 2: The node “Job” in the network of “Connected Memories.”

Connected Memories

If “Working Memory” speaks to users’ anxiety to grasp the sea of information, Maria Mencia’s “Connected Memories” speaks to users’ desire to connect. One of the parameters of the recommendation algorithm is “what is trending.” The rationale behind this variable implies that if “this is trending,” then “users might be interested in it.” The inclination to like what the community likes stems from a propensity to connect to a community. The fear to be excluded from the community can manipulate users into thinking that the trend is the determinant of our value judgment. In response to this anxiety, Mencia’s “Connected Memories” demonstrates a connection that transgresses beyond the closure of the recommendation algorithm.

“Connected Memories” (see fig. 2) is an interactive poem programmed by Processing. As the title implies, the purpose of this poem is to connect readers with the memories of the refugees living in the United Kingdom. In the process of reading this hypertext, readers are invited to experience with the refugees what they have encountered. These experiences become hyperlinked words that represent nodes of narratives on the screen: “war run away prison money walk university pressure shoot government refugee passport kill papers documents survived help job...” (Mencia). The screenshot is the node of “job” that delineates the memory of a refugee in a refugee camp. His verbal account of his refugee experience is transformed into texts on the screen: “In Holland we were in a refugee camp, we learnt the language but we didn’t do any thing but now I speak 5 languages. Sometimes I think of course what happened separated me from my family and my country but I got the benefit that now I can speak 5 languages, I am multilingual.” The process of reading the poem and clicking on the node manifests a state of being together or a sense of Heideggerian *Mitsein* in which readers interact and share memories and lives of different people together in a digital space. At some point, the path of a different chunk of memories crosses, much like the contingent encounter with refugees on the street. Right next to the memories of “job” sits the node of “fear.” The readers see a string of text flying across the screen. “Now I am free, at least I don’t have any fear, I don’t have to think something might be happening. Only recently I was granted the right to remain so I don’t fear they might take me back.” As readers click on those nodes, the memories of the refugees connect readers and open a portal to the experiences of intercultural adaptation. “Connected Memories” brings readers closer to the intimate and psychological space of the refugees. Their hopes and sorrows become nodes of memories that connect human experiences across different walks of lives. The reading process encodes the experience and understanding of our cultural heritage. Refugees cease to be the Other or a threat that is separated from the community.

AdLiPo

AdLiPo (see fig. 3) is categorized under Fun in Chrome’s web store. The description of the browser extension notifies users that it contains mature content. It has its way of aestheticizing the in-your-face advertisement. Just as its categorization illustrates, the way to strike awareness does not necessarily need to be stringent. It can be entertaining. If a website uses cookies to track a user’s preferences and unconscious desires, AdLiPo disrupts the commercial interest of that website by displaying poetry written by the algorithm. Figure 3 is a real-time rendition of the algorithm of the website books.com.tw. The original webpage is replete with advertisements to capture

the reader's attention and eyeball. With the advancement of the recommendation algorithm, advertising marries users' unconscious desires. The algorithm deduces what users will like in the future. In other words, the recommendation algorithm has an effect on users in the form of micro-discipline.

This intrusive advertising is no less aggressive than the aesthetic rendition of AdLiPo. Instead of viewing images of products, readers read a poem composed by AdLiPo, an algorithm-poet. This poem can be divided into three parts. The first part is the initiation or the objective of this poem. "This Ad delves into questions that shape our contemporary narrative practices, such as navigational readership and new ways of experiencing the cinematic." Even though this sentence construed by an algorithm-poet may not make much sense, but it does pose questions that pique readers' brain. For instance, what are our contemporary narrative practices? What kind of narrative practices that shape our navigational readership and change ways of experiencing the cinematic? Is the Ad programmed by a recommendation algorithm going to change our narrative practices? Indeed, these questions urge readers to focus and think, as the next line reads: "This Ad is going to open you right up." AdLiPo's Ad-poem speculates the Ad programmed by recommendation algorithms. Upon musing over questions that the poem poses, readers' mind wanders around the poet's textual space, without being doctored by the original Ad's commercial interest. The second part begins with the poet's writing process, which explains how AdLiPo's poem opens readers up by disrupting the original algorithm. "The poet has just begun to write this Ad./The time you spend reading this Ad." As the poem is composed by an algorithm-poet, the poem emerges after the webpage finishes loading. The third part opens with the relationship between unspecialized labor and the Ad-poem. "This Ad quells the revolt of unspecialized labor./Cast away every restraint, spurn every one: never has an Ad by one means or by another." Unspecialized labor is referred to as labor that is not specialized and can easily be replaced. The Ad programmed by recommendation algorithms speaks to readers' false desire and makes them think that as long as they buy those products, they are one step closer to a better life.

Figure 3: Trans-mediation at work between AdLiPo and Books.com.tw. Retrieved from <https://www.books.com.tw>. ©2014 AdLiPo & ©1995 Books.com.tw. Screenshot by author.

Therefore the Ad programmed by recommendation algorithms pacifies their desires to revolt against the system.

The following lines are harder to decode than other lines. Never has an Ad by one means or by another cast away every restraint, spurn every one. An effective recommendation algorithm requires a thorough collection of users' data without any constraint. In the meanwhile, this act of data collection implies that this Ad disregards every user's rights to protect their own data. The last two lines prompt readers to ponder on the relationship between this Ad-poem and the recommendation algorithm. "This Ad is the secondary instrument of your own algorithm./This Ad flogs your digital ticker." The two lines can be understood in terms of an investment. A digital ticker can refer to a stock market ticker whereas a primary instrument can refer to "a financial investment whose price is based directly on its market value" ("Primary Instrument"). This Ad-poem, as the secondary instrument of a recommendation algorithm, disrupts the market value and sells the stock quickly and cheaply. Ultimately, this Ad-poem transforms a commercially-driven Ad into a thought-provoking piece of artwork. Readers are given time to conduct a critical reading to the webpage.



Figure 4: A screenshot of “The Deletionist” applied over the Anti-G20 website (“Coalition Call to Action”). Retrieved from <http://g20-demo.de/en/call/>. ©2013 Deletionist & ©2019 G20 Demo. Screenshot by author.

The Deletionist

The last digital poetry in response to the recommendation algorithm is “The Deletionist” (see fig. 4). It is a web application that selectively deletes the content of the webpage to generate a poem. The image is a screenshot of the anti-G20 website

applied with “The Deletionist.” It was originally a call to action against the G20 summit but is translated into a poem replete with the definite article “the”, leaving objects followed by the article unknown. Masked and highlighted by “The Deletionist,” the anti-G20 webpage is transformed into a page of reflection for readers. The issue upon which readers are invited to reflect revolves around the matter of data. Contrary to popular belief that data is something impersonal and unrelated to our identity as humans, I would argue that data is something closely related to our identity and our rights as a human being. Data can be understood as information we restore in given electronic devices. The data, in Stiegler’s term, is part of our tertiary memories, which are the memories that can be stored on devices.

Tertiary memories not only serve as a supplement to our being but also as an inalienable part of us that transforms our being, by means of transmediation and remediation between humans and machines. In his *Technics and Time I: The Fault of Epimetheus*, Stiegler argues that tertiary memory is essential to the evolution of humans. Since technics conserves and inscribes with tertiary memory our knowledge of the past—aside from a tool for self-reflection—technics is the collective tertiary memory that can be passed on to the next generation in the form of cultural heritage. It is this epiphylogenetic memory that differentiates humans from animals as they do not have technics to conserve their knowledge, so they cannot pass it on after they die (4). Although we have the means to improve our lives, the recent development of industrial programming renders the issue of tertiary memories problematic. Tertiary memories function less as an extension than a limitation to our existence. Tertiary memories, according to Stiegler, were “e-laboration” (2009; 8) rather than self-conservation before the end of orthographic writing. This yearning to self-conserving renders tertiary memories susceptible to be the portal of privacy infringement. Tertiary memories are flatlined by industrialized programming that often uses our memories for commercial gains or for the service of surveillance in the name of security. The fact that more data is being collected derived from the fear of uncertainty and the yearning for security. Niklas Luhmann points out this internal fallacy:

Practical experience tends to teach us the opposite: the more we know, the better we know what we do not know, and the more elaborate our risk awareness becomes. The more rationally we calculate and the more complex the calculations become, the more aspects come into view involving uncertainty about the future and thus risk. Seen from this point of view, it is no accident that the risk perspective has developed parallel to the growth in scientific specialization. Modern risk-orientated society is a product not only of the perception of the consequences of technological achievement. Its seed is contained in the expansion of research possibilities and of knowledge itself. (28)

The big data is a double-edged sword as on the one hand, it showcases a holistic perspective on humans, whereas on the other hand it makes it easier to monitor and identify individuals vigorously. According to anthropologist Mary Douglas,

the control of rumour is central to risk perception....It is very much in the spirit of cultural theory to treat the institutions themselves as the monitors which determine what is going to count as information. Along these lines cultural theory can say a lot that is useful about the control of knowledge, the emergence

of consensus and the development of expectations. ...Blaming is a way of manning the gates through which all information has to pass. Blaming is a way of manning the gates and at the same time of arming the guard. (18-19)

Tertiary memories are held as evidence in the case of targeting the blame closely related to the politics of blaming as tertiary memories. In the case of controlling the rumor, the surveillance system and the collection of data are used to manipulate the public.

The politics of leaving the traces of tertiary memories thus is closely related to the risk perception. In his "Bernard Stiegler's Pharmacy: A Conversation," Marcel O'Gorman discusses with Stiegler the risk of storing tertiary memories and the need to bring forth a politics of leaving our traces. Instead of preventing the recording of traces, which is rather futile, he calls for actions of actively deleting, and selecting traces so as to develop "a consciousness of the recording of traces, a politics of the recording of trace" (468). "The Deletionist" and "AdLiPo" disrupt and transform industrialized memories with strategies of erasure and culture jamming. The web application and browser add-on provide a critical reading to the original webpages. In this process of trans-mediation, as in transformation and translation of the content on the webpages, the readers are not caught in the trance of the stupefied trance of scrolling webpages. They are offered time to reflect on what they just read. In addition to the trans-mediation, "Working Memory" and "Connected Memories" tell the story distinct from that of the industrialized memory in the form of re-mediation. The Deletionist challenges the logocentrism of the website and poeticizes the information given by selecting and arranging texts on the screen. The process of deleting texts on the webpage does not assimilate the autonomy of "The Deletionist" into the machine culture, rather, it attests to the task of stirring up the machine culture with the algorithm. The erasure does not eliminate the culture of the institution. On the contrary, it adapts to its culture while implementing a new system of understanding the information. The remediation of the Anti-G20 webpage through "The Deletionist" creates a third possibility of understanding the world. Originated from Wikipedia, the deletionism is a trend and a movement emerged from people who delete the less famous or popular entries. The Deletionist challenges the logocentrism of the website and poeticizes the information given by selecting and arranging texts on the screen. This application is used to generate a poem by deleting the contents and leaving poetic traces on the webpage. The image is a screenshot of the anti-G20 website applied with "The Deletionist." It was originally a call to action against the G20 summit but is translated into a poem populated with the prefix "the" instead of words of subversion. Masked and highlighted by "The Deletionist", the anti-G20 webpage is transformed into a page of reflection for readers.

Conclusion

Through a transductive feedback loop demonstrated by these digital poems, this paper weaves a discourse of care into the formation of a profit-driven recommendation algorithm and culture. These digital poems do not aim to lure netizens to consume but to suspend netizen's appetite to consume. These poems reveal the anxiety and the mobility of a digital society. The algorithmization of the world brought forth by the programming industry can be detrimental to the well-being of the individual and society. "The Deletionist," "AdLiPo," "Connected Memories," and "Working

Memory” reconstruct, transform, and translate industrialized memories into a critical rendition of tertiary memories. In the process of reading and interacting with these webpages, readers open up the closure of the recommendation algorithm. Recommendation algorithm embodies our anxiety to know more and to demarcate precisely the unknown. The question is not only whether we can exhaust all possibilities and present the most probable result, but also what to do if that future is coming.

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***Improvement of Environment for Tourists in Japan from the World Complying
with ISO Standards on Translation and Interpreting Services***

Akiko Sato, Osaka University of Tourism, Japan

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

The purpose of this paper is to make an appropriate suggestion of environment improvement that visitors to Japan from the world can tour around Japan without feeling stressed in public transportation, accommodation facilities, historical cultural sights, restaurants and retail stores. This paper sets the following research question: How do service providers realize good communication services on multilingual translation/interpreting in complying with unified international standards? The survey on acceptance environment of tourists to Japan from the world in 2016 which was conducted by Japan Tourism Agency showed that many people were unsatisfied with "inadequate multilingual displays in facilities and lack of communication with facilities' staff." This paper believes that the following communication services are required in the current areas of tourism based on the survey results and views on the current status of translation and interpreting as follows: 1. Provide multilingual communication services on translation such as bulletin boards complying with unified international standards, which supplement unknown information for visitors to Japan from the world, without lack of information or mistranslation. 2. Provide oral multilingual communication services in interpreting in compliance with unified international standard without lack of skills. The feature of this paper is providing the necessity of international standards with commonly understanding quality control adopting a PDCA cycle in translation and interpreting services based on the survey results of Japan Tourism Agency.

Keywords: visitors to Japan from the world, multilingual communication services on translation, oral multilingual communication services in interpreting, unified international standard

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Introduction

The purpose of this paper is to make an appropriate suggestion of environment improvement that tourists to Japan from the world can tour around Japan without feeling stressed in public transportation, accommodation facilities, historical cultural sights, restaurants and retail stores. Thus, this paper sets the following research question: How do service providers realize good communication services on multilingual translation/interpreting in complying with unified international standards?

Japan Tourism Agency conducted the survey on acceptance environment of tourists to Japan from the world in 2016. The results showed that many people were unsatisfied with "inadequate multilingual displays in facilities and lack of communication with facilities' staff."

In this paper, Chapter 1 explains the definitions of translation and interpreting before discussion about tourists' satisfaction with translation of sign boards or oral communication in multi-languages as interpreting. Chapter 2 explored previous works on tourists' satisfaction, translation of sign boards or oral communication including interpreting for tourists from all over the world. Chapter 3 mentioned background of the above discussion citing the survey results conducted by Japan Tourism Agency (JTA). Chapter 4 analyzes that what kind of appropriate solutions against problems does this paper suggests from the viewpoints of translation and interpreting. And further, Chapter 5 provides readers with information about global standards on translation and interpreting before concluding this paper.

This paper believes that the following communication services are required for meeting satisfaction of tourists from other countries to Japan: (1) Provide multilingual communication services on translation such as bulletin boards complying with unified international standards, which supplement unknown information for visitors to Japan from the world, without lack of information or mistranslation. (2) Provide oral multilingual communication services in interpreting in compliance with unified international standard without lack of skills.

The feature of this paper is providing the necessity of international standards with commonly understanding quality control adopting a PDCA cycle in translation and interpreting services based on the survey results of Japan Tourism Agency.

1. Definition

Before discussing about environment improvement on translation and interpreting that tourists to Japan from the world can tour around Japan, some definitions for key words in this paper will be required. First, this paper defines tourist as "a person who is travelling or visiting a place for pleasure" following the Oxford English Dictionary. (OED 2010)

Next, this paper defines translation that is "set of processes to render source language content into target language content in written form" as stated in 2.1.2 of ISO 17100:2015 Translation services -- Requirements for translation services. (ISO:2015)

This is one of the global standards on translation issued by International Standard Organization (ISO).

Moreover, this paper defines interpreting (/interpretation) that is “rendering spoken or signed information from a source language to a target language in oral or signed form, conveying both the register and meaning of the source language content” as stated in 3.1.2 of ISO 18841:2018 Interpreting services -- General requirements and recommendations. (ISO, 2018) This is also one of the global standards on interpreting issued by International Standard Organization (ISO).

2. Previous Works

According to Nakamura, “traveler” includes movement by business, visiting family members and friends and sightseeing of places. Nakamura defines “tourist” who conduct sightseeing is a part of “traveler.” He summarizes that tourism consists of various elements including transportation, information, target facilities of sightseeing and tourists. (Nakamura 2019) In this paper the author, however, wants to add an element, comfortable environment of the destination for tourists from the viewpoints of languages and communication.

The International Federation of Translators (FIT) which is the oldest association for translators and interpreters in the world was established in 1953 and obtains “Category A status” as an organization from the United Nations Educational, Scientific and Cultural Organization (UNESCO). In the Translator’s Charter, FIT declare, “translation has established itself as a permanent, universal and necessary activity in the world of today” and “by making intellectual and material exchanges possible among nations it enriches their life and contributes to a better understanding amongst men.” (FIT 2011) This paper, however, would like to add the influence of translation to readers especially tourists who travel or visit places coming from all over the world.

Further, the International Association of Conference Interpreters (AIIC) which is a global wide non-profit organization in 1953 representing professional conference interpreters declares that interpreting is oral activity. Consequently, AIIC explains interpreting “makes use of particular linguistic resources: the original speaker's ideas are transmitted as spoken words, with a particular rhythm and intonation, making use of rhetorical devices and gestures.” (AIIC 2012) The author would like to add the perspective from the beneficiary of interpreting services which are minutely mentioned above that orally provided interpreting activities improve communication between the original speaker and the listener of transmitted ideas in a certain language respectively.

3. Backgrounds

Japan Tourism Agency (JTA), News/Press Conferences announced New Tourism Strategy to Invigorate the Japanese Economy in 2017. According to JTA, which aims to realize Japan as a "world-class tourist destination," tourists feel that Japan should promote a more welcoming environment for its tourists by providing them with “communication with the staff of facilities, etc.,” followed by “free public Wi-Fi” and “multilingual displays.” (JTA 2017)

Before the above announcement, JTA conducted a survey of overseas travelers visiting Japan about the welcoming environment and summarized its results in the Survey of International Visitors in Japanese as shown in the following figure. (JTA 2016)

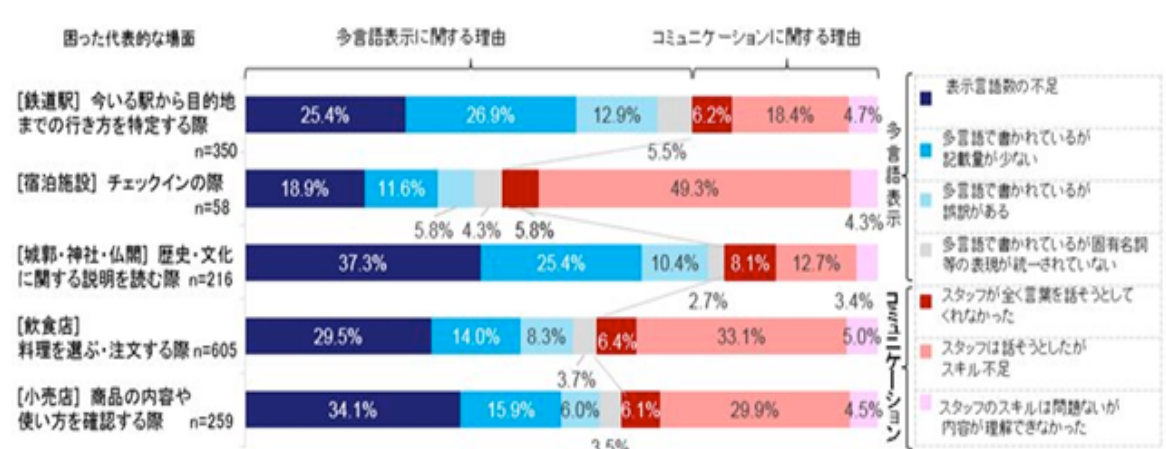


Figure 1: Questionnaire survey of international visitors: Troubles on multi-lingual signboards and communication (JTA 2016)

The followings are summary of the survey results conducted by JTA:

- (1) Smaller number of multilingual sign boards compared to the number of Japanese sign boards (Insufficient translation from Japanese to other languages)
- (2) Smaller volume of information in multilingual sign boards (Inaccurate translation or unknown information for international visitors)
- (3) Mistranslation in signboards
- (4) Facility staff don't communicate with international travelers (No interpreting)
- (5) Lack of communication skill of the facility staff (Lack of Interpreting skill)
- (6) International travelers cannot understand the explanation (Lack of understanding of cultural background)

Responding to the above survey results, JTA announced the New Tourism Strategy to Invigorate the Japanese Economy in May 30, 2016. The Strategy aims at realizing Japan as a "world-class tourist destination." To implement this Strategy, it is necessary for Japan to promote a more welcoming environment so that international visitors and tourists can comfortably enjoy sightseeing with no stress. (JTA 2017)

JTA listed the survey results conducted on March 30, 2016. According to the survey, the number of troubles "unable to communicate with the facility staff" is the largest. The next trouble is no place to use "free public wi-fi system." The third trouble is "lack of multilingual information." Among 19 troubles, the first and third trouble are related to interpreting and translation.

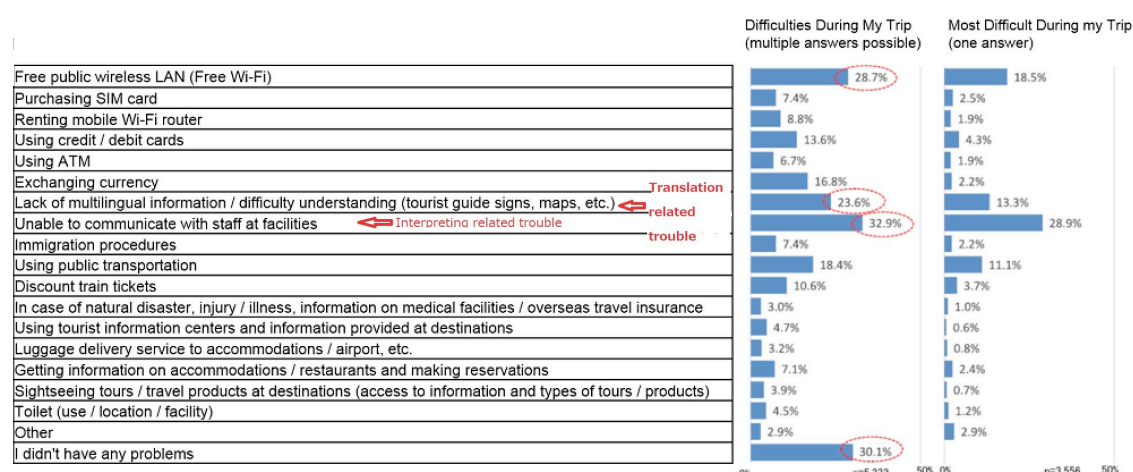


Figure 2 Questionnaire survey on needs and satisfaction levels of language support, communication environment and public transportation (JTA 2017)

Then, who solve the above troubles, especially on translation and interpreting the international tourists suffer from?

4. To solve troubles of international tourists on translation and interpreting

This chapter will discuss how to solve troubles related to interpreting and translation mentioned above which international tourists encounter when they travel around Japan. As for the trouble on wireless LAN which is the second highest rank of trouble, JTA needs to set the public wireless Lan facilities in collaboration with local electric companies. The author discusses the first and third one, namely interpreting related troubles and translation related troubles and suggests the appropriate solutions.

There are mainly three points on the highest rank of trouble, namely “Unable to communicate with staff at facilities” which belong to interpreting troubles as follows:

- (1) Facility staff don't communicate with international travelers (No interpreting)
- (2) Lack of communication skill of the facility staff (Lack of Interpreting skill)
- (3) International travelers cannot understand the explanation (Lack of understanding of cultural background) (JTA 2016)

The author proposes the following solutions to the above troubles:

- (1) Increase the number of staff members who communicate with the international travelers, guests or customers in multi languages.
- (2) Increase the number of facility staff members who has appropriate communication skill in multi-languages or train the facility staff to improve their communication skill in multi-languages.
- (3) Provide appropriate explanation with consideration of different cultural background between staff and international travelers, guests or customers.

To actualize the solutions mentioned above, the facilities adopt interpreting service providers which comply with interpreting global standards including ISO13611 and ISO18841 for training their staff members in multi-languages.

Further, there are mainly three points on the third highest rank of trouble, namely “Lack of multilingual information/ difficulty to understand tourist guide signs, maps, etc.” which belong to translation troubles as follows:

- (1) Smaller number of multilingual sign boards compared to the number of Japanese sign boards (Insufficient translation from Japanese to other languages)
- (2) Smaller volume of information in multilingual sign boards (Inaccurate translation or unknown information for international visitors)
- (3) Mistranslation in signboards

The author proposes the following solutions to the above troubles:

- (1) Increase sign boards in multi-languages thoroughly translated from Japanese into the target languages.
- (2) Enough (same) volume of information in multilingual sign boards (Accurate translation with clear information for international visitors)
- (3) Appropriate translation without any mistranslation in signboards.

To actualize the solutions mentioned above, the facilities in charge of multi-language sign boards adopt translation service providers which comply with translation global standards including ISO17100 and ISO18587 for increasing appropriate signboards in multi-languages.

5. Global standards on interpreting and translation

To provide appropriate interpreting and translation services, ISO has developed global standards on interpreting and translation as follows:

- (1) Interpreting
ISO 13611:2014 Interpreting - Guidelines for community interpreting (ISO13611:2014): This standard “was developed in response to a worldwide need to accommodate linguistic, cultural, and ethnic diversity of people who interact via oral and signed communication.” (ISO 2014)
ISO18841: 2018 Interpreting services - General requirements and recommendations (ISO8841:2018): This standard "responds to the need to provide general service requirements for the provision of quality interpreting services." (ISO 2018)
- (2) Translation
ISO 17100: 2015 Translation services - Requirements for translation services (ISO17100:2015): This standard "specifies requirements for all aspects of the translation process directly affecting the quality and delivery of translation services." (ISO 2108)
ISO 18587:2017 Translation services - Post-editing of machine translation output – Requirements (ISO18587:2017): This standard "restricts its provisions to that part of the process that begins upon the delivery of the MT output and the beginning of the human process that is known as post-editing." (ISO 2017)

The author recommends using ISO global standards mentioned above as significant index and evaluation base of provided interpreting services or translation services, since they are globally equivalent standards on interpreting and translation.

Conclusion

To solve the troubles of international tourists to Japan and give them comfortable tourism environment to enjoy sightseeing and without any stress, service providers need to provide them with appropriate services on interpreting and translation which satisfy international tourists.

Such interpreting and translation shall be complying with global standards on interpreting and translation for example, *ISO13611:2014*, *ISO18841:2018*, *ISO17100:2015* and *ISO 18587:2017*, since international travelers come from all over the world.

Then, appropriate staff communication services with correct interpreting and precisely translated signboards will satisfy tourists who visit Japan from all over the world.

Acknowledgements

This work is supported by a grant from Osaka University of Tourism. The Author would like to thank President Osamu Akagi and Academic Research Center of Osaka University of Tourism for adopting my research as one of the University Branding Projects.

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Contact email: rosemary@kuh.biglobe.ne.jp

Mexican Snacks Originated in Japan

Mariko Nihei, Tokai University

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Japanese immigrants played a prominent role in Mexican snack culture. *Cacahuates japoneses*, *muégano*, *jamonsillo*, *chamoy*, and *habas fritas* are all snacks currently sold in Mexican markets that were invented by Japanese immigrants. In this presentation, I introduce the history of these popular Mexican snacks and sweets based on field work I conducted in Mexico City from 2015 to 2018. Mexico and Japan are distant and there were far fewer Japanese immigrants to Mexico as compared to other countries, including the USA and Brazil. As such, neither people in Mexico nor Japan expect that Japanese immigrants in Mexico contributed to the creation of some popular Mexican foods. However, this is precisely the case. The creation of these snacks dates back to World War II. Because Mexico was an ally of the USA in this war, all Japanese companies in Mexico were closed and Japanese immigrants became unemployed. In order to make a living, some immigrants became street vendors, selling home-made Japanese snacks and sweets. The story behind these popular snack foods is not well known in Mexico. Rather, many believe these snacks are Mexican, not Japanese. The Japanese immigrants who created these snacks are deceased and their family members are old. It is urgent for historians to interview their remaining family members to conserve the important history of Japanese immigrants' influence on popular snacks in Mexico.

Keywords: Japanese snacks, immigrants, Mexico, WWII

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Introduction

Japanese immigrants played a prominent role in shaping Mexican snack culture. *Cacahuate japonés*, *muégano*, *jamoncillo*, *chamoy*, and *habas fritas* are all snacks currently sold in Mexican markets that were invented by Japanese immigrants. In this presentation, I introduce the history of these popular Mexican snacks and sweets based on field work I conducted in Mexico City from August 2015 to September 2018.

There were far fewer Japanese immigrants to Mexico as compared to other countries, including the USA and Brazil. As such, neither people from Mexico nor Japan expect that Japanese immigrants in Mexico contributed to the creation of some popular Mexican foods. Moreover, Japanese and Mexican cuisine do not share a lot in common. Many Japanese tend to eat something light and healthy, such as white rice, miso soup, and fish. Whereas Mexicans often tend to eat something heavy, like tacos, tortas, quesadillas, and etc.

However, some Japanese immigrants played a big role in creating Mexican snacks. The creation of these snacks dates back to World War II. Because Mexico was an ally of the USA, all Japanese companies in Mexico were closed and Japanese immigrants lost their jobs. To make a living, some immigrants became street vendors, selling home-made Japanese snacks and sweets in Mexico, which is why we can find some Mexican snacks of Japanese origin.

First, let us look at *cacahuate japonés*, or Japanese peanut.

The origin of this snack is the Japanese *mamegashi*. Yoshihei Nakatani, who immigrated to Mexico in 1932, invented this snack in Mexico during WWII. When I saw this snack for the first time in Mexico, which was back in 2008, I did not expect a Japanese immigrant in Mexico to have invented it. I thought that some Mexicans or Mexican companies were imitating Japanese *mamegashi* and selling it in Mexico, because a Japanese geisha-look, old style woman from Meiji or Taisho period, is printed on the package. It is a stereotypical, ancient image of a Japanese woman, and there are not so many Japanese modern snacks with this type of outdated image, so I thought that someone not Japanese made *cacahuate japonés* in Mexico.

But to my surprise, years later, in April 2015, I learned that *cacahuate japonés* was invented by Yoshihei Nakatani. Coincidentally, there was an article about Nakatani's life in a textbook I was using at that time in my Spanish reading class. Based on this article I researched about the history of *cacahuate japonés*, and I discovered that his granddaughter, Emma Chishuru Nakatani Sanchez, is a historian teaching at a university in Mexico City. I planned my trip and interviewed Professor Nakatani Sánchez in August, 2015.

During the interview, Professor Nakatani Sánchez sent me a memoir written in Japanese by Yoshihei Nakatani, and asked me to tell her what is written on the memoir since she cannot read Japanese. So I read Yoshihei Nakatani's memoir and the historiography about Japanese immigrants in Mexico, and discovered the story behind *cacahuate japonés* and the Japanese immigrant community of the early twentieth century.

One interesting aspect about the relationship between Mexico and Japan is that Mexico has maintained amicable diplomatic relation with Japan since 1888. In this year, Mexico and Japan concluded the Treaty of Amity, Commerce and Navigation, which was the first equal treaty that Japan concluded among Western countries. Except for several years right after the Gentlemen's Agreement of 1907-1908 and the World War II era, Mexico did not completely exclude Japanese immigrants, which contrasts starkly with American immigration policy, since USA enforced exclusionist immigration policies toward Japanese and Asians several times between the end of the 19th century until the end of World War II. In Mexico, on the other hand, Japanese immigrants tended to be welcomed since they were seen as trustworthy and hardworking people.

Even during World War II, Japanese immigrants in Mexico were not treated harshly because the American-style concentration camp never existed in Mexico. The Japanese living in Mexico's northern, southern, and coastal states were ordered to move either to Guadalajara or Mexico City, but those who lived in the two cities did not need to relocate. There were some restrictions for the Japanese during the war. The state froze their bank accounts, closed their companies, and imposed a curfew after 9 pm. Nonetheless, they could make their living by their own. Since most of Japanese immigrants became unemployed, some started cultivating rice, and others started making Japanese snacks at home and selling them in the street.

Yoshihei Nakatani was no exception. He too became unemployed, since the company he worked for as a shell bottom craftsman was closed down. Nakatani, married a Mexican woman and had 5 children at that time, had to take care of his family. Then, one night, he remembered what he learned in a confectionary store in Awaji, Japan: how to make Japanese snacks and sweets such as *karinto* and *mamegashi*. First, he started to make a dough snack called *muégano*, which is similar to Japanese *karinto*, with his family. *Muégano* became very popular in his neighborhood and Nakatani's business prospered for two years. However, one of his friends whom Nakatani taught how to make *muégano* started selling it cheaper than he did, so Nakatani lost his clients. Then, he came up with a new idea of making *cacahuete japonés*, noting that Mexicans like peanuts and other beans. He needed a special machine to mass produce it, so he and his wife invented it by themselves and started to sell it in the neighborhood. *Cacahuete japonés* became very popular among his neighbors, and many started to produce a similar snack. Now, there are several companies that produce *cacahuete japonés* in Mexico. Thus a Japan snack became a Mexican staple.

Jamoncillo, *dulce de leche*, or Mexican fudge as is known in Texas, is another Mexican food of Japanese origin. It is a sweet candy made by milk and sugar. The inventor of *jamoncillo* was the Tanaka family from Fukuoka. The Tanaka father and his two sons first immigrated in 1906 to La Oaxaqueña, a sugar plantation in southern Mexico. They worked there for about one year, then, due to bad working conditions, dispersed. The father went back to Japan, and the two brothers moved to Guadalajara. The older Tanaka brother married a Japanese woman from Fukuoka, had 5 kids and started selling sweets in a small town of Ures in the northern state of Sonora. During the summer, they sold ice cream and shaved ice, and during the winter sold *jamoncillo*, a candy totally new to Mexicans at that time.

Jamoncillo became very popular in the town, but only in Ures and its vicinity. Then, with the beginning of World War II, the Tanakas had to move to Mexico City. They first lived in the neighborhood of Tlalpan, since many other Japanese immigrants from the northern Mexico relocated there during the war. Since they were unemployed, the Tanaka family started selling *jamoncillo* and other Japanese foods such as tofu there. *Jamoncillo* started to become popular in Mexico City and other states, and now it is a Mexican sweet sold in all over the country.

We know about Tanaka family's life during World War II and the story behind *jamoncillo* from the book *La gallina azul: Historia de una familia japonesa durante la segunda Guerra mundial* by Celicia Reyes Estrada (2014). Cecilia was a client of Rene Tanaka, a dentist and the fifth son of Tanaka family, and while she was treated, she heard about the story of the family from Rene Tanaka. She then proceeded to write her book.

Next, let's look at *chamoy*. *Chamoy* is the extract of a Mexican fruit which looks like Japanese plum or *ume*. During the war, a merchant Tadakichi Iwadare encountered this fruit by chance, and thought that he might be able to make something like pickled plum. Going back to his house, he experimented, and succeeded in it. He bottled the extraction and sold it, and Mexican consumers really liked it. Now, *chamoy* is very popular among children in Mexico. The most common way of using it is putting *chamoy* on potato chips. Mexicans also sometimes treat cold symptoms with a sip of *chamoy*. Tadakichi Iwadare passed years ago and now, a Mexican owns the *chamoy* company.

And now, I digress a little bit from the topic, but while I was preparing this presentation I coincidentally found out that Japanese immigrants in Brazil also had a similar experience regarding Japanese plums. Japanese immigrants in Brazil also looked for plums so they could eat *ume onigiri*. But, since they could not find a plant similar to *ume*, they looked for something sour, and realized that they could make something like pickled plums using hibiscus. So they experimented and invented *hana-ume*, a pickled hibiscus. Of course, *hana* means flower and *ume* means plum in Japanese. Now, *hana-ume onigiri* is very popular among Japanese Brazilians. They think that *hana-ume onigiri* is a Japanese food, believing that it is common in Japan too. But, in Japan, *hana-ume* is totally new, and *hana-ume onigiri* is not sold in convenience stores. So now, when Brazilian Japanese come to work in Japan, they get surprised by learning the fact that *hana-ume onigiri* is a "foreign", Japanese Brazilian food.

Lastly, let us look at *habas fritas*. During the war, several Japanese immigrants in Mexico City started to sell a Japanese popular snack, fried broad beans, or *habas fritas* in Spanish, in the street. We don't know exactly who started it first. Many Mexicans liked it so they also started to make and sell it. Now, Japanese immigrants and Mexicans began competing with each other, each insisting they had invented it first. To resolve this problem, Nakazo Sugawara tried hard for several years and finally patented *habas fritas* as a Japanese snack. After that, Japanese were selling it for a while but after the war, almost all the Japanese street vendors took new jobs and stopped selling *habas fritas*. Since then, Mexicans have been selling it on a street as a Mexican snack.

Conclusion

In this presentation, we have seen how Japanese immigrants played a major role in creating Mexican popular snack foods. The story behind these snacks is not well known in Mexico. Rather, many believe these snacks are Mexican, not Japanese. The Japanese immigrants who created these snacks are deceased and their family members who remember the history of these snacks are now old. So now, it is urgent for historians to interview their remaining family members to conserve the important history of Japanese immigrants' influence on popular snacks in Mexico.

Acknowledgements

Thank you very much for Shozo Ogino, who told me interesting stories behind these snacks in Mexico. This presentation is based on my interview with Ogino on September 8, 2018.

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Taiwanese Cinema Development and Ruling over Indigenous Peoples in the Early Japanese Colonial Period

Hsien-Cheng Liu, Kun Shan University, Taiwan

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Taiwanese cinema began in the era of Japanese rule. In the early days of Japanese Colony, indigenous peoples fought fiercely against the Japanese colonial government and ruling the indigenous areas became the primary work of the colonial government. On the one hand, the colonial government used military force and pressure to force indigenous peoples to submit. On the other hand, the colonial government adopted a conciliatory approach to educate indigenous peoples so that they could submit to the concept of Japanese rule and become citizens of the Japanization. For the measures of education, the colonial government actively used films as a tool to civilize indigenous peoples who were unable to speak or write in the ruler's language, thus contributing to the origin of Taiwanese cinema. This study attempted to use the methods of historical data collection and literature analysis to re-examine Taiwan's early days of Japanese Colony when the colonial government introduced the then emerging film media to record the living conditions of indigenous peoples through film images, and to publicize the superiority of the international and Japanese social development at that time through the film's tour show mechanism in an attempt to deter indigenous peoples' resistance through these images and further carry out its ruling and educational purposes on indigenous peoples, and in this context, the development experience of Taiwanese cinema in colonial period was gradually initiated.

Keywords: Taiwanese cinema, Indigenous Peoples study, Japanese Colonial Period, Film history.

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I. Introduction

Taiwanese cinema was launched in the Japanese Colonial Period. During the early period, indigenous people resisted the Japanese colonial government strongly. Governance of indigenous people areas became the priority of the Japanese colonial government, which, on one hand, forced indigenous people to yield by armed suppression, and on the other hand, civilized them by conciliation. Thus, indigenous people became Kominka citizens under the Japanese governance. However, by political suppression or conciliation, when coping with illiterate indigenous people who spoke different language, Japanese colonial government used cinema as the tool to cultivate indigenous people and publicized governance outcomes. It resulted in the earliest format of Taiwanese cinema.

By collection of historical data and literature review, this study reorganizes how Japanese colonial government governed and controlled indigenous people by cinema in the policy to rule indigenous people (called “the Aboriginal Management” in the past) before Musha Incident in 1930 in Taiwan. Through three historic dimensions, origin of production of Taiwanese cinema, movies are tools of the civilization and movies are witnesses of colonizers’ armed suppression, it clarifies movie interaction and practice between colonizers and indigenous people in early Japanese Colonial Period of Taiwan to explore historic development of Taiwanese cinema.

II. Production of Taiwanese cinema was launched by filmmaking of indigenous people’s lives

In September 1899, cinema have appeared in Taiwan. Thus, development of film industry was associated with the Japanese Takamatsu Toyojiro. In 1901, he arrived in Taiwan with the negatives of 10,000 meters and was supported by the police department at the time. With five indigenous people of Alishan as guides, he approached the mountain areas and filmed indigenous people’s living situations (Tanikawa, S., Hayashi, K., 1915, pp. 12-13). These films not only launched the production of Taiwanese cinema, but also served for the colonizers to introduce indigenous people’s situations in Taiwan to the Japanese society.

In 1907, *Introduction of Taiwan* produced by Takamatsu Toyojiro upon the authorization of Government-General of Taiwan has been regarded as the first milestone of the production of Taiwanese cinema. The film was customized for Tokyo Expo in 1907. It was expected to be shown in Taiwan pavilion in the year. Afterwards, because of Takamatsu Toyojiro, it was shown not only around Taiwan, but also in several places of Japan with indigenous people. Production of this film relied on great amount of resources and it took nearly two months with the shots of 206 scenes. The negatives of 20,000 meters from Japan were all finished. The content of the film includes five parts: (1) Taipei; (2) Jinshan and Keelung; (3) railways and local visits; (4) “aboriginal area”; (5) armed suppression on the aborigines. Two of them are related to indigenous people. In addition, according to the report of the journalist in the filmmaking team, the most remarkable scene is “armed suppression” on indigenous people:

The police officers planned to advance the defense troop to the mountain and assembled and admonished the aborigines of Wulai tribe. The aborigines left with resent. The advancement began from the forest, cutting down the big trees to open the roads, passing dangerous bridge and climbing the rock; the aborigines hid in the forest along the road to attack the troop; after pursuit and the battle of shooting, the aborigines arrived in the mountain. The troop bombed the aboriginal tribes and the aborigines escaped everywhere and they got electric shock by touching the wire netting. Aboriginal women lamented the declination of aboriginal tribes and advised the able-bodied men to yield. After recognizing their sincerity, the police officers allowed them to surrender their arms and held serious submission ceremony. Women and men thus danced together (Yeh, 1998, pp. 74-76).

In this film, it shows that Japanese colonial government applied advanced equipment and advantageous force of police to occupy indigenous people's territory in order to expand political domain and enhance industry and profits of mountain forest. Finally, in order to survive, indigenous people could only yield to the Japanese. It seems that the film revealed that indigenous people in Taiwan were under control. However, in-depth meaning of images showed the extreme gap of power between colonizers and those colonized.

III. Cinema are tools for colonizers to show the authority and civilize indigenous peoples

For Japan, cinema are introduced from Europe and America and are important symbols of westernization. In order to govern indigenous peoples, Japanese colonial government demonstrated their power to the residents in aboriginal tribes with superiority by new invention of western cinema similar to powerful military strength. In governance strategy of Office of the Governor-General, early measure of civilization was to arrange the visits in Japan or Taipei for indigenous people. In 1900, Alishan indigenous students "Avari (アバリ)" visited Japan by the planning of Japanese colonial government. In this trip, they not only visited the latest political, economic and military facilities and drilling around Japan, but also watched the movies (Office of the Governor-General of Taiwan, 1901). Since then, the visits planned by Japanese colonial government have been associated with indigenous people's film watching experience. According to the report of *Taiwan Nichinichi Shimpō* on February 4, 1905, after indigenous people tribes such as Sha Ying Ho tribe, Xiao Nan Shi tribe and Da Nan Shi tribe in Miaoli were submitted, the government arranged their visits of military exercises of the army and related movie watching in Miaoli in order to intimidate them and suppress their resistance (*Taiwan Nichinichi Shimpō*, February 4, 1905).

In 1907, Takamatsu Toyojiro promoted his accomplished film *An Introduction to the Actuality of Taiwan* in Japan with the trailer and arranged the company of five indigenous people from Da Bang tribe of Tsou in Alishan. At the time, *Taiwan Nichinichi Shimpō* reported the indigenous people's visit in Japan:

In Yokosuka, they visited warship and shipyard and they were inexpressibly surprised. At the imperial residence of Aoyama, they visited the day of the emperor's royal progress and were amazed by the guarded foreign ambassadors and high officials in formation. They were frightened by the emperor's progress and attempted to show their respect. They still dreaded after returning to the hotel. They were speechless as being overwhelmed by the grandeur (Taiwan Nichinichi Shimpō, December 26, 1907).

The previous report was the paper held by Japanese colonial government. During the visit in Japan, indigenous people were amazed by military force, imperial residence of Emperor of Japan and ceremony. They were speechless and it seemed that they were shocked by this “great” colonial mother country. In this trip, Takamatsu Toyojirō's *An Introduction to the Actuality of Taiwan* shown around Japan was authorized by Government-General of Taiwan for “Taiwan pavilion” of “Tokyo Expo” in the year. The purpose was to introduce political facility and customs of Taiwan which was claimed as “new model of colony of the around” (Yeh, 1998, pp. 72-73). Besides Tokyo Expo, it was shown in different places around Japan. The fellow indigenous people became not only the “exhibits” of Japanese colonial achievement, but also the witnesses of the advancement of the mother country.

These indigenous people who could participate in the visits held by Japanese colonial government were selected, examined and promoted by the government. They were the heads or powerful ones in the tribes. Although they witnessed the advancement of the mother country and were civilized, the influence was limited to these tribes. When the movies were prevailing, tourism activities combined the showing of the film and expanded the scope of promotion.

In April, 1912, Government-General of Taiwan held the third round of indigenous people's visit in Japan and authorized “Embade(エムパデ) corporation” of Japan to film the documentary (Taiwan Nichinichi Shimpō, July 26, 1912). The film recorded indigenous people's visits of military installations and scenic spots in Tokyo, Akabanecho, Nagoya, Kyoto, Osaka, Hiroshima and Nara Prefecture and the film was published by Taiwan branch of Patriotic Women's Association. The preview was in the residence of high officials and afterwards, it was played around Taiwan (Taiwan Nichinichi Shimpō, July 27, 1912). In February 1913, the film of the visits was shown in Ku Ba Bo tribe, Jin Yang tribe and Pi Ya Hao tribe of Nanao in Yilan and Liu Mao An tribe, Si Ji tribe and Pi Ya Nan tribe in Xitou. Besides, in the report of Miyazaki department of police of Sutayan (スタヤン), it presented the indigenous people's acquisition after watching the movie:

Except for the people who have visited Japan and Taipei, they were amazed by the visits which were incredible. After watching this movie, they believed that it was true and recognized the situations when visiting Japan and their popularity everywhere. In addition, as to the function of camera, they not only were impressed but also claimed it as the miracle. They were impressed by the great number of firearms in Japan and the grandeur of streets in Tokyo.

“In Japan, there are troops, warships and hydrogen balloons as

many as leaves. If we resist Japan and are immediately suppressed, our houses and fields will be destroyed, "They believed that movies were not manmade and they were the miracles (History of Aboriginal Governance of Taipei State: Old Yilan Government (IV), 2014, p. 1630).

Japanese colonial government invited the powerful ones in indigenous tribes to participate in the visits to introduce them the advancement of political, economic and military development in Japan. Thus, they were amazed and submitted to colonial governance and avoided the resistance. In addition, by cinema, Japanese colonial government expanded the limited effect of tourism to the tribes and it became important cultural measure to govern indigenous people. Through the images of these visits, it revealed the advantage of military force of Japan. Since indigenous people's knowledge of the cinema was limited and they even thought that movies were not manmade and they were miracles. Thus, the government showed the deification of legitimacy of their governance.

Department of Police of Government-General of Taiwan, in the ceremonies of shrines in Taiwan, in order to introduce current situation of Taipei governed by Japan to indigenous people, from October 26 to November 3, 1917, selected 30 indigenous people from the tribes in Xitou and Nanao to visit Taipei. In the following official report of Department of Police, it extracted two indigenous people's acquisition after watching the movie in the trip of Taipei:

We watched the movie in the school in the south of the city, ...then we saw the picture of Emperor of Japan in the military parade. It was impressive that the number of troops was as many as leaves or bees. In the picture of the attack on Qingdao, we saw the flying jets and Japanese army which won the foreign ones. We were glad. How can Japanese military be so tough? (History of Aboriginal Governance of Taipei State: Old Yilan Government (IV), 2014, pp. 1836-1839)

In the movie, indigenous people saw that the troops in military parade of Emperor of Japan were as many as leaves or bees. Through the attack on Qingdao with advanced jets, Japanese colonial government civilized indigenous people by visits in Japan and cities of Taiwan. Did it successfully impress the indigenous people?

The head of Seediq at the time, Mona Rudo, has participated in the second round of "visit in Japan" held by Japanese colonial government in 1911. The said government intended to civilize them by their witness of civilization of the city and impressive military force. Thus, indigenous people could be submitted to the Japanese governance. Certainly, in this visit, he realized that the number of the Japanese were as many as the stones in Jhuoshuei River and the soldiers were as many as leaves in the forest. Nevertheless, he also recognized the gentleness of the police in Japan. The colonial police in the hometown Wushe were rude and unreasonable. They beat up or arrested the people (Teng, 2000, pp. 106-107). Although he witnessed the power and advancement of Japan, with long-term inequality and oppression, in October 1930, he led the people to launch the internationally known resistance, "Musha Incident", which destroyed the colonial result of more than 30 years of governance on

indigenous people and smashed the exaggeration of the number one colony in the world.

IV. Cinema are witnesses of colonizers' armed suppression on indigenous people

In the strategies of indigenous people governance of Government-General of Taiwan, they civilized the obedient indigenous people with conciliation and adopted armed suppression on resistant indigenous people. Military suppression required funds and legitimacy. Japanese colonial government of Taiwan integrated "Taiwan Patriotic Women's Association" at the time and Takamatsu Toyojiro's "Tong Jen Society" to launch tour showing of cinema to collect the budget and rescue funds to suppress indigenous people. In 1904, Patriotic Women's Association requested the construction of three branches in Taipei, Taichung, and Tainan from the headquarters of Tokyo. In 1905, "Taiwan branch of Patriotic Women's Association" was established in Taipei and in 1909, it was named officially "Taiwan Patriotic Women's Association". Members of the said organization were mostly the wives of high officials of Japanese colonial government in Taiwan. Their early tasks were to provide aids to families of the deceased and injured in the suppression or prevention of the aborigines (Takenaka, 2007, p. 163). At the time, the Governor-General Sakuma Samata actively executed armed suppression on indigenous people. The said organization provided abundant budget and rescue funds and became one of the main financial support to suppress indigenous people.

As to fund raising, Patriotic Women's Association cooperated with Takamatsu Toyojiro's "Tong Jen Society" which owned showing system of the theaters around Taiwan. On the one hand, they collected related funds by tour showing of cinema and theaters owned by Tong Jen Society. On the other hand, it assisted with the police to shoot the films of military suppression in order to publicize military force action and collect the funds of suppression. In September 1909, Patriotic Women's Association cooperated with Tong Jen Society to raise rescue funds. It included 2 echelons and lasted for 7 months. The movies were shown in 18 theaters in Taiwan to collect rescue funds of suppression and the collection was significantly successful. Annual collection was thus fixed. Therefore, in 7 years from 1909 to 1915, it held 6 rounds of movie tour in Taiwan and collected a total of 43959 Yen (Oohashi, 1941, pp. 136-143).

In order to reveal the difficulty to manage the defense troops in Taipei and Yilan and severe situation of military suppression on indigenous people to raise rescue funds, from 1910, Tong Jen Society dispatched the cinematographer to shoot the situations in the battlefields. It included three rounds. The first round was launched on July 12 of the same year and finished on July 20. It invited Tsuchiya Hisaharu from Osaka as the cinematographer. Since the shooting time was summer in Taiwan with high temperature, the film base of the rolls of films from Japan could be easily melted which reduced and destroyed the rolls. After solving the problem, he shot 6000 meters of film (Taiwan Nichinichi Shimpō, September 28, 1910). The preview was in the residence of high officials on September 26. The film was shown in 3 days in Rong Zuo of Taipei from October 9 and was sensational. There were 3221 person-time of audiences. Subsequently, it was shown in school of mandarin, secondary school and police college and around Taiwan (Oohashi, 1941, p. 141). The second round was launched on October 13. Tsuchiya Hisaharu followed civil administration official to

inspect the submission of indigenous people and returned to Taipei on October 19 to continue the showing of the movie in different places.

The third round was in October 1912. Since the previous two rounds were sensational, with the recommendation of Takamatsu Toyojiro, they invited Nakazato Tarou to be battlefield cinematographer. Department of aboriginal affairs hired him with authorization. On October 31, the photographer followed the official Uchida and Commanding General Ohtsu to Lidongshan command center. When shooting the film at battlefield, he was abruptly shot by the indigenous people hiding in brushwood (Government-General of Taiwan, 1999, p. 311). Tamio Miyazaki and Changde Tsuchiya were thus dispatched to Lidongshan to continue the film shooting (Taiwan Nichinichi Shimpō, December 20, 1912). In December 1916, Patriotic Women's Association was reorganized and terminated the documentary business with Tong Jen Society. Finally, the equipment and films were gifted to Taiwan Education Association. Since then, although tour showing system of the movies has continued, they were mostly "national policy movies" for civilization, aboriginal control policy or promotion of wars of Japanese colonial government. Related films were no longer produced. In 1921, aboriginal management section of Department of the Police founded the team of cinema. Office of the Governor-General established official movie making organization on governance of indigenous people. The task referred to not only cultivation of indigenous people, but also education and entertainment service for the Japanese working in indigenous areas.

V. Conclusion

Early production of Taiwanese cinema was controlled by the colonizers and the films mostly focused on indigenous people. It means the colonizers attempted to comprehend and approach the aboriginal tribes by cinema and introduce the evolution of the indigenous peoples by cinema to demonstrate their governance outcomes. These movies also recorded the colonizers' suppression of indigenous people by superior armed force. Thus, the earliest or the most essential images in development of Taiwanese cinema should refer to indigenous people. The images of indigenous people were focused by cameras through anthropology. They appeared as the exotic customs watched by people. They were the subjects controlled. Thus, from the colonizers' perspectives, various kinds of image productions related to indigenous people resulted in visual format of the earliest development of Taiwanese cinema.

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***Cultural Sustainability of China: The Relationship of the “Geomantic Omen”
and Microclimate***

Juntong Cui, Southeast University, China

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Sustainability is understood to be one of the most important solution to environmental issues. Adjusting the microclimate elements around the building to ultimately achieve the building's own energy consumption is an important method for green building implementation. The aim of this study is to analyze the theory and methods of ancient people's regulation in the microclimate field through the study of the theoretical content of "Geomantic Omen", and then make a more valuable reference for modern microclimate regulation. This is a quantitative study whose methodology is based on theoretical analysis and experimental comparisons. The discussion part mainly includes comparison, analysis, and general discussion of the correlation between "Geomantic Omen" and modern microclimate theory. In the end, taking Ji'an Village, Jiangxi Province, China as an example to discuss the relationship between them. This research depicts that the traditional theory of "Geomantic Omen" has many inspiring significances for modern ecological architecture, especially in microclimate regulation.

Keywords: Sustainability, "Geomantic Omen", Microclimate, Ji'an ancient Village

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Introduction

As a hot topic today, the concept of sustainable development goes deep into all areas. As a building area that consumes a lot of resources, it has also been paying attention to the topic of sustainability, which has led to the concept of green building to measure the sustainability of buildings. In the process of continuous construction and experimentation, we find that the concept of green building promotes the harmonious development of man and nature coincides with the concept of “harmony between man and nature” advocated by “Geomantic Omen” in Chinese traditional culture. This can not help but let us begin to re-recognize the traditional Chinese architecture Geomantic Omen.

In fact, China's traditional architecture has a long history of Geomantic Omen, and it has formed three theoretical tools of ancient Chinese architecture with ancient construction studies and gardening studies. Ancient construction studies and gardening studies are similar to architectural design and garden design in the modern architectural theory system. The traditional Chinese architecture Geomantic Omen is similar to the modern urban planning and architectural monolithic design. The planning of the outdoor venue, the consideration of the architectural shape and the interior decoration have been considered and summarized. From the planning and construction of the Imperial Palace and the Imperial Tomb, to the construction of ordinary villages and houses, the traditional theory of Geomantic Omen is involved. However, due to the lack of scientific and rigorous theoretical basis, the vast theoretical system is the observation and summary of natural phenomena. In addition, the researchers are mixed and selfish, and the personal will of the ruler is also reflected in it, making the whole theory overshadowed by the color of superstition. Therefore, since the founding of New China, this theory has ceased to prevail. Nowadays, with the development of social economy and the liberation of people's minds, scholars believe that one-sided negation or one-sided affirmation does not conform to the scientific and rigorous research spirit. The exploration of the rationality of Geomantic Omen theory has also been carried out.

In modern architectural design, sustainable building is generally defined as “a development model that can satisfy our generation without threatening the ability of future generations to meet their own needs.” The most basic feature is to use or use natural resources or energy to prevent pollution (United Nations Conference on Environment and Development, 1992). The suitability of climate is greatly guided by human behavior. As we all know, the distribution of climate has its natural laws, and it is not transferred by human will. We cannot change the overall climate. Therefore, people gradually turn to the study of microclimate. A suitable microclimate can greatly guide people from indoors to outdoors, thus achieving the goal of reducing energy consumption.

Architectural design aims to change the microclimate by utilizing ecological factors such as topography, wind, water, and plants in the environment to create a comfortable living space. The choice and adjustment of the site's ecological factors, that is, the perception of the comfort of the site, is exactly the same as the impact of the site's Geomantic Omen on the microclimate.

Basic theoretical research

Chinese traditional architecture Geomantic Omen

Today, it is said that Geomantic Omen is generally said to have been from the ancient book "The Funeral" by Guo Pu of the Jin Dynasty. (Fig 1.) Before this book, Geomantic Omen was mainly a comprehensive evaluation of various architectural elements such as climate, geology and ecology when the ancients chose the construction site. It originated from the early choice of human settlement, formed in the Han and Jin Dynasties, matured in the Tang and Song Dynasties (Fig 2.), and perfected in the Ming and Qing Dynasties. There are two broad categories of Geomantic Omen theory, one focusing on living people and the other focusing on the dead.

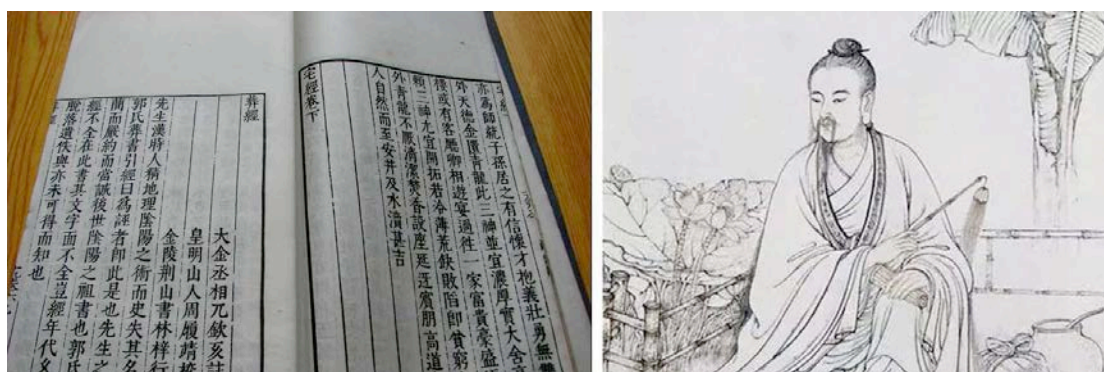


Figure 1: "The Funeral" by Guo Pu.



Figure 2: Yang Junsong of the Tang Dynasty made it mature.

Since ancient times, our ancestors have chosen to settle down as a top priority for living and working, and the experience accumulated in this kind of thing has formed a site-based learning-phase technique. As a kind of related knowledge, most of its theories and methods are derived from the observation and application of natural conditions such as geography, climate and environment, and its scientific components are many. With the development of the ancient economy, people who had left the war began to pay attention to the post-mortem environment. Influenced by the saying that "the death is like a matter of life," Geomantic Omen theory gradually affects the tombs. As people integrate traditional Geomantic Omen theory with factors such as the five elements of gossip, their superstitious colors are more and more intense. (Fig 3.)

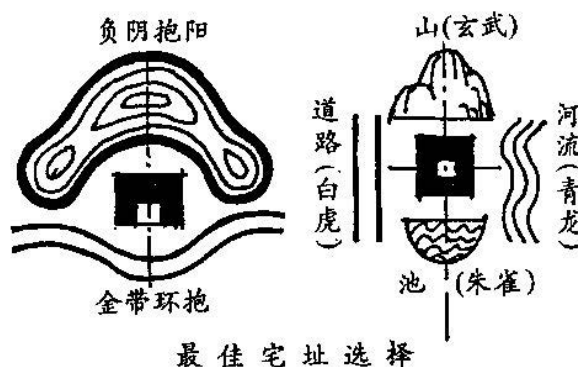


Figure 3: The form of “The Best area” in Geomantic Omen theory

Compared with the theory of the dead, in the theory related to living people, the experience summarization and application of site selection is still not outdated. Its adjustment and change of ecological factors in the environment is strikingly similar to the current method of creating a comfortable microclimate environment. Therefore, this article will focus on a part of the theory of living people in traditional Geomantic Omen.

Microclimate theory

With the influence of humanized design in modern architectural design, more and more designers turn the focus of the design from indoor to outdoor. One of the important means is to guide users through a variety of activities by creating a suitable external environment.

The urban climate, like all other climates, is the result of a cumulative accumulation of statistics on many weather conditions in a place, and any local condition is controlled by large-scale weather patterns. The interaction between large scale and microclimate is constantly changing. Sometimes large-scale climate dominates, and sometimes microclimate can exert its own advantages. Under normal circumstances, if there is rain, cloudy or windy weather, the microclimate is not obvious or even exists at this time; in sunny and windless conditions, the microclimate phenomenon is very obvious. Therefore, when studying urban microclimate characteristics, the main influencing factors can be roughly reduced into four types: solar radiation, temperature, humidity and wind speed.

The factors affecting the microclimate are adjusted. The means is to repair the surrounding environment of the building. The terrain, water and vegetation are all adjusted targets. (Fig 4.)

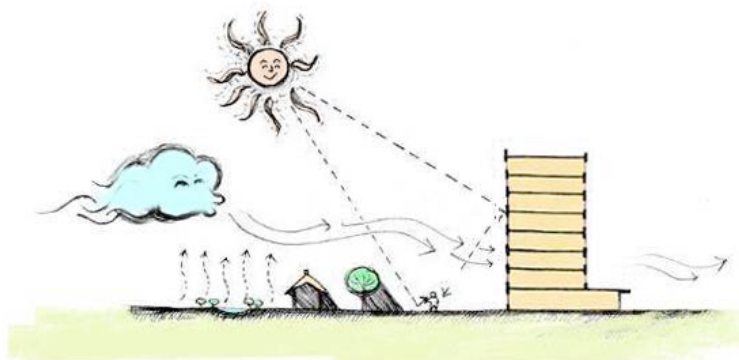


Figure 4: Brief diagram of microclimate theory elements.

Methodology

Control variates

One of the most commonly used methods in scientific experiments. A single variable is changed to test the effect of this variable on the overall effect. By changing one of the factors affecting the microclimate, we can observe the environmental changes of the “Best area” in Geomantic Omen theory.

Data simulation

The difficulty of retrofitting the field is not only time-consuming and labor-intensive, but also requires a large amount of capital investment. On the contrary, through software simulation, not only can it be modified at will, but its accuracy is also recognized by its peers. Therefore, the wind environment simulation of the site selection of ancient villages is used to obtain more accurate scientific data.

Field research

Through the field investigation of the ancient villages, especially the site selection of the village, the water environment and the surrounding topography, combined with the scene photos, objectively analyze the surrounding Geomantic Omen environment.

Case study

Case selection

The selection of cases in this paper is locked in Jiangxi Province, China. The Jiangxi region has a long history, beautiful mountains, deep cultural deposits, humid and warm climate, and abundant products. The specific reasons for choosing this place are as follows:

1. Jiangxi Province is one of the birthplaces of Geomantic Omen theory. The region has many mountains and waters, and the wind and soil are warm, which makes the theory of Geomantic Omen very popular. Many traditional construction methods have been preserved.
2. Jiangxi Province has more ancient villages. The terrain in the area is complex and the damage during the war is relatively small. The ancient villages are relatively intact.
3. The ancient village has not been overexploited. Compared with other neighboring provinces, the ancient villages in Jiangxi Province are mainly residential and have not been overexploited as tourist attractions, especially the ancient village of Ji'an (Fig

5.). This has greatly helped this study. You can get the most out of the traditional Geomantic Omen theory.



Figure 5: Ancient village.

Analysis around the Mei'bei village

There are many villages in Ji'an Ancient Village. The article selects the most representative village, Mei'bei village, as an example. Mei'bei ancient village is located on the west bank of the Minjiang River tributary in Qingyuan District, Ji'an village, Jiangxi Province. The ancient village is closely connected with the surrounding counties and cities. There are mountains in the northwest of the ancient village, the Fushui River in the east and the rolling hills in the south. It is located in a flat land. The village is a street-style layout of Lifang. The roadway is vertical and horizontal, focusing on Geomantic Omen. There are 28 villages in the village. The pond symbolizes the twenty-eight stars in the sky. According to the traditional building Geomantic Omen, there is a mountain in the north, which can effectively weaken the invasion of the northwest wind in winter. There is water in the east, so that the hot air in the southeast direction is cooled by the water body and turned into a comfortable gas. There is a continuous mountain in the distance between the west and the south, which makes the whole site fully enclosed and meets the defensive needs. It belongs to a better geographical location in traditional Geomantic Omen. (Fig 6.)



Figure 6: Analysis around the village.

In the overall planning of the village, “water” occupies a very important part. The water system mainly includes the naturally formed water-rich river, the Lishui River and the artificially constructed ponds and wells. Fushui River is located in the east of the village and is an important way of trade transportation at the time. The Qinshui River flows from south to north and runs through the entire village. The flow of water system makes the formation of public space possible, forming typical trees and wells. Living place. It can be said that the water system space is the most important concentrated activity venue for residents. It not only connects the spatial relationship of the entire village, but also serves as a spiritual link for the villagers to live and communicate with each other. (Fig 7.)

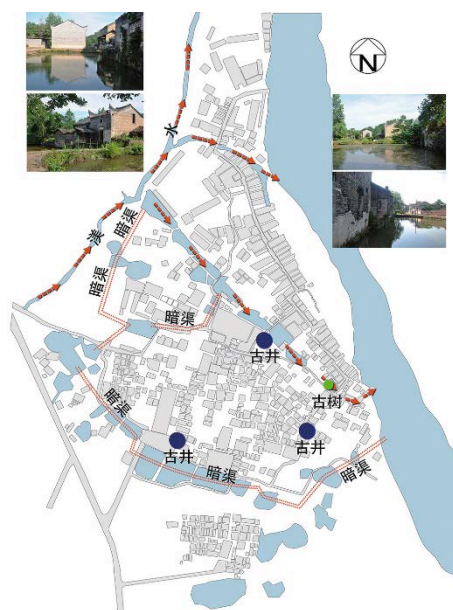


Figure 7: Analysis of the water system of the village.

Software simulation

Feature selection

As one of the main factors affecting the microclimate, wind speed was selected as the focus of this simulation. Compared with the other three factors, the wind speed is less affected by the big environment. In the winter, raising the temperature and the solar radiation have obvious difficulties, and reducing the wind speed is a relatively easy thing to do. As mentioned earlier, the standard of “Best area” in traditional theory is “Back mountain and Face water”. Among them, the requirement of “back mountain” is the result of long-term observation of the ancestors on the natural environment in winter. Most of the cold air in China's winter is blown from the north or northwest, and the dependence of the mountain will greatly reduce the impact of the northwest wind.

Among the current computer simulation wind speed software, PHOENICS software is recognized by most of its peers for its simple operation and accuracy. We mainly compare the village wind environment affected by the “Back mountain” and the difference of the village wind environment that is not affected by the “Back mountain” to compare the blocking effect of the “Back mountain” on the winter cold wind.

Simulation analysis

The more detailed the model, the more realistic the simulation effect is. Therefore, the author has established the general form of the village through his own field research and data collection. Due to the existence of many problems in the accurate mountain construction, and the focus of this article is not the model itself, the mountain is simplified.

First, the general form of the entire village is depicted by AutoCAD, and the house is simplified into a cube form. Then, according to the Google map, the surrounding mountains are captured, and the contour lines are drawn, and the simplified mountain model is built into the CAD. Subsequently, both were imported into PHOENICS for simulation of winter wind speed.

The village space will greatly affect people's lives when the wind speed is too high. According to relevant surveys and statistics, if the average frequency of wind speed $V > 5\text{m/s}$ is less than 10%, pedestrians will not complain; the frequency will be between 10%-20%, the complaint will increase; the frequency is greater than 20%. Remedial measures should be taken to reduce wind speed. (The Enlightenment of the Ecological Experience of Traditional Villages on Urban Design, Wu Yang. 2011)

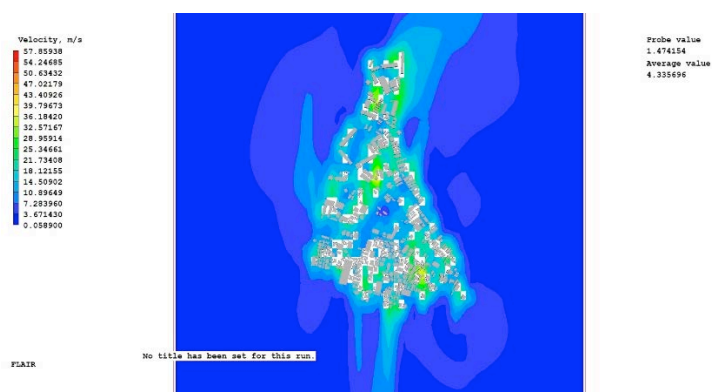


Figure 8: Village wind speed map without mountains.

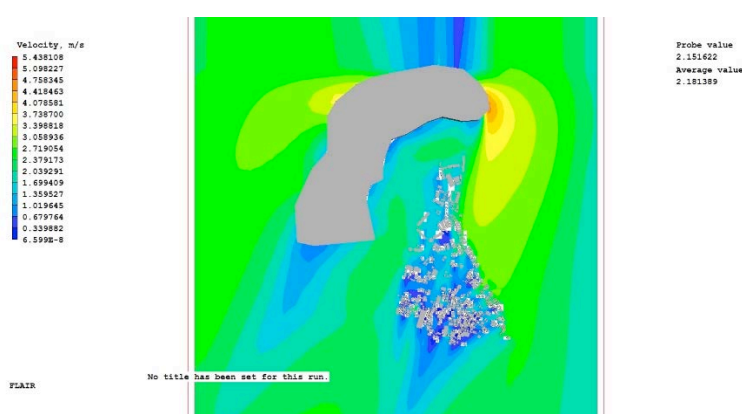


Figure 9: Village wind speed map with mountains.

It can be clearly seen from the comparison of the two images that when there is no mountain in the north and west, the wind speed in the simulated area is maintained between 7m/s and 14m/s, and the wind speed in parts of the village can reach 30m/s. (Fig 8, 9.) Great influence on people's travel and life. Such wind speeds make the human body feel colder in the winter. However, when the mountain is present, the

wind speed in the simulated area is mostly maintained in the range of 2m/s to 3.4m/s, and the wind speed in the village can be kept within 1m/s to 2m/s. The appropriate wind speed allows the entire village to be “protected” in the winter.

Conclusion

The simple ecological concept and ecological strategy of the ancients in the ancient village of Ji'an in Jiangxi Province is a valuable heritage of the world's history and culture. It maintains the organic combination of the primitive natural order and the rational artificial order. It is the materialized nature and humanization. Nature. In the process of the growth and development of ancient villages in Ji'an, the ancients gave birth to their ecological concept of "harmony between man and nature", leaving a valuable material and cultural heritage for our modern people.

This paper firstly combs the relevant theories of traditional building Geomantic Omen and microclimate theory, and studies the correlation between the two. Traditional architectural Geomantic Omen was once denied by all the superstitious factors. However, after careful study, it is often the result of the experience that the ancestors summed up in order to find a way to avoid natural disasters. This method of observation and summarization is a method that modern scientists also use, and the difference is only the precision and accuracy of the instrument. The modern microclimate theory aims to operate a small regional climate, which is in line with the traditional Chinese aggregation methods. Therefore, there is a strong mutual reference between the two theories.

Subsequently, through the literature and field research, the concept of Geomantic Omen embodied in the ancient village of Ji'an was studied, and the software simulation was carried out with modern science and technology. The experiment proves that the location of the ancient villages following the Geomantic Omen concept has a great advantage in terms of comfort, thus confirming the correlation between the two theories. Through the traditional theoretical research and analysis of ancient people's attempts in the field of microclimate regulation, it can provide a valuable reference for modern microclimate theory. This study shows that traditional Geomantic Omen theory has many inspirations for modern ecological architecture, especially in the regulation of microclimate.

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Contact email: juntong cui@foxmail.com

Human Resource Management Outsourcing in Chinese Large and Medium-sized Enterprises: Its Effect on Organisational Performance

Enze Wan, Royal Melbourne Institute of Technology, Australia
Nuttawuth Muenjohn, Royal Melbourne Institute of Technology, Australia
Alan Montague, Royal Melbourne Institute of Technology, Australia
Chin Eang Ong, Royal Melbourne Institute of Technology, Australia

The Asian Conference on Asian Studies 2019
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Extended Abstract

While HRM outsourcing has received significant empirical attention in the West, academic research on this topic in the Chinese context is incomplete, especially in relation to LMEs (Wang, 2016). At present, there are many shortcomings in the implementation of HRM outsourcing in China (Wang and Zheng, 2014). In this regard, Liu (2017) finds that HRM outsourcing practice still faces many difficulties, in terms of outsourcing recruitment, training, salary and welfare, for example. Moreover, earlier research identified problems caused by unexpected high transaction and administration costs; the bureaucracy hinders development; loss of control of capability, skills and intellectual property; and management risks control as a whole (Lorentz, Töylyä, Solakivä, & Ojalaa, 2015). However, the value of HRM outsourcing outcomes still needs to be further examined. In particular, does HRM outsourcing influence organisational performance? And, if so, how? As a result of this gap in the literature, HRM outsourcing among Chinese LMEs is explored in this paper. More specifically, the objective of this paper is to examine the effects of outsourcing human resource management (HRM) activities –specifically, recruitment and selection, training, payroll management, and human resource information systems – on organisational performance through the mediating influences of HR cost efficiency and HR flexibility.

Within the HRM outsourcing performance literature, this study is distinct in investigating the relationship between HRM outsourcing (recruitment and selection, HR development, payroll management and HR information systems) and organisational performance (growth and efficiency) via the mediating influences of HR cost efficiency and HR flexibility. The paper is structured as follows: section 2 discusses the previous relevant literature and hypotheses; section 3 details the research methods, including data collection, measurement, and statistics; section 4 presents the findings; while the concluding section outlines the contribution of the research, its limitations, as well as future directions for research in this area.

To extend on the previous literature, this paper adopts RBV and agency theory and proposes that HRM outsourcing may have a positive impact on a firm's organisational performance. In addition, the effect will be mediated by HR cost efficiency and HR flexibility. Figure 1 below presents the proposed conceptual framework.

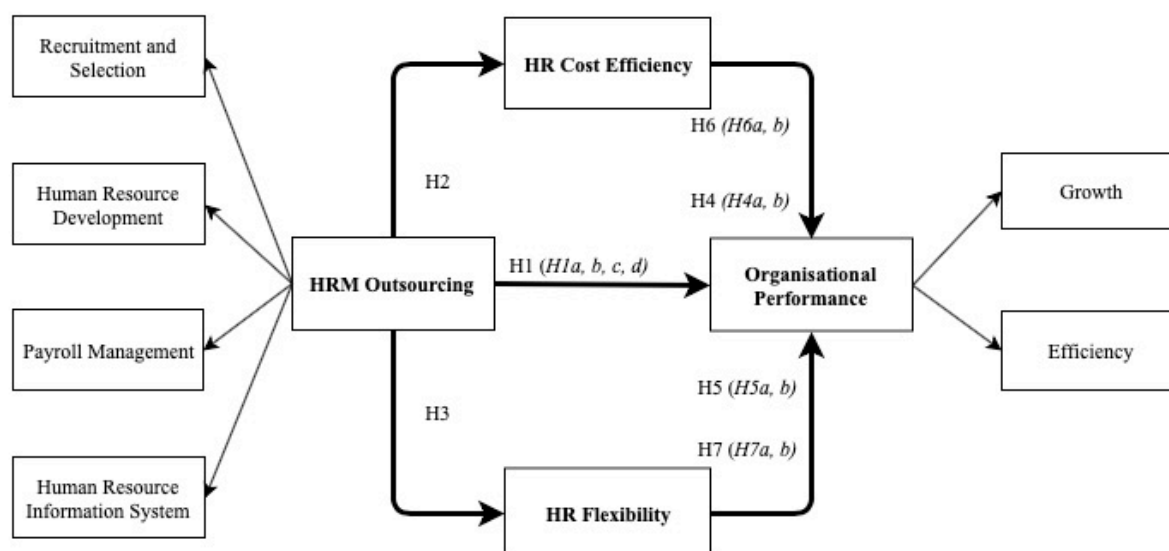


Figure 1: Conceptual Framework –Relationship between HRM Outsourcing and Organisational Performance

Based on the previous research, the following hypotheses were developed:

H1: HRM outsourcing significantly and positively influences growth and efficiency.

H1a: The outsourcing of recruitment and selection activity significantly and positively influences growth and efficiency.

H1b: The outsourcing of human resource development activity significantly and positively influences growth and efficiency.

H1c: The outsourcing of payroll management activity significantly and positively influences growth and efficiency.

H1d: The outsourcing of human resource information system activity significantly and positively influences growth and efficiency.

H2: HRM outsourcing significantly and positively influences HR cost efficiency.

H3: HRM outsourcing significantly and positively influences HR flexibility.

H4: HR cost efficiency significantly and positively influences organisational performance.

H4a: HR cost efficiency significantly and positively influences growth.

H4b: HR cost efficiency significantly and positively influences efficiency.

H5: HR flexibility significantly and positively influences organisational performance.

H5a: HR flexibility significantly and positively influences growth.

H5b: HR flexibility significantly and positively influences efficiency.

H6: HR cost efficiency fully mediates the relationship between HRM outsourcing and organisational performance.

H6a: HR cost efficiency fully mediates the relationship between HRM outsourcing and growth.

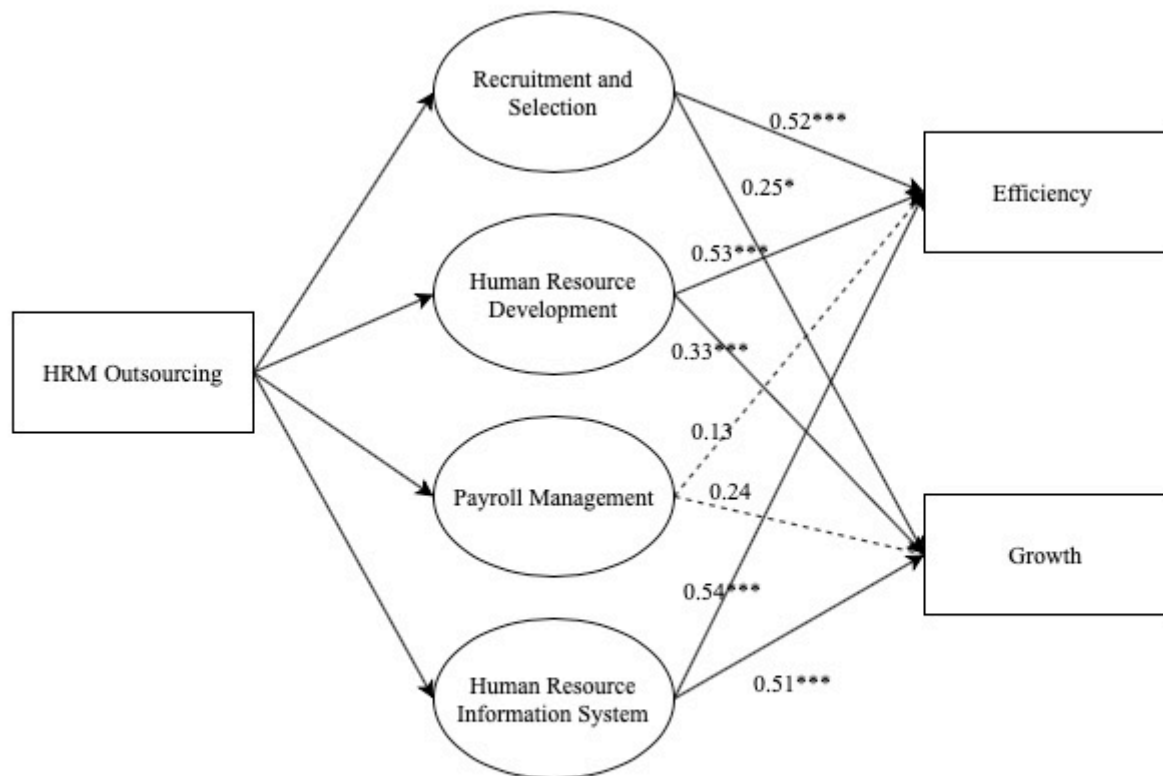
H6b: HR cost efficiency fully mediates the relationship between HRM outsourcing and efficiency.

H7: HR flexibility fully mediates the relationship between HRM outsourcing and organisational performance.

H7a: HR flexibility fully mediates the relationship between HRM outsourcing and growth.

H7b: HR flexibility fully mediates the relationship between HRM outsourcing and efficiency.

Using a simple random sampling method, a total of 1100 questionnaires were distributed to the respondents via email throughout China. Of the surveys completed and received, only 501 are usable. However, four outliers were detected and removed from the data set, resulting in a total of 497 cases without the missing data that remained for further analysis. Figure 2 depicts the path analysis between each of the four outsourced HRM activities and organisational performance. The results show that recruitment and selection has a significant positive relationship with both growth ($\beta = 0.25$, $p < 0.05$) and efficiency ($\beta = 0.52$, $p < 0.001$). Hence, **these results show full support for H1a**. Human resource development has a significant positive relationship with both growth ($\beta = 0.33$, $p < 0.001$) and efficiency ($\beta = 0.53$, $p < 0.001$). Hence, **these results show full support for H1b**. The path between payroll management and growth is positive but not significant ($\beta = 0.24$, $p > 0.05$), and the path between payroll management and efficiency is positive but not significant ($\beta = 0.13$, $p > 0.05$). Therefore, there was a positive yet insignificant relationship between payroll management and both growth and efficiency, so **H1c is rejected**. Human resource information system has a significant positive relationship with both growth ($\beta = 0.51$, $p < 0.001$) and efficiency ($\beta = 0.54$, $p < 0.001$). Hence, **these results show full support for H1d**. Thus, in summary, **H1 is partially supported**.



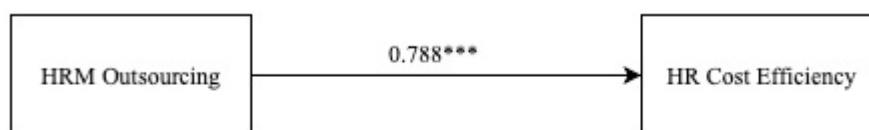
Notes: Dashed arrows denote nonsignificant relationships

*p<0.05, **p<0.01, ***p<0.001

Goodness of fit statistics: GFI=0.946, AGFI=0.896, RMSEA=0.052, CMIN=473.871, CFI=0.865

Figure 2: Path of Direct Model: Factors of HRM Outsourcing and Organisational Performance

Figure 3 represents the path analysis between HRM outsourcing and HR cost efficiency. The findings reveal that the HRM outsourcing have a significant positive relationship with HR cost efficiency ($\beta = 0.788$, $p < 0.001$). Hence, **the results support H2**.



Note: *p<0.05, **p<0.01, ***p<0.001

Goodness of fit statistics: GFI=0.918, AGFFI=0.902, RMSEA=0.051, CMIN=236.763, CFI=0.859

Figure 3: Path of Direct Model: HRM Outsourcing and HR Cost Efficiency

Based on the result shown in Figure 4, HRM outsourcing have a significant positive relationship with HR flexibility ($\beta = 0.731$, $p < 0.001$). Hence, **this result supports H3**.

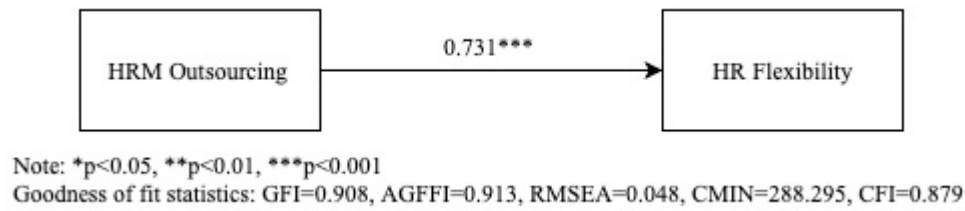


Figure 4: Path of Direct Model: HRM Outsourcing and HR Flexibility

Based on the result shown in Figure 5, the path between HR cost efficiency and growth is positive and significant ($\beta = 0.73$, $p < 0.001$), **which thus shows support for H4a**; and the path between HR cost efficiency and efficiency is positive and significant ($\beta = 0.86$, $p < 0.001$), **which shows support for H4b**. Hence, **H4 is fully supported**.

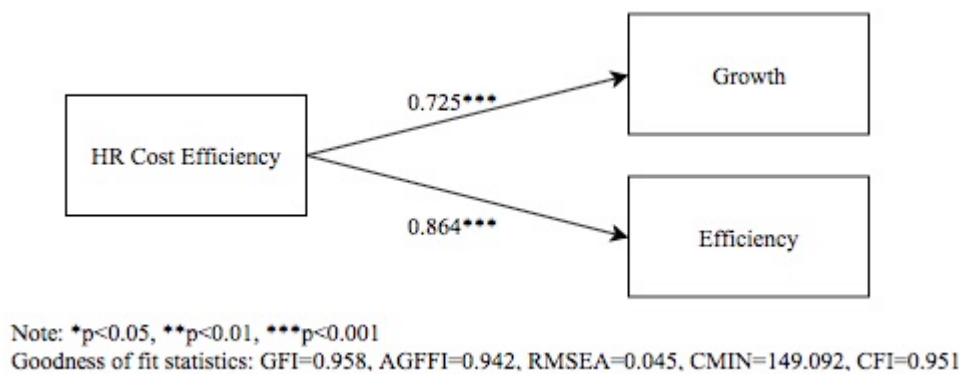


Figure 5: Path of Direct Model: HR Cost Efficiency and Organisational Performance

Based on the result shown in Figure 6, the path between HR flexibility and growth is positive and significant ($\beta = 0.73$, $p < 0.001$), **which supports H5a**; and the path between HR flexibility and efficiency is positive and significant ($\beta = 0.75$, $p < 0.001$), **which shows support for H5b**. Hence, **H5 is fully supported**.

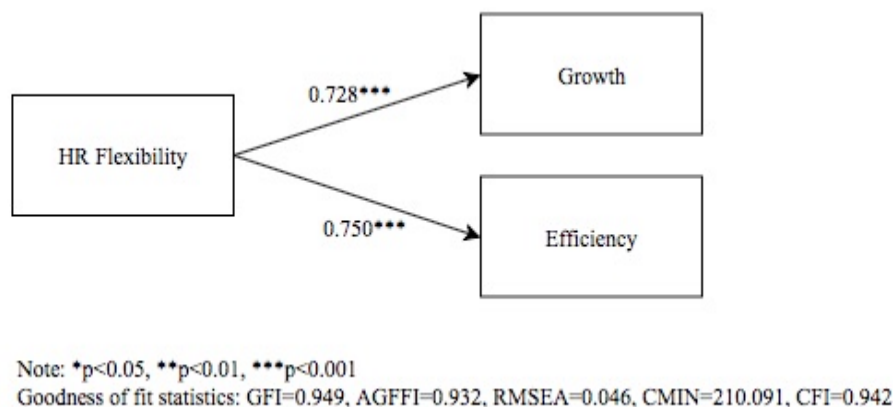
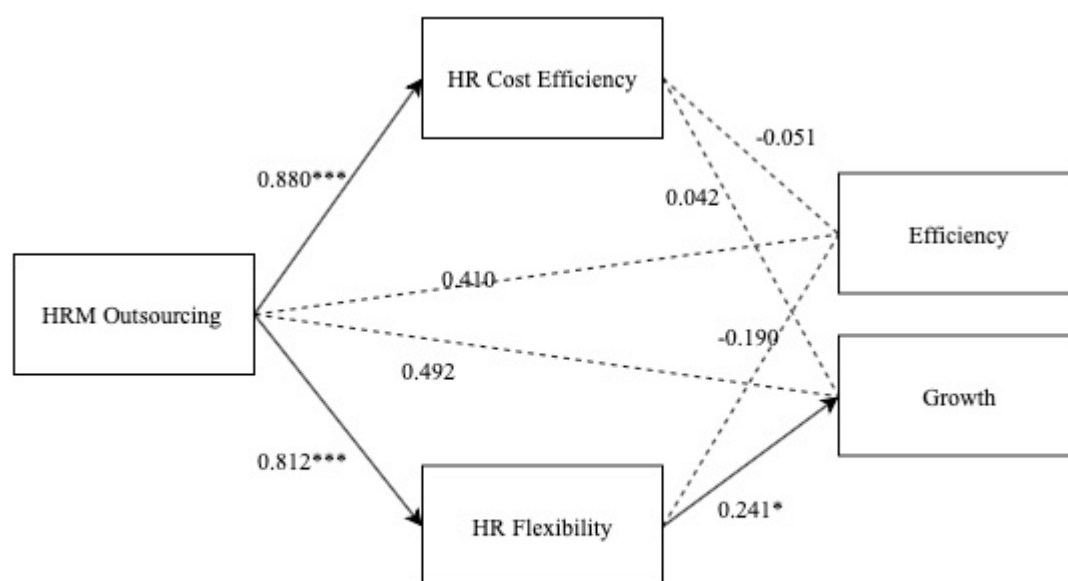


Figure 6: Path of Direct Model: HR Flexibility and Organisational Performance

The results presented in Figure 7 show that, in the indirect model, the relationship between HRM outsourcing and growth is reduced to ($\beta=0.492$, $p > 0.05$), where it is not significant after the mediation variable is included. These results indicate that HR cost efficiency fully mediates the effect of HRM outsourcing on growth, and therefore

H6a is supported. Further, the relationship between HRM outsourcing and efficiency is reduced to ($\beta=0.410$, $p>0.05$), where it is not significant after the mediation variable is included. These results indicate that HR cost efficiency fully mediates the effect of HRM outsourcing on efficiency, and **H6b is thus supported.** The relationship between HRM outsourcing and growth is reduced to ($\beta=0.492$, $p>0.05$), where it is not significant after the mediation variable is included. These results indicate that HR flexibility fully mediates the effect of HRM outsourcing on growth, and suggest that **H7a is supported.** The relationship between HRM outsourcing and efficiency is reduced to ($\beta=0.410$, $p>0.05$), where it is not significant after the mediation variable is included. These results indicate that HR flexibility fully mediates the effect of HRM outsourcing on efficiency, and therefore **H7b is supported.** In summary, **H6 and H7 are fully supported.**



Note: * $p<0.05$, ** $p<0.01$, *** $p<0.001$

Goodness of fit statistics: GFI=0.904, AGFFI=0.888, RMSEA=0.0461 CMIN=813.243, CFI=0.890

Figure 7: Path of Mediating Model of HR Cost Efficiency and HR Flexibility in the Relationship between HRM Outsourcing and Organisational Performance

In conclusion, the results of the regression analysis showed that outsourcing HRM activity has a significant impact on organisational performance, both directly and indirectly via HR cost efficiency and HR flexibility. This research provides valuable knowledge for HR managers and staff indicating that organisational performance could be improved when HRM functions are outsourced. The research findings suggest that Chinese HRM outsourcing practices will likely be focused on the more traditional HR functions such as recruitment, training, payroll and performance management in the future.

Keywords: Outsourcing, HRM, Performance, Productivity, Efficiency, Chinese, LMEs

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Contact email: enze.wan@rmit.edu.au

Buddhist and Hindu Perspectives on the Role of Wisdom in Contemporary Education

Sue Erica Smith, Charles Darwin University, Australia
Shalini Sharma, Charles Darwin University, Australia

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

This paper presents a theoretical exploration of some constructs of wisdom drawn from Hindu and Buddhist pedagogical traditions. It is a result from a dialogue between an Indian national, who is negotiating a place for herself and her children in the Australian education, and her mentor, an Australian born teacher educator who is Buddhist. Both authors are considering the need for the development of wisdom in education, how that might be enacted, and what might the ancient wisdom traditions offer in this quest. While western constructs of pedagogy prioritize knowledge and rational arbitration, eastern paradigms offer contemplation and yoga strategies that are cognitive and affective, and integral to the development of wisdom. These experiential approaches are experiencing growing uptake in westernised and globalised education through the proliferation of mindfulness exercises and hatha yoga in particular. The dialogue finds synergies and differences. Particular divergence stems from seemingly opposing ontological positions of *atma* and *annata*, yet provides an exemplar of how such a divide might be negotiated and demonstrates how giving priority to ethical imperatives can embrace divergent religious positionings and remain inclusive and relevant to plural and secular education priorities that further cultivation of wisdom as an education imperative.

Keywords: wisdom, education, Buddhism, Hindu

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Introduction: Wisdom in Hindu and Buddhist traditions

Both Hindu and Buddhist wisdom traditions offer pathways that promote personal development; personal responsibility, respect for all forms of life, preservation of peace, human welfare, nonviolence, altruism, integrity. In short, skilful action ever mindful of consequences. While Hinduism is known for many themes like “nonviolence” and revering saints and teachers, “one of the central aims of this religion is the stability and welfare of the world” (Kinsley, 1982, p.8). Buddha’s teachings, the Dharma, shares these aspirational and practical learning outcomes. The ontologies of both traditions are based on perceptions that the essential nature of mind/ consciousness is essentially pure with an intrinsic potential to awaken into that full realisation. While the traditions are at variance regarding an essential self, *atma* in Hinduism, and *anata*, refutation of essential self in Buddhism, both traditions draw on the Law of Karma as a universal principle from which ethical reasoning and the development of wisdom is justified.

Karma

Sloganised, fatalistic or retributive justice interpretations of karma, as used in popular hip-talk, ‘what goes around comes around’ do not equate to religious literacy or cosmopolitan understanding. Buddhist discourse offers detailed and precise explanations of karma that impel ethical decision making that warrants deeper understanding. Rahula (1978) offers a succinct and distinctive definition:

...the Pali word *kamma* or the Sanskrit word *karma* (from the root *kr* to do) literally means ‘action’, ‘doing’. But the Buddhist theory of karma has a specific meaning: it means only ‘volitional action’, not all action. Nor does it mean the result of karma as many people wrongly and loosely use it. In Buddhist terminology karma never means its effect; its effect is known as the ‘fruit’ or the result’ of karma (*kamma-phala* or *kamma-vipaka*). (Rahula, 1978, p. 32).

This distinction moves the discourse towards individual agency and responsibility by offering an explanation of how mind interacts in the physical world of actions and reactions. Because intentions and motivations behind thoughts, words and deeds are decisive in determining the results, awareness of motivations creates acumen for choice, self- determination and integrity.

Therefore, “the law of karma is not regarded as rigid and mechanical, but rather a flexible, fluid and dynamic. Nevertheless there are relatively stable repeated patterns that arise from this collection of impersonal, ever-changing and conditioned events or processes, that form what we regard as a person’s ‘character’” (Harvey, 2000, p. 24). To fully apprehend karma as truth depends on the cultivation of wisdom: *cintamaya panna* the wisdom obtained by thought, *sutamaya panna* the wisdom obtained by study, and *bhavanamaya panna*, the deep insight knowledge developed through meditation. In this way, for any person who recognises dissatisfaction in themselves and seeks peace and happiness, openness to karma is heuristic.

That life can be unsatisfactory and the desire to be happy can be readily comprehended. These conditions are pervasive. Happiness does not remain a constant

lived experience for anybody. This reality is not reflected in current pedagogy in mainstream schooling. Even with significant inroads being made through incorporation of Social and Emotional Learning strategies and resilience programs there nevertheless appears reluctance to acknowledge this norm. Pervading methodologies either favour case-specific reactive approaches, and good results are shown from cultivating virtues and positive qualities such as gratitude, courage and so on, but from a Buddhist viewpoint these approaches are still lop-sided. What appear to be missing are technologies to assist students to think about internal and external changeability in their lives, their happiness and their choices at a daily and personalised level.

All principles revealed by Gautama are predicated upon three marks of existence in our conditioned phenomenal world: 1) change, whether obvious or subtle, is constant and consequently, everything is impermanent (Skt. *anitya*; Pali *anicca*); 2) this pervasive instability inevitably precludes lasting satisfaction (Skt. *dukha*; Pali *dukkha*), and 3) that self, the I, is not permanent, nor is there any intrinsic permanence i.e. 'not-Self' (Skt. *anatma*; Pali *anatta*). Things exist only in dependence upon the causes and conditions that have preceded any given moment. There is no creative entity and no endpoint of final annihilation or damnation, but a stream of successive events. The focus is on living in the world as we experience it –mindful of karma. However, the most radical tenet is *anatma*. This observation challenges the reflexive assumption that identity has an intrinsic core or Soul (Skt. *atman*), and in turn refutes extremes of nihilism (for each moment impels another) and eternalism (because there will always be change). When Gautama taught this he moved the pervading Indic understanding of cause-effect relationship, karma and rebirth, toward individual empowerment rather than fatalism or eternalism. At a time where religious fundamentalism has increasing sway these Indic traditions remain long-standing exemplars of how divergent views can peacefully co-exist and common ethics can infuse education. Teaching the inevitability of change, interdependence of existence, karma, provides a key that has been exemplified in Buddhist and Hindu traditions that can be employed globally in education today.

Western perspectives

The quest to know what wisdom is and how it can be developed, and even measured, nevertheless continues to draw the attention of western educators. An overview of several research papers, for instance, Grimm (2014), Yang (2011), Staudinger and Gluck (2011), and Takahashi (2000) propose a 21st century radical wisdom portfolio, that draws together different wisdom definitions, theories, dimensions, paradigms, models and descriptors as a heuristic approach to design future wisdom interventions in the field of education. We propose that including, say, the Bhagavad-Gita (Hindu) and Jataka stories (Buddhist) would further this agenda.

Often, wisdom is confused with its other putative constructs like intelligence, common sense, spirituality, knowledge, cleverness and trivial wisdom (Houston, 2011), noting that but a few empirical studies come up with the explicit differences between them. Wisdom is a rare potential influenced by experience, age and cognitive, reflective and affective knowledge (Jeste et al; 2010). Wisdom is also understood to be knowledge of what is good, personal standing of that good and a strategy to achieve that goodness (Grimm, 2014). Several scholars conceive wisdom

sprouting out of religious and spiritual education (Tisdell and Tolliver, 2001, 2003; Houston, 2011). Barhr, 2018 reflects on how wisdom and suffering are related to each other and how humility, one of the putative features of wisdom, in case of life adversities, contribute to enhance wisdom. Many a times, the wisdom is correlated with the administration of positive ethical values and contextual civic education (Sternberg, 2013; Sumardjoko, 2018). Jeste and Vahia (2008), delineated wisdom as an integral part of successful aging. Erikson considered wisdom to be a personality trait. Baltes, Gluck, & Kunzmann have taken a developmental route by framing wisdom as the successful human achievement that serves both the good of oneself and the good of others. Sternberg (2003) offers a balance theory of wisdom. Here the application of successful intelligence is to balance intrapersonal, interpersonal and extrapersonal interests in given time and context for the common good. Ethical teaching and learning ethics supports plays an important role in constituting a common good (Sternberg, 2003).

Generally, notions of wisdom in the west prioritise rational and analytical attributions, and possibly less didactic and synthetic pedagogies as they have been traditionally taught in the east. Some authors consider rationality and scientific acuties as the strongest dimensions of wisdom compared to sheer ability to judge and prioritize the practical, philosophical and/or theological constructs (Ryan, 2012, 2017; Kitcher, 2016). The broadly western construct of wisdom stresses acquisition of knowledge and problem-solving skills, and less has been drawn on more pervasive and holistic pursuits of wisdom which require self-development, self-regulation and developing ethical conduct. To further the field this void demands attention and the consideration of eastern paradigm of wisdom (Jeste & Vahia, 2008; Narasimhan et al., 2010) provide approaches to intrapersonal learning that are under-developed in the west.

Wisdom attributes of modern education

Wisdom education aims not only creating academic astute but also the insightful humans who transcend self, completely understand the concept of “uncertainty” and manage to implement positive ethical or moral values and take skilful action for the well-being of the individual and others. There are multiple factors contributing to wisdom development. “Members of Eastern and western cultures have systematic but different conceptions of wisdom and they often employ their specific conceptions of wisdom in solving everyday problems and judging others” (Yang, 2008, p.48).

Tacitly, the necessity of wisdom education has been realized in plenty of other subject areas, like medicine to make positive decisions in patient care and support (Tajima, 2006; Shah and Arora, 2015), judiciary and law decision making (Dunnavant and Lewitt, 2015), management and business in establishing egalitarian work places (Ranjan Chatterjee, 2009; Parboteeah, Paik, and Cullen, 2009), leadership in formulating outstanding leadership behaviours to inspire others (E. Greaves, Zacher, McKenna and Rooney, 2014), and in psychology to resolve mental health issues arising out of the complexities of life (Bhatia, Madabushi, Kolli and Madaan, 2013). Most of these subject areas require a serious dealing with human nature and common issues which require an equilibrium between eastern and western constructs of wisdom for more pervasive and holistic approach towards human pursuits. Apparently, only rational and analytical dimensions of wisdom which contribute to sheer knowledge acquisition, are not sufficient to deal with the human nature which

affect everyday life endeavours. At this point, an innovative approach to education is required which must include character cultivation, ethical conduct, integrity, human well-being, peace and skilful actions, collectively, wisdom.

Given the seemingly elusive nature the wisdom definitions, Yang (2011) categorised them into four groups: composite personality traits, positive result of human development, knowledge about meaning and conduct of life and lastly, emergence of wisdom from interaction between individuals and their surroundings. Essentially wisdom is a positive process that encompasses cognitive integration, actions and positive effects of those actions on oneself and others. “Wisdom is achieved after a person cognitively makes an unusual integration, embodies his or her ideas through action and hence brings forth positive effects for both self and others” (Yang, 2011, p. 49).

The Hindu-Buddhist wisdom and achievement of practical wisdom

Yet there are global commonalities. Nelson Mandela from South Africa, Martin Luther King from USA, Mahatma Gandhi and Mother Teresa from India and Winston Churchill from England have shown wisdom (Sternberg, 2003). These global leaders have become exemplars for collective human welfare and world stability. Irrespective of creed or culture wisdom invariantly fits within Yang’s (2011) definition, for these luminaries and others: they were successful in integrating their ideas, embodied them in appropriate actions and brought forth the positive effects for human welfare. While investigation into eastern traditional views of wisdom will include variously Chinese, Japanese, Taiwan, Tibetan and Indian wisdom, and others, Hindu and Buddhist wisdom remains central to the eastern discussions (Takahashi, 2000). Yang, (2011) concluded:

For Tibetan Buddhist monks, wisdom includes attributes such as recognizing Buddhist truths, realizing emptiness is the true essence of reality; becoming the non-self; existing beyond suffering; being honest and humble; being compassionate to others; respecting others; treating all creatures as worthy and equal; having the ability to distinguish between good from evil; and being efficient in projects. Content analysis of the Bhagavad Gita, the most influential text of Hindu philosophy and religion, have found that for Hindu wisdom is related more to control over desires, renunciation of materialistic pleasures, emotional regulation, self-contentedness, compassion and sacrifice, insight and humility, yoga, decisiveness, duty and work love of God, and knowledge of life (p.50).

These are nuanced differences, and not exclusively the preserve of monks, that nevertheless illustrate shared commonalities of determining the cognitive and affective (action and its effects) role of wisdom compared to prioritising analytic knowledge (Takahashi, 2000; Yang, 2011) that are practical and considerate of effects on society and the environment.

Surprising ingenuity of the Bhagavad Gita wisdom domains

Drawing from ancient Indian literature in education provides expanded possibilities for ethics and wisdom education. For example, the Bhagavad Gita tells of Lord

Krishna advising his disciple Arjuna. On the battlefield of the Kurukshetra, Arjuna must decide whether to annihilate his own relatives (Bhatia et al., 2013). “Krishna tells Arjuna that he should detach his inmost self, his eternal Atman or soul from his social role and then play that role without concern for personal consequences. True renunciation involves not renunciation of one’s social role but renunciation of desires for the fruits of actions” (Kinsley, 1982, p. 33). The statement uncovers the wisdom features asserting, realization of truth of life’s uncertainty, importance of responsibility towards society, control of desires and appropriate or skilful action. Several scholars successfully draw on the parallels between existential beliefs and values of the Bhagavad Gita teachings and modern psychotherapies and modern wisdom conceptualizations (Jeste & Vahia, 2008; Narasimhan, Bhaskar & Prakhya, 2010; Bhatia et al., 2013). Likewise, Jataka stories from the Buddhist canon, and well known throughout Asia, and taught in Australia by Smith & Seah (2008) and Smith, (2010; 2013) show how wisdom in education in plural classrooms can be furthered.

Seeking a nexus between Hindu Buddhist wisdom and wisdom fostering approaches

A comparative analysis of the pot of wisdom (Ma Rhea, 2017) and seven pillars wisdom model (SPWM) from Ranjan Chatterjee, (2009) draws on the synergies and constituent differences between Hindu and Buddhist framings of wisdom. Both the authors acknowledge that the models put emphasis on human tendency to all the transformation through cultivation of wisdom and ethical imperatives. Each tradition holds detailed experiential and philosophical curricula that offer guidance towards complete realisation of wisdom, this is beyond the scope of this paper. Both the paths employ yoga and meditation as the sources of self-realisation to practice concentration, morality, self-regulation, self-contentedness and control over desires (Kinsley, 1982; Feuerstein, 2014). The use of mindfulness (Orr, 2002), yoga and meditation are discerned as the path to find the innate wisdom every human possesses as an inborn capacity. Teaching mindfulness in schools continues to grow worldwide. It supplements social and emotional learning, attention, emotional regulation, and, as the traditions tell us, the cultivation of wisdom.

In Australia, Beare (2010) sought to restate wisdom in the remit of education, and the dedicated role of the teacher to manifest general and personal wisdom in particular. A teacher, according to wisdom philosophers should be able to search for overarching theories, patterns and how and why they take place. Beare also discussed three essentials which influence individual wisdom conception: personal faith or beliefs as foundations for learning; understanding that the learning process proceeds through life; and, where secular, Hindu and Buddhist constructs align, an awareness of universal interconnectedness as the foundational rationale for ethical living. These above stated three essentials are extrapolated by McKenna (2013) who systematically maps, via various authors: teaching wisdom as personal expertise, teaching of wisdom as personal transformation, spirituality, and reflections on the under-utilised eastern traditions, and concluding that wisdom can indeed be taught. Stange and Kunzman, in their chapter offer five wisdom criteria: rich factual knowledge, rich procedural knowledge in interpreting and managing one’s life, life-span contextualism or an ability to understand different stages of life, being tolerant and understanding of different cultures and values, and being able to deal with uncertainties of life. Park Peterson’s chapter on values in action and Eleanor Rosche’s advocacy of a

contemplative education with its focus on meditative relaxation, mindfulness, emotional intelligence and regulation and touching concerns about life and death informs the education community worldwide with a robust connection between the ancient (Indic) wisdom traditions and novice wisdom fostering techniques.

Measuring wisdom

As interest in wisdom education grows, so does the quest to measure wisdom. Various wisdom measuring scales and methodologies are extant. Jesta et al, (2010) reviewed and modified wisdom measurement tools and developed 53 Likert Scale items using the Delphi method. This study differentiates wisdom from intelligence on 46 items out of 49, however, 31 items differentiate spirituality from wisdom find symbiosis with Hindu and Buddhist wisdom domain. Commonly held constructs of wisdom include emotional regulation, practical life skills, life satisfaction, ethical conduct, self-esteem, mindfulness, and humility. Other studies (Shah, Levy, Moriates and Arora, 2015; Sharma and Dewangan, 2018) further throw light on the eastern characteristics and their consistency with universal wisdom components. Unanimously, prominent wisdom academics bring forth measurable (Gluck, 2017) and wisdom reinforcing capabilities (Bruya and Ardelt, 2018) of this rapidly increasing research discipline in the contemporary education. Another study (Parboteeah, Paik and Cullen, 2009) draws on the role of different religious beliefs and their effects on the individual work values in organisations in dealing with daily work place issues. Interestingly, enough has been drawn on how wisdom can be measured but less on how some of the religious and spiritual values/beliefs contribute to holistic wisdom development and how these values/beliefs can be implicated as pedagogical tools in modern educational interventions.

Conclusion

As we have seen, there is a growing body of scholars who have been drawing attention to a pressing need for wisdom development as part of the business of teaching and learning in modern, globalised, education. We have also seen that common understanding of wisdom can be contentious and this paper forwards several suggestions. These are cognitive and affective, interpersonal and intra-personal approaches and include reflection, imitation from others' experiences, self-regulation, self-assessment, commitment to ethical values. These can be expressed through journal writing, reading texts that might challenge beliefs, and fostering a community of inquiry (Beare, 2010; Bruya & Ardelt, 2018).

Here in Australia, Hinduism and Buddhism are proliferating besides other major religions (2016 Census Data Summary: Religions in Australia, 2019). Hence, it is timely, indeed, necessary to include these ways of knowing as integral in current education. While Ma Rhea (2017) cites the work of Ma Rhea (2012), Smith & Seah (2008) and Smith, (2010; 2013) as shedding light on the development of some of the first materials with Buddhist content and Buddhist-inspired teaching and learning in Australia, the contributions remain at a nascent stage. The Bhagavad Gita inspired values system and its compatibility to modern wisdom fostering techniques, further complements this work. Narasimhan et al., (2010) mention that "the ancient texts define values as the very essence of an individual and hold that the enduring worth of a human being lies in his values commitment (Bhagavad Gita 17.03)." Genuinely,

“integrity, appropriate action and inner peace are considered as the bases of values-based existence”.

Already, mindfulness, yoga and meditation are being increasingly employed in classrooms around the world. We suggest that teaching and learning that draws from various wisdom traditions, as discussed in this paper, can forward learning for wisdom in classroom teaching and learning practices. Through referencing back to the ancient Hindu and Buddhist wisdom traditions we are reminded of deeper, more profound and expanded possibilities for education. Yoga and meditation, and their propensities towards open mindedness to embrace these methods of self-development and self-regulation. The exploration of wisdom pedagogy presented through this Hindu Buddhist dialogue provides an exemplar of how diverse religious notions can be navigated, and also remain inclusive and relevant to secular voices and priorities.

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Challenges in Facing Industry 4.0 and Society 5.0 in Indonesia and How to Overcome: Social-Economic Perspectives

Sudrajati Ratnaningtyas, Bandung Institute of Technology, Indonesia
Gina Karunia Kusumah, Bandung Institute of Technology, Indonesia

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

Nowadays, the society among the world has been experiencing transformation to industrial revolution 4.0 along with transformation to society 5.0 that known as Super Smart Society which its characteristics are liberation; disparity deficiency; improving efficiency; society's necessities fulfillment; privacy matter; modern values formation. Although Indonesia is one of the emerging countries that estimated increasing rapidly in Gross Domestic Product, Indonesian society has not been fully able to transform towards society 5.0. Caused by the high rate of Indonesia's diversity in the aspect of geographic, natural resource, demographic, ethnic, and culture, Indonesia has to confront various, complex, and unique issues. Indonesia also faces the unbalanced development issue as a result of the former government's Java-centric policies. Although in the new government puts development aspect (especially in infrastructure sector) as a priority, due to extraordinary large Indonesia's areas, numerous harder efforts are still required to achieve ideal condition. This paper aims to review Indonesia's current social-economics condition and the challenges that Indonesia's society confronts to be part of society 5.0. The results of this study have described the socio-economic map in Indonesia using cluster analysis based on the educational and the Gross Regional Domestic Product conditions of the provinces in Indonesia. By adopting the concept of Smart Province and Economic Sharing, this study proposes the existence of a specific development approach in each cluster to deal with industry 4.0 and transformation to society 5.0.

Keywords: industry 4.0, society 5.0, social-economic, Indonesia

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Introduction

According to (Price Waterhouse Cooper, 2017) that the emerging markets will continue to be the engine of global economic growth. In 2050, the E7 economies can increase their share of world GDP from about 35% to nearly 50%. China potentially becoming the largest economy in the world, accounts for approximately 20% of world GDP by 2050, with India in second place and Indonesia in fourth place (based on GDP at PPP). G7 group is advanced economies of Canada, France, Germany, Italy, Japan, United Kingdom, and the United States, while E7 is a group of emerging market economies of Brazil, China, India, Indonesia, Mexico, Russia, and Turkey. GDP at PPPs is the gross domestic product at purchasing power parity adjusts for price level differences across countries.

Countries	2016	2050	Countries
China	1	1	China
US	2	2	India
India	3	3	US
Japan	4	4	Indonesia
Germany	5	5	Brazil
Russia	6	6	Russia
Brazil	7	7	Mexico
Indonesia	8	8	Japan
UK	9	9	Germany
France	10	10	UK

Source: PwC (2017)



 **G7**  **E7**

Figure 1. Top 10 economies in 2050 (GDP at PPPs)
Source: (Price Waterhouse Cooper, 2017)

Based on Figure 1, the G7 ranking all goes down, and between E7, China and Russia remain, India rises one rank, Brazil rises two ranks, Indonesia rises four places, and Mexico rises rapidly. This figure illustrates that Indonesia has an excellent opportunity to be able to contribute to the world economy and also to the welfare of the Indonesian people, as well as being able to take part in the industry 4.0 era.

Even though in 2050, Indonesia's GDP is ranked fourth in the world, according to (Price Waterhouse Cooper, 2017) the condition of Indonesia's GDP per capita is not as high as other countries. Indonesia's GDP per capita is only included in the intermediate criteria, among the nine groupings of GDP per capita in the countries of the world.

Another thing that creates optimism for Indonesia is the increasing number of start-up businesses in Indonesia that are included in the unicorn on the world stage. The Unicorn is Tokopedia and Bukalapak (e-commerce), Go-Jek (on demand), and Traveloka (travel tech). As of March 2019, the cumulative market value of all Unicorns is approximately USD 1.038 billion. Unicorns in Indonesia do not show a

declining growth trend. Around 50 or more new companies are projected to reach USD 1 billion (Ministry of National Development Planning of the Republic of Indonesia, 2019).

However, the projections above create optimism, but there are still many problems that must be solved first so that these opportunities can truly be realized. There are several problems faced, one of which is the high disparity in social and economic aspects. Figure 2 illustrates some of these problems.



Figure 2. Indonesia diversities on geographic and demographic aspects
Source: (BPS, 2018)

Figure 2 illustrates the problems faced by Indonesia in the social aspect. In this case, in terms of the diversity of population density by province. There are four provincial groups based on population density. This situation is one of the causes of the uneven development between provinces, considering that human resources in quantity are also an essential factor in development.

Another problem in social matters is the low level of education in Indonesia in general. Besides, there is still an uneven level of higher education between regions in Indonesia. Based on data from the welfare statistics 2017, the percentage of population aged 15 years and above based on education is as follows: Primary and Secondary Schools (69.12%), Higher Education namely Diploma 1,2,3, and Strata 1,2,3 (13.88%), the remaining 17% are uneducated

Based on the explanation above, it can be seen that education is still a social problem faced by Indonesia. On the other hand, intellectual capital is a form of the knowledge economy, which is an industry prerequisite 4.0 and society 5.0. Thus, the educational problems faced by Indonesia have the potential to hinder the achievement of industry 4.0 and society 5.0.

The Study Objectives

This study aims to review Indonesia current social-economic condition, and the challenges that Indonesia's economic and society confronts to be part of industry 4.0 and society 5.0, and how to overcome.

Research Questions

1. Is the challenge in the form of social and economic diversity can be overcome by clustering the provinces in Indonesia?
2. What strategies can be implemented by Indonesia to face challenges towards industry 4.0 and society 5.0?

Literature Review

1. Industry 4.0 and society 5.0

According to Amit Supe in (Zaidin, Diah, Yee, & Sorooshian, 2014) and (i-scoop, 2016) Industry 4.0, which is also often called the fourth industrial revolution, is the transformation of the industry by assimilating the Internet of Things (IoT), information integration and other high technology that began in the manufacturing sector. Then it expanded to many sectors outside the industry such as transportation, utilities, oil and gas, mining and metals and other segments, including the resource, health, pharmaceutical, smart city industries.

Shwab, in his publication "*The Fourth Industrial Revolution*" (Schwab, 2016) stated: There is the potential impact of the fourth industrial revolution on the economy, business, governments and countries, society and individual, as follows:

- Economy: Growth, aging, productivity, employment, labor substitution, and skills, impact on developing economies
- Business: Customer expectation, data-enhanced products, collaborative innovation, new operating models, combining the digital, physical, and biological worlds.
- National and Global: Governments, countries, regional, and cities
- Society: Inequality and the middle class, community
- The Individual: Identity, morality, and ethics, human connections, managing public, and private information.

According to (Intelligence on Global Japan, 2017), society 5.0 has become Japan's main vision for the future. It is a super-smart society where technology such as big data, Internet of Things (IoT), artificial intelligence (AI), and robot fuse into every industry and across all social segments.

Super Smart Society characteristics are: liberation; disparity deficiency; improving efficiency; society's necessities fulfillment; privacy matter; modern values formation. Yuichihiro Anzai in (CRDS-Japan Science and Technology Agency, 2016) stated that society 5.0, known as the Super Smart Society, emphasized the importance of improving the quality of human life compared to increasing the power of technology. Also, it is hypothesized that the innovation job ecosystem can always contribute to a people-centered economy that is better at maximizing human value compared to arbitrary task-centered economy. Refers to Japan Business Federation in (Hitachi

Review, 2017) that society 5.0 is a new society that was created by the transformation that was led by scientific and technological innovation. It is characterized by: everyone gets his needs with the right type, quantity, quality, and time with excellent service. Thus everyone has a comfortable life. Communities with differences in age, sex, region, language, and so on, all get support.

2. Smart city and smart province

Smart city/province is a city/province that can manage various resources effectively and efficiently to solve multiple challenges of cities/provinces using innovative, integrated and sustainable solutions to provide infrastructure and provide city/provincial services that can improve the quality of life of their citizens (Supangkat, 2018).

SMART CITY MODEL ARCHITECTURE VIEW

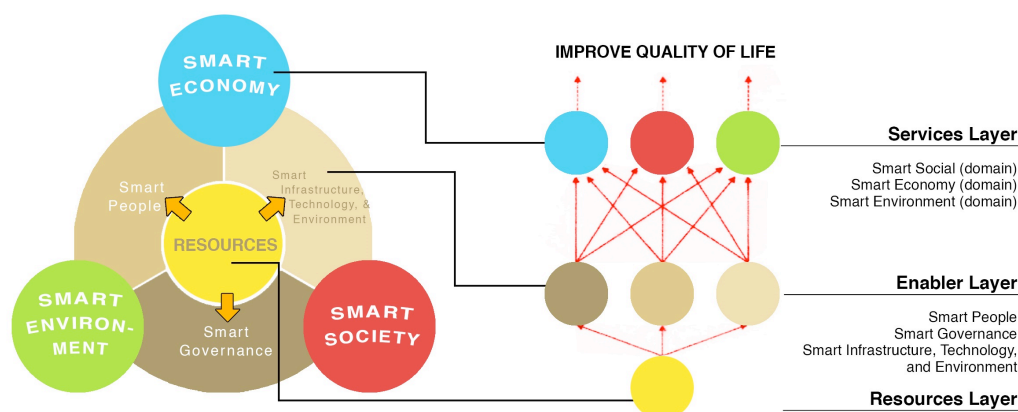


Figure 3. Smart City model
Source: (Supangkat, 2018)

The challenges and needs for building Smart Province are as in Figure 4



Source: Supangkat, S.H. (2018)

Figure 4. The challenges and needs for building Smart Province
Source: (Supangkat, 2018)

3. Sharing Economy

Sharing Economy is an economic system that is based on people sharing possessions and services either for free or for payment, usually using the internet to organize this (Cambridge University, 2019). According to (Kopnina, 2015) and (B.Schor & J.Fitzmaurice, 2015), sharing economy discusses the use, accessibility, ownership, facilitation of the internet, and issues of resource management, including social capital. The Ensuk, et al. research (Sung, Kim, & Lee, 2018) included economic benefits, enjoyment, social relationships, networking effects and sustainability variables in a two-way relationship model between customers and providers in the sharing economy model.

Methodology

This study uses a quantitative-qualitative approach by conducting a literature review and analyzing statistical data. The type of data used in this study is secondary data obtained from the 2018 Indonesian Statistical Yearbook by the Indonesian Central Bureau of Statistics (BPS, 2018). The scope of the data consists of Gross Regional Domestic Product (GRDP) and Population in each province in Indonesia, representing economic conditions of the people in each region. Data on tertiary education in each province in Indonesia (number of universities, number of students, number of lecturers), represents community concern in the social aspects (in this case is the aspect of human development) in each region. Data were analyzed using cluster analysis to determine economic and social diversity between regions in Indonesia. The next step is to map the provinces in Indonesia to each cluster. The concept of sharing economy and smart cities/provinces is used as a framework to find solutions to this problem, which is expected to be the right strategy to deliver Indonesian people to the industrial era 4.0 and society 5.0.

Results and Discussion

1. Cluster Analysis Classification of Indonesia provinces based on Economic factor (GRDP and Population), and Social Factors (number of populations, number of universities, number of students, number of lecturers)

According to the analyses, sequencing order by a number of students, University, Population, GRDP, and in the last sequence is the number of lecturers. It explains technically how the data is analyzed by the SPSS program.

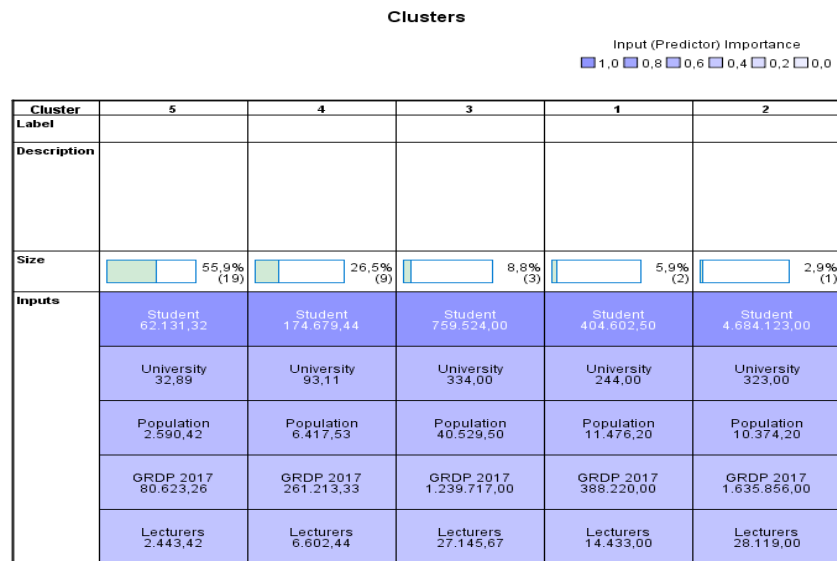


Figure 5. The sequence of distinguishing variable in cluster analysis

Based on cluster analyses, the results can be revealed in Figure 6, which shows that the optimal number of clusters to group 34 provinces in Indonesia is five clusters. The size of each cluster in percentage is shown in Figure 6, which are from the largest to the smallest, respectively 2.9%, 5.9%, 8.8%, 26.5%, and 55.9%.

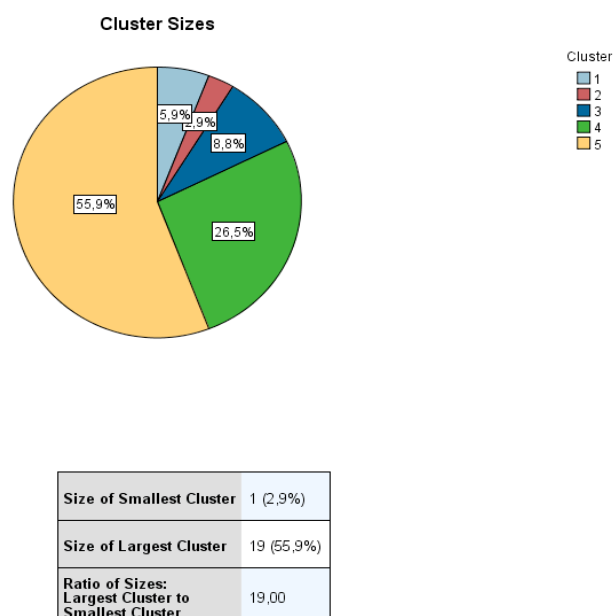


Figure 6. Cluster Sizes

Furthermore, the provincial composition in each cluster is as shown in Table 1.

CLUSTER				
1	2	3	4	5
Sumatera Utara	DKI Jakarta	Jawa Barat	Aceh	Jambi
Sulawesi Selatan		Jawa Tengah	Sumatera Barat	Bengkulu
		Jawa Timur	Riau	Kepulauan Bangka-Belitung
			Sumatera Selatan	Kepulauan Riau
			Lampung	Nusa Tenggara Barat
			DI Yogyakarta	Nusa Tenggara Timur
			Banten	Kalimantan Barat
			Bali	Kalimantan Tengah
			Kalimantan Timur	Kalimantan Selatan
				Kalimantan Utara
				Sulawesi Utara
				Sulawesi Tengah
				Sulawesi Tenggara
				Gorontalo
				Sulawesi Barat
				Maluku
				Maluku Utara
				Papua Barat
1 Provinces	2 Province	3 Provinces	9 Provinces	19 Provinces

Table 1. Provinces list in each cluster

The following discriminant analysis is carried out to test the significance of differences between clusters which are the justification for the number and composition of clusters resulting from this cluster analysis.

Tests of Equality of Group Means					
	Wilks' Lambda	F	df1	df2	Sig.
University	,052	133,171	4	29	,000
Student	,006	1256,075	4	29	,000
Lecturers	,075	89,755	4	29	,000
GRDP 2017	,073	92,057	4	29	,000
Population	,054	127,166	4	29	,000

Table 2. Discriminant Analysis

Based on the results of the analysis, there are 5 clusters, in which in one cluster there are similarities in GRDP, number of populations, number of universities, number of students, and number of lecturers.

2. The smart province model and the concept of sharing economy as a framework to find solutions to the social-economic problem, which is expected to be an appropriate strategy to deliver Indonesian society into the industrial era 4.0 and society 5.0

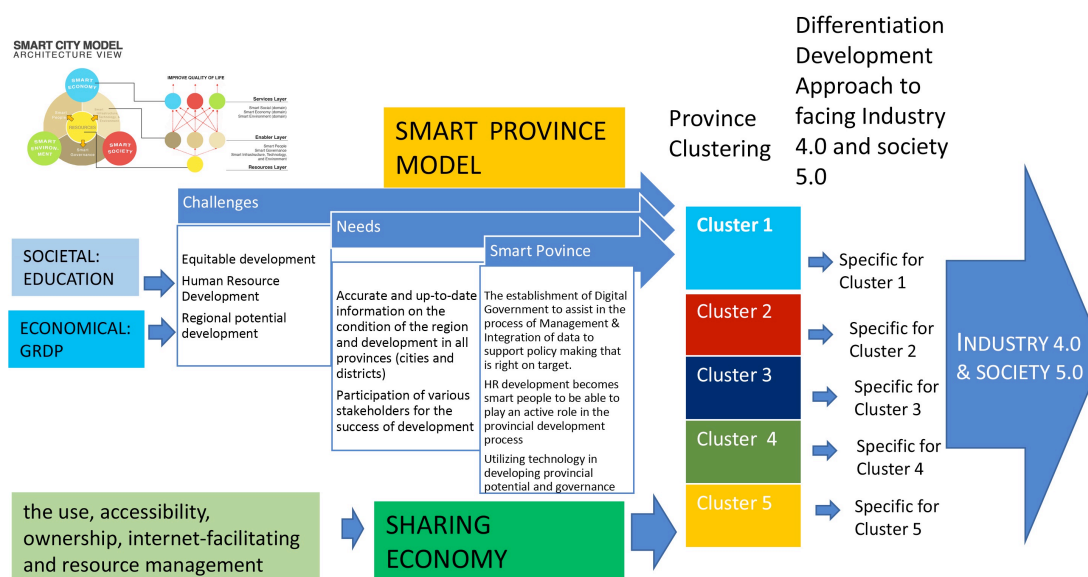


Figure 7. Proposed Model

The results of the analysis show that there are five provincial clusters in Indonesia that have different economic characteristics and one another's society. In general, Indonesia faces industry 4.0 challenges, but with five distinct clusters, it is proposed that the Government and other stakeholders need to make a different approach, even though the model may be the same. The model adopted in this research is the Smart Province Model by Supangkat (2018).

Figure 7 illustrates the Smart Province model which is an extension of smart city with the same basic concept, namely the existence of Services Layer (Smart Economy, Smart Society, Smart Environment), Enabler layer (Smart people, Smart Governance, Smart Infrastructure, Technology, Environment), and Resources Layer. The challenges that exist in developing Smart Province, namely the challenges of Equitable development and Human Resource Development can be overcome by increasing the quantity and quality of education while the challenges of the Regional potential development can be overcome by increasing economic development that increases GRDB. Education and GRDP are the perspectives examined in this study that represent the social and economic aspects of society. What is needed in developing smart provinces includes: Accurate and up-to-date information on the condition of the region and development in all provinces (cities and districts). This study contributes information about the optimal number of provincial clusters, namely 5 clusters, and mapping of each province in clusters that correspond to their respective characteristics. Furthermore, with the mapping of each province, a specific strategy and development policy for smart province can be made according to the nature of the cluster. In this case, five specific strategies and policies can be drawn up, to lead Indonesian people to Industry 4.0 and society 5.0.

Sharing economy will be an acceleration of development. Indonesian people are quite ready to support this. Indonesia society is the top 5 world internet users, 50%

population connected, 49% population use social media, 67% has phones, 45% on mobile screens. The population of Indonesia is 265.4 million peoples (Asosiasi Industri Teknologi Informasi Indonesia, 2018). This data is the basis of why the social capital factor is used as a driving factor to solve the problems faced by Indonesia in entering industry 4.0 and society 5.0.

Conclusion

Indonesia has great potential to develop in the future and can keep up with the industry in the direction of industry 4.0 and society 5.0, as indicated by the potential of Indonesia to become the 4th largest GNP country in the world by 2050. Indonesia still faces challenges in the form of disparity and diversity in terms of demographic, geographic, social, and cultural factors, so that condition to be an obstacle in formulating and implementing development strategies. This research suggests a grouping of provinces in Indonesia into five provincial clusters based on their social and economic characteristics, represented by education and GRDP. By simplifying the diversity of 34 provinces into five provincial groups, it will facilitate the formulation and implementation of development strategies in each province based on the characteristics of their respective clusters. By adopting the concept of Smart Province and Sharing Economy, this research proposes the existence of a specific development approach in each cluster to transform it towards industry 4.0 and society 5.0. Other research is still needed to discuss other factors that affect Indonesia's ability to deal with industry 4.0 and society 5.0.

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Contact email: sudrajati@sbm-itb.ac.id

The Development of the City with the Historical District: The Comparison with Suzhou and Nantong

Shan Lu, Southeast University, China

The Asian Conference on Asian Studies 2019
Official Conference Proceedings

Abstract

The current construction of some historical district in China has become a social hot issue. On the one hand, the historical district as a space carrier with a high concentration of regional natural environment, history and culture, urban construction and other elements has high value for protecting the historical heritage of the city and highlighting the urban characteristics. On the other hand, driven by the huge land value and economic value, along with the rapid development of the city, the historical district suffer a considerable degree of constructive damage and is difficult to recover. Therefore, a comprehensive analysis of the contradiction between ancient city protection and urban development, and achieving a win-win situation between urban development and historical district protection is a key technical issue in contemporary urban design. This article compares and analyzes the case of Suzhou and Nantong and uses historical mapping and research interview method to analyze the relationship between historical district protection and urban development. First of all, it analyzes the urban development status of the two cities. Secondly, five key issues are identified: urban pattern change, regional function renewal, infrastructure optimization, spatial shape adjustment and lifestyle change. Then analyze its main constraints from three aspects of economy, policy and design. Finally, five strategies are proposed to explore the future development of modern city and historical district protection: Dislocation development, Featured positioning, Regional service, Morphological style and Flexible adjustment.

Keywords: Urban planning; Historical district; Suzhou; Nantong

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Background

With the rapid development of China's economic construction and the gradual deepening of urbanization, the protection and development of traditional ancient district has become a hot issue of social concern. How to protect its historical, cultural and spatial characteristics of the historical district with being in harmony with modern urban life is an important topic in the face of contemporary urban planning.

In fact, the development of contemporary cities inevitably has an impact on the protection of historical district. On one hand, the goal of historical district protection is often jeopardized by urban development goals. "Constructive destruction" occurs from time to time. On the other hand, under the contradiction between the needs of contemporary urban life and the living environment of the historical district, the self-organized residential transformation behavior of the citizens often influence the architecture of the historical district. The pattern is disrupted and it is difficult to adjust it by urban planning. Therefore, in studying the relationship between protection and development, it cannot be separated from the actual characteristics of contemporary Chinese urban construction. This is not only the social background of our understanding of problems, but also the premise of our planning means and approaches.

The protection of historical district in China is divided into three levels: cultural protection units, historical blocks, and historical districts. Historical ancient districts are the largest scale. It contains the most comprehensive inclusive elements and the most rich in historical memory. It also has the most important influence. Compared with the former two, the protection of historical districts pays more attention to the historical pattern and overall style of the ancient city, which is conducive to shaping urban characteristics and retaining the impression of urban development. It has far-reaching significance for the overall planning of contemporary cities.

This paper selects Suzhou and Nantong as research cases. Through the analysis of urban historical evolution and contemporary urban pattern, the relationship between historical districts and urban development is sorted out. Combined with planning and practical experience, the historical districts protection development strategy is proposed to promote the harmony between historical districts protection and modern urban development.

The Relationship between Historical District Protection and Urban Development

Foreign studies on the protection of ancient cities are relatively mature. The protection and development are explored in the context of high urbanization. Domestic research is mainly based on the realistic background of urban development, with the style of appearance as the research object. Although research has guiding significance for specific factors and cities, it is difficult to grasp the relationship between protection and development from the macro level as a whole. It is also difficult to coordinate the protection of ancient cities and cities from the overall level of the city.



Figure2: Scholars, developers, and government views on historical sites

Combing relevant research, the relationship between ancient city protection and urban development mainly includes three aspects: The first is the opposition between the two, which can be reflected from the goals of both. The goal of historical districts protection is to maintain the traditional material and morphological structure through the protection of the city's style and pattern, historical sections and cultural relics, and to continue and protect the traditional life, culture and place spirit while urban development is to transform and update the old architecture and urban structure to make it meet the requirements of modern society. Second is unity, the two are inseparable. Protection can only be combined with the development of the city, so that it has economic significance and actual value to have the driving force for sustainable development. Development must also cherish the characteristics of the ancient city and use it as an important way to shape the development of the city image. Finally, it is historical. In contemporary urban planning, the protection of ancient city and urban development have the same dimension of time. From this perspective, the protection of ancient city is also an important part of urban development and an important part of urban development.

Analysis of Urban Evolution and Pattern of Suzhou and Nantong

In view of the current status of protection and development of domestic historical and cultural cities, this paper selects Suzhou and Nantong, which have typical representative characteristics, as a case study. The ancient cities of both are of great significance in urban development. Among them, Suzhou, as one of the earliest cities in the protection of historical and cultural cities in China, has achieved a good balance in protection and development. Its planning and development model has been highly praised by the domestic planning academic circles. The "one city, three towns" model of Nantong in the process of modern evolution is an important transition between the ancient mansion and the development of modern cities. There are many contradictions between the protection and development of its pattern in modern planning. The two can represent the two different stages and states of the development of China's current historical and cultural cities to a certain extent. Through the comparative analysis of the evolution of the urban structure of the two, we can comprehensively summarize and summarize the problem we are facing in the protection of the historical districts from the overall perspective of urban development.

Analysis of Urban Evolution and Pattern in Suzhou

Located in the southeastern part of Jiangsu Province, Suzhou is located on the south bank of the Yangtze River estuary. It is part of the Yangtze River alluvial plain. It is located in the Yangtze River in the north, Shanghai in the east, Zhejiang in the south, and Taihu Lake in the west. The city's waterway transportation is developed and it is

the birthplace of Wu culture. The history of the city can be traced back to the end of the Shang Dynasty. In 514 BC, Suzhou City was built.

To sort out the evolution of Suzhou urban spatial form, it can include five stages: The first is the initial stage, which mainly includes the Qin and Han Dynasties. Since it was the capital of Wu State at that time, it has carried out careful and careful research from site selection to planning and layout, laying the foundation for the ancient city of Suzhou. From the analysis of spatial form, Suzhou City adopts the shape of three city walls, which is composed of Miyagi, Ayutthaya and Waikyū. The ratio of its circumference is about 1:3:5.67, which is basically consistent with the construction of metropolitan cities in the same period. In addition, Miyagi chooses to be in the middle, slightly southeast of the city, and the big city has eight pairs of water and land gates. It adopts the planning mode of “like heaven and earth”. There are wide squares and dense rivers in the big city. The urban planning has considered the function. Zoning, military and living places, and commercial places are concentrated. During the Qin and Han Dynasties, due to the limitation of geographical location, the development of Suzhou at this stage was limited and the spatial form evolved slowly. Urban construction is mainly based on the construction of the palace city. There are two zones in the city as a special commercial area. The urban structure is loose and there are more agricultural land.

Followed by the stereotypes and maturity stages, mainly from the Sui and Tang Dynasties to the Song and Yuan Dynasties. The construction of this period has had a profound impact on the future development of Suzhou. The city's development in Suzhou has made great progress, and its economic status has gradually surpassed the northern region. The urban spatial pattern has also undergone corresponding changes. The city presents a pattern of water and land double chessboards. The city uses the water system as the vein, and the river channel forms the urban pattern of “water and land adjacent and river parallel”. The sub-city of the central part of the ancient city is still the architectural center of the whole city. The city follows the planning system of the city square, gradually forming the water city style of the small bridge, and the north and south ends of the city are still dominated by the pastoral. Among them, the urban plane in the Song and Yuan Dynasties gradually showed irregular rectangles. The urban layout was mainly divided according to functions. The square lane system replaced the city system and water became the theme of urban construction.

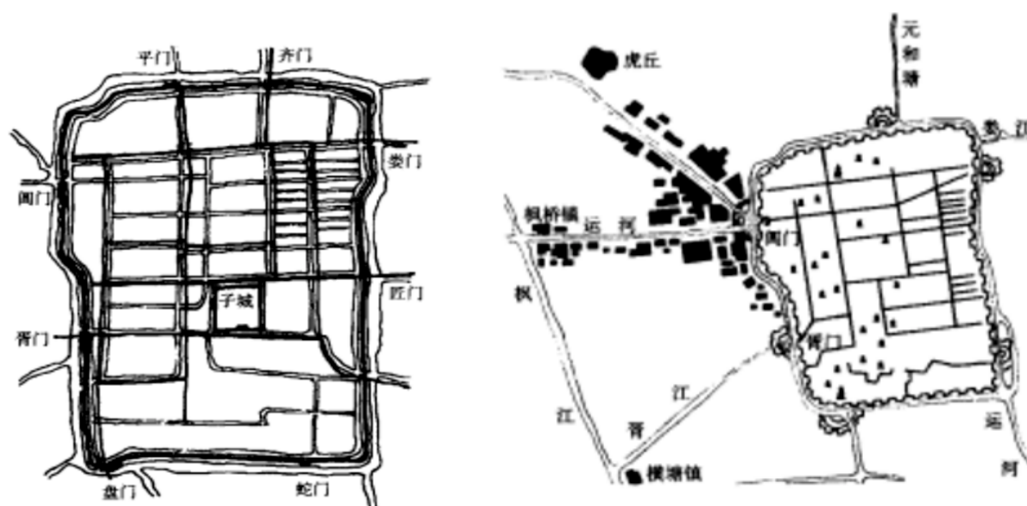


Figure3: The district in Tang Dynasty and Qing Dynasty

The third is the peak stage, mainly including the Ming and Qing Dynasties. During this period, Suzhou has become a major industrial and commercial center in the country, and it has nurtured the capitalist concept of production earlier. Its spatial form has been further adjusted and developed. The architectural center of the historical districts gradually shifted and the city was built. The city commercial center was expanded and the ancient city gradually became gardenized. The street system was formally formed and the urban functional division was adjusted to adapt to the new development conditions. The overall urban structure changed.

The fourth is the transitional period. From 1912 to 1978, China's social environment and political system have undergone major changes during this period. The urban development of Suzhou has also experienced certain turbulence and its spatial form has undergone a certain transformation. The city's commercial center gradually moved eastward. Guanqian Street became the new commercial center of the city. Western-style buildings gradually emerged and new types of buildings emerged. Peripheral traffic continued to be built. At the same time, the city and streets continued to be rebuilt and the city was demolished. Industrial buildings were scattered throughout the city. The river water environment has been deteriorating and the Nanmen area has attracted construction and development.

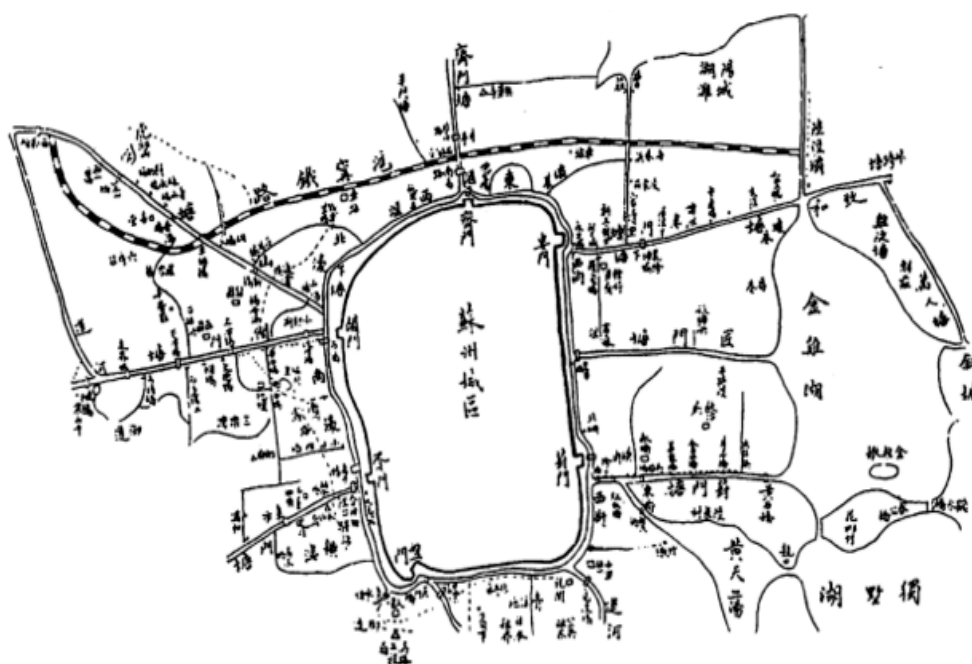


Figure4: The district in Republic of China

Finally, the stage of development of transformational change, from 1978 to the present, the huge urban transformation that Suzhou experienced in 30 years and the urban spatial structure has undergone tremendous changes. The urban pattern has developed from a single-center city to a two-city model in the ancient city new district, and then developed into a two-wing pattern of the East Park West District and the ancient city center. Finally, it has developed into the current windmill model and the spatial structure of the four corners. Through the overall control of the overall level, Suzhou urban development guides the differential development and interactive development of the ancient city and the new city. It further promotes the construction

and development of the city while realizing the protection and renewal of the ancient city landscape pattern, forming a good space between the new and old urban areas. Organizational model and development mechanism.

Analysis of Nantong City Evolution and Pattern

Located on the north bank of the Yangtze River Golden Waterway and the “T”-shaped intersection of the eastern coast, Nantong is China's gateway to the rivers and seas. It is also one of the earliest 14 coastal open cities in China. The barriers of the canal and the Yangtze River make the Nantong city free to expand. The large restrictions also contributed to the spatial integration and differentiation of urban functions, forming a unique urban spatial structure of Nantong.

To sort out the evolution of urban spatial form in Nantong, it can be divided into three stages:

The first is the period of ancient development (958-1840), with the square city wall and the cross street as the main spatial features. The scale of Nantong city has expanded with land growth, but the urban structure is based on Fangcheng and Cross Street, which are symmetric with the central axis. The formation of this urban structure is not entirely determined by natural or economic factors. At that time. The cosmology of the round place and the direct expression of the ideas of the heavens and the humans.

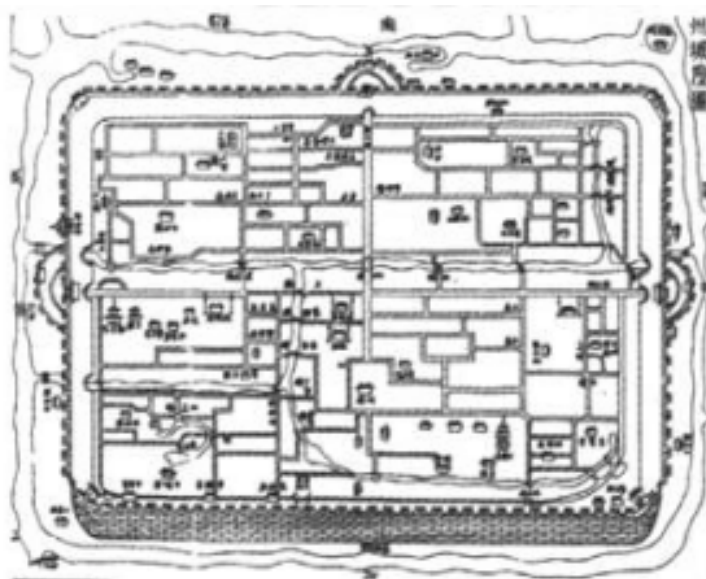


Figure5: The district in Qing Dynasty

Secondly, during the period of modern transformation and development (1840-1978), the multi-center group structure of “one city, three towns” was gradually formed. With the goal of developing industry, Zhang Jian has opened up new industrial and port areas outside Nantong City according to local conditions. The industrial zone was selected at Tangzhao, 8km northwest of Nantong City. The port area was selected in Tiansheng Port, 9km west of the city. The scenic spot was selected at Langshan, 9km south of the city. It is still a whole in terms of urban function. The urban space layout of a city and three towns. Since then, the urban spatial pattern of Nantong has continued this structure. It is only accompanied by the expansion of the old city and

the adjustment of functional structure. After the liberation, the scale of the old city and the internal functional structure of the city have undergone major changes. People's Road and South Street form a T-shaped commercial center, which has changed the cross structure of the past.



Figure6: A city with three towns

Finally, the period of contemporary accelerated development (1978 to present) is based on the axial expansion of the internal group of the city. Since 1985, the direction of urban development and urban form still maintain the characteristics of the original urban layout. Developing downstream along the Yangtze River coastline and gradually forming an urban center. A group of towns along the Yangtze River in a town, a district and a town. The urban functional land development is relatively fast and the groups are filled with each other. The urban scale of the old city continues to extend and expand around and there is a further axial extension along the river to form a strip-shaped development along the river. Forming a spatial structure of strips and clusters.

Problems the protection of historical districts facing

According to the thermal data, in the crowd activity level, Suzhou and Nantong continue the historical inertia of the urban structure. The historical districts and the surrounding area form a high degree of human clustering. However, compared with Suzhou, the functional layout in the ancient city of Nantong is chaotic and a large number of high-level Medical and educational resources are concentrated in the historical districts. There is no reasonable distinction between the historical districts and the modern city. The function and space organization in the past and the present makes it difficult to achieve a win-win result between Nantong's ancient city protection and urban development.

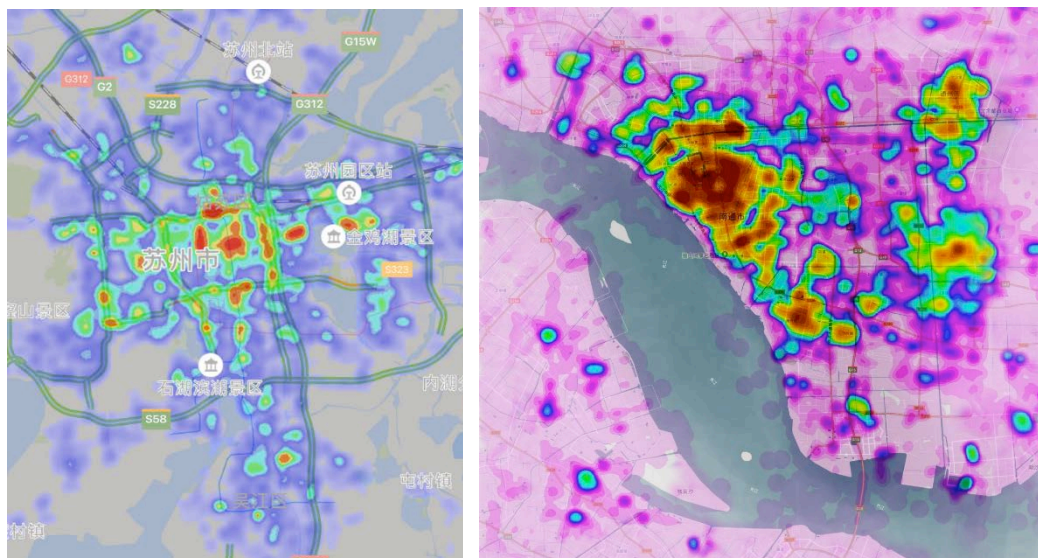


Figure7: The structure of Suzhou and Nantong based on the activity of crowd

Based on the analysis and comparison of cases, the problems between historical districts protection and contemporary urban development are mainly concentrated in five aspects:

The core issue is the change of the urban pattern. The historical districts of the city is limited by the construction process and the natural environment. Due to the functional needs of the protection, the address and mode of the selected city often have greater limitations, and the cities under the influence of the construction of the transportation hub during the development of contemporary cities. The expansion often differs greatly from the original urban pattern. The functional division and spatial connection between the ancient city and the new city have become problems that protection and development have to face.

Secondly, the regional function update, this is a key issue. Due to the historical inertia, the regional functions retained by the ancient city tend to concentrate on the city's main education, medical and educational resources, but with the further development of the city, the original functions are gradually unable to adapt to the new ones. Demand, the function renewal and conversion of the ancient city becomes the key to the sustainable development of the ancient city.

The third is infrastructure optimization. This is an important issue. The important goal of the government to carry out urban planning and construction is to improve the living standards of residents and the supply of basic service facilities. The infrastructure in the ancient city often has a lag, but is limited by the construction period. With the technical means, the damage to the remains of the ancient city in the optimization of facilities is often difficult to avoid.

The fourth is the adjustment of spatial form. The style and image of the ancient city are an important part of shaping the city's characteristics. The pursuit of land value makes the construction in the ancient city continue. How to find a balance between economic benefits and cultural inheritance, and continue the pattern and style of the ancient city. The important content. The last is the lifestyle change, which is the basic

problem and the most realistic problem for the residents. The self-organized transformation and construction behavior is often due to such needs. Community planning is often one of the effective means to solve such problems.

Study on the protection and development strategy of historical districts at the macro level of the city

Based on the research on the problems faced by the historical district protection and urban development, combined with the author's planning and practical experience, this paper try to explore the study of the historical district protection and development strategy at the macro level of the city.

Constraint factors' analysis

In the protection and development of historical district, the factors that restrict the implementation and construction of the project mainly include three aspects: economic factors, policy factors and design factors.

Economic factors, namely land economic benefits and government development benefits. In the process of contemporary urban development, how to balance economic returns and other benefits has always been the main problem faced by the government and planning groups. The developer groups under the land value of the ancient city are interested in the interests. Chasing makes the plot ratio and development intensity of the land remain high. Even the development mode of traditional commercial streets faces the contradiction between the format guidance and the living groups.

The policy factors mainly include planning policies and renewal policies. Early planning and updating of ancient cities often focused on the protection of single elements, lacking attention to the overall pattern, causing irreparable damage, and contemporary urban renewal faced with regional synergies and public service facilities. Restrictions on the overall layout of the level.

Finally, there are design factors. The renewal of ancient cities in backward cities often depends on the personal ethics of developers and planners, the integration between protection and new architectural forms, and how to meet the needs of modern life while preserving historical memory is the key to design.

Protection and development strategy

On the basis of analyzing problems and limiting factors, the paper proposes the protection and development strategy of the ancient city from the macro level. It mainly emphasizes the interaction and win-win situation between the historical district and the overall development of the city.

The first is the functional layout of the old and new. The original highly concentrated educational and medical resources in the historical district should be appropriately migrated to avoid excessive traffic pressure and population pressure. Commercial resources and administrative resources should be combined and combined according to specific conditions and the functional layout should be optimized based on the spatial pattern of the ancient city. The development of differentiated functions with the new city to avoid the expansion of the functional level.

Secondly, it is characteristic positioning. The key to the difference between the historical district and the urban area lies in its historical style and form. From the perspective of the historical district itself, it emphasizes its characteristic positioning from the perspectives of culture, tourism, service, commerce, recreation and so on. It also clarifies its functions at the overall planning level. With the structure in the urban system, the image of the historical district with certain symbolic features is formed and the spatial cognition of the crowd in the city is guided by the gesture of the city.

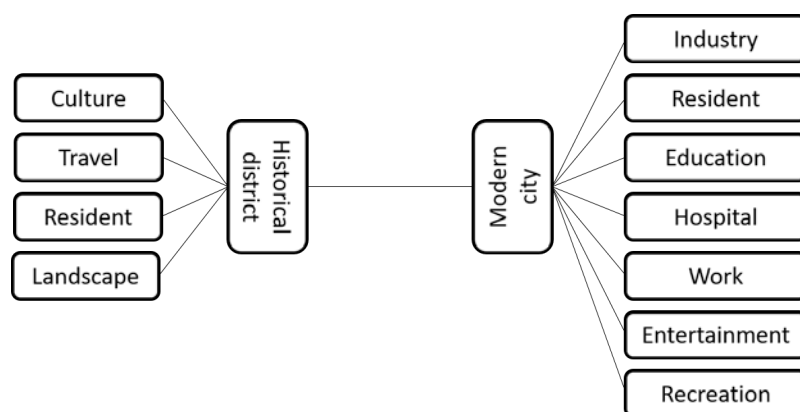


Figure8: The leading function of the historical district and the modern city

The third is regional services. Compared with the peripheral urban space, the space of the historical district often has physical space boundaries due to the existence of material bodies such as city walls. This strengthens the spatial pattern and enhances the value of the land. Public service facilities are often difficult to meet. Real life needs. The plan proposes to adopt an intermediary state, deploy public service catalysts between the new old towns, strengthen regional services based on service radius and service groups, and improve living standards.

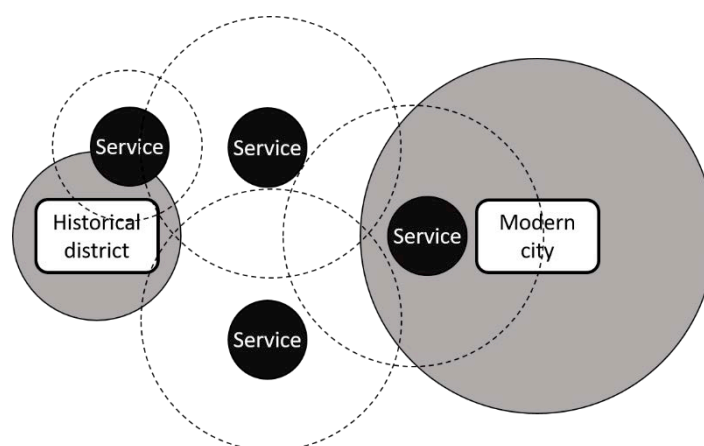


Figure9: Intermediary public service mode

The fourth is the form and appearance. The shape and style of the historical district has regional characteristics. It is the inheritance of the city's own memory. It is of great significance in the development of contemporary cities and is the key to solving the problem of “one thousand cities”. Protecting the shape and style of the historical district should start from the overall level and its overall image will be more obvious

to the city. This should also be the premise and foundation of all historical district development strategies.

Finally, the flexibility adjustment. Based on the current multi-participation participants in the process of protection and development of historical district in China, the pursuit of goals is often different. The protection and development of the historical district is a long-term process, through the bottom line control, index control, etc. Staged Achieving planning and design goals is often more practical.

Conclusion

The city is a special carrier of human culture while the historical district contains more valuable historical and cultural information and plays an important role in cultural heritage. This paper introduces the process of urban development between Suzhou and Nantong and systematically analyzes the problems between historical district protection and urban development. It analyzes the contradiction between historical district protection and urban development. It tries to find urban development and historical district protection from the aspects of economy, policy and design. By using this as a guiding ideology, try to further explore the strategy of protection and development of historical district under the macroscopic level of the city. In this way, we hope to guide the protection and renewal of the historical district better.

This paper focuses on the relationship between historical district and urban development in the process of urban evolution. However, it has less intrinsic influence mechanism and which will be strengthened in later research.

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Contact email: 962789421@qq.com



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The International Academic Forum (IAFOR)
Sakae 1-16-26-201
Naka Ward, Nagoya, Aichi
Japan 460-0008
www.iafor.org