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Preface

We are pleased to present the Volume 6 Issue No. 1, 2022 edition of the International Journal of Multidisciplinary in Management and Tourism. This volume consists of eight articles.

The first article discusses how the walking-street space and its design can be effectively exploited for tourism prospects, with a focus on promoting tourism in Thailand's Nakhon Phanom Province. The authors show how physical landscapes and cultural heritages, activities, products, quality, atmosphere, and facilities influence tourists' perceptions, experiences, interests, and intentions using semi-structured interviews, descriptive quantitative surveys, and direct observations. These pleasant stimuli, taken together, boost tourists' judgments of the values of walking streets. Three areas of values are highlighted in particular, namely, social value, cultural value, and economic value, all of which walking streets should support in order to encourage tourists to choose walking streets as a tourism experience.

The second article, which is based on the communicative language education principle, emphasizes the importance of general and specific English training for undergraduate students. The usefulness of English-for-Specific-Purpose throughout a language course is obvious when the course design integrates application in other academic fields, among other findings. Students should also participate actively in a variety of spoken communication assignments and have opportunities to interact with various forms of literary and new media.

Given that Thailand is entering an aging society, understanding how career groups work together to help the aging elderly has enormous social implications. The third article, which employs structural equation modeling (SEM) method for model validation, reveals the importance of social support within career groups and positive psychological capital in boosting the self-efficacy and, as a result, the happiness of the working elderly. The samples were drawn from Phayao Province, Thailand. Although psychological capital has sparked worldwide study interest, and studies in general support its positive benefits on employment outcomes, there are still research gaps in the context of working elderly within career groups, and this article fills the gap.

The fourth article uses questionnaires, interviews, and group discussions to show how weaving process patterns, textile expertise of the Phutai ethnic group in Sakon Nakhon basin, and knowledge inheritance and dissemination have all helped to promote cultural tourism. This article's comprehensive presentation leads to numerous practical proposals for assisting ethnic groups in developing ethnic tourism in a multicultural society, cultural tourism for local conservation, and tourism collaboration in the Mekong sub-region.

The fifth article creatively deduces the logics why and how primary school teachers have burnout by using the job demand-resource (JD-R) theory. This article arrives at an ideal time, as China is just beginning to implement a new education program known as "double reduction." The authors offer a theoretical perspective from the discipline of human resource and development; advocates that an optimal balance between job demand and resource allocation is required to avoid burnout and improve occupational happiness.

The authors of the sixth article conducted in-depth interviews with international university monks at Mahachulalongkornrajavidyalaya University to determine the push and pull reasons that encourage them to migrate to the destination country to pursue educational



possibilities. Geographic mobility is widely recognized to have significant implications for trends of housing prices, intergenerational mobility, welfare dependency, income inequality, health, and educational attainment. Nonetheless, understanding what factors influence laypeople's and monks' educational mobility is rare in the literature, and this work fills a key gap, making it useful to policymakers, society, and future research.

The seventh article uses the concept of travel career pattern (TCP) for the thematic analysis of the data derived from in-depth interviews. The intention is to find similarities and contrast between the Gen-Y Chinese and Taiwanese tourists visiting Thailand. Numerous insights were offered: for instance, the core motives, which involve novelty, escape/relaxation, and strengthening of relationships, are the common and crucial motivations of the two tourists groups. As a result, not only does it provide a clear theoretical contribution, such as to travel career patterns, but it also makes a significant practical contribution to destination marketing organizations and tourism enterprises.

The final article uses a two-way full-factorial ANOVA method to investigate the relationship between risk and willingness to pay. Firm size (small group of independent farmers vs. large registered corporations) and certification status (not certified, nationally certified, internationally certified) are the two factors the article considered. The article presents a number of findings based on the multi-factorial analysis. For examples: organic consumers were unwilling to pay a higher price for the assurance of being safer. Consumers trust a small producer more than a giant corporation when it comes to non-certified organic produce.

Once again, we are pleased to present the eight articles in the 6(1) 2022 edition of the International Journal of Multidisciplinary in Management and Tourism.

We continue to welcome submissions of manuscripts of multi-disciplinary nature, and have themes related to tourism and management. All the manuscripts must be original, have not been published elsewhere, and have not been submitted to other publications while being submitted to us. The manuscripts should also be checked for plagiarism. The manuscripts will be reviewed by an editorial board before being distributed to anonymous independent double-blind reviews.

We also accept quality book reviews in addition to research manuscripts. All accepted manuscripts will be published online in our Journal website.

Before submitting your articles to our Journal, online, we urge that potential authors check our publishing policies, and follow the manuscript's criteria and formats.

Dr. Chai Ching Tan
Editor in Chief

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The Value of “*Tha Non Kon Dern*” Walking Street as a Space to Enhance Tourism in Nakhon Phanom Province

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Abstract

Walking street has become a part of the social value for locals and tourists. The image of the walking street will be changed as the space becomes more modernized to attract tourists. This article aims to study (1) the physical of the walking street setting for the zone and (2) to assess the existing qualities of the walking street as a social space for tourists. On the characteristics of tourists, data were obtained from 400 randomly selected respondents. Content analysis and descriptive statistics are used to analyze data. The following are the findings of the study:

1. The Walking Street is located on Main Street in the city's heart, beside the Mekong River. From Friday to Saturday, from 5.00 p.m. to 10.00 p.m., a traditional market selling various home things is held. The setting up of tents by the merchants who typically sell garments and accessories on the street from evening to late at night was spotted in the south areas of the street. Five zones were created in the walking street area.

2. In terms of physical and landscape settings, the tourists agreed that the “Tha Non-Kon Dern” Walking Street provided a wonderful experience. There appears to be a clear link between the physical and landscape settings, with the site context area supporting the majority of leisure or social activities. The Walking Street itself is located by Mekhong River, which is surrounded by an old historical site. Instead of only having social interaction between sellers and tourists, Walking Street creates locations for tourists to sit and pause, allowing people to socialize, watch and listen to other people, or enjoy the sight, sound, and scent.

Keywords: Tourism Development; Walking Street; Nakhon Phanom Province

Introduction

Walking streets in Thailand are nighttime street markets located in urban or suburban areas that provide travellers with a more pleasant walking, shopping, and dining experience (Kingkan, 2014). The walking streets are one of Thailand's most popular shopping destinations, offering travellers unique exclusive activities, shops, products, and cultural space. The Walking Street depicts Thailand's history, culture, and economy, providing an authentic taste of Thai life (Suwanvijit, 2016). The majority of walking streets include entertainment, local goods, local consumers and vendors, and local traditions; many offer a variety of traditional products

and items, such as native foods, natural products, beautiful snacks, and oddities. The strolling streets also offer traditional knowledge and culture that cannot be found anywhere else and during regular hours (Mateo-Babiano and Ieda, 2007). To attract tourists, the Thai government has funded various local Thailand night markets and walking streets, both on a local and international level. According to Thailandometers (2016), the largest tourist attraction is native delicacies, particularly Tom Yam Kung and Pad Tai, followed by shopping on pedestrian streets such as Kad Sun Kew (Changmai Province) and historical monuments. This data demonstrates that walking streets are a popular tourist attraction in Thailand, encouraging locals to keep their traditional culture, which encourages a combination of traditional culture and shopping interests in Walking streets.

Even though the walking street can reflect a town's or city's traditional culture, enhancing sustainable cultural tourism, the significance of the walking street as a space of traditional culture has not received much attention in tourism studies, leading to the following two research objectives.

Research Objectives

1. To identify the physical walking street space setting for the zone.
2. To assess the existing qualities of the walking street as a social space for tourists.

Literature Review

The Walking Street is an urban space typology (Abrahale et al., 2019). It is one of the most popular activities on the streets as Carmona (2021) mentions that "...the activities they offer can encourage people to use the street". Usually, tourists visit Walking Street for shopping while interacting with other people, making the street more lively, dynamic, and vibrant. In this sense, the walking streets benefit the residents and tourists by playing an essential role as a marketplace. Tourists can buy goods from everyday items to unique products of the area. Usually, tourists expect a different locality to offer different types of walking street. It can allow tourists to experience different traditional cultures, goods, social interactions and other activities at the walking Street (Sekhani et al, 2019).

Some walking street offer distinctive and authentic products setting that turn them into a shopping area for tourist's destination. Tourists can understand and gain knowledge of some part of the traditional culture by visiting a walking street, usually made up for informal business activities by the local people in the area (Zhu, Song and He, 2020). The revenue produced from the walking-street activities contributes to the country's economy as well as the tourism industry (Evans, 2019). The vendors and local sellers can gain higher income when more tourists visit the night market. Moreover, the social interaction between the local people around the night walking street also give tourists an experience by talking to a local people, which can create an excellent memorable experience for the tourists. In sum, Figure 1 depicts the value flow of walking street, which becomes the conceptual model guiding this study.

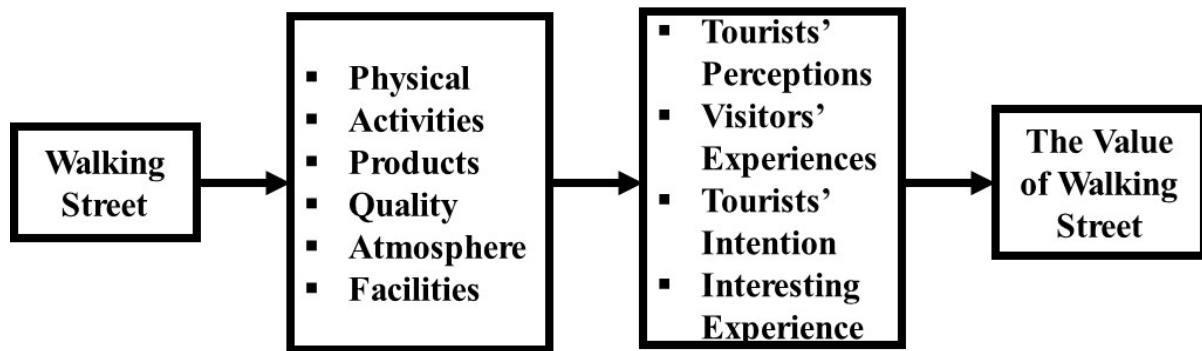


Figure 1. The conceptual framework

Methodology

Area Case Study

The study was conducted on the “*Tha Non-Kon Dern*” Walking Street in Nakhon Phanom, Thailand. It is the second most famous attraction for tourists to visit after Phra Thatpanom Pagoda.

The nearly one-kilometer-long walking Street is located alongside Sunthornwijit Street. It is well-known to tourists as historical sites surround it, old buildings, café’, magician view of Mekhong River and other tourist attractions. It operates Friday - Saturday starting from 5.00 p.m. till 10.00 p.m. Traditional handcraft, native food, T-shirts and souvenirs are mainly well-known products in Nakhon Phanom.

The walking street was chosen as a case study for its value as a tourist attraction site, and it represents a space for indicating traditional cultural significance. To achieve the aim and objectives of this study, extracting several pieces of information and data are needed, which are to classify the spaces and elements that shape the street market’s setting and experience. This study evaluated insights of the tourists towards the vibrancy of walking street and its qualities as a commercial, social and cultural space among locals and tourists. The findings can guide the improvement of the quality and image of the walking street itself and other street markets in Thailand as tourist attractions.

Data Collection

Data collection was required on the physical setting, the elements of the spaces, activities and tourists’ experiences. Three main methods were employed during the data collection:

- (1) observation and survey using a questionnaire, and
- (2) semi-structured interview.

Data were derived from distributing survey questionnaires among the walking street tourists. The observation was conducted on the weekend of January - February 2021, from 4 p.m. till 10.30 p.m.

Observation and Survey

The observation was completed in two main phases to ensure that the data were collected systematically and allowed for analysis from the first phase before starting the second phase (Pandey and Pandey, 2015).

1) First Phase-Observation and Participant Observation

According to Pandey and Pandey (2015), participant observation is used when the observer participates and shares the same experience as the observed group. The interpretation of the experiences is included as primary data. The first phase elicited the physical context and element of the space.

In order to build patterns and theories, perception and satisfaction were gained from tourist visits were made to the participants. The survey collected information from 400 randomly selected respondents on the characteristics of tourists, such as demographic background, assessment of the social value of the walking street, commercial value and cultural value of the walking street, and the visitors' opinions and recommendations on the walking street for subsistence purposes. The sample represented the quality and value of the walking street, while the survey used closed-ended questions to generate multiple-choice responses.

2) Second Phase-Direct Observation

The second phase was carried out as the observer occupied the case study site. The observation was documented through site mapping and photographing, based on the checklist created from the First-Phase, which has been prepared previously to ensure the fieldwork is focused on the objectives.

The direct observation method gathered data on the following aspects:

(1) Observe and identify the condition and quality of commercial space, social space and landscape space on the walking street.

(2) Identify the physical elements, especially, hardscape elements, and to relate to how the elements influence the spaces' appearance and users' behaviors

(3) Observe tourists' activities in order to understand their behaviour patterns and how they react to the existing space in the walking street, and the types of products to identify the abundance of products being sold, which may or not being part of the distinctive character of the walking street.

Semi-structured Interview

Semi-structured interviews provided a platform for validating some points of view of the sellers toward the walking street as an attraction that served the tourists in terms of the products, cultural activities and their satisfaction and suggestions regarding the existing qualities of the walking street.

The semi-structured Interviews were derived from the thematic patterns obtained by analyzing the individual in-depth interviews; 30 sellers were selected upon their willingness to participate in the interview. The sequence of question topics that guided the semi-structured interview was: type of product, such as food, art and craft, accessories, gadgets and souvenirs and walking street quality improvement.

Data Analysis

Descriptive univariate analyses, such as means and standard deviations, describe the profile of the sample, and the data were then analyzed using Microsoft Office Excel.

Research Results

Physical Setting and Circulation

Objective 1

The result showed that the “*Tha Non-Kon Dern*” Walking Street is located in the city centre of Chayangkool Street, precisely in Nakhon Phanom Province, Thailand. It has three main parts: the settlement, market, and night market. The settlement contains densely populated permanent old houses with narrow alleys to be crossed by only pedestrians. Moreover, the settlement and market are directly adjacent to the clock tower. The clock tower is the landmark of Walking Street. “*Tha Non-Kon Dern*” Walking Street is a traditional market where varieties of household items are being sold from Friday - to Saturday starting from 5.00 p.m. till 10.00 p.m. It consists of a row of semi-permanent and non-permanent stalls surrounding the settlement behind it. Also, it contains several accesses between the rows of booths to the settlement for pedestrians. The Walking Street is located on Main Street along Maekhong River in the central city. Chayangkool Street is split by Nittayo Road, which stretches from South to North to form the West and East sections of the street. Trading activities started in the south sections with tents by the sellers who usually sell clothes and accessories on the street from evening to late. The walking street area was divided into five zones, as indicated in Table 1.

Table 1. Physical the space setting for the zone

	Fictional	Structure	Behavioral
Zone A	“ <i>Tha Non-Kon Dern</i> ” Walking Street traders occupy the Chayangkool Street section; thereby, Clock Tower and the traffic flow diverted to another Street the Walking Street is only allowed for pedestrian buyers. At the same time, special parking is provided in the entrance area and	Improves the relationships between the traders, tents, carts, and stalls. Provides benefits for the residents who live around the street and the vendors when they rent out part of their house or yard for migrant traders to store their tents and merchandise. Provides seasonal employment	Weak territory boundaries as observed with the lack of distinct boundaries between business spaces Weak privacy level as indicated by the allowance of buyers into the business space.

	several points in the market for those with motorbikes and cars.	for the residents to work as a motorcycle and car park guards.	
Zone B	The zone is not affected by “ <i>Tha Non-Kon Dern</i> ” Walking Street. The night market traders can open their business from morning to night, although sometimes they do not sell.	Traders in this zone have been selling at “ <i>Tha Non-Kon Dern</i> ” Walking Street for a long time.	Inadequate privacy level as indicated by the allowance of buyers into the business space. Weak territory boundaries are observed with the lack of distinct boundaries between business spaces. Very quiet traders and their behavior show they are sometimes lazy to open their stall because they can.
Zone C	The traffic flow is very dense and busy in this zone.	There is a smooth relationship between traders due to the absence of migrant traders.	Firm territory boundaries as shown by slow-down with dividers and entryways within the places utilized as commerce space; There is a strong level of privacy and only certain people have access.
Zone D	This Street section includes the distribution area of the night market and contains two types of business spaces: the cart and stall.	In this zone, the walking street traders do not close the stalls and public streets, unlike in Zone A and use carts without closing the stalls belonging to the leading market traders.	The stall traders sit cross-legged while waiting or serving the customers while the cart traders sit on their cart benches. The traders are prone to rain and usually prepare tarpaulin materials to cover their merchandise.
Zone E	Zone E is the only zone not used as a business or parking space in the Jiung Market Area. The small dimensions of the bridge and the absence of fences make it difficult for traders to sell and buyers to move around. The bridge is also relatively high from the Street body and only accessed using stairs, making it difficult for motorbikes to pass and park.	It is only helpful for pedestrians to cross Kemayoran Gempol Street from the West to the East and vice versa.	Pedestrians need to be careful on the bridge due to its narrow width and absence of guardrails.

Activities

According to the survey, most tourists would walk and shop on the walking street between 6 and 9 p.m. Vendors selling their wares, visitors shopping, tourists taking photographs, and sightseeing are all part of the pedestrian street activities. However, there are no supporting social spaces in the pedestrian street space, such as chairs or a gathering area. The restaurants and cafés next to the pedestrian street hosted most of the socializing and gathering activities.

Products

According to the survey of products sold on Walking Street, the site is brimming with low-cost knockoffs such as watches, bags, and other accessories. Other well-known items include arts and crafts, souvenirs, gadgets, accessories, clothing, toys, and regional cuisine. Around 60 stalls on Walking Street were not organized into defined zones or product categories. For example, arts and crafts products could be shown alongside gadget stalls or other vendors. The merchants usually display their things by arranging them on the tables in a specified order, hanging them in a bunch, or arranging them in pieces.

Assess the existing qualities of the walking street as a social space for tourist Objective 2

The results show two factors identified to assess the existing qualities of the walking street as a social space for tourists, which are in terms of the atmosphere and the services.

The qualities of the “Tha Non-Kon Dern” Walking Street that create the atmosphere are shown in Table 2.

According to the tourists, the “Interaction between sellers and tourists”, as well as the sense of discovery that led the tourists to discover new things in the market, add to the mood of the strolling street, which can lead to the tourists’ intention to return to the market again. Most tourists ranked the sensation of discovery higher than the other categories.

Table 2. Atmosphere at the “*Tha Non-Kon Dern*” Walking Street

	\bar{x}	SD
Friendly environment	3.25	0.84
Sense of welcoming	3.20	0.82
Sense of comfort	3.43	0.77
Sense of discovery	3.52	0.52
Interaction between tourists and sellers	3.12	0.67

As noted in Table 3, the walking street facilities are comprised of the parking area, seating area, dustbin, eating area, and assembly area. The finding shows that tourists agreed that the walking street has good facilities in terms of eating area (mean=3.41), assembly area (mean=3.28) and dustbins (mean = 3.11). However, most of the eating and assembly area is located at the Mekhong river bank and not within a walking street. The survey also found that the tourists were less satisfied with the availability of seating areas and parking areas.

Table 3. The condition of the existing facilities at “*Tha Non-Kon Dern*” Walking Street

	\bar{x}	SD
Parking area	2.98	0.77
Seating area	2.53	0.86
Eating area	3.41	0.61
Assembly area	3.28	0.66
Dustbins	3.11	0.75

The evaluation of the cultural value and commercial value of “*Tha Non-Kon Dern*” Walking Street

The finding identified the tourists’ perceptions of the factors that strongly contribute to the cultural and commercial value of the walking street. Six criteria represent the cultural value: physical setting, products, local activities, local people, atmosphere, and the design image (Table 4). Most of the tourists agreed that the local activities (mean=4.55) and products and atmosphere (mean=4.36) have a substantial contribution to the cultural value of a space, followed by the local people (mean=4.32) and physical setting (mean=3.5) respectively.

Table 4. The perception of tourists on the cultural value

	\bar{x}	SD
Physical setting	4.23	0.56
Products	4.36	0.73
Local activities	4.55	0.64
Local people	4.32	0.82
Atmosphere	4.36	0.93
The design image	4.02	0.58

The top three cultural experiences at the “Tha Non-Kon Dern”

Walking Street that tourists agreed on are the presence of atmosphere reflecting local culture, attractive physical setting and product variety (Table 5). The finding found the same perception towards the cultural value and how they experienced the “culture” itself on the walking street. The experience of the atmosphere reflecting a local culture that reflects the cultural image was ranked the almost among tourists. This showed that the cultural design image of the walking street meets the expectations of tourists in terms of experiencing the cultural value. On the other hand, the result shows the products cannot reflect the cultural value, which may be explained by the evidence that there were repetitive products sold and a lack of socializing area within the walking street itself. Almost all the shops along the walking street, the stalls displayed similar items, and there was a lack of unique and authentic traditional products.

Table 5. Visitors’ experience of the cultural values at “Tha Non-Kon Dern” Walking Street

	\bar{x}	SD
Attractive physical setting	3.97	0.64
Local activity attraction	3.43	0.51
Atmosphere reflecting local culture	4.12	0.93
Product variety	3.66	0.82
Interesting product display	3.47	0.58
Traditional products	3.21	0.63

As seen in Table 6, there are no different patterns on the products and items tourists buy or intend to buy. Most tourists tend to appreciate things that reflect their accessories and experience and consider the places they visit, and are willing to purchase products. Clothes, bags, shoes and accessories, gadgets and art and craft were the preferred items. On the other hand, the least preferred things are typical food and beverages and local food and beverage. They were usual products that were unimportant and less memorable to their experience of the “Tha Non-Kon Dern” Walking Street.

Table 6. Products that were bought or intended to buy among visitors at “Tha Non-Kon Dern” Walking Street

	\bar{x}	SD
Local food and beverage	3.63	0.64
Common food and beverage	3.69	0.75
Art and craft	3.70	0.63
Clothes, bags, shoes and accessories	3.75	0.54
Gadgets	3.72	0.91

At the end of the survey questionnaire of this section, the respondents were asked to evaluate the exciting experience that “*Tha Non Kon Dern*” Walking Street offered for them (Table 7). The evaluation was made based on four aspects, which are the commercial activities, social activities, landscape setting and physical setting there. The result shows that the tourists agreed that the “*Tha Non Kon Dern*” Walking Street offered an excellent experience in terms of physical setting and landscape setting. There seems to be a definite correlation between the physical setting and landscape setting. Previous result showed that most of the leisure or social activities were supported by the site context area. The Walking Street itself located by Mekhong River and around by old bulging historical site as a result, setting the spaces for tourists to sit and stop can function to encourage people to socialize, watching and listening to other people or enjoying the sight, sound and smell, instead of just having social interaction between sellers and tourists. It can be determined that the value of the walking street did not depend on its commercial activities, but depend on the social activities and physical setting as well as landscape setting. Indirectly, the atmosphere and social activities there are represented the cultural activities of Nakhon Phanom Province as the walking street.

Table 7. Interesting experience that “*Tha Non-Kon Dern*” Walking Street offered for Tourists

	\bar{x}	SD
Commercial activities	3.94	0.96
Social activities	3.47	0.43
Landscape setting	4.12	0.63
Physical setting	4.36	0.72

It is imperative to understand the essential factors to attract all categories of tourists. Figure 2 concludes from the finding that improving the role of walking streets as a cultural space enhances tourism in urban areas.

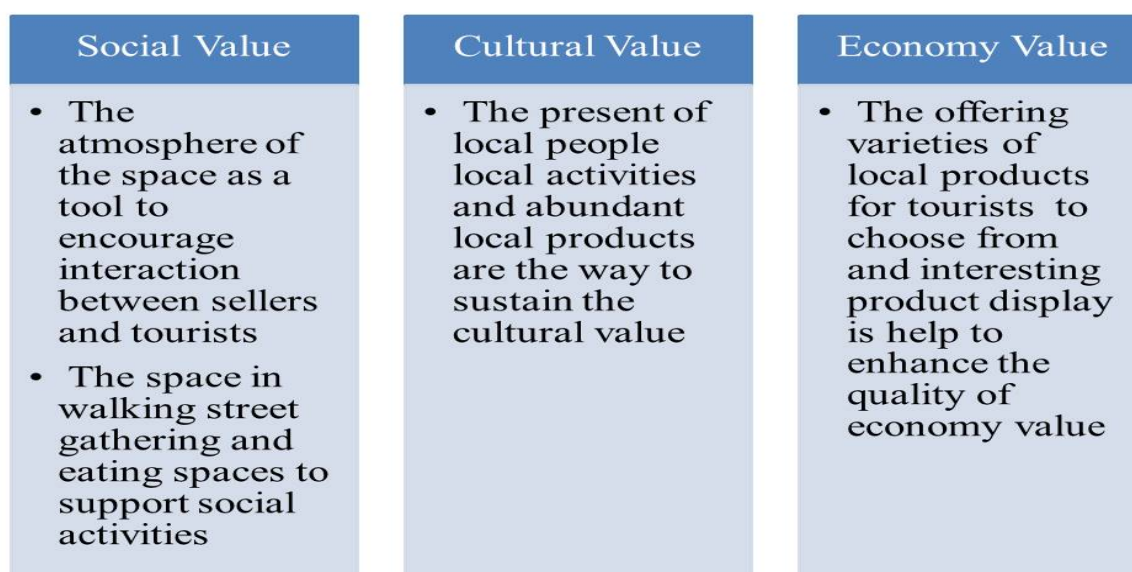


Figure 2. The Value of “*Tha Non-Kon Dern*” Walking Street

Knowledge from Research

It is crucial to understand the tourists’ perspectives towards the Night Market in order to serve as a reference for further development of the place and other tourist night markets in the future. Walking Street serve as a tourist attraction should be planned not only to satisfy the needs of local people, but also the needs of tourists. Thus, it is essential to understand the critical factors to attract both categories of visitors.

This study concludes by suggesting that in order to improve the role of the street market as an urban cultural space (Zhang et al, 2019), it needs to possess these qualities:

1. **Social value:** The atmosphere of the space needs to encourage interaction between seller and tourists, friendly environment and evoke a sense of discovery (An, et al, 2021). The area also requires gathering and eating spaces to support social activities within it for it to be livelier.
2. **Cultural value:** In order to sustain the cultural value, the walking street needs to be vibrant with the presence of local people, has enjoyable local activities and abundant local products (Farhan and Anwar, 2016).
3. **Commercial value:** Since visitors look for products that represent the local place, the walking street should offer varieties of local products for tourists to choose from and exciting product display can further enhance the quality of commercial activities.

It is interesting to note that such commercial activities on the street bear extraordinary values (De Marchi et al., 2018). In other words, walking street is a visible urban culture which bears the city’s wealth of public life (Mumford, 2016; Carmona, 2021). Thus, conserving “the life” on the streets is crucial for the city’s image while providing for the needs and satisfying for locals and tourists.

Conclusion

This study identifies numerous gaps to fill, such as insufficient seating areas, the similarities of the products sold, the arrangement of the sellers, and less parking. Based on the findings from the analysis, several issues have been listed to develop the “*Tha Non-Kon Dern*” Walking Street with more values and functions to provide the walking street as a cultural value space for the tourists and visitors. For the topics that guide the design recommendation at the street market, most tourists and visitors suggested better facilities and organized arrangement of the booths, providing better facilities such as parking and seating areas. The tourists and visitors would have a more favorable visit, and the market would become more engaging also exciting, which could inspire tourists to enjoy walking in the walking street.

Recommendation

The recommendations are based on the limitations identified from the findings, such as the walking street should provide more seating areas, and local crafts need to develop. By providing better facilities such as parking, seating, and signage, tourists would have a more

advantageous visit, and the walking street will become more engaging and exciting. This could also encourage tourists to enjoy walking in the walking street.

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Thai EFL Undergraduate Learners' Needs for English for Specific Purposes

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Abstract

The needs and interests of EFL (English as a Foreign Language) students have been at the forefront of English teaching and learning in recent years, including teaching English for various purposes at all undergraduate and graduate levels. This study looked into the ESP (English for Specific Purposes) language requirements of a group of Thai EFL undergraduates studying at a Thai university. Data was collected using a closed-ended questionnaire. Most students preferred to study both ESP and EGP (English for General Purposes) parts in an ESP course, with a 3:4 ratio for ESP to EGP since both would complement each other. The focus of ESP sessions should be on strengthening English communication skills and deepening student knowledge of technical terminology and expressions and critical topics in certain professional specialities. The study's implications remind EFL teachers to value learners' needs, and conduct needs analyses before giving an ESP program or course.

Keywords: EFL undergraduates, ESP (English for Specific Purposes), Learners' Needs

Introduction

The MHESRI (The Ministry of Higher Education, Science, Research and Innovation) is currently in charge of Thai tertiary education. Teaching standards in several academic fields have been devised to ensure the quality of teaching and learning in all Thai higher education institutions. The criteria for English language teaching require undergraduate students to demonstrate a satisfactory level of English proficiency using the CEFR (Common European Framework of Reference for Languages) or equivalent assessments. Undergraduate students should additionally learn a particular type of English relevant to their topic of study. The standardized CEFR guidelines contain the standards for general English learning outcomes.

Course material is largely chosen by English departments, language institutes, or other responsible entities providing English courses for higher education universities in the option of specialized English (also known as English for Specific Purposes, ESP).

One of the principles of communicative language education, according to Brumfit (2001), is to identify learners' needs and interests. Individualization of the teaching and learning process is the result of this. A personalized approach to student learning can improve language learning efficacy, implying that assessing learners' needs should include general and specialized English instruction. In the case of English for Specific Purposes courses at the university level in Thailand, a requirements analysis could also assist course providers or developers determine learners' particular language needs at the course level, which often reflects the content subjects the learners are learning. Learners' genuine needs for such ESP courses would thus be met regarding ESP course construction or revision.

Literature Review

English for Specific Purposes (ESP) has gained much attention recently, especially since English has become the international language of business, technology, and communication. EFL students want to learn English for a variety of reasons. Some people learn English because they believe it will help them in their careers. In contrast, others need it to interpret texts and process the tremendous amount of information available on the Internet and in cyberspace. The needs and interests of such students might influence their motivation to learn English. According to Dudley-Evans and St. Jones (2012), ESP is English for specific goals that can be stated, such as academic or professional study. According to Hutchinson and Waters (1993), ESP is not a specific sort of language or methodology but rather a method of studying English that is tailored to the needs of the students. Basturkmen (2010) further says that ESP is no different from other types of language instruction. Professionals or learners with some essential English skills could benefit from ESP.

The characteristics of ESP lie in two dimensions. The first is absolute, and the other is variable. The fundamental characteristics ensure that English is designed to meet the specific needs of the learners, so the content has to be based on particular disciplines, occupations and activities. However, the variable characteristics focus mainly on improving learners' specific skills based on their needs, such as speaking, listening, reading or writing and using the teaching methodology suitable to learner ability and learning objectives.

Because most ESP courses presume basic mastery of English language systems, the ESP curriculum is best suited for intermediate or advanced students. It can, however, be used with beginners in practice. It is critical to undertake a requirements analysis for ESP to determine the individual needs of learners. Grammar, lexis, register, skills, and discourse deemed appropriate for various disciplines, occupations, and hobbies are included in language-centred ESP courses. The ESP approach and operations are distinct from the EGP (English for

General Purposes). Learners in the ESP program are frequently from the same school, institution, or workplace.

Research Design

The study's primary purpose was to identify the ESP language needs of a group of Business English students at an international university in Thailand. The following research questions guided it:

1. How do the students use ESP and general English outside of the classroom?
2. How much should course design reflect ESP (English for Specific Purposes) principles compared to EGP (English for General Purposes)?
3. What would be the main emphasis of ESP classes offered at the university?

The study was conducted voluntarily among 18 Business English majors while studying an ESP course and other subjects at the university in one academic semester of 15 weeks. The students had at least passed three EGP courses and were perceived to have been at a B1 language proficiency level. The research instrument was a short small-scale self-administered questionnaire with five close-ended questions. The data were analyzed descriptively to derive means and standard deviations.

Results

Use of ESP outside of the language classroom

From the summary of student responses, it was found that the students reported using ESP almost exclusively in the language classroom with almost no chances of applying the ESP content knowledge gained in other content subjects. For Business English students, the curriculum requirements reflected their needs. However, they would prefer to have around 75% of the course hours (approximately 34 hours from 45-course hours) devoted to ESP and 25% (around 11 hours) to EGP. If incorporated systematically in an ESP course, a combination of ESP and EGP in such proportions would be ideal. Both may complement each other well and help EFL learners gain intended learning outcomes of learning English for life and professional purposes.

Use of General English outside the language classroom

Students are found to utilize general English in various situations, including the use of colloquial English. Their use of English for General Purposes is based on both receptive and productive activities. Receptive activities are browsing the Internet, reading various materials found, listening to music, and watching online and offline movies. Productive activities are

singing English songs, conversing casually with international students, writing emails for contact, posting in English on Facebook and other social networking platforms, and communicating with other Thai and non-Thai classmates when doing group work or discussions). There are numerous opportunities to communicate in English orally.

The main focus of ESP classes

Most students indicated that the main focus of ESP classes should be developing oral communication skills and enriching their knowledge of specialized, technical vocabulary or jargon in the fields concerned. Although the students are aware of the need to use ESP for oral communication, EFL university students need ESP for various purposes, including reading, writing, listening, and speaking. In other words, all four general English skills.

Some students also pointed out that it is essential to develop oral communication skills that will enable them to function well in actual English-speaking environments. Smoak (2003) emphasizes that ESP instruction and learning should be based on real situations and students' needs, both content and task-oriented. Chovancová (2014) points out that learner needs and wants are crucial for increasing the students' motivation. Moreover, according to Alsamadani (2017), ESP needs analysis, including learning benefits, is vital to identifying learners' essential requirements or needs and determining the edges in which they lack skills. Instructors and course designers should also seek information from stakeholders, enabling them to address the actual learning targets effectively.

Conclusion

The students in question prefer ESP courses that incorporate both ESP and some EGP education over ESP-only ones. Furthermore, these students employ ESP far too infrequently to contemplate teaching and studying ESP-only courses.

As seen by a large number of participants, the value of ESP throughout a language course increases when the course design incorporates applicability in other academic areas. In the case of English for General Purposes, the EFL students should be encouraged to participate in a variety of oral communication tasks and have opportunities to interact with various forms of literacy, new media, and English varieties that are fast becoming common in an English as a Lingua Franca world. Overall, needs analysis and benefits of learning both EGP and ESP courses have to be given first priority when it comes to course expected learning outcomes as well as course design.

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The Causal Relationship Model of The Happiness of the Working Elderly within Career Groups*

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Abstract

This study investigated the causal link model of working elderly's happiness across career groups. Two hundred sixty elderly people from Phayao Province, Thailand, were included in the study. The primary data were analyzed using descriptive statistics such as frequency, percentage, mean, and standard deviation, and the causal model was analyzed using Structural Equation Modeling (SEM) with AMOS.

The structural modelling testing results matched the hypothesis model ($\chi^2 = 51.342$, $df = 28$, $\chi^2/df = 1.834$, $RMR = 0.030$, $GFI = 0.963$, $AGFI = 0.927$, $CFI = 0.965$, $RMSEA = 0.047$). Perception of self-efficacy in work has a significant direct effect on the happiness of the working elderly in career groups ($\beta = 0.16$, $p < .05$), 2) Social support within the career groups has a significant direct effect on the happiness of the working elderly in career groups ($\beta = 0.44$, $p < .01$) but does not have a significant indirect effect on the happiness of the working elderly in career groups ($\beta = 0.17$, $p = .14$), and 3) Positive psychological capital does not have a significant direct effect on the happiness of the working elderly in career groups ($\beta = 0.14$, $p = .28$). However, it has a significant indirect effect through the perception of self-efficacy in work on the happiness of the working elderly in career groups ($\beta = 0.52$, $p < .001$). Moreover, the perception of self-efficacy in work and social support within the career groups and positive psychological capital could explain the variations in the happiness of the working elderly at 16.5 per cent.

Keywords: Happiness of the working elderly; Perception of self-efficacy in work; Positive psychological capital; Social support within career groups.

Introduction

Career groups are the integration of people sharing the same occupation type or career. Career groups carry out economic work activities by a committee, and encourage households and communities to organize groups for mutual assistance. In addition, career groups have stability in their occupation or career, and generate income and the development of skills,

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knowledge, and ability in business management, which leads to the sustainability of career group activities. Group management is an essential factor affecting the success of career groups: the knowledge, skills, and experience of the group, as well as the members' relationships and communication, and the groups having participation and motivation in conducting work, promotion, and development of learning processes in order to create diversity, and product development (Panyapong et al., 2021; Phataraphanpee, 2020). Many research findings support this type of success. According to the survey, most job groups in Thailand are elderly workers who work informally. They often have a familiarity, preference, and aptitude for handicrafts due to knowledge, experience, and local original wisdom passed down from generation to generation. Furthermore, as seen in Table 1, the number of working elderly has steadily increased.

Table 1. Number of elderly that worked between the years 2013 – 2020 in Thailand

Year	2013	2014	2015	2016	2017	2018	2019	2020
Number of Persons	721,047	856,091	858,803	929,674	920,019	998,942	1,012,958	1,128,307

Source: The researcher analyzed the data from the National Statistical Office of Thailand (2021).

The number of senior people working for a living is growing; nevertheless, if their work is not appropriate for their age group, it can impact their quality of life, causing stress. As a result, the type of job done by the elderly must consider their quality of life and the joy they gain from their work (Chantuk, 2016). Furthermore, the integration of career groups to improve the happiness of the working elderly must be founded on community capital to coordinate and encourage doing activities together so that elderly employees can become conscious of their self-worth and obtain social acceptability (Chuayounan et al., 2019). The support of elderly career groups by work agencies, both public and private, in the past emphasized the management system of commercial career groups, the creation of networks, the promotion of processes to transmit wisdom, problem-solving, production development, and an increase in the mix of product marketing approaches regarding price, distribution channels, and sales promotions, according to the document review. The guidelines for professional development (Chantawong, 2018) include 1) providing education to enable the elderly to develop their careers, 2) providing data and news related to career planning, and 3) providing career advice to enable the elderly to select goals in their career planning and develop their careers appropriately.

According to the findings of the document study and associated research, the support, promotion, and development for career groups still lack the dimension of human resource development, both physically and intellectually, of individuals in the elderly range. The work suitable for the elderly should be: low-stress or voluntarily accepted by society, has returns that emphasize welfare and benefits (Sumalrot & Suksawai, 2015), and involves the understanding of holistic behaviours that integrate many factors, physically, psychologically, and socially, will allow promotion and benefits (Sumalrot & Suksawai, 2015). As a result, it necessitates a study of the causal factors that influence the happiness of the working elderly that considers physical and mental health. The study's implication should use the findings as guidelines for the elderly and relevant work agencies in the public and private sectors to improve career groups' development programs. In addition, career group integration will also induce improvements in learning exchange and integration of information, skills, and

experience, resulting in the elderly engaging in active ageing and contributing to the future ageing society.

Research objective

To study the causal relationships related to the happiness of the working elderly within career groups.

Research scope

The research area covers career groups in Phayao province that both received and did not receive promotions from work agencies in public and the private sectors.

The population and sample group are the elderly members of career groups in Phayao province, with a sample group size equal to 260 persons.

Variables comprise 1) causal variables, namely positive psychological capital, perception of self-efficacy in work, and social support within career groups, and 2) the outcome variable, which is the happiness of the working elderly.

Literature review

The happiness of the working elderly

Happiness is an emotional feeling involving lifestyle, experience and attitude. Regarding the happiness from the integration of career groups, it means the positive feelings regarding the activities related to work that aligns with their beliefs, faith and self-efficacy, including feelings of enjoyment, satisfaction, and a connection with the activities they performed. The Department of Mental Health, Ministry of Public Health of Thailand have a conceptual basis for the strengthening of the happiness of the elderly based on the principles of the Buddhist teachings combined with the psychological concepts for the creation of happiness and the concepts in the holistic healthcare of the elderly, which comprise 1) the dimension of comfort, which is the ability of the elderly in maintaining the health of the body, 2) the dimension of enjoyment, which is ability of the elderly in the selection of a lifestyle that is pleasant and enjoyable with doing activities that will generate a mood of happiness, 3) the dimension of bliss, which includes the feelings of satisfaction in life, self-esteem, self-confidence, self-respect and self-encouragement, 4) the dimension of brightness, which is the ability of the elderly in terms of memory, rational thinking, communication, planning, and problem solving in order to slow down degeneration of the brain, and 5) the dimension of peace, which is the ability of the elderly in the awareness and understanding of their feelings, knowing how to control their emotions, and dealing with the emotional states that occur in order to improve their mental management concepts to generate awareness.

Happiness from the integration of career groups has two dimensions, according to Chuayouan et al. (2019) in a qualitative study on the guidelines for enhancing the happiness of the working elderly in the Dok Kham Tai subdistrict Administrative Organization Area, using community enterprise groups as the basis.

Happiness in oneself refers to the perception that one is a person who has value and benefits for their family, communities and society, and the work that one does is based on religious and cultural activities that are in line with their beliefs and faith, including having hope and goals when doing activities.

Regarding happiness outside oneself, it means being a part of society by spending time and doing activities together with family and communities, acceptance of wisdom, having areas that allow meeting people in communities in order to display their potential, knowledge, and ability, including obtaining both financial and non-financial returns from work.

Positive psychological capital

Positive psychological capital is when people have a positive outlook and an understanding of the management of various matters (Avey et al., 2009: 430-452). Positive psychological capital is the ability to develop and manage effectively to bring about improvement in work performance (Luthans et al., 2007: 3) in order to increase efficiency and effectiveness in work (Chaleoykitti, S. & Sooraksa, 2010: 106-117) concerning improving productivity, absenteeism, resigning from work, good behavior as members of the organization, job satisfaction and having happiness in work. Positive psychology contributes to helping the elderly discover and develop their potential and improve workability, intelligence, and wisdom that has accumulated to apply them to do activities with satisfaction and happiness at work.

Luthans et al. (2007) synthesized the concepts about positive psychology as guidelines in the adjustment of behavior and work performance and divided the components of positive psychological capital into four factors, namely 1) a firm belief in self-efficacy, which includes a belief in the self-efficacy to perform work, the assessment and compiling of data involving self-efficacy, having a firm belief in one's own high capacity that allows people to have choices in work performance, improvement and determination in work that is challenging, motivation and effort in work to succeed more than people that have a perception of low self-efficacy, and diligence to face obstacles and failure; 2) Hope, which is the desire and ideas to achieve success without feelings of hopelessness, resulting in the characteristics of two dimensions, which are the power of desire and the power of the guidelines; 3) Optimism, which involves looking at the world from a positive point of view and the creation of a belief in their success, and their ability to create it in both the present and the future; and 4) Resiliency, which is the ability in self-adaptation and a recovery to an original state after facing problems and failure.

In this research, the four components of positive psychological capital of Luthans et al. (2007) were used, which comprise a firm belief in self-efficacy, hope, looking at the world from a positive point of view, and emotional resiliency.

Perception of self-efficacy in work

The concepts of the perception of self-efficacy include the concepts of Bandura (1979), who in the first phase presented the concept related to Efficacy Expectations, and this expectation is a determinant of the expression of behavior. Later, Bandura expanded the theory and changed to the use of the term "Perceived Self-efficacy," which means that when people make decisions related to whether or not they have the ability to perform some behaviors in specific situations, in which the situation may occasionally be vague and unclear or have novelty resulting in an inability to predict the events that may occur, those situations inevitably cause people to experience stress. Therefore, the recognition of self-efficacy is one determinant that will affect human behavior through the interaction of all four processes (Chuawanlee, 1999: 175-176), namely: 1) the thought process by the perception of self-efficacy has an effect on thinking, 2) the motivational process has a basis in the thinking

process through people recognizing a high level of self-efficacy by setting goals for motivation in work performance, 3) the feeling process, in which the perception of self-efficacy will have an effect on emotional experiences through self-control, and 4) the selection process by which people have a tendency to choose to do activities that they feel sure that they are able to manage.

Social support within career groups

The social support within career groups in the context of the career groups of the elderly (Caplan et al., 1976; Pilisuk, 1982; House, 1981) means the supports that the elderly received in terms of assistance with information, news, material objects or psychological support from the providers of support, which may be family or the work agencies of the public and/or private sectors. As the things that the elderly received from social support act as a driving force on the elderly to reach their goals, Sarason et al (1983: 127) state that assistance and social support is considered to be a reinforcement in their work. Aside from that, the social support also helps with work behavior (Bhanthumnavin, 2007), which is to say that those people who have a good attitude toward work are capable of the prevention and solving of problems and stress and have the ability in the application of knowledge and high work performance. When considering the levels of the social support ability, it is divided into three (Gottlieb, 1985), namely: 1) *the broad level*, which is consideration of participation or having participation in society that may be measured from relationships with institutions in society, participation with various groups with willingness, and informally conducting a lifestyle in society; 2) *group-level networks*, which involve the structure and duties of social networks with discussion from groups of people that have relationships that regularly provide emotional support and admiration, and 3) *the narrow level or deep level*, which is the discussion and relationships of people who have the closest intimacy through their social support. This study focuses on the *narrow level* within career groups of the elderly in which support is divided into three aspects (Bhanthumnavin, 2004), which are:

1) emotional support, which is providing motivation in work, acceptance of opinions or actions of the family or state and private sector work agencies in order to show sympathy when the elderly are working hard or encounter problems in work;

2) support regarding data and news, which involves providing information that is beneficial and related with work for the elderly, and providing feedback in the improvement of work for the elderly, including recommendations and advice when encountering problems in work; and

3) support regarding materials and equipment including resources, the budget and workers, such as providing a budget that is sufficient for the work and helping the elderly in work by providing materials, equipment, teaching aids, tools, and instruments that are required for the facilitation of work.

Conceptual framework of the research

The researcher applied the Ecological Model of Child Development and the Social Cognitive Learning Theory in order to analyze the causal factors as the Social Cognitive Learning Theory of Bandura (1977) stated that the learning of humans is a relationship between three components, which are Person, Environment and Behavior with the various

behaviors of each person that are different from each other being influenced by the person themselves and the environment around the person. Regarding the Ecological Model of Child Development of Bronfenbrenner (1979), it was stated that the behavior of people has a basis in the interaction between individuals and the environment with the environment divided into four levels, namely 1) the Microsystem, which is the environment that is closest to a person, 2) the system located between the family and the external environment, referred to as the Mesosystem, which is the environment that has a broad size comprising the relationship with the environment in more than one microsystem, 3) the Exo-system, which is the social structure that does not have a direct influence on personal development but includes the events that have impacts on personal development, and 4) the Macrosystem, which is the system that is located outermost and is related with the events of the social environment. Based on the concepts of the Ecological Model of Child Development and the Social Cognitive Learning Theory, it can thus be concluded that the relationship of behavior is influenced by two groups of important factors, namely the factors that are related to the elderly, which are 1) positive psychological capital and perception of self-efficacy in work and 2) environmental factors, which are the social support within career groups. These two groups of variables can be explained as seen in the diagram of the conceptual framework of the research in Figure 1.

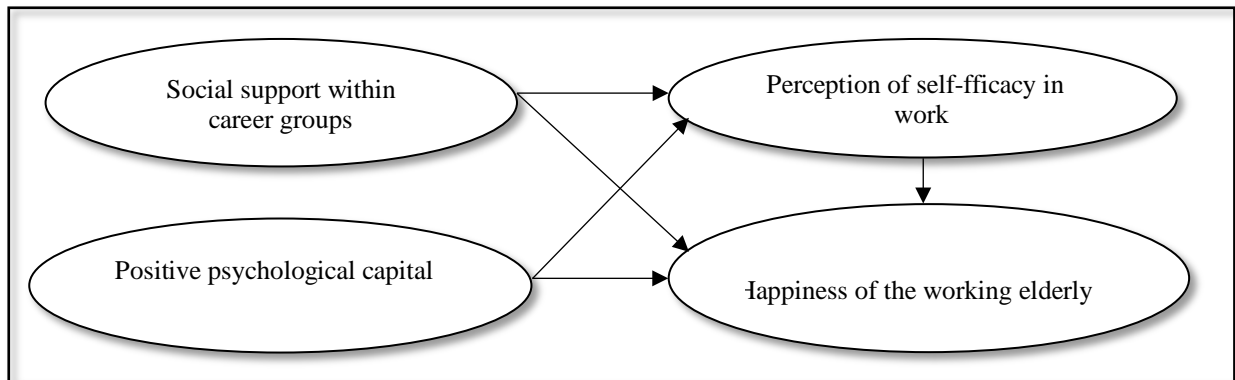


Figure 1. Conceptual framework of the research

Research hypotheses

1. Perception of self-efficacy in work has a direct influence on the happiness of the working elderly.
2. The social support within career groups has a direct influence on the happiness of the working elderly and has an indirect influence through the perception of self-efficacy in work.
3. Positive psychological capital has a direct influence on the happiness of the working elderly and has an indirect influence on the happiness of the working elderly through the perception of self-efficacy in work.

Methodology

Population and sample group

The population is the elderly members of career groups in Phayao province, Thailand.

For the sample, the researcher determined the size of the sample group by using the rule of thumb for analysis of the minimum number of 10 - 20 times the observed variables (Kline, 2011). This research has a total of 23 parameters that must be estimated, and the size

of the sample group that is suitable is therefore between 230 - 460 people. The sample group in this study was obtained from simple randomization resulting in 260 people. The researcher selected the elderly who volunteered to be members of the sample group with the following principle of Respect for Persons:

1. *Inclusion criteria* - the elderly to be volunteers must be aged 60 years and up, are members of a career group in Phayao province and can read, understand, and write the Thai language.
2. *Exclusion criteria* - the elderly withdrawing as volunteers, those not interested, did not consent to participate in the research, and/or were not prepared to provide information.
3. *Withdrawal criteria for individual participants* - the elderly that agreed to participate in the project were able to decide to withdraw from the research project at any time during the providing of data.

Research tools

The researcher followed the steps in the creation of the measurement tools for the variables: by first studying the concepts and theories, as well as research related to the variables that needed to be measured, in order to use them as guidelines in determining the theoretical and practical definitions for the creation of the variables' measures, which has two types: *self-developed measures* and *measures adapted*. The questionnaire had six sections: *Section 1* - general data of the respondents to the questionnaire, *Sections 2 to 5* - the measures of variables with the measurement scale evaluated at five levels, the highest (5 points) to the lowest (1 point). Providing points for positive questions had "the highest" equal to 5 points, "high" equal to 4 points, "medium" equal to 3 points, "low" equal to 2 points and "the lowest" equal to 1 point. Negative questions had a points scale that was the opposite. The details of the measure of each variable are as follows:

1. The measure of the variable of working happily was self-developed by the researcher based on meaning and the components of working happily of Chuayounan et al. (2019), with the number of questions being ten items by measuring the components of working happily in two aspects, namely the aspect of happiness in oneself and the aspect of happiness outside oneself. The measure had a Cronbach's alpha coefficient equal to .79.
2. The researcher used the Intarakamhang and Ekpanyaskul (2018) measure of positive psychological capital with several questions totalling 15 items, measuring four components of positive psychological capital: the aspect of confidence in ability, the aspect of hope in work, the aspect of looking at the world in a positive light, and the aspect of emotional flexibility. The measure had a Cronbach's alpha coefficient equal to .89.
3. For measuring the perception of self-efficacy in work, the researcher applied the measure of Boonprakob and Boonprakob (2006) with questions totalling eight items by measuring one component of the perception of self-efficacy. The measure had a value of Cronbach's alpha coefficient equal to .83.
4. For the measure of the variable of the social support within career groups, the researcher applied the measure of Bhanthumnavin (2004) with the number of questions totalling nine items by measuring three components of the social support within career groups, namely the aspect of emotional support, the aspect of data support, and the aspect of providing tools and

work equipment. The measure had a value of Cronbach's alpha coefficient equal to .80.

Quality assurance of research tools

A panel of three specialists reviewed all of the measurements produced by the researcher. Experts examined the content validity in the construction and development of measurement methods, behavioral science content, and elderly psychology content. Based on the recommendations, the measures were improved to make them more complete by deleting or altering questions having an IOC (Index of item-objective congruence) value lower than 0.50. (Rovinelli & Hambleton, 1977). Following this, the modified measures were tested on 40 people who shared the same profile of the research sample group. Trials were conducted with item analysis to analyze the accuracy of the measurement tools with item-total correlation combined with examining the confidence level of the measure with Cronbach's alpha coefficient by considering removing or adjusting items to have an item-total correlation lower than 0.30. (Nunnally, 1978).

Data analysis

Analysis of the fundamental data of the sample group used descriptive statistics, namely frequency percentage, mean and standard deviation. For the analysis of the causal relationships, the researcher used linear correlation analysis by considering the coherence of the model and empirical data with the harmonization index criteria of the model (Chi-square Test: $\chi^2 < 0.05$, $\chi^2 / df < 3.00$, Goodness of fit index: $GFI > 0.90$, Adjust Goodness of Fit Index: $AGFI > 0.90$, Comparative Fit Index: $CFI > 0.90$; Root means squared error of approximation (RMSEA) ≤ 0.05 , Standardized Root Mean Square Residual: $SRMR \leq 0.05$, Normal fit index (NFI) > 0.90 , Tucker-Lewis Index (TLI) > 0.90).

Research Results

The majority of the sample group were male (55.77%) with an average age of 64 years, and the type of work mostly being handicrafts work. The majority of the sample group (55.77 per cent) was male, with an average age of 64 years and a majority of handicrafts activity. The majority of the sample group receives work from career groups and works from home; the highest per cent (85.80 per cent) has an average monthly income of 589 Thai Baht, and works for an average of 4.68 hours per week. Their earnings are primarily used to make religious merit at a Buddhist temple and daily living.

The researcher determined the variables and abbreviations as follows:

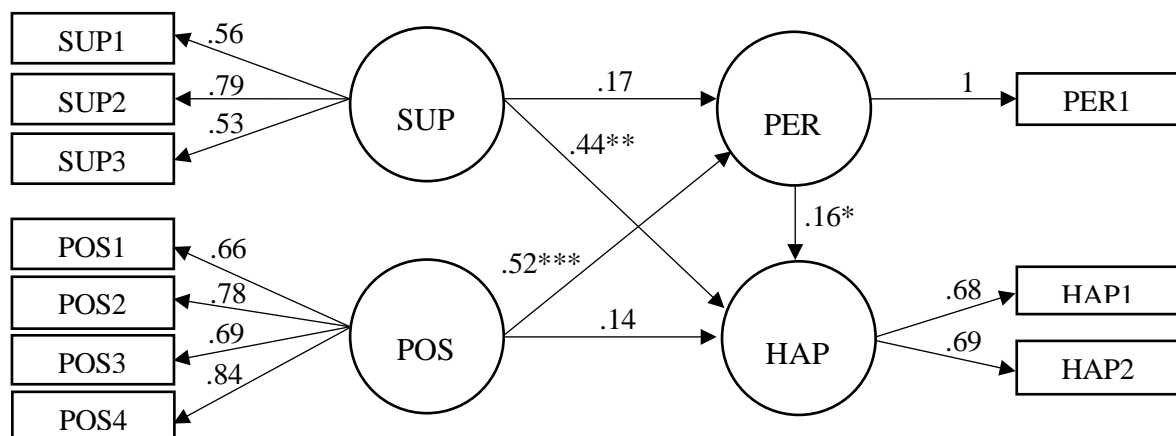
1) Variable of the happiness of the working elderly (HAP), comprised of the observed variables of happiness in oneself (HAP1) and happiness outside oneself (HAP2); 2) positive psychological capital (POS), comprised of the observed variables of confidence in ability (POS1), hope in work (POS2), and looking at the world in an optimistic point of view (POS3), and emotional flexibility (POS4); 3) the social support within career groups (SUP) comprised of the observed variables of emotional support, (SUP1) support in terms of data, (SUP2) support of work tools and equipment, (SUP3); and 4) perception of ability (PER) comprised of the observed variable of perception of self-efficacy in work (PER1). All observed variables have significant relationships that did not exceed the specified benchmark (0.70) at the levels of .05 and .01, as seen in Table 2.

Table 2. Correlation matrix mean and standard deviation of variables in the model

	SUP1	SUP2	SUP3	POS1	POS2	POS3	POS4	PER	HAP1	HAP2
SUP1	1.000	0.195	0.090	0.062	0.021	0.000	0.014	0.008	0.014	0.069
SUP2	0.442**	1.000	0.176	0.050	0.045	0.048	0.034	0.040	0.072	0.061
SUP3	0.300**	0.419**	1.000	0.023	0.060	0.068	0.081	0.027	0.062	0.068
POS1	0.249**	0.223**	0.150*	1.000	0.305	0.158	0.179	0.040	0.036	0.080
POS2	0.144*	0.212**	0.245**	0.552**	1.000	0.293	0.402	0.074	0.035	0.089
POS3	-0.001	0.218**	0.260**	0.397**	0.541**	1.000	0.381	0.132	0.060	0.072
POS4	0.117	0.185**	0.284**	0.423**	0.634**	0.617**	1.000	0.081	0.023	0.104
PER	0.089	0.201**	0.163**	0.199**	0.272**	0.363**	0.285**	1.000	0.062	0.052
HAP1	0.120	0.268**	0.249**	0.189**	0.186**	0.245**	0.150*	0.247**	1.000	0.176
HAP2	0.262**	0.246**	0.261**	0.283**	0.298**	0.268**	0.322**	0.228**	0.420**	1.000
Mean	3.532	3.597	3.656	3.727	3.765	3.756	3.816	3.816	3.818	3.789
S.D.	0.706	0.695	0.780	0.649	0.666	0.726	0.698	0.525	0.571	0.600

Note: * P < 0.05, ** P < 0.01 and numbers above diagonal line are coefficients of determination (r^2)

By examining the consistency of the model through analysis with the empirical data, it was found that the model analysis is in line with the empirical data with the various consistency indexes meeting the specified criteria, which is to say that χ^2/df is less than 2, the errors of approximation, namely RMR and RMSEA, are less than 0.05, and the model fit indices, namely GFI, AGFI and CFI, have values higher than 0.90 (Hair et al., 2006), as seen in Figure 3.



$$\chi^2 = 51.342, df = 28, \chi^2/df = 1.834, RMR = 0.030$$

$$GFI = 0.963, AGFI = 0.927, CFI = 0.965, RMSEA = 0.047$$

Figure 2. Structural equation modelling analysis of causal factors of the happiness of the working elderly

From the results of the analysis of the structural equation, the findings of the testing of the hypotheses can be summarized as follows: 1) Perception of self-efficacy in work has a direct influence on the happiness of the working elderly ($b = 0.16, p < .05$), 2) Perception of the social support within career groups has a significant direct influence on the happiness of the working elderly ($b = 0.44, p < .01$) and has an indirect influence through the perception of self-efficacy in work that is insignificant ($b = 0.17, p = .14$), and 3) Positive psychological

capital has a direct influence on the happiness of the working elderly that is insignificant ($b = 0.14, p = .28$) but has a significant indirect influence on the happiness of the working elderly through the perception of self-efficacy in work ($b = 0.52, p < .001$). The results reveal predictors explain the happiness of the working elderly (HAP) for 16.5 per cent variance ($r^2 = 0.165$): with positive psychological capital (POS) having the most significant positive influence on the perception of self-efficacy in work (PER), followed by the social support within career groups (SUP), which has a positive influence on the happiness of the working elderly (HAP), and perception of self-efficacy in work (PER), which has a positive influence on the happiness of the working elderly (HAP), with the coefficient standard regression equal to 0.342, 0.291 and 0.145, respectively. Regarding the social support variable within career groups (SUP), there is a statistically insignificant influence on the perception of self-efficacy in work (PER). The variable of positive psychological capital (POS) has a statistically insignificant influence on the happiness of the working elderly (HAP) as well ($P > 0.05$), as seen in Table 3.

Table 3. Regression coefficient and the testing of statistical significance of the variables in the model

	Coefficient	Standard Coefficient	S.E.	T	P
SUP --> PER	0.170	0.120	0.115	1.484	0.138
SUP --> HAP	0.44**	0.291	0.136	3.274	0.001
POS -->PER	0.52***	0.342	0.126	4.110	0.000
POS --> HAP	0.14	0.088	0.132	1.079	0.280
PER --> HAP	0.16*	0.145	0.071	2.208	0.027

* $P < 0.05$, ** $P < 0.01$, *** $P < .001$

When considering the direct, indirect, and overall influence of the variables in the model, the social support within groups (SUP) has the most substantial overall influence on working elderly happiness (HAP): with a value of 0.309, comprised of direct (0.291) and indirect (0.018), followed by the variable of perception of self-efficacy in work (PER), which only had a direct influence (0.049). Regarding the variables that influence awareness of self-efficacy in work (PER), the highest is positive psychological capital (POS), with a value equal to 0.342, followed by the variable of the social support within groups (SUP), having a value equal to 0.120, with the details as seen in Table 4.

Table 4 Analysis results of the direct influence, indirect influence, and overall influence of the causal variables on the outcome variable

	PER			HAP		
	DE	IE	TE	DE	IE	TE
SUP	0.120	-	0.120	0.291	0.018	0.309
POS	0.342	-	0.342	0.088	0.049	0.137
PER	-	-	-	0.145	-	0.145

Summary of the Findings

The results of the study of the causal relationships related to the happiness of the working elderly can summarize the results of the testing of the research hypotheses, as seen in Table 5.

Table 5 Summary of the research results

Research hypotheses	Results of the testing of the hypotheses
1. Perception of self-efficacy in work has a direct influence on the happiness of the working elderly.	In accordance with the hypothesis
2. The social support within career groups has a direct influence on the happiness of the working elderly and has an indirect influence through perception of their self-efficacy in work.	Partially in accordance with the hypothesis
3. Positive psychological capital has a direct influence on the happiness of the working elderly and has an indirect influence on the happiness of the working elderly through perception of self-efficacy in work.	Partially in accordance with the hypothesis

Discussion of the Results

Hypothesis 1

Perception of self-efficacy in work directly influences the happiness of the working elderly. From the research results, it was found that the perception of the ability of the elderly regarding working in career groups affects the happiness of the working elderly. This is because the perception of the ability of the elderly is one determinant that will affect behavior. If the elderly perceive self-efficacy at work, it will inevitably create a firm belief and self-confidence for the elderly, making working in career groups more likely to be successful. However, the work will include problems and obstacles. This is in line with the concepts of perception of self-efficacy and expectations for the results of actions (Bandura, 1977: 330-332), which is to say that if a person has a high level of perception of self-efficacy, naturally, there is undoubtedly a tendency to perform at a high level. By recognizing their self-efficacy in working within career groups, the elderly will be able to cope with problems at work, be dedicated to work, collaborate, and help each other solve problems in career groups. This is consistent with the research work of Lara et al. (2020), Makapol (2018), and Thongsuk et al. (2019), who found that perceiving themselves as a people with abilities allows the elderly to have happiness and improved quality of life, which affects their mental well-being. In addition, it is also in line with the research work of Chotikul and Sawangsopakul (2021). They found that the perception of self-efficacy concerning a person's confidence is also related to their readiness to participate in social activities.

Hypothesis 2

The findings show that social support within career groups directly impacts the happiness of working seniors, while self-efficacy perception has an indirect relationship. As a result, because working in career groups allows the elderly to connect with others more frequently, being together in career groups inspires each other at work by exchanging and accepting differing viewpoints and advice about work valuable to each other. Within career groups, the interchange and consultation about work are regarded as mutual assistance and support, allowing the elderly to see themselves as valuable. As a result, it will bring happiness and contentment. The finding shares Sarason et al.'s (1983) concept of social support: which states that social support entails receiving assistance, acceptance, trust, and a vision of value, as well as admiration and praise and providing motivation to one another, and is considered

reinforcement in the workplace in terms of emotional and mental well-being. The study is also in line with Puttamat et al. (2020) that social support has a positive relationship with the mental well-being of elderly people, as well as the findings of Saeloo et al. (2021) and Boukeaw and Teungfung (2016) that social support has an impact on the health of the elderly in Thailand, both physically and mentally. Furthermore, Shah et al. research's (2021) discovered that social support is another component that influences the pleasure of the elderly. In contrast, the findings of this study showed that social support within career groups has no indirect effect on the satisfaction of working elderly people through their impression of their ability to work. This could be because social support inside career groups is seen to be a reinforcement (Sarason et al., 1983: 127) in the work of the elderly by employing the verbal persuasion of members within career groups, which is not particularly successful in the growth of a person's cognitive ability. Verbal persuasion and allowing people to gain experience should be used to create the perception of skill (Bandura, 1979).

Hypothesis 3

The happiness of the working elderly is directly influenced by positive psychological capital. The perception of self-efficacy at work has an indirect impact on the happiness of the working elderly. The study's findings reveal that positive psychological capital has no direct impact on the happiness of working elderly people. This could be because positive psychological concepts emphasize using efficiency and effectiveness in work performance (Chaleoykitti & Sooraksa, 2010) to improve productivity, job satisfaction, and organizational behavior. When the notions of positive psychological capital were applied to the work of the elderly, it was discovered that positive psychological capital has no direct effect on happiness due to the integration of career groups.

On the other hand, positive psychological capital stimulates the elderly to discover their self-efficacy and use it in satisfying activities with career groups. According to this study, positive psychological capital indirectly improves the happiness of working senior people by influencing their impression of job self-efficacy. Also, the elderly's belief in their ability to perform work will lead to solid confidence in their ability, determined in work motivation, and work hard to succeed than those who have less self-efficacy. The rationale is that the elderly who have a high perception of self-efficacy will exhibit positive and appropriate behavior. The results of this research support the positive psychological concepts of Luthans (2011) in that positive psychological capital is the variable for predicting the results of work performance of people that can be applied for use in management in order to motivate people to provide efficient work. When applying positive psychological concepts for use with the elderly in work for the discovery and development to increase the self-potential of the elderly to provide potential in work, it can be the motivation for the elderly to discover an awareness of their self-efficacy for use in doing activities with satisfaction and happiness. This is in line with the research results of Gümüş Demir et al. (2021), which indicated that positive psychology has an effect on the level of hope in the mental health of the elderly.

Recommendations

Recommendations from the research are:

1. The study results indicate that positive psychological capital directly influences the happiness of the working elderly and an indirect influence through the perception of ability in work of the elderly. The research results indicate that positive psychological concepts can be developed and

applied as guidelines for creating happiness for the working elderly to provide good physical and mental health.

2. The study results indicate that social support within career groups directly influences the happiness of the working elderly. Suppose work agencies in public and private sectors want to encourage the elderly to work with career groups, aside from providing knowledge about the management of career groups. In that case, they should also develop and promote group management to provide support and social support within career groups to create sharing and exchange of knowledge and experience. If they develop and promote both of these main points, inevitably, it will allow the elderly to be able to work happily.

Recommendations for future research

According to the findings of this study, positive psychological capital has both a direct and indirect influence on the satisfaction of working elderly. As a result, an experimental study on developing programs to increase positive psychological capital for ageing career groups should be conducted.

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Moon Mang Phutai: Textile Wisdom of Phutai Ethnicity in The Sakon Nakhon Basin Area for Cultural Tourism

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Abstract

Moon Mang, the textile wisdom of the Phutai ethnic group in Thailand's Sakon Nakhon region, is the subject of this article, which intends to contribute to the promotion of cultural tourism. There is a research question about the Phutai ethnic group's weaving procedure. Furthermore, what kind of knowledge is passed down and disseminated? How can we also promote cultural tourism? The study used qualitative methodologies and included a protocol for gathering Participatory Observation; questionnaires, interviews, and group discussions were used as tools. The analytical description is used to analyze data. The study's findings can be summarized as follows: The Phutai ethnic group's Moon Mang textile wisdom captures three key weaving processes: (1) Kit weaving, (2) Madmee weaving, and (3) Jok weaving. The Phutai ethnic group's weaving skills are primarily inherited from the mother's family. Weaving is the work of women who have been part of the Phutai way of life from birth to death, as it is believed that completely equipped Phutai girls must weave at least three things, including black shirts, satin, and silk sarongs. However, the weaving technique for selling purpose has altered in recent years; also, the transmission of information and distribution of Phutai knowledge is carried out through various exhibits such as Phutai International, Phutai World, and Phra That Phanom, and so on. It is a social space that promotes cultural tourism and raises awareness of the Phutai ethnic minority.

Keywords: Cultural Tourism; Moon Mang Phutai; Phutai Ethnicity; Sakon Nakhon Basin; Textiles

Introduction

One of the cultures inherited is weaving since ancient times in Thailand. In addition to its artistic worth, it also depicts a social stereotype. Each person and group has their approach and expertise, leading to diverse designs. The weaver will be able to identify the patterns they have created. Even if each pattern is complex and varied, they can be precisely combined, and

the connotation on cloth represents the weaver's intelligence and ability. According to The Thai Encyclopedia for Youth, Volume 21, indigenous weaving has been a great inherited asset since ancient times in Thailand. Traditional hand weaving is on the verge of extinction unless it is maintained, rehabilitated, and developed. From the Ayutthaya period until the Rattanakosin period, magnificent, exotic, and inexpensive outer textiles are readily available. Thailand ordered more and more fabrics from overseas after the Bowring Treaty with England in 1855 till the reign of King Rama V. In 1909, Chulalongkorn established the silk technical department and a silk artisan school in Wang Sa Patum, kicking off the restoration of Thai silk cultivation and weaving. Later expanded to the provinces of Nakhon Ratchasima and Buriram. Japanese teachers were hired to train the villagers, but the results were poor. Eventually, the Japanese teachers were fired, and the locals returned to weaving using traditional methods. Today, however, it is a great blessing for Thai traditional fabrics after Queen Sirikit founded the Foundation for the Promotion of Supplementary Occupations and Related Techniques under Her Majesty the Queen's Royal Patronage to assist villagers. UNESCO bestowed the gold medal and honours in January 1992. It is a great example of promoting traditional Thai weaving arts and crafts.

Traditional Thai fabrics are clearly being kept, restored, and developed in numerous industries today and are widely advocated for usage in everyday life. Local fabrics were manufactured in the factory industry, hiring weavers to weave cloth by hand according to the factory's stipulated pattern, or the company arranging the silk or finished coloured yarn for weaving quality control. Some act as middlemen, purchasing fabrics from independent weavers who spin, dye, and weave their patterns at home. The middleman determines the price based on the quality and pattern of the fabric required by the market. In some regions, such as the Art and Crafts Center weaving club, housewives and weavers congregate to weave as an auxiliary occupation and sell it cooperatively. Textiles or fabrics convey the wearer's position and are essential in rituals (Phrib Phandao, 2016).

Weaving is a cultural heritage passed down from generation to generation to the girls. The woven fabrics in each place will vary depending on the social, cultural, and environmental circumstances. Phutai, on the other hand, is regarded as an ethnic group that is known for its inherent textile wisdom. "Moon Mang Phutai" means "Phutai Heritage": "Moon Mang" means "inheritance."

This study aims to learn more about the wisdom of Phutai ethnic textiles in Thailand's Sakon Nakhon District.

Phutai is an ethnic group that was originally settled in Sibsongjuthai and Sibsongpanna, a northern Laotian and Vietnamese area that connects to southern China. According to history, the Kingdom of Thailand lost the Twelve Kingdoms to France in 1888; many Phutai people live in Sibsongjuthai (Faculty of Culture of Sakon Nakhon Basin Sakon Nakhon Rajabhat University, 2011). The territorial loss adds to ethnic loss. Phutai inhabitants rely on Vientiane's Jao-a-nu-wong, which remained the most popular way for Phutai people until the Phrabat Somdet Phra Paramathiworaset Maha Jessadabodindra Phra Nangkla Chao Yu Hua (Rama VIII) fought the war and swept the people of Vientiane. Although the Phutai ethnic group has been forcibly removed from the Mekong River's left bank, this is not the first time they have been washed away. Some identities may shift depending on the situation. However, the exodus carries with it the cultural identity of the Phutai ethnic group, which has been passed down and inherited. The goal of a 2015 research on the Phutai people's life, faith, and knowledge in the

Northeast is to show the Phutai people's exodus and their way of life, beliefs, traditions, and wisdom in different sectors. The findings revealed that the Phutai people had ancestors from Sibsongjuthai who had gone to Thailand; despite the new area's resettlement, the dress, faith, and food wisdom could be consumed. When the cultural legacy of the Phutai ethnic group is compared to that of other ethnic groups in the Sakon Nakhon basin area, the Phutai ethnic group retains the majority of their cultural identity and heritage. As a result, the study is interested in establishing a social and ethnic cultural space for the Phutai ethnic group; why is there a process of establishing a social space, culture, wisdom, textiles, and ethnic groups that are more discussed than others?

When textiles are a cultural heritage that reflects the development and story of each historical group with a distinct identity, they are the subject of the study "Moon Mang Phutai: Textile Wisdom of Phutai Ethnicity in the Sakon Nakhon Basin Area to Cultural Tourism," which addresses the question of what type of weaving ethnic groups have, how this knowledge is inherited and disseminated, and how this knowledge is used to promote cultural tourism. The conversation took place in the Sakon Nakhon Basin using Phutai ethnic textiles.

Research Objectives

To study Moon Mang identity, which is the textile wisdom of the Phutai ethnic group in the Sakon Nakhon basin of Thailand, leading to the enhancement of cultural tourism.

Literature Review

The concept of culture and heritage aspects of local textiles wisdom

Culture that is inherent in human society, is one of the critical mechanisms of a social system passed down from generation to generation, both at the individual and group level, with constant dynamism. According to Somsak Srisantisuk (1993), culture connotes a way of living that relates to people interacting with each other, forming social relationships and fabric, and the environment. Essentially, culture expresses a system of knowledge, ideas, or beliefs accepted and passed on to future generations, changing the human environment. The Office of the Royal Society of Thailand (2012) defines culture as "the characteristics that show society's prosperity." Order, national progress, and people's morality are all expressions of prosperity; culture is a manner of showing prosperity both psychologically and physically.

Culture refers to the lifestyle of the behavioural pattern, all the works that humans have created, and the beliefs and knowledge that can be learned and passed from one generation to the next. Future generations will learn and acquire this knowledge from previous generations; the civilization unearthed prehistoric and cultural artefacts. According to Narong Sengpracha (1998), there are two types of cultures: object culture and non-object culture. Simultaneously, Amara Pongsapit (2006) separates culture into two categories: traditions and beliefs, which are the informal agreements reached by members of society.

However, based on the meaning of the above culture, it can be concluded that culture is one of the critical mechanisms of a social system that has been inherited from generation to generation, at individual and group levels. It is about the relationship between man and man, human beings and society, and humans and the environment. There is always a dynamic cultural heritage that contributes to cultural succession. The textile wisdom of the Phutai ethnic group in the Sakon Nakhon basin region has been passed on from generation to generation. The economic context, society, and culture have changed.

Thawat Punnotok (1989) defines local wisdom as the ability to adjust a person's lifestyle in a local region to live a happy life or tackle the problem of people's lives changing due to changing social situations. It refers to local wisdom as a way of knowledge resources, human resources, personal resources, and individual qualities that many localities share, similar to Jaruwat Thammawat (1995). It is founded on the villagers' concrete and abstract knowledge, which they learn and experience themselves or from their ancestors. The inhabitants seek knowledge to overcome natural obstacles, hence the indigenous wisdom in each place. At the familial and related level, the social need to survive and have a particular trait generates a sense of grouping.

"Textile Wisdom" is a holistic approach to thinking, value, and the ideology of a community created and accumulated. In an attempt to express the spirit of community or humanity that is part of society and nature, under different conditions and contexts like learning processes, conveying, creating, new production, and local resources. Therefore, the community has tried to preserve the original local identity by not changing much or producing the original pattern fabric as a new product to better match the benefits, which Atchara Sarobol (2006) studies the Doi Tao community participation in the development of textile wisdom has mentioned the wisdom of textiles in various fields as follows:

- 1) Beliefs and patterns of textiles most of the textile motifs appear to be based on religious beliefs based on Buddhist, such as Chicken, Naga, Turtle, Cattle, and Lion.
- 2) Most colors are employed in patterns such as white, black, red, yellow, green, and blue; white should relate to purity, or blue is the best cotton color. The usage of colored materials is found in numerous ceremonies.
- 3) Women who weaved were demonstrated to know subjects in the past when transmitting textile expertise. As a result, the transmission of textile wisdom, knowledge, and ability is also applied. It can analyze the mind with much care and effort. It can also represent a mental or spiritual state.
- 4) Planting, harvesting, spinning, weaving, dyeing, and stitching are parts of the weaving process. All processes are carried out in the household and by family, village, or region. There is a labor and products exchange. As a result, before the cloth can be manufactured, it must go through many processes.
- 5) The most important raw material for weaving is present "Cotton," and the most critical equipment is currently "Kee". The majority of the yarn used in weaving is produced in factories.
- 6) Natural color and dyeing process Dyeing from natural materials or plants is becoming increasingly challenging to locate due to environmental differences in color.

Boonsener (2005, quoted in Atchara Sarobon, 2018) discusses Isan Thai textiles and Isan Thai weaving techniques, divided into six categories:

1. "Floor Fabric" is a fabric that weaves the same colour throughout the entire fabric; sometimes, woven fabrics can be woven into grids, stripes, or checkerboards.
2. "Madmee Fabric" is a fabric derived from dyeing by tie-dyeing, which is to tie the silk in the part that people do not want to be stained with a straw rope. Madmee fabric is a fabric woven with high skill

and the manufacturing process, which is most popular in the Tai Lao community.

3. “Kit Fabric” is a woven fabric that is a weaving technique that is used to hold the standing lines by counting the standing lines and lifting them according to the pattern you want in each row.
4. “Jok Fabric” is a fabric that uses the same method as “Kit Fabric” but is more complicated. It is a fabric that emphasizes the beauty of both color and beauty, “Kit Fabric” will have different colors of each melted in the same row, and can insert color inside but melt as desired, in which "Kit Fabric" is the same color and inside but melting is the same color.
5. “Mook Fabric” or “Sinn Mook Fabric”, sometimes referred to as "Yok Mook Fabric", is a fabric that uses a combination of Kit and Jok cloth weaving methods; sometimes, there may be Madmee mixed in one piece.
6. “Mai Kuap Fabric” or “Map Mai Fabric” is a fabric woven by combining two silk fibres.

As a result, it is known that textiles woven fabrics, weaving machines, and weaving materials are a symbol of prosperity, indicating each nation’s social and cultural development, with different knowledge and wisdom. There is also a culture, a way of life, masculinity, and femininity in each group that represents each group’s status and social role.

The concept of cultural tourism

Cultural tourism is the study of an area or area with significant historical and cultural characteristics; social and human development stories are told through history due to culture, knowledge, and social value. It is a valuable architecture or natural environment that can express the beauty and benefits of nature. It can reflect the living conditions of people of each era, whether it is economical, social or customary conditions. (Krairuek Pinkaew, 2013). In today’s world, competition in the global market places the importance on incorporating culture into the products or services they sell to differentiate themselves from competitors, which is in line with the creative economy that is becoming a trend. People will start to have questions about cultural tourism and what kind of tourism is related to culture and countries? What is the policy in the world regarding such a form of tourism? Cultural tourism is an industry that has brought culture to the forefront in order to attract international tourists’ attention. American and European tourists are particularly interested in learning about the country’s culture and historical heritage, visiting the architecture, and experiencing the people’s way of life and well-being. Tourism in this manner is known as “culture tourism” in Asian and African countries, and it includes purchasing souvenirs made by the people of that country's wisdom.

Many countries have realized the importance of cultural tourism in their economy. Accordingly, culture becomes part of the country’s strategy, such as Korea establishing an independent agency that supports the private sector in exporting cultural goods. We see Korean tourism ads that focus on cultural and technological exposure, including latent advertising in various Korean series films. Meanwhile, Singapore is also trying to use racial diversity as a selling point for tourism. It is the concept of uniquely Singapore, with the restoration of the original cultural sites of the Chinese people. India and Malay in the country make it a tourist attraction. For Malaysia, cultural tourism focuses on Muslims for tourists who want to experience different dimensions of Muslims. Many other countries systematically manage

cultural tourism, such as China, European countries and Australia. While some countries have the potential to manage cultural tourism, there are also problems in domestic politics, or there are no policies that promote tourism, such as Myanmar, Vietnam, African and Middle Eastern countries, for Cultural Tourism in Thailand. (Pinkaw, 2013)

The wisdom of Phutai ethnic textiles in the Sakon Nakhon basin is considered a way of life, from the clothes used in the dress, food, and work of the local wisdom. The indigenous people live in a particular culture that makes them different from other peoples. It is a miracle to live in various ways of society, making it cultural tourism. Nowadays, there are various types of tourism, which are divided into different categories. These are the local culture, including living and dressing and food with different characteristics. However, the popularity of people today is to focus on their own culture and homeland, or more popular to visit in Thailand than abroad; in order to distribute as much income as possible to the community, Cultural tourism is summarized and divided into five major topics:

1. Historical or archaeological tourism and tourism related to museums or tourism in ancient historic sites are all considered cultural tourism. Tourists are attracted to cultural sites to study and learn about the history of things that arose from the ancient civilization.
2. Traditional Architecture, Art, Crafts, Sculpture, and Painting These art pieces have existed since prehistoric times. This allows us to understand how art that has existed for a long time has changed and progressed from one era to the next and learn about the ancients' history and how they lived.
3. Religions and rituals, religious traditions, traditions and folk culture, as well as long-running festivals, provide us with insight into how people lived in the past. The children not only inherit these beautiful things for future generations, but they also see the beauty of future generations and continue to live with faith and goodness.
4. Music, theatre, films, and language are all used to tell stories. Because everything above is deemed artificial and manufactured by humans, a tour to see the dialect or see numerous poems is included. Which of these one will entertain and relax is considered one of the literary arts that can be termed cultural tourism if people who enjoy this type of travel desire to visit.
5. The indigenous people live in a particular culture that makes them different from other peoples. It will be a lifestyle and dress code and food to eat with different characteristics. Lifestyle clothing used in the dress code rice, fish, food and work is caused by local wisdom, which is indicative of the local culture. It is a miracle to live in a diverse way of society, which makes it a cultural tour.

Art, culture, festivals, and indigenous cultural heritage are becoming increasingly important in today's society. Creating cultural attractions begins with awareness of each area's culture and cultural variety. Cultural tourism has risen to the forefront of Europe's tourism business, and other nations have attempted to establish cultural tourism in their own countries. In addition to bringing income into the country, cultural tourism can help national and regional economic growth; cultural tourism is also an essential tool in Thailand's cultural succession; tourism is a service business that provides a lot of revenue and employment. However, as the tourism business becomes more competitive, cultural tourism growth has grown in popularity,

owing to Thailand's distinctive tourist attractions and cultural heritage. For a long time, cultural heritage has been passed down. As a result, cultural tourism should be designed for long-term tourism development; it is a method of developing cultural tourism in Thailand that considers the preservation of arts, culture, and traditions to accomplish long-term cultural tourism.

Conceptual Framework

The Moon-Mang Phutai study conducted a study of information relating to the textile wisdom of the Phutai ethnic group, leading to the promotion of cultural tourism.

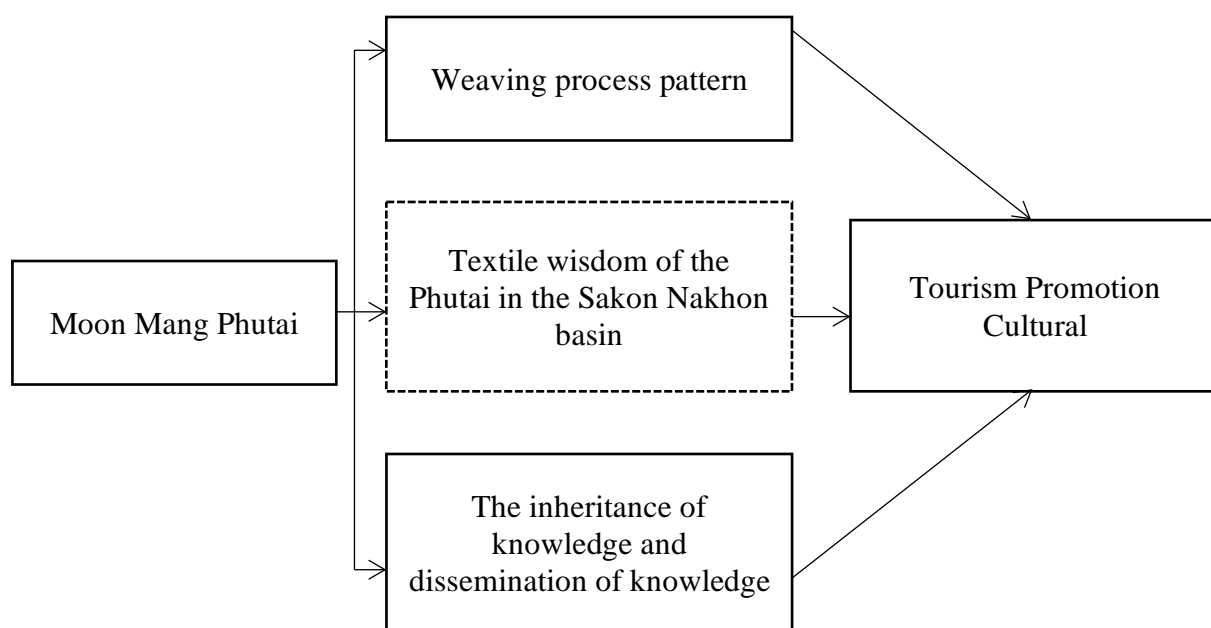


Fig. 1 Conceptual Framework

Research Methodology

This study uses qualitative methods of participatory action research to gain insights into the study population of the Phutai ethnic group in the Sakon Nakhon basin comprises eight provinces: Sakon Nakhon, Nakhon Phanom, Mukdahan, Nong Khai, Udon Thani, Loei, Nong Bua Lam Phu, and Bueng Kan.

Using the snowball sampling technique, this study started the data collection from Mrs. Khamon SaThong, a national artist, visual arts (Delicasilp-Weaving) in 2016 and folk masters in weaving according to the Phu Phan Palace Network Group, Royal Folk Arts and Crafts Center in Her Majesty Queen Sirikit of King Rama IX, and the information obtained by the World Phutai Association, using specific selections in areas where the Phutai ethnic group lives, has a history or identity that stands out for its textile wisdom.

The sample groups using a specific selection were Phutai ethnic groups living in Sakon Nakhon Province, Nakhon Phanom Province, and Udon Thani Province.

The author set the detail as follows:

1. Data source

Phutai ethnic groups live in Sakon Nakhon Province, Nakhon Phanom Province, and Udon Thani Province, amounting to one village per province and using the snowball sampling technique to collect data.

2. Instrument for collecting data

Questionnaires, interviews, and group discussions.

3. Collecting data process

Descriptive analysis with a five-step process as follows:

Step 1: The study of documents and concepts.

Step 2: The multi-method community study.

Step 3: A participatory field study.

Step 4: Data analysis.

Step 5: Summarizing and proposing research innovations.

4. Data analysis

Data analysis by analytical description.

Research Results

Results of the study entitled “Moon Mang Phutai: Textile Wisdom of Phutai Ethnicity in the Sakon Nakhon Basin Area to Cultural Tourism” with details as follows:

What form of weaving process does the Phutai ethnic group have?

In this regard, this study shows that weaving is considered one of the wisdom of ethnic groups and textile culture. Three primary forms of textiles appear in the Tai ethnic group in the Sakon Nakhon basin. It consists of “Kit weaving”, “Madmee weaving”, and “Jok weaving”. The weaving process is different, resulting in different patterns on the fabric. The weaving process using the “Kit” process is textile wisdom that the Phutai people have the most outstanding ability. The word “Kit” comes from the word “poke” or “yank” or “poke up”. Therefore, the fabric is woven using a stand-up yarn poke and then inserted the yarn along the broken-up standing line. There are only two colours of weaving, the colour of the flower and the colour of the thread, and the material is divided into two types, cotton and silk.

The weaving process of Madmee relies on yarn dyeing before weaving both the thread and the standing thread so that the fabric has the pattern and colour as needed. The process is a process that Phutai uses to mix in “Kit”, weaving with “Jok” when weaving back the inside of the fabric upwards; the outside is located below, and the woven pattern will keep Kit and Ta-Gor.

The pattern of Phutai woven cloth is the pattern received from the natural surroundings. As well as being consistent with beliefs and way of life the fabric patterns of the Phutai ethnic group can be divided into four types as follows:

1. Animal patterns include Naga, swan, hanging, floating snake, elephant, bird, right, and peacock.

2. A wood pattern such as Dok Kaew pattern and Dok Kham lotus pattern.
3. Patterns from appliances such as bird candle holder patterns, lantern patterns, and hook patterns.
4. Patterns from faith, faith, and imagination include heart patterns and mak beng patterns.



Fig. 2 Madmee patterned peacock cloth of Phutai people in Na Yung Subdistrict Udon Thani Province
Source: Field survey by the educator

Suchanat Boonthiang (2016) studied “Saew Fabric”, a prototype of patterns on silk fabric; this study aims to study the inspiration of Phutai women in the creation of patterns and storage methods of the ancient cheongsam pattern. By specific selection, the qualitative methodology was used in group interviews and discussions with 30 Phutai women aged 50-80 years living in Kalasin Province. The results showed that the creation of patterns on the fabrics of the Phutai women came from four concepts: 1) the creation of patterns from observing flora

such as lotus flower, dok mak pattern, dok kaew pattern 2) the creation of patterns from observing images and behaviors of people and animals, such as Naga, human and elephant riding 3) creating patterns from observing images of objects such as hook pattern, ka-bpia pattern, and chor-teen-paan pattern, and 4) creating patterns from observing the surroundings, such as stars pattern and kor pattern. The women of Phutai will preserve the ancient cheongsam motif for their descendants by using different coloured threads; embroider a pattern onto a small square of white cotton fabric called “Saw Fabric”.

How does the Phutai ethnic group inherit knowledge and disseminate this knowledge?

In this regard, the study results show that the inheritance of knowledge and dissemination of textile knowledge of the Phutai ethnic group begins with observation, viewing, and practice, and then doing it and achieving it. It is mainly inherited from the mother's relatives because weaving is a work of women involved in the way of life from birth to death. While men are taught and learn their way of life through school learning, they are also encouraged to learn; women, in addition to learning about the chore, are a place of work and cooking, and weaving is another social refinement process. In the past, women were viewed through social behavior, where a woman who could weave a cloth could marry the same is true for men who have been ordained before (LinPhosarn, 2014).

However, based on the study area, It was found that the inheritance of textile knowledge of the Phutai ethnic group was observed by the mother or relative of the mother who taught about weaving because of the belief that the full-time Phutai women must weave at least three things, this includes: “Seua-Dam, Dam Prae, and Sin Mai”, where “Seua-Dam” refers to a self-woven garment made of indigo-dyed cotton, the “Dtam Prae” means weaving of loincloth, and “Sin Mai” means weaving sarong or Madmee cloth. The three fabrics need to be used for weddings or outings. Therefore, the inheritance of weaving knowledge is something that Phutai women will have to learn.

The weaving of most Phutai females is mainly woven for household use; the raw material is cotton rather than silk. However, weaving has changed in the manner of weaving for sale, and the arrival of the Arts and Crafts Center has made weaving more and more well-known. The raw materials used in weaving for distribution are both cotton and silk. At the same time, the weaving for the Arts and Crafts Center is mainly silk, consistent with the study of Phuwadon Srithares’s (2015) study on “Prae Biang Phutai” in the context of value and value management. It was found that the succession of “Prae Biang” and the value of “Prae Biang” in the consciousness of Phutai women outweigh the apparel in the ordinary way of life because “Prae Biang” is a cultural resource that tells the history and cultural ties of the Phutai people well. It also reflects the mechanical wisdom of the Phutai, which is the silk fabric of the Phutai people, Ban Phon, Phon sub-district, Kam Muang district, and Kalasin province. The size and colour of the fabric have been adjusted to produce a creative economic value creation product with the beginning of His Majesty the King, Her Majesty the Queen, who adopted Praewa silk as one of the activities of the Arts and Crafts Foundation.

The succession of knowledge and dissemination of knowledge of Phutai people is also done through various exhibitions such as Phutai International, Phutai World, and Phra That Phanom Festival. Both Phutai people and men and women wear costumes according to their ethnic groups at the event. There was a fun dance; Phutai language communication is also considered to create a social space that makes the Phutai ethnic group more widely known.

Similar to Natthiya Sangkhachantaranan's (2017) study, Silk Praewa: the process of becoming a local identity in the context of national cultural identity. The research results found that creating value and restoring the culture from the Phraewa silk, the queen of silk of the Phutai people, enables the ethnic identity of the Phutai people to express themselves through Praewa silk. It is also a demonstration of the story of the Phutai people through the long history of Phraewa silk. The Phutai people's traditional traditions are defined through definition, including significant creation, representation, and negotiating in public areas with the local community's social memories. This led to efforts to recreate the past with links to a national stage of the contest and tourism, to become a cultural commodity through the invention of traditions linked to the definition of ethnic identity, Phutai Ban Phon, able to create a social space to restore and carry on their culture to the silk stage Praewa, the national queen of silk.

How does the Phutai ethnic group promote this cultural tourism? Traditional indigenous communities, people and individuals who play an essential role in the production, preservation, and creation of cultural wisdom, weaving and fabric design of the Phutai people is the wisdom that the Phutai community needs to register to protect the heritage of cultural wisdom. Nowadays, we can see the cultural heritage of weaving and fabric pattern designs of the Phutai Sakon Nakhon basin people. In the form of high society fashion clothes, especially "Silk Praewa", applied the design for use in making clothes for people in the city society: which is an outsiders and not the owner of the culture; therefore does not inherit the culture and tradition of using cloth, as well as the value and meaning recorded in the pattern of the fabric from the study of the current study of documents and research related to weaving and pattern design of Phutai people, most of them are knowledgeable about the pattern name, which is a body of knowledge that focuses on the pattern section only.

The knowledge section of "value and meaning" and "cultural production process" are very public. Locally produced books, either at the provincial or district level, are focused on sewing "Silk Praewa". Therefore, the people know the weaving and fabric design of the Phutai Sakon Nakhon Basin in Thailand. However, Silk Praewa, while the Phutai people have a delicate and profound heritage of textiles. Which are, (1) paa saew (2) paa prae-wa (3) paa-prae-mon (4) paa dtum (5) paa sin mat mee (6) paa met kee ngaa (7) paa gaap gluay (8) paa sa-rohng haang gra-rok (9) mon kit (10) paa hor kam-pee and (11) seua yep meu, etc. The inheritance of Phutai weaving wisdom is a way of conveying mother-to-daughter love. The weaving skills are also a symbol of good women in Phutai society, and Phutai people also have to weave to offer Buddhist worship. Also, the Phutai's fabric pattern designs convey symbols and meanings associated with local ancestors and traditions. This wisdom is at risk of being lost in the present situation, especially in the "value, meaning and process of production". As the owners of this culture, the community's participation plays a vital role in the community's succession and preservation; cultural tourism has been continuously promoted, and this knowledge is a legacy of cultural wisdom in the future boundaries of Thailand.



Fig. 3 The atmosphere of the 12th World Phutai Fair, organized at Na Yung Subdistrict, Si That District, Udon Thani Province

Knowledge from Research

Knowledge from this study can be used to develop Cultural Tourism and Ethnic Tourism, as illustrated in Fig. 4.

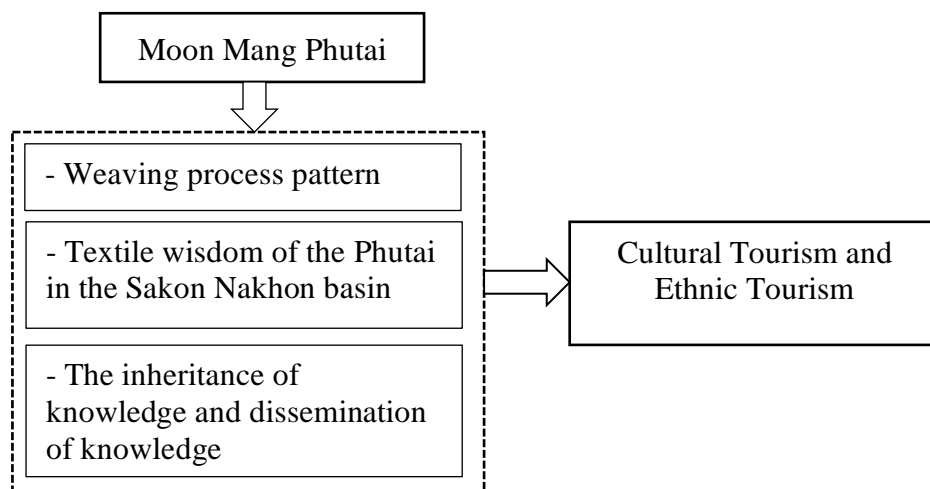


Fig. 4 Knowledge from Research

The Figure 4 is an education Moon Mang Phutai regarding the Weaving process pattern, the Textile wisdom of the Phutai in the Sakon Nakhon basin and the inheritance of knowledge and dissemination of knowledge, which can be used to develop Cultural and Ethnic Tourism.

Conclusion

Isan textiles are the creative wisdom of the Isan community's lifestyle, history, and culture, which have been unique to the local area for a long time, employing various ceremonies. Thailand's old weaving wisdom is said to have originated in the Northeast. According to archaeological evidence from several places, humans in the Northeast have been able to create clothing for a long time. Apart from traces of the relationship between cultural

groups in the Northeast and textiles, it shows that the material is used in the weaving, with some evidence indicating the appearance. The cloth is one-of-a-kind and magnificent, with beautiful patterns, colors, and designs. The beauty of textiles, in particular, differs by ethnic group and can be made as a variety of items, transforming into a local wisdom art fair that is well-known throughout the world and the essential identity of Isan textiles in Thailand. From now on, Isan textile wisdom will be regarded as a valuable culture with a lengthy history. Textile patterns and techniques show the significance of the Isan textile tradition in two ways: First, they show the importance and role of the community's way of life in preserving textile wisdom's cultural heritage in the Northeast: the unique characteristics represent the identity of textile intellectual heritage in various operating areas of the Northeast, as well as the creation of a mix of cultural diversity in terms of practice, and the concept is the identity of Isan culture. Later on, this Isan textile wisdom is passed down from generation to generation. It is something that the Isan community and people have produced in order to respond to the environment and interact with their history and nature. Thus, The Isan Textile Knowledge's history reflects the wisdom that has become a cultural heritage that will lead to pride in identification and mutual ownership until it becomes part of an Isan society's way of life and culture in Thailand (Kreangam, 2019). In this regard, continued promotion of Phutai Cultural Tourism is necessary.

For example, Ban Khok Kong Village Moo.5, Kut Wa Sub-district, Kuchinarai District, Kalasin Province, has opened the Phutai Cultural Village. Since 1998, it has become an eco-tourism destination for the Phutai people's culture, heritage, and way of life. Many Thai and foreign visitors have been interested in visiting the hamlet and have gradually searched for the village's strengths and flaws together. The development is being built to satisfy the criteria, with support and help from the government and local government authorities. In the 3rd annual tourism industry award competition in 2000, Phutai Khok Kong Cultural Village, Moo.5, Kut Wa Subdistrict, Kuchinarai District, Kalasin Province, received medals for excellence in tourism, city, and community categories (Thailand Tourism Directory, n.d.). Today, many Phutai communities in the Sakon Nakhon Basin are villages that preserve the Phutai way of life's traditions and customs. The villagers have gathered to participate in activities and preserve the Phutai people's customs, such as gathering traditional music, Phutai dances, Phutai performances, and other Phutai performances; it is a cultural heritage that has been passed down for generations.

Suggestions

The Moon Mang textile wisdom of the Phutai ethnic group captures three main weaving processes: (1) Kit weaving, (2) Madmee weaving, and (3) Jok weaving. The knowledge of weaving of the Phutai ethnic group is mainly inherited from the mother's relatives. Weaving is the work of women who have been involved in the way of life from birth to death through the belief that Phutai girls who are fully equipped must weave at least three things, including black shirts, satin, and silk sarongs. However, nowadays, weaving has a social space that makes the Phutai ethnic group more widely known through cultural tourism. The suggestions are as follows:

1. Create ethnic tourism in a multicultural society
2. Create cultural tourism for local conservation
3. Create cooperation in Mekong Sub-region Tourism

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A Research of Occupational Happiness of R Primary School Teachers based on Job demands, and Job resources of JD-R Model

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Abstract

Tutoring activities that were previously distributed to out-of-school training institutes have been shifted to the work of in-school instructors as part of China's "double reduction" program. As a result, teachers are under more stress than ever before, potentially affecting pupils' education. As a result, occupational satisfaction among teachers has now been considered a critical aspect of education. The JD-R model (Job Demand-Resources) discusses the factors influencing elementary school teachers' occupational happiness in the context of increasing job content and uneven distribution of educational resources to find effective ways to improve their occupational happiness. One hundred twenty-five staff samples were obtained from an R elementary school for the study. Result reveals that occupational, personal, organizational, and social aspects significantly affect teachers' occupational happiness.

Keywords: Occupational happiness; JD-R model; Elementary school teachers; Job demands; Job resources.

Introduction

Figures from China's Ministry of Education show that Yunnan Province ranks third in the country for the number of elementary schools, with 10,688 schools and 607,950 students enrolled in elementary schools as of 2021. Meanwhile, the number of elementary school teachers is ranked eleventh in the country at 237,317. The typical scenario of more students and fewer teachers exists in the primary education field in Yunnan Province. R Elementary School is a first-class model elementary school in Yunnan Province, with 3,982 students and 129 full-time teachers. The teacher-student ratio of 1:31 is much higher than the national standard of 1:20, showing an overload of teachers' workload.

The elementary school teachers' job requires them to take on multiple roles such as a knowledge transmitter, a life manager, a parental agent, and a psychological interventionist for students. Furthermore, the pressure of examination scores from high school has contributed to too much additional content in elementary education; the function of elementary education is exaggerated internally, with high social expectations, which largely influences teachers' working experience. R Elementary school suffers from a long-standing imbalance in the distribution of educational resources due to its location in the economically underdeveloped western region, resulting in a teaching load and workload of its teaching staff twice that of the developed eastern region. Starting from September 2021, all elementary and secondary schools in mainland China will begin to fully implement the "double reduction" policy, easing the burden of excessive homework and off-campus tutoring for students undergoing compulsory education. In such a policy, the previously dispersed tutoring duties to off-campus training institutions were shifted to teachers within the schools.

Besides the routine teaching duties and daily management, all teachers at R Elementary School are also required to undertake after-school services and student enrichment work. For example, student lunchtime meals, self-study sessions, and hobbies. Even though teachers must overcome personal and family constraints, they must devote a lot of time and energy to accomplish tasks other than teaching and extend their working hours significantly. However, teachers' efforts can be seen as unremunerated work instead of contributing. At the same time, internal systems such as geographical salary differences and job evaluation are relatively lagging, causing the value of teachers' labor to conform to their labor compensation, highlighting salary problems and stagnating personal development. The direct cause of the lack of occupational happiness among R elementary school teachers is the contradiction between the increasing demands of work, increasing pressure and the lack of work resources, and the urgent need to improve teachers' overall ability.

The study of occupational happiness originates from the category of positive psychology, where the perceived and measured dimensions of occupational well-being differ in different work contexts. Following China's elementary school curriculum reform, the importance of students' subjectivity has grown, placing greater expectations on teachers' skills

and work attitudes. First, as natural beings, elementary school teachers must obtain the necessary means of subsistence through the labor of the teaching occupation. Secondly, the more critical existence of teachers is the spiritual existence. The education process is when the educator internalizes the teaching materials and then acts on students in the form of external manifestations. Teachers are imparting knowledge to students while at the same time using their own internalized personal feelings and concepts to influence students implicitly (Wei and Gou 2021).

Research objective

The study adopts the JD-R model (job demand-resource model) to explore the increasing job content and uneven distribution of educational resources to find:

1. Factors affecting the occupational happiness of elementary school teachers
2. Effective ways to enhance teachers' occupational happiness.

Literature review

JD-R (Job Demands-Resources model)

JD-R (Job Demands-Resources) model provides the theoretical support for this study. The model was proposed by Demerouti et al. (2001), which divides job characteristics into two categories of job demands and job resources, as a model for exploring job characteristics and individual job stress and burnout.

The job demands place physical, psychological, social and organizational demands on the worker, which require both physical and psychological effort. Administrative support and job autonomy are the two fundamental features of job resources (Ma, Zhang, and Yang, 2020).

According to both positive and negative motivators in the JD-R model, increased job resources can attenuate and prevent occupational burnout, thereby promoting occupational satisfaction.

Accordingly, Figure 1 presents the JD-R framework for this study, which hypothesizes both job demands and resources as significant predictors of burnout.

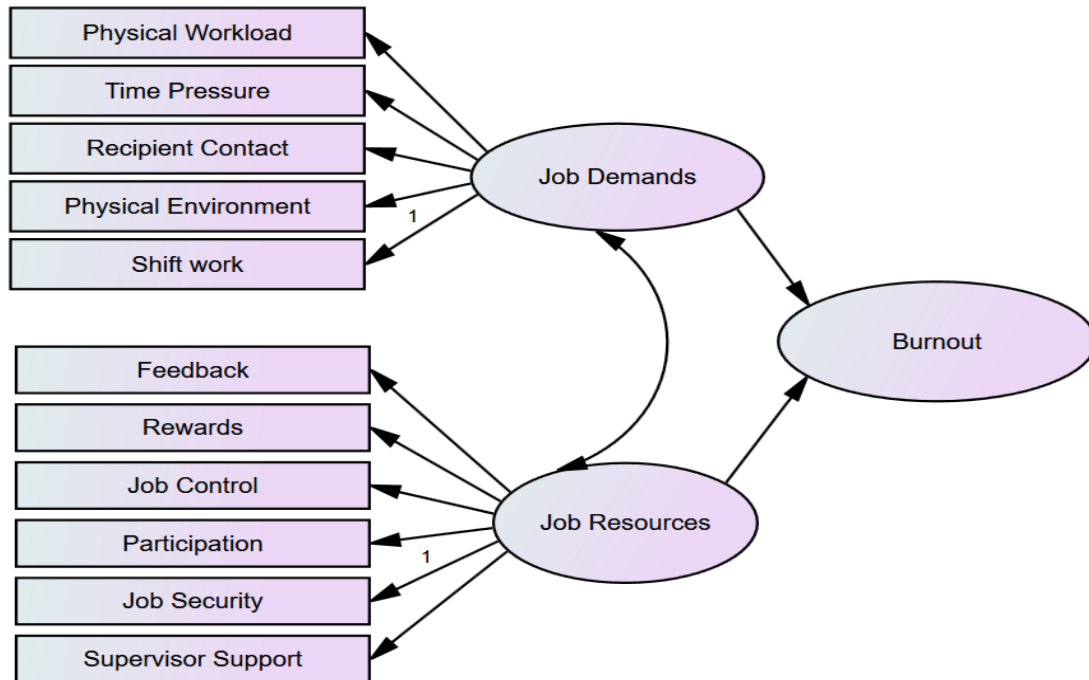


Fig. 1. JD-R Model

Dependent variable

Research on teachers' occupational happiness has been conducted for a long time in countries such as Finland and Spain. Klusmann et al. (2008) defines teachers' occupational happiness as the level of occupational depletion and job satisfaction. In addition, they consider the chronic stress dimension as a subjective feeling originating from the inner being, which requires harmony between mind and body and emphasizes the sense of balance and comfort that the dimensions of life have. Existing research suggests that administrators need to develop a deeper understanding of teachers' occupational-emotional trajectories to help them achieve greater levels of self-esteem. Administrators should also respect the emotional experience of individual teachers and strive to build a shared vision between teachers and the school to balance the inner abundance of teachers and the internal development of the school. (Jakonen and Evnitskaya 2020)

The studies in China that support the proceeding arguments have focused on groups of teachers who face the task of advancing to higher education, such as middle and high schools. Due to national and academic contexts, the Chinese research perspective generally agrees that teachers serve their students with test and promotion achievements, which is a requirement of teachers' professional responsibility and ethics and a reflection of respecting students' subject status.

The occupational happiness of elementary school teachers mainly refers to the cognitive satisfaction and the emotional experience that teachers gain from the professional activity of

teaching and educating others (Wu, 2012), which is also a state of existence. Teachers are free and autonomous in their teaching work to realize their teaching ideals and thus eventually attain physical and mental happiness (Rahm & Heise, 2019). Subjective happiness is determined by the size of the difference between an individual's expectations and fulfilment, so teachers must reasonably expect themselves at work. For teachers in elementary school, students are not under pressure for advancement, and the teacher's educational responsibilities are knowledge popularization and students' behavior development. Given this environment, the value of the teachers' profession is difficult to measure by students' test scores and promotion rates. Therefore, elementary school teachers' tension and occupational happiness are easily neglected. The Chinese scholars attribute the decay of elementary school teachers' occupational happiness to the heavy workload, the continuous increase in work demands, the long-term work in stressful situations, the constant fatigue at work, and the increased frustration caused by various conflicts and contradictions in relationship with others (Zhang, 2019).

Wu & Xu (2015) promoted "Evaluation Criteria for Professional Well-being of Primary School Teachers", which divided the measurement dimensions into cognitive-psychological and emotional. The book contains six indicators of career identity, proper positioning, economic income, social status, work status, and development prospects, which fit the job demands and job resources. The study employed a form of developmental goal evaluation to supplement the mentioned criteria in the context of R elementary school teachers to explore more comprehensive and more realistic factors influencing the occupational happiness of R schoolteachers.

Independent variables

Job demands

Xiong & Li (2020) considered that job demands are among the negative factors that deplete individuals' positive feelings and are considered an important variable to predict adverse work outcomes.

The job demands of elementary school teachers are divided into occupational and individual factors based on duties differences.

Occupational factors include student performance, teaching proficiency, and professional development. Among them, student performance refers to the external objective factors that students need to commit to fulfilling their learning tasks and their internal subjective feelings, such as their emotional experiences in learning (Tong 2014). The teaching standard is a careful consideration of the teacher's professional quality, which is achieved by the teacher's own subjective practical activities under the stimulation of the teacher's intrinsic motivation (Zhang and Huan 2016). At the level of career development, because elementary school teachers have a one-sided and single career plan, their salaries are low compared to other professions. Therefore, it is difficult for teachers to consider developing their internal professional values,

and they tend to neglect the improvement of professional knowledge and skills (Yang and Mi 2008).

Personal factors include self-esteem, stress tolerance and interpersonal relationships. Teachers' self-esteem mainly emphasizes self-awareness, career planning design, maintenance of a positive attitude and reasonable expectations; the performance reflects this value. The best state for teachers is to fulfil themselves by educating others and achieving the unity of social and personal values (Xie & Li, 2007). According to Rao (2010), high levels of emotional stress directly impact teachers' physical and mental health. She suggested that moderate pressure can be transformed into motivation and drive people to improve.

In contrast, excessive stress can lead to mental health problems and often lead to anxiety, depression, anger, or even loss of confidence in work. Teachers are expected to be able to rehabilitate themselves from negative emotions. As with all careers, good interpersonal relationships are essential for enhancing teachers' occupational happiness by making people feel positive, relieving stress, and promoting physical and mental health, thus mobilizing teachers towards their work. When teachers' interpersonal relationships are strained, it can distract from teaching and decline teaching quality (Gong et al., 2016).

Job resources

Chandrasekar (2007) argues that job resources are divided into task-based resources connoted by job autonomy and relational resources connoted by personnel interaction. The role of job resources is to attenuate the impact of job demands, and adequate job resources have a positive motivational effect on employees and are an essential source of occupational happiness for employees (Demerouti et al. 2001).

Collectively, job resources can be divided into organizational and social factors.

Organizational factors include compensation and benefits, performance appraisal and decision-making participation, including salary, job promotion, and security, and belong to the low level and the most fundamental demand (Guo 2021). Performance is the most visual measurement of workability. Fan & Fu (2011) believe that elementary school teachers' merit pay is based on teachers' actual performance and contribution. The incentive-oriented role of merit pay should be brought into play. Teachers in elementary schools cannot be evaluated by visible and measurable indicators such as student achievement and promotion rates. The relationship between performance and work reality is difficult to weigh, easily leading to unfair and incomprehensive assessment. How the school evaluates teachers directly affects teachers' occupational experience of emotion. In terms of decision-making engagement, Coleman's research found that communication between leaders and decision-making participants is

smoother when there is a closer relationship between them. Hu (2014) pointed out that there are limitations to the school's decision-making without the participation of teachers. Granting the teachers with the right to participate in school decision-making will increase their motivation in teaching and allow them to improve themselves. Teacher participation in decision-making helps to increase teacher enthusiasm and career satisfaction.

Social factors include leadership, parental support, and social concern. The study concluded that the main supports for teachers' occupational happiness are goal achievement and feedback, and finding meaning in their work and social relationships (Kun & Gadanez, 2022). Parental support and affirmation are vital in children's education at the elementary school level, and parental affirmation is an acknowledgement of the teacher's dedication, teaching level and personality.

In addition, appreciation from school leaders means to a certain extent that teachers' performance is recognized, rewarded, and developed, which has a significant motivating effect on teachers' confidence and further development. The values of appreciation and respect contained in supportive feedback from leaders and parents contribute to teachers' occupational happiness (Ji, Feng & Zhao, 2022). Teachers' work environment happiness and sense of access are related to intrinsic psychological resources (Kun & Gadanez, 2022).

Teachers' professional development requires not only individual-level changes but also group-level attention. Educational change activities that involve the whole community are practical and successful. Society needs to pay attention to teachers' physical and mental health and human dignity. Any negative feelings of organizations and individuals who "question and preach" to teachers should be abandoned. Teachers should be given more understanding and trust to reduce their burden and enhance their occupational happiness from the system.

Conceptual framework and research hypothesis

This study draws the hypothetical models based on the JD-R model, relying on the experience and findings of previous scholars' studies and fully integrating the current situation of the R elementary school teacher profession.

Hypothesizes: Occupational, personal, organizational, and social factors influence the occupational happiness of R elementary school teachers.

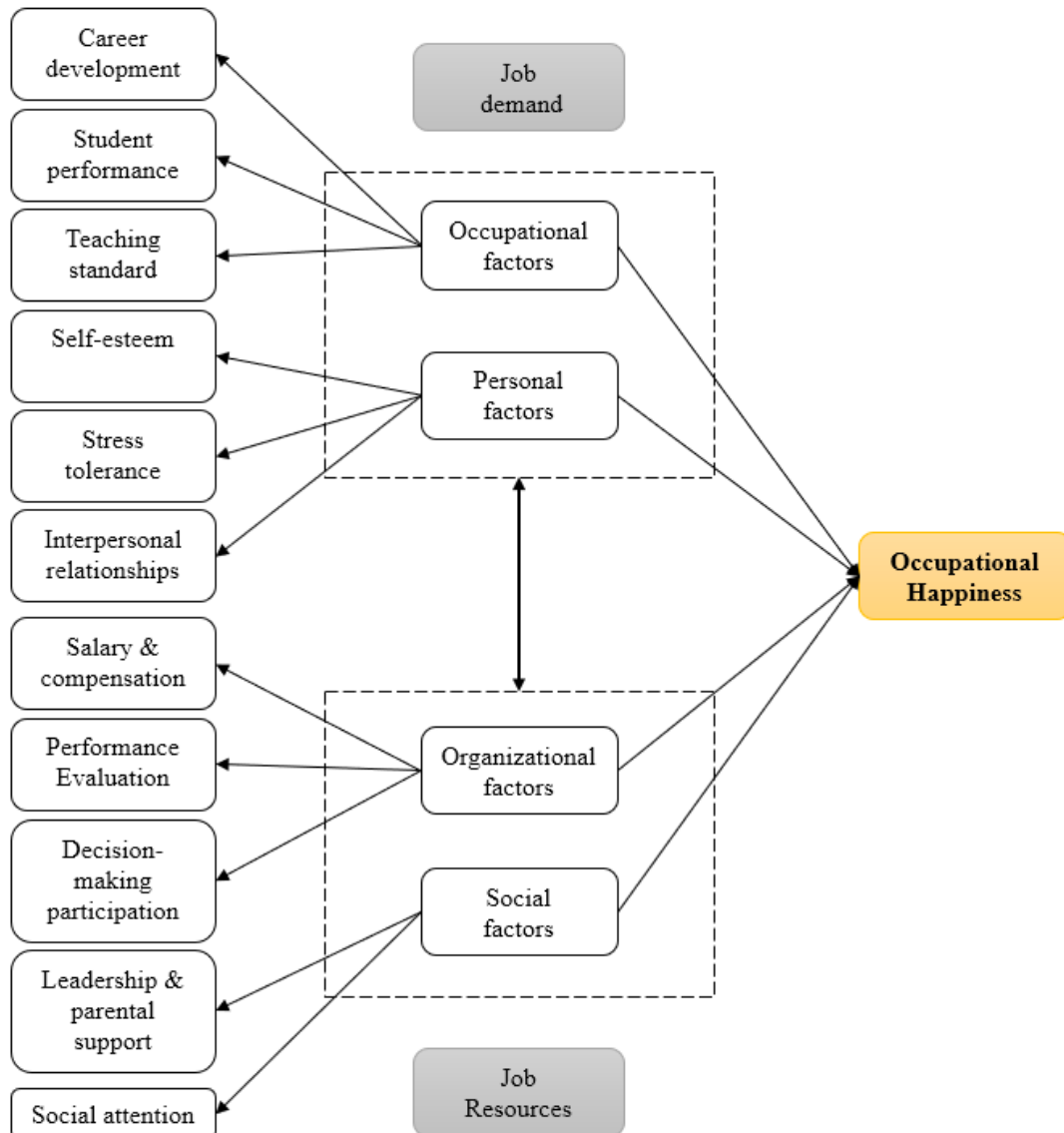


Fig. 2. JD-R based conceptual research framework

Research Methodology

The study was conducted using a random sample of all teachers in R elementary school, and the questionnaire was sent and collected through an exclusive QR code.

A 5-point Likert scale is used for responding to the 21-item questionnaires. The selected scales are multi-item scales developed and used by domestic and international researchers, and the instrument possesses good reliability and validity.

Questionnaire pretest and final test

To verify the scale's accuracy and reliability and ensure the scientific validity and value of this study, two validity and reliability analysis indicators were first measured. A pretest sample of 70 questionnaires was distributed, and 64 valid questionnaires were collected. Before conducting the formal research, the reliability and validity of the scale were tested using the pretest sample data, and the questionnaire was further tested and revised based on the reliability and validity results. The sample is from R elementary school teachers. Based on Hair et al. (2014), 129 questionnaires were distributed to the formal measurement subjects, and 125 valid questionnaires were collected.

Reliability

Reliability refers to the consistency and stability of the scale instrument's results. The Cronbach's α coefficient method is generally employed to determine the internal consistency of individual scales within the questionnaire. Occupational factors, personal factors, organizational factors, social factors, and occupational happiness all yielded coefficients of Cronbach's Alpha above 0.700 on the overall scale. The internal consistency between the scale items suggests that the reliability of this questionnaire is strong. Table 1 shows the Cronbach's alpha of the data.

Table 1. Cronbach's alpha results

	Cronbach's Alpha	Items
Occupational factor	0.86	3
Personal factor	0.827	3
Organizational factor	0.752	3
Social factor	0.778	2
Occupational Happiness	0.940	10
Overall	0.936	21

Validity

Before the factor analysis, the correlation between each question item must be measured. The paper adopts Bartlett's sphericity test and KMO sample measure. The test results revealed that the KMO=0.711 and the p-value of Bartlett's sphericity test were $0.000 < 0.05$, demonstrating the suitability for factor analysis.

The total variance explained result shows that the loading cumulative is 79.078% with four components. The results indicate that the extracted common factor can summarize 79.078% of the question items with a small loss value.

The attribution of the different measurement items is clear from the results of the rotated component matrix, and the categorization of the items is performed with a factor loading value greater than 0.5 for each measurement item. The first dimension represents the personal factor; the second dimension represents the occupational factor; the third dimension represents the organizational factor, and the fourth dimension represents the social factor. all questions are valid.

To conclude, the scale possesses good validity. Table 2 illustrates the collection of results of the validity analysis.

Table 2. Validity analysis

KMO and Bartlett's test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.711
Bartlett's Test of Sphericity	Approx. Chi-Square	625.864
	df	55
	Sig.	.000

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.447	31.337	31.337	3.447	31.337	31.337	2.385	21.682	21.682
2	2.135	19.409	50.746	2.135	19.409	50.746	2.365	21.496	43.178
3	1.784	16.218	66.964	1.784	16.218	66.964	2.183	19.848	63.025
4	1.333	12.114	79.078	1.333	12.114	79.078	1.766	16.053	79.078
5	.477	4.334	83.412						
6	.424	3.853	87.265						
7	.370	3.363	90.628						
8	.330	3.004	93.631						
9	.280	2.544	96.176						
10	.227	2.067	98.243						
11	.193	1.757	100.000						

Extraction Method: Principal Component Analysis

Rotated Component Matrix^a

	Component			
	1	2	3	4
Self-esteem	.907	.144	.121	.007
Stress tolerance	.876	.059	.114	-.061
Interpersonal relationships	.851	.102	.081	.172
Teaching standard	.053	.888	.111	.001
Student performance	.128	.873	.002	.040
Career development	.110	.867	.076	-.008
Salary & Compensation	.136	.052	.852	.084
Performance evaluation	.043	.148	.832	.151
Decision-making participation	.122	-.004	.816	.107
Leadership & parental support	.045	-.029	.169	.921
Social attention	.043	.053	.136	.917

Extraction Method: Principal Component Analysis

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

Explanation

This section uses Pearson correlation analysis to examine the relationship between the variables, including teaching standards, student performance, career development, self-esteem, stress tolerance, interpersonal relationships, salary & compensation, performance evaluation, decision-making participation, leadership & parental support, and social attention, and occupational happiness. The analysis results demonstrated that they were all significantly and positively correlated with occupational happiness ($p < 0.05$).

Table 3 shows the correlation of each variable compare with occupational happiness. TS = “Teaching standard”, SP = “Student performance”, CD = “Career development”, SE = “Self-esteem”, ST = “Stress tolerance”, IR = “Interpersonal relationships”, SC = “Salary & compensation”, PE = “Performance evaluation”, DMP = “Decision-making participation, LPS = “Leadership & parental support, SA = “Social attention, OH = “Occupational happiness”.

Table 3. Correlation of the data

Correlation	TS	SP	CD	SE	ST	IR	SC	PE	DMP	LPS	SA	OH
TS	1											
SP	.646**	1										
CD	.680**	.692**	1									
SE	.224*	.230**	.195*	1								
ST	.161	.166	.115	.747**	1							
IR	.191*	.198*	.147	.725**	.603**	1						
SC	.118	.058	.169	.207*	.203*	.233**	1					
PE	.051	.067	.104	.200*	.191*	.182*	.574**	1				
DMP	.213*	.132	.175	.194*	.133	.139	.627**	.550**	1			
LPS	-.006	.015	.005	.055	-.001	.216*	.234**	.250**	.257**	1		
SA	.052	.080	.066	.085	.045	.150	.202*	.207*	.268**	.747**	1	
OH	.547**	.536**	.558**	.633**	.535**	.630**	.516**	.468**	.524**	.372**	.382**	1

** . Correlation is significant at the 0.01 level (2-tailed), N=125

* . Correlation is significant at the 0.05 level (2-tailed).

Regression

Multiple regression analysis was conducted to further examine how each factor affects occupational happiness. Analytical results showed that the R-squared of the regression model was 0.883 and the adjusted R-squared was 0.872, $F=77.804$, $p < 0.05$, indicating that the overall amount of variance explained by the model reached a significant level.

The unstandardized regression coefficients are:

0.109 ($p < 0.05$) for salary and compensation,

- 0.083 ($p < 0.05$) for social attention,
- 0.115 ($p < 0.05$) for teaching standard,
- 0.112 ($p < 0.05$) for student performance,
- 0.153 ($p < 0.05$) for career development,
- 0.136 ($p < 0.05$) for decision-making participation,
- 0.098 ($p < 0.05$) for stress tolerance,
- 0.167 ($p < 0.05$) for self-esteem,
- 0.101 ($p < 0.05$) for performance evaluation,
- 0.100 ($p < 0.05$) for interpersonal relationships, and
- 0.124 ($p < 0.05$) for leadership & parental support,

The data indicated that all of the above constants had a significant positive effect on the occupational happiness of R elementary school teachers. Table 4 shows the regression model of the data.

Table 4. Regression model

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.940 ^a	.883	.872	.39459		

a. Predictors: (Constant): TS, SP, CD, SE, ST, IR, SC, PE, DMP, LPS, SA, OH

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	133.258	11	12.114	77.804	.000 ^b
	Residual	17.594	113	.156		
	Total	150.852	124			

a. Dependent Variable: OH
b. Predictors: (Constant): TS, SP, CD, SE, ST, IR, SC, PE, DMP, LPS, SA, OH

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.951	.143		-6.654	.000
	SC	.109	.040	.138	2.708	.008
	SA	.083	.040	.102	2.071	.041
	TS	.115	.035	.158	3.321	.001

SP	.112	.037	.143	2.994	.003
CD	.153	.038	.203	4.067	.000
DMP	.136	.045	.176	3.035	.003
ST	.098	.039	.125	2.514	.013
SE	.167	.038	.222	4.455	.000
PE	.101	.035	.129	2.839	.005
IR	.100	.035	.121	2.887	.005
LPS	.124	.039	.144	3.195	.002

a. Dependent Variable: OH

Result and Discussion

The study validated the factors influencing the occupational happiness of R elementary school teachers through a path established on the JD-R model. The conventional JD-R model barely addresses personal value and development, and ignores its influence on burnout and occupational happiness. Accordingly, this study supplemented and refined the model. The analysis shows that R elementary school teachers are most concerned with self-esteem and career development, and the dominance of self-awareness is different from the traditional emphasis on “social value”, which proves that teachers’ professional beliefs are closely related to their values.

Holistically, the occupational happiness of elementary school teachers needs the combined efforts of teachers themselves, managers at all levels, and society. The “double reduction” policy aims to use administrative means to force schools into accelerating the equalization of quality resources, creating conditions to improve the quality of teaching, and reforming teachers' assessment and evaluation to achieve holistic changes in basic education teaching.

Job resources are the critical to achieving job demands. The pace of self-improvement among R elementary school teachers is not in line with the needs of the policy, and the original curriculum design and teaching methods no longer meet the requirements of "reducing the burden on students". Nonetheless, teachers do not have sufficient time and energy for study and further education, resulting in increased conflicts. Meanwhile, with the substantial increase in workload, the lag in compensation and evaluation mechanisms has resulted in teachers causing a psychological imbalance with unchanged salaries. Consequently, there is a need to truly improve teachers' remuneration, embody the value of work, provide effective incentives, advocate reasonable social role expectations, and introduce social resources to participate to reduce the burden of after-school services for teachers. It provides teachers with a platform for professional enhancement, gives them corresponding autonomy, and guarantees more educational resources to elementary school teachers (Liu, Hou and Huang 2021). Only when the nature of love for work becomes a need for elementary school teachers can they bring full initiative and creativity into their work and experience occupational happiness.

The model in this paper provides a reference for teacher management and development in R elementary schools and helps to develop policy research in terms of job demands and job resource balance advancement. Administrators are urged to focus on the intrinsic link between individual teacher development and school development. The lack of occupational happiness of elementary school teachers in the western region of China has been highlighted during a specific period when the policy measures of "double reduction" are not yet well developed. As a local model school, the results of the study of R Primary School are revealing in practice.

Regarding the limitations of the study, the traditional JD-R model showed the prevalence of various occupations in the study population. Owing to the unique nature of the elementary school teacher profession, moderating variables such as the gender and job rank of the subjects can be appropriately introduced in the model revision to explore more precise group needs in a stratified manner.

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Educational Migration of Foreign University Monks in Mahachulalongkornrajavidyalaya University

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Abstract

Education is the basic life skills-fostering method for human beings to be ready to live for themselves and society. Furthermore, education can enhance life to be more prosperous combined with the social dimension that is rapidly changing. Travelling across borders is made more accessible by the fast development of information and communication technologies. These are the migration reasons for furthering their education. By examining the push and pull causes for educational migration, this article intends to investigate the notion of migration for the education of foreign university monks at Thai Buddhist universities. With the structured interview and descriptive data analysis, this article has combined material from documents, linked pieces of research, in-depth interviews, and a discussion with university monks of Mahachulalongkornrajavidyalaya University. *The study's findings are as follows:*

Essential *push factors* of deciding to migrate for education to Thailand are, for instance, the limitation of the monks' opportunities for education in their own countries; the country's education system has not been developed to keep up with the changes in the world society and the financial problems in the family. These factors make these university monks decide to change their status from ordinary people to monks to be able to access education and reduce family expenses.

Essential *pull factors* of the educational migration of the monks include a network of seniors who have graduated and those who are currently studying in the destination country, combined with Thai Buddhist universities' tuition fees and the cost of living that are affordable. In addition, there are supportive religious social groups who support policies and educational opportunities for foreign university monks to raise their quality and integrate the education to benefit themselves and society.

Keywords: Educational Migration; University Monk; Thai Buddhist Universities; Migration factors.

Introduction

Nowadays, the world is changing rapidly and radically in all dimensions, including social, economic, political, and technology, due to the development of information technology and the changing global economic and political structure. Consequently, various countries have to depend on and have more connections. The world once used to be big has become smaller, and people can connect within a second, reflecting that the world is entering an era-changing phase. The world's trends have transformed in the form of capital, information, and values. Also, some cultures have spread throughout the world, which has led to the world's evolution. Therefore, the globalized society is a world where human beings can connect rapidly by using information technology as a communicative tool beyond frontiers. (Pairote Kongthaweesak, 2017)

Educational migration in a globalized society is also interesting because once education progresses, both information can be exchanged and learned worldwide through advanced digital media. Consequently, learners gain vast and diverse knowledge effortlessly, leading to civic migration in different parts of the world: such as family migration for better life quality, the use of labor or job hunting, war refugee, poverty escape, or higher education to enhance one's status. These different results are the effects of different sources. In today's society, the globalization process has facilitated the decision of transnational migration, which has a significant implication in the globalization era due to at least three elements (Usamas Siemphakdi, 2019):

1. *The development of modern transportation and communication technology*, which facilitates convenient traveling and worldwide connections. People access more knowledge than in the past, the travel cost is affordable, and can spend less time traveling than in the past due to the growth of low-cost airlines. These factors help boost migration to be more widespread and accessible.
2. *The supportive role network of migration support* that has developed through the pioneering from each generation, including an overseas network community, friends and relatives' network, or even strangers from the same homeland. The mentioned factors represent social resources to help ease traveling, procurement, and beneficial suggestions. The relationship between formal settlement and the destination society via this social network is considered one of the key motivators for migration.
3. *Certification of the migration right*, which is protected by international organizations recognized and protected by the United Nations and its supervised organizations.

The educational migration of the university monks is another interesting migration type that relies on social status to facilitate migration. Suppose monks, together with Buddhists from all over the world, would like to study higher Buddhism. In that case, they often have Thailand as a destination by choosing to pursue higher education in a Thai Buddhist university called Mahachulalongkornrajavidyalaya University. According to the survey, many immigrants are for higher education (Considered in Table 1). Mahachulalongkornrajavidyalaya University is a public university that receives a budget from the Thai government, providing a bachelor's

degree to doctorate available for both monks and ordinary people in Thai and English courses. Accordingly, Mahachulalongkornrajavidyalaya university has become a favourable destination for monk migration. Besides, there are domestic and international campuses such as in China, South Korea, and Japan; hence, there are a lot of Thai and international students who attend this university each year. The statistics show that plenty of university monks from Myanmar, Laos, and Cambodia came to further their studies. Information is collected from the central unit and 12 campuses as follows (Registration and Evaluation Division of Mahachulalongkornrajavidyalaya University, 2020).

Table 1. The Statistics of Foreign Monks in Mahachulalongkornrajavidyalaya University, 2020.

No	Source country	Number	No	Source country	Number
1	Myanmar	685	13	USA	5
2	Laos	199	14	nationality unknown	4
3	Vietnam	196	15	Australia	3
4	Csmbodia	137	16	South Korea	3
5	Bangladesh	57	17	Estonian	2
6	China	29	18	Russia	2
7	India	22	19	Taiwan	2
8	Nepal	22	20	Indonesia	1
9	Thai Yai	20	21	Japan	1
10	Malaysia	18	22	England	1
11	Bhutan	7	23	Palaung	1
12	Sri Lanka	6	24	Akha	1
Sum 1,424					

The purposes of providing education at Buddhist universities in Thailand are as follows:

1. Religion Maintenance. Religion maintenance is considered the duty of the monks to provide education. Its primary curricula must be preserving the essential content of Buddhism, such as the admission to the Dharma level and learning the disciplines (Pali and Grammar), as these courses are the ones that are studied to maintain Buddhism and to be inherited.

2. Benefits for the public. The Buddhism education management aims to help the public, such as the underprivileged people to access educational opportunities and the villagers

who lack the financial support for their children's education. Therefore, it is a frequent trend to send children to be ordained in Buddhism to learn. Nowadays, the study of the monks is a way of contributing to society, which refers to the curriculum that relies on the Ministry of Education's system combined with Dharma courses. After graduation, some would leave the Buddhist monkhood, and live their lives using the knowledge they have gained in universities to make a living. It is classified as one way to contribute to society in the Thai university monks' education system, sharing what Anusorn Boonruang (2008) iterated: that monk education serves as the future prediction of the stability of the monks' lives. Even when they decide to leave the Buddhist monkhood, they still can have the professions to support themselves or pursue a career in the future. In addition, they acquire the moral discipline to maintain themselves properly. However, suppose these university monks decide to continue in their ascetic lives. In that case, they can still spread Dharma knowledge to others while having worldly wisdom to keep up with society.

Educational globalization has resulted in widespread educational migration, which considers the destination country's educational advancement and the origin country's slow growth. Being an education business in various countries that attract learners, being a social network, gaining information from others, thus create a driving force for those who would like to choose an educational institution and the destination country to fulfill their wishes. Accordingly, this article aims to study the driving and pull factors for educational migration of foreign monks in Thai Buddhist Universities.

The concept of educational migration

There has been a migration of people considered a phenomenon for a long time since human beings formed a society and migrated their habitats for safe and fertile settlements. These behaviours go hand in hand with human social development. More importantly, there was a society building migration before the nation-state. It is also the foundation of building a nation-state in the modern era, such as the emergence of the United States, Canada, Australia, New Zealand and Singapore. Osamas Siemphakdi cites imperialism as a motive for migration to reestablish ancient towns by exploring new territory (online) migration as a natural part of human social evolution. More crucially, migration was prioritized over the state in the construction of human societies. International migration has significant implications in the globalization era as a result of modern transportation and communication technology that facilitates travel and connectivity around the world, as well as the role of social networks in providing migration support, and finally, advocacy of the right to migration through institutions and international law based on human rights to the freedom to travel and live where one wishes. According to Everett S. Lee (1983), migration is a permanent or semi-permanent change of residence without regard to distance or whether it is voluntary or involuntary. This does not differentiate between local and foreign migration. According to Kusol Soonthornthada (1995), migration is an unstoppable shifting social movement. As a result, it is critical to comprehend the migration process and its relationship to the economy, politics, and cultural integration of a global system in which labour mobility has a social power that can lead to long-term settlements. There is also the creation of new ethnic populations in the country that may be accepted as labourers, leading to economic, social, and political concerns. According to Supang Chantavanich (1997), migration refers to the temporary or permanent movement of significant groups of people from one location to another. Both possibilities are international (between societies) or domestic (between regions) migration. When it comes to educational migration, varied higher education management is expanding globally. Many countries provide

more transnational education to entice international students to study at their institutions. It is also another method of generating revenue that can aid in the development of the economy. In today's global education industry, transnational education is becoming increasingly important. According to future trends, countries in Asia will be an essential target for world-renowned universities to invest in. The countries that declared the policy, such as China (Hong Kong), Singapore, Malaysia, and South Korea, all want to be the region's educational center. Surprisingly, many countries have encouraged their universities to establish international branches. Furthermore, a cross-Asian collaboration between higher education institutions will become more active, such as the "Campus Asia" project, which is a collaboration between the governments of ASEAN Plus Three, namely ASEAN, Japan, China, and South Korea, to exchange students and professors, as well as transfer academic credits from various universities participating in the project (Pathanida Phanthumsen, 2012).

In addition, Thailand's government has a policy promoting Thailand as a centre for education in neighbouring nations. The 7th and 8th Educational Development Plans have been established as the benchmark for international education centres, according to the 15-year Long-Term Educational Development Plan (1990-2005). The No. 9 of the Higher Education Development Plan (2002-2006) likewise emphasizes the issue's significance. As a result, the Thai government places a strong emphasis on international education to keep up with globalization trends and respond to trade liberalization policies. According to the WTO service agreement, providing education services could create revenue for the country, which causes international education business rivalry (Walai Wattanasiri, 2010).

According to Anusorn Boonruang (2008), educational migration is driven by two main factors: the push factor from the country of origin in terms of economic, social, educational, and political contexts, and the pull factor from the destination country, which includes socioeconomic contexts, education courses, and the state's lenient policies that encourage educational migration. The interaction between the economy and society has a direct impact on each country's educational management. As a result, students from countries with slower educational systems feel compelled to relocate to nations with more advanced educational systems, where it is easier and more convenient to learn numerous fields, which will benefit their personal development later. This strategy is also regarded as a source of capital for future development and improved quality of life. Gaining more significant opportunities as an intellectual asset, in other words, leads to changes in status and social roles. Anusorn Boonruang (2008) also cited the educational movement of Buddhist monks from Xishuangbanna to Thailand to further their studies of the Dharma. When it came to sexual rights, the monks benefited socially and culturally because males were allowed more options than females.

As a result, under the International Buddhist Association of Xishuangbanna and Thailand patronage, Tai Lue adolescents were ordained to study Buddhism through an open curriculum that included domestic and international studies. Monks are required to return to their places after crossing the border into the Xishuangbanna university to utilize the knowledge that has been transferred from Thailand to extend additional knowledge to others in various sectors. Another example is crossing the border into the study of Kengtung monks in northern Thailand, where the methods of travel differ, such as travelling alone, entering through the patronage of Thai monks (illegal), or entering through the Sangha Supreme Council of Thailand's patronage system or directly through the Buddhist University. These university monks all have the same goal: to study and expand their possibilities. After completing a

mandatory course, these university monks will initially travel to a large city near their origin and then gradually expand their settlements to numerous temples.

Meanwhile, monks will pursue other vocations or use the culture they have learned to help their countries thrive. In conclusion, worldwide migration patterns in the globalized world are rising and will soon become one of the future's megatrends. This phenomenon illustrates the modern world's economic, political, communication, social, and cultural components of international society.

Furthermore, the concept of educational migration is influenced by changing socioeconomic variables and the desire for a better future. There is also an educational component, which comprises policies to attract more individuals to their educational system. Supporting this transnational education approach helps the destination country's economy and culture spread. Accordingly, this study offers the following framework to delineate the concept of educational migration of foreign monks to Thai Buddhist universities, as shown in Figure 1.

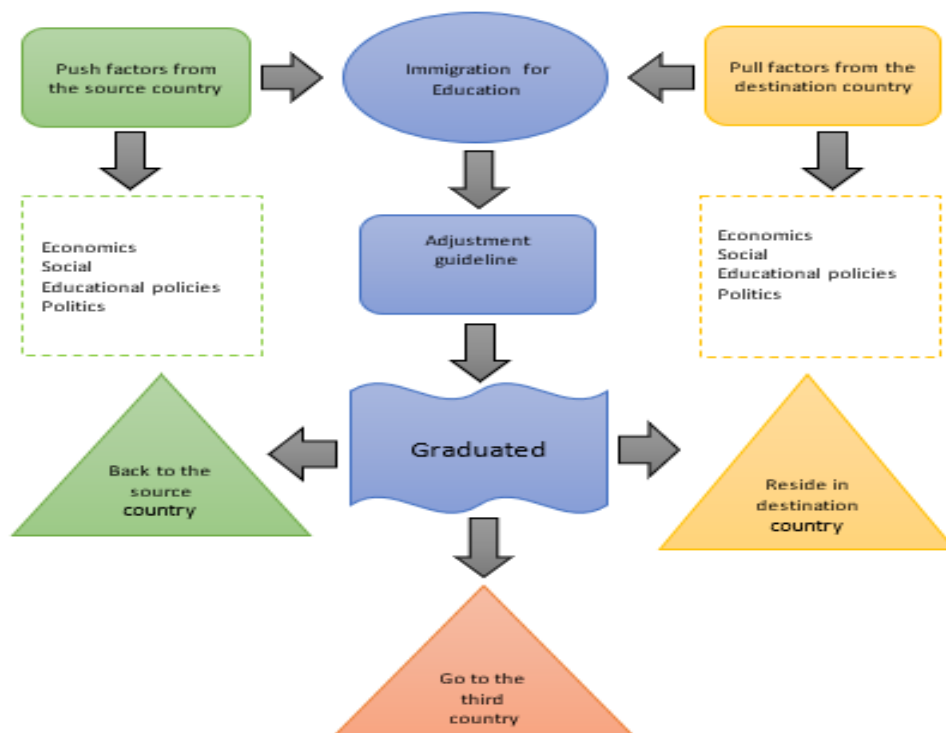


Figure 1. Vision Concept Frame of the Immigration of Foreign Monks to Thai Buddhist Universities

Factors affecting educational migration for foreign university monks in Thai Buddhist Universities

According to a study of the educational migration of foreign university monks in Mahachulalongkornrajavidyalaya University based on documents, questionnaires, and interviews with the sample group, which includes undergraduate university monk students studying at Mahachulalongkornrajavidyalaya University's central unit as well as campuses in

the north and northeastern parts of Thailand. The data gathering comprises submitting an online questionnaire and interviewing students at a central unit, comprising 316 persons and a 20-person in-depth interview group. By stating the purpose and requesting consent, we employ the unintentional method. A structured interview is undertaken using statistical data analysis and descriptive data analysis when the students provide their permission. Thus, the findings can be summarized as two points: push and pull causes for foreign monks' educational Migration to Thai Buddhist institutions and educational management goals for Buddhist universities. The details are as follows:

1. Push and pull factors for educational migration of foreign university monks

From ancient times to the present, monk migration has been a movement to spread Buddhism and advance Dharma education. However, in the current situation, monks are migrating due to political and administrative influence, which has an impact on the economy, society, and education confidence, as well as the population's unstable and unpredictable living situation as a result of a political change that could happen at any time. According to academic concepts, migratory reasons can be separated into two categories:

1.1 Push Factors

Migrating from the previous monastic territory occurs due to the need to change or enhance the way of life, particularly the educational system, and disadvantages from rights limits and restricting educational options. Credible education personnel, educational quality, social acceptance, and economic situations that affect the family's well-being, social, political, governance, conservative issues, and rights issues between men and women are all driving elements in educational migration. These are all "Push factors from the country of origin" causes of educational limits in the country of origin.

The following case studies of Phra Chanphen (Pseudonym) and Phra Chaiyasin, university monks from Laos, said, "Laos education is not as open as Thailand, especially in the monk status, Laos society considers that one should study only the Dharma to inherit the religion. Moreover, universities in Laos are still to be developed a lot because now it is not as developed as Thailand, which leaves the university students no choice." Phra Chaiyasin added "It is not only monks who migrate to study in Thailand, but also wealthy people moved to study in Thailand. Like us, as we are poor, we decided to become ordained to study and ask for funds from the destination temple. In this university, we also provide the supportive funds, which is an advantage for poor who want to study." From the case of Phra Sujana (Pseudonym), a university monk from Nepal said, "When it comes to the push factors for educational migration, the monks and novices of Nepal would have to study only Dharma, not the worldly knowledge. Besides, being poor cannot study in a university in the country due to Nepal education is available for those who are affordable. The poor in rural areas cannot attend school because the cost is quite high."

From the above sharing, the main push factors for Buddhist monks to decide to migrate for education to Thailand is due to the opportunity and access to education in the country of origin that are favourable for those who are affordable and monks are expected to study only Dharma rather than worldly knowledge. The following essential point is the educational policy of the country of origin has not been developed to keep up with the current changes. So, the new generation of learners is therefore considered to be lagging. There is no equality in education, and the family's financial problem, which has many children, can cut off educational

opportunities. Therefore, this group of university monks decided to change their status from ordinary people to monks to have access to education and reduce family expenses.

Accordingly, Figure 2 summarizes the push factors that result in the educational migration of foreign university monks to Mahachulalongkornrajavidyalaya University.

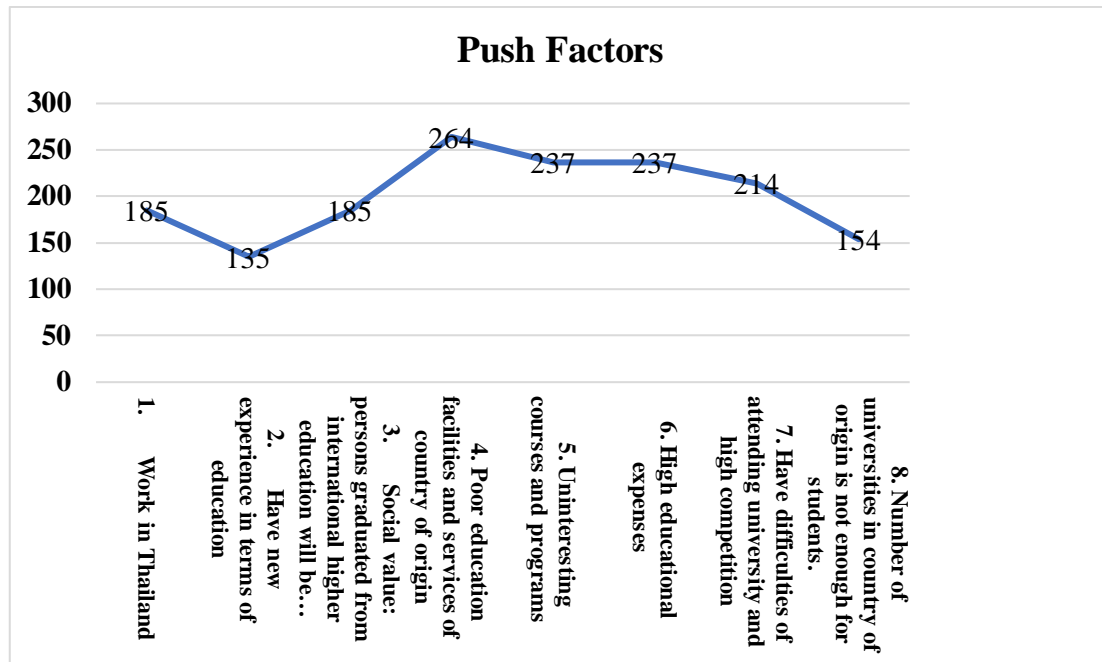


Figure 2. The Push Factors

1.2 Pull Factors.

The factors, that support the driving force of the source area caused by new settlement areas or countries wishing to relocate to a better destination region, contribute to the improvement of migrators' living standards and the security and safety of their own lives and property. In this case, the monk migration appears to be a pull factor for educational opportunities and a change in social status. In this study, the destination area is Thai Buddhist University, or Mahachulalongkornrajavidyalaya University. The following are excerpts of the monks' sharing that indicate the pull factors:

“The factor that pushed me to migrate for school is because Thailand can be deemed technologically advanced and has more experts than Laos,” said Phra Sommai (Pseudonym), a Laos university monk. Furthermore, coming to study abroad is similar to a Thai student studying abroad. Those who study for a foreign country's graduation will have a wider variety of knowledge than those who have graduated from the country. In the example of Phra Toolee (Pseudonym), a Laos university monk, “I came to study in Thailand because I wanted to get a larger and more diverse knowledge than I could get in my own country.” However, there is an issue with the central region's language and cultural adaption, distinct from Laos, but he tried to learn and adapt. The good news is that there are Buddhist university monks and Thai folks to assist him. This is not the main problem of educational migration.

In the case of Phra Taecha (Pseudonym), a university monk from Burma, and Phra Jian (Pseudonym a university monk from Cambodia mentioned the pull factor that “Because there

is a seniors' network who came to study earlier and recommended him to come to study. This is learning from seniors in terms of language, culture, travel, address, and other factors, as well as learning English from studying." Another case of Phra Sujana (Pseudonym), a university monk from Nepal stated the pull factor that made him decide to migrate for education to Thailand because "There is a low cost and open access to monks' education. Another important point is that the process of entering a Thai Buddhist university is not complicated."

From the aforementioned case studies, it appears that the main pull factors of monks' educational migration are the network of seniors who have completed their studies and who are currently studying. It is an educational guide for the next generation. In addition, Thai Buddhist universities' tuition fees are cheap, the cost of living is not much compared to the students who are laity. Furthermore, there are religious policies and educational opportunities, which provide opportunities for groups of foreign university monks to raise their qualities of an education system, curriculum, tutors, and learning support department which is recognized for the quality of education, as well as being able to integrate education for benefits to themselves and to help society as well.

In sum, Figure 3 displays the pull factors that result in the educational migration of foreign university monks to Mahachulalongkornrajavidyalaya University.

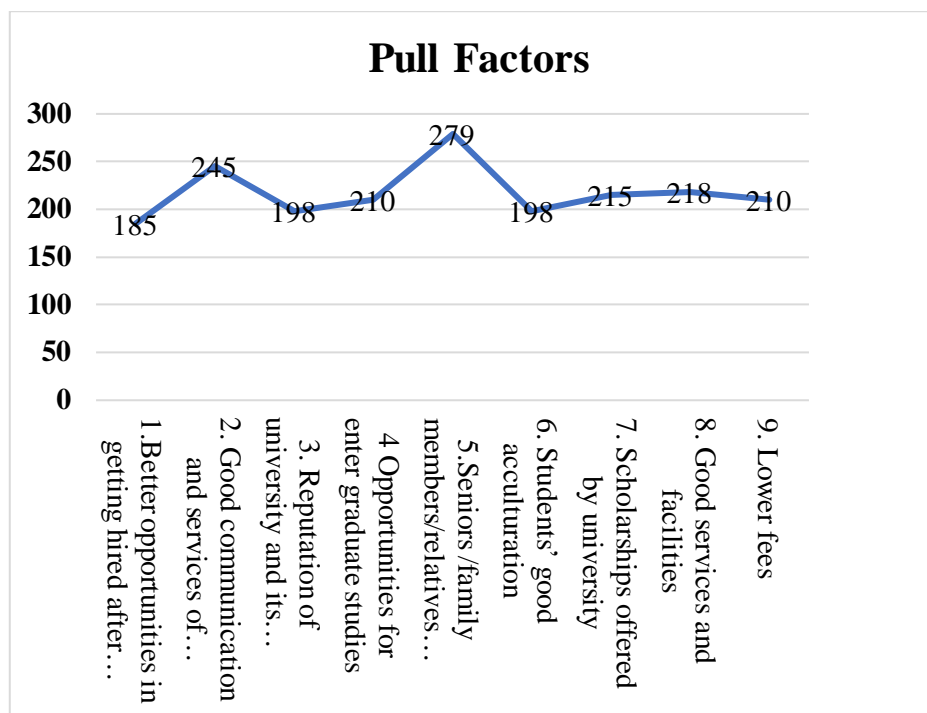


Figure 3. The Pull Factors

Conclusion

The economic, political and social factors are some of the push-and-pull factors that attract migrants to seek new working and education opportunities overseas. Migration also facilitates the change in social status and improves the quality of life. In the past, monks' social status was changed by coming to study in a destination country that provided opportunities to people of all genders, ages, classes, and statuses, such as Thai Buddhist universities or

Mahachulalongkornrajavidyalaya University, which enabled graduates to have a better life. Furthermore, Thai Buddhist universities have a well-defined educational policy. Quality education is easily accessible to people of all classes and statuses in Thailand. This results in openness in the view of integrating education, which is a factor that attracts monks in different countries to migrate for education. Most importantly, this group of monks sees education as an enhancement of their social status and that of their family.

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Travel Motivations of Generation Y Chinese and Taiwanese Tourists Visiting Thailand: The Application of the Travel Career Pattern Approach

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Abstract

This study explores the travel motivations of Chinese and Taiwanese Gen Y tourists visiting Thailand. The concept of travel career pattern (TCP) was applied to identify the motivation patterns of these two tourist groups. Using the in-depth interview, thirty Chinese and Taiwanese Gen Y tourists disclosed their perceptions and motivations for their visit. The results reveal the differences in travel motivation and the levels of motives underpinned by the Travel Career Pattern framework. The core motives are common and crucial motivations, while the interplayed combination between the core motives and the middle-layer motives is different between the two groups. The finding offers new insights to the tourist motivation literature under the Thailand context, and illuminates tourism segmentation marketing in respect to the Chinese and Taiwanese Gen Y tourists visiting Thailand, especially during the time of the tourism recovery period.

Keywords: Travel career pattern; travel motivations; Generation Y tourists; Chinese outbound tourist; Taiwanese outbound tourist

Introduction

Prior to the Covid-19 pandemic, the tourism industry had significantly contributed to Thailand's economy. The constant growth of the tourism industry contributed approximately to over 20 per cent of its total contribution to Thailand's Gross Domestic Product (GDP) (World Travel & Tourism Council [WTTC], 2020). The tourism industry benefits society by creating jobs, reducing poverty, and promoting infrastructure and development in many destinations. Hence, the number of international tourist arrivals plays a crucial role in a tourism destination's economic and social development, including Thailand.

In the past decade, the number of Chinese tourists has increased and shown constant growth in terms of international tourist arrivals to Thailand. In 2019, approximately 12 million Chinese tourists visited the country (Statista, 2022a), contributing to nearly one-third of international tourist arrivals. The Chinese spending on Thailand's tourism was approximately THB 543 billion in 2019 (Statista, 2022b), more significant than any other tourist nations. Even though the flow of the Chinese tourists has been suspended during the Covid-19 pandemic, it is expected that at least in 2023, the Chinese government will lift the restriction on the zero-Covid policy for international travel bans (Nature, 2022; South China Morning Post, 2022), and the number of Chinese tourists will return to those popular destinations they once visited.

Along a similar vein, Taiwan (Republic of China) is another country where the number of tourist arrivals has been increasing for nearly a decade. The number of Taiwanese tourists visiting Thailand in 2019 was nearly 800,000 in number, with overall tourism receipts of THB 33 billion (Ministry of Tourism and Sport, 2019). Although the arrival figures are not yet comparable to those of Chinese tourists, the average spending per head of the two nations is quite similar. Taiwanese tourists are often regarded as a potential market. The Taiwanese also share a long history with their Chinese counterpart (BBC, 2021), which may bring about common traits or travel motivation to a certain degree. Therefore, developing more profound insights into the Chinese and the Taiwanese tourists will better clarify these two potential markets and provide a meaningful contribution to the destination marketing of Thailand.

De Vrieze-McBean (2016) reports that Gen Y (defined as those born from 1981 to 1990) represents around 31% of China's total population. Generally, this generation is commonly known for seeking freedom and meaningful yet adventurous and exciting experiences. They are also tech-savvy, trend-followers, and have strong desires for experiential consumption, including tourism (Chen & Li, 2020). Although several studies were conducted to shed light on the travel motivation of this generation, the paucity of research is still found on the travel motivation between Chinese and Taiwanese Gen Y tourists, especially in the context of Thailand. The rising research has recommended that a better understanding of consumers' travel motivation and the ability to respond well to the market will benefit the destination in its economic development.

The previous tourism studies have long introduced vital concepts to understand travel motivation (see Crompton, 1979; Dann, 1977, 1981; Iso-Ahola, 1982; Pearce, 1982), which have been witnessed in a constant array of research. In this study, the researchers will examine the travel motivation of Gen Y Chinese and Gen Y Taiwanese tourists visiting Thailand by applying the "Travel Career Pattern" concept (Pearce, 2005).

The travel career pattern (TCP) approach is the dynamic, multilevel motivational structure that is seen as critical in understanding travel motivation on an individual and social level. Using TCP as a theoretical concept, this study aims to:

- 1) *Explore the psychological motivation of Gen Y Chinese and Gen Y Taiwanese tourist groups visiting Thailand*
- 2) *Examine similarities and differences in the travel motivation between Gen Y Chinese and Gen Y Taiwanese tourist groups when they visit Thailand*

The layout of this article is as follows: First, the literature review will be portrayed, followed by the methodology section, then findings and discussion. The study ends with research contributions, limitations, and recommendations for future research.

Literature Review

The Travel Career Pattern Approach

Owing to the heterogeneity of tourists, attempts to develop a better insight into travel motivations continuously captivate tourism practitioners and researchers. Motivations are perceived reasons or driving forces for participation in activities, including travel (Iso-Ahola & Allen, 1982; Pearce, 2005). Moreover, travel motivations are suggested to be seen as dynamic and changing qualities rather than as static and stable concepts, which are likely to be changed over different stages of the life cycle as well as across various situations (Iso-Ahola & Allen, 1982; Wu, Law, Fong, & Liu, 2019). A motivational framework proposed by Pearce (2005) developed an approach to assess travel motivation in connection with life cycle and previous experience measures.

The travel career pattern (TCP), is a development concept from the travel career ladder (TCL), which describes travel motivation through five hierarchical levels of needs and motives concerning travel career levels, giving a sense of stage in travel experiences and life stage (Pearce & Lee, 2005). The TCP was further developed to emphasize the pattern of motivations that combines multiple motives rather than a single dominant force (Pearce, 2005). It places importance on multidimensional construct comprising various motives, rather than viewing them as steps of a ladder.

The TCP suggests that people are likely to have specific dominant and constant travel motivations acting as a common backbone to travel regardless of their travel experience level. These central motivation factors are perceived as the “*core motives*” of travel career patterns, driving people to travel. The next layer, the “*middle-layer motives*”, includes moderately-important travel motives that potentially change from internally-oriented to externally oriented motives as one’s travel career level develops or grows older. The less-important motives remain in the “*outer layer*” for both high and low levels of travel career. Figure 1 hereunder elaborates on the Travel Career Pattern framework proposed by Pearce (2005).

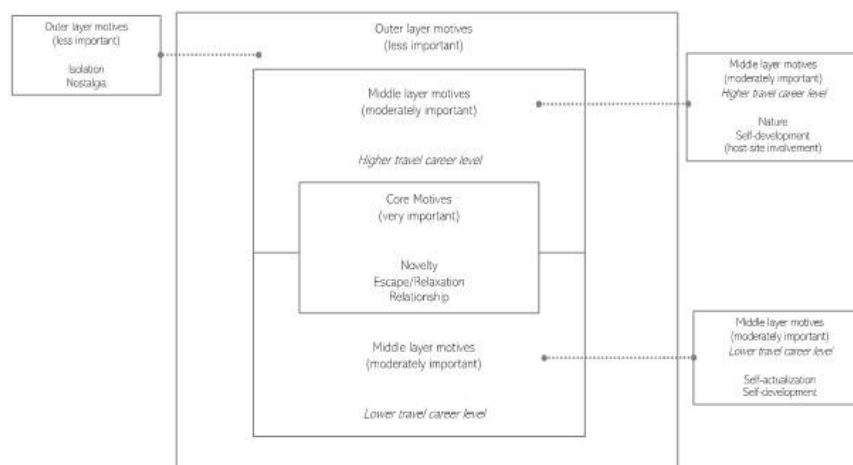


Figure 1. Travel Career Pattern (Adapted from Pearce, 2005)

According to Pearce and Lee (2005), the older people in the higher life stage with more travel experience are considered the higher-travel-experience tourists. The latter focuses more on externally-oriented motivations. At the same time, the younger people in the lower life stage with less travel experience are categorized as the lower-travel-experience tourists, emphasizing internally-oriented motivation factors. The approach provides a dynamic travel pattern as the development of travel experience and a connection between the motivation factors, life-stage factors, and previous experience measures to form a travel motive pattern (Pearce, 2005; Pearce & Lee, 2005).

The TCP study established fourteen travel motives. Escape-seeking and relaxation motive is a need to get away from daily routine and everyday psychological and physical stress/pressure. Strengthening relationships is a desire to associate and socially interact through vacation travel with family and friends. Autonomy's motive reflects a desire to be independent and do things in one's way. Seeking nature is an aim to appreciate nature and scenery. Self-development motives can be classified into personal growth and the desire to learn and interact with host cultures and communities. Personal development is concerned with developing or using skills and abilities, while the host-site involvement focuses on experiencing or learning local culture and interacting with local people. Stimulation is to gain a feeling of excitement or having an adventuresome experience. Relationship (security) is explained by being with respectful people and feeling personally safe and secure. Self-actualization is understanding more about oneself and gaining a new perspective on life. Isolation is a need to be away from people's crowds and experience peace and calm. Nostalgia intends to reflect on memories and think about good times in the past. Romance is described as being with people of the opposite sex or having romantic relationships. Lastly, recognition is a desire to have others know about the trip. The fourteen motives above were classified into three layers: the degree of importance in the multilevel and the national structure.

Moreover, the travel motivation and behavioral patterns are likely to change according to the changing context (Wu et al., 2019). Given a dynamic and changing environment, a pattern of travel motivation may also be altered due to cultural changes, social grouping, and economic development. Age and nationality are frequently used as demographic descriptors in tourism studies as proxy variables for activity levels, interests, and previous travel experiences. The age group is often indicated as a generation, and the generation cohort theory underpins the members of each generation sharing a unique experience during a particular period (Gardier & Kwek, 2017). The nationality is helpful to comprehend an insight into the tourist's cultural roots and the motivation assessment (Pearce, 2005). Hence, two specific demographic factors, Gen Y and a comparison of Chinese and Taiwanese tourists are considered in this study.

Generation Y Chinese and Taiwanese Tourists

Generation theory looks for ways to understand and differentiate the cohort of people consistent with their association with a generation by identifying it concerning the year of birth (Moscardo & Benckendorff, 2010). Glover (2010) remarked that Gen Y is an imperative customer grouping in tourism because of its amount and its purchasing authority, even though Gen Y's morals and manners might be more diverse than the values and manners of the previous generation. According to Choi and Kim (2018), the understanding of Asian youth travellers regarding their perception and behavioural characteristics and their cultural values is still rare and requires further investigation. Therefore, this comparative study explores the travel motivation of Chinese and Taiwanese tourists visiting Thailand. Considering the long

history, these two nationalities are similarly originated. However, the changes in economic development, politics, and social environment may affect the behaviour and motivation of Chinese and Taiwanese tourists.

Given the significant growth of Chinese outbound tourists, the number and the outbound expenditure have remarkably increased since the last decade due to various supporting circumstances, such as the rise of the Chinese middle-class and the relaxation of travel regulations and visa policies (Johnson, Xu, & Arlt, 2020; Zhu, Airey, & Siriphon, 2021). The significant changes in outbound tourism were started in 1997 by the Chinese government, and the tourism was used as a critical driver to fulfil the people's growing need for leisure and tourism as well as to form a modern Chinese-style governance system (UNWTO, 2013; Zhu et al., 2021). This generation was born in 1981 when China rushed up the modernization process resulting in economic and social reforms, and they are motivated to travel overseas as they decisively desire to enhance their self-development with the formation of cultural beliefs and family obligations (Gardier & Kwek, 2017; Quer & Peng, 2021).

Taiwanese tourist is one of the dominant outbound tourist groups that play a significant role in international tourism as their large economic contributions to host countries. Considering the development of Taiwan's outbound travel, the tourism industry was developed in 1979 by the relaxation of the government's long-standing ban on overseas travel as well as the effort of the government to negotiate visa-free entry to facilitate the overseas-travel purpose (Huang, Yung, & Huang, 1996). As the Taiwanese outbound market has developed, they are considered sophisticated and demanding tourists who are well capable of managing their trips, shifting toward niche travel experiences, and diversified travel products (American Institute in Taiwan, 2017; Huang et al., 1996). Moreover, the rapid growth of economic development and increasing disposable personal income also stimulate Taiwanese people to seek more leisure activities and enjoyment, especially travelling (Park, Hsieh, & McNally, 2010; Tsai & Sakulsinlapakorn, 2016).

Methodology

This research applies a qualitative methodology to explore the travel motivations of Chinese and Taiwanese Generation Y (Gen Y) tourists visiting Thailand underpinned by the Travel Career Pattern framework. As the objective of this study is to develop more insights into the underlying motivations of these two tourist groups who, from the outer surface, share a lot of common cultural characteristics, and the degree of interpretation will be required for the comprehension of the content. Hence, qualitative research is deemed appropriate for the study.

In this study, the researchers choose an in-depth interview as a research method. Due to the nature of the interview, it allows the researchers to gain in-depth knowledge from respondents regarding their particular ideas, perceptions, and experiences in respondents' own words (Creswell, 2013; DeMarrais & Lapan, 2004). The in-depth interview allows the researchers to identify travel motivation and motivation patterns of Gen Y Chinese and Gen Y Taiwanese tourist groups.

The purposive sampling method was used to select respondents based on the characteristic criteria, namely nationalities – Chinese and Taiwanese, and the age range - generation Y category (1981 to 1990). Finally, 30 respondents (15 interviewees of each

nationality) who visited Thailand from January to April 2020 agreed to reflect on their thoughts about their motives to travel overseas.

The semi-structured interview guideline was employed during the interview process. Its nature allows the flexibility and freedom for respondents to express their opinions without being framed to a particular structure. Each interview lasted around 30 minutes, and data saturation was reached after the investigation of each tourist group. In a later stage, the content analysis was carried out by two researchers who separately coded the content. Results are cross-validated between researchers to ensure that the trustworthiness has been met.

Results

Core Motives from Travel Motivation Patterns of Gen Y Chinese and Gen Y Taiwanese Tourists

The findings reveal the similarities and differences in motivations between the Gen Y Chinese and Gen Y Taiwanese tourists who visited Thailand. According to Travel Career Patterns (TCP), the three core motives, namely novelty, escape/relaxation, and enhanced relationship, which generally appear in all tourists (Pearce, 2005; Song & Bae, 2018) are found in both Chinese and Taiwanese Gen Y. However, details of activities show some degree of differences as elaborated below:

For “novelty”, which is explained by experiencing something different and having fun (Pearce, 2005), the Gen Y Taiwanese tourists are encouraged to travel abroad to visit places with different architecture, buildings, and decoration than a destination can offer. The settings of a destination which are unique and different from their home countries make the Taiwanese tourists feel excited about the new environment, while this aspect is not addressed much by the Gen Y Chinese tourists. Moreover, both groups agreed that various entertainment and leisure activities during the trip brought them enjoyment. Both Gen Y Chinese and Gen Y Taiwanese tourists mentioned that visiting popular nightlife and famous entertainment places in Thailand is one of the essential purposes of visits. They would expect to have fun and enjoy the feeling of the unique atmosphere of the vacation destination. Interview excerpts here elaborate on the perceptions of Chinese and Taiwanese Gen Y tourists under the novelty experience:

Novelty:

“I love *the style of old houses, and they mix with the high buildings. I think this is unique* and hide the meaning of these beautiful things.” (Taiwanese interviewee 5)

“*I am not focusing on the cultural things in Thailand* as the main reason to come here.” (Chinese interviewee 1)

“I just came here because *Thailand is the similarity to China...I do not think that the culture is a difference to China much*” (Chinese interviewee 8)

“Thailand is so unique in the case of *nightlife. Khaosan road is one of the first places that our group wants to visit*. I expected to have fun that along this road has *so many pubs and bars that we can choose*, and so many people from around the world will have fun there.” (Taiwanese interviewee 10)

“The only one thing that I want to do is *join the full-moon party.*” (Chinese interviewee 8)

In addition to the nightlife entertainment, purchasing products and enjoying local food are also considered as main activities of enjoyment. Both tourist groups mentioned that they enjoyed spending money on shopping. Travelling abroad is perceived as an opportunity for Gen Y Chinese and Gen Y Taiwanese tourists to buy products that might not be available at their home country, or they could get a better price at the travel destination, together with seeing a variety of products (e.g., brand-name (luxury products), local products, and souvenirs).

However, the interviews indicate the difference between the nature of products as the Chinese Gen Y often mentioned luxury products while the Taiwanese focused more on the local night market. Moreover, the two tourist groups also indicated an intention to gain an experience with local food as a part of their travel motivation to Thailand. Interview excerpts here elaborate on the perceptions of Chinese and Taiwanese Gen Y tourists under the novelty experience:

“My best relaxation is just shopping for things. Thailand is the country that can offer my desire. Thailand is the *best country for me to shop for all kinds of products, such as brand-name products, local Thai products, and souvenirs.*” (Chinese interviewee 15)

“I preferred *to shop at the night market. It was like I can shop a variety of goods and not that expensive* as in the shopping malls.” (Taiwanese interviewee 2)

“The main reason to travel is *eating and shopping...* It is about food and fruits.” (Chinese interviewee 1)

“I want to go *to the flea market where food stalls and street food are available.*” (Taiwanese interviewee 14)

The novelty motive plays a significant role in stimulating Gen Y Chinese and Gen Y Taiwanese tourists to travel abroad, including to Thailand. Various motive items, for instance, experiencing something different, visiting famous places, shopping for products, and eating local food, are disclosed as mutual motivation.

The “escape/relaxation” motive, meaning getting away from everyday stress, both psychologically and physically, is also part of a reason to travel. Respondents reflected their desire to escape from their living environment and daily routine for a certain period. Hence, seeking a place where they could give their mind a rest is another motivation pattern that is found among Gen Y Chinese and Gen Y Taiwanese tourists.

Escape/relaxation:

“I just want to *seek for a place that quiet and fewer people* than China.” (Chinese interviewee 6)

“I just want *to feel relaxed and get away from my daily life.*” (Chinese interviewee 10)

“I want to experience how to travel abroad alone. *Going to the places that no one knows me. I just want to get away from the people.*” (Taiwanese interviewee 4)

“My friend and I just graduated; *we just want to take a rest from our study* before us finding the job.” (Taiwanese interviewee 7)

The final core motive amongst Gen Y Chinese and Gen Y Taiwanese tourists is the relationship. The Gen Y Chinese tourists mentioned their travel plans relating to their family and friends, while Gen Y Taiwanese tourists only stated about spending time or having a good quality of time with their friends. Strengthening relationships with friends and family is found in both segments as travelling with friends and family could reflect a positive interpersonal development with their kins or close circles. These relationships focus on tightening the bond within close circles rather than creating a sense of shared values or feeling safe and secure (Pearce, 2005). Interview excerpts here elaborate on the perceptions of Chinese and Taiwanese Gen Y tourists on the relationship experience:

Relationship:

“My friends and I want to find some group *activities to do together.*” (Chinese interviewee 5)

“My friend and I just graduated. *We just want to take a rest from our study before finding a job...* We all need to work at the different places. So, *we need to spend time together.*” (Taiwanese interviewee 7)

“I bring my father and my mother for this trip. It is easy for me to *take care of all of our members in the family.*” (Chinese interviewee 5)

The three motives, novelty, escape/relaxation, and relationship, are similarly shared as the central motivation for travelling abroad among Gen Y Chinese and Gen Y Taiwanese tourists visiting Thailand. However, other motives are only indicated by either Gen Y Chinese tourists or Gen Y Taiwanese tourists, which can be considered as particular motives that make these two segments distinctive.

Middle-Layer Motives from Travel Motivation Patterns of Gen Y Chinese and Gen Y Taiwanese Tourists

Besides the three core motives, the study also found that middle-layer motives under the Travel Career Pattern that can explain the motives of the interview participants. Those motives include self-development/self-actualization, autonomy, and recognition (social status). These motives are all regarded as internal motivation, reflecting the lower-travel-career level. Most of the motivations suggest personal fulfilment rather than the self-development that involves interaction with others as part of the learning process (host-site involvement or meeting locals). Under these middle-layer motives, the findings reveal that most Taiwanese Gen Y respondents expressed all the three motives above as their travel motivations to Thailand. At the same time, the Chinese Gen Y tourists emphasized only autonomy and recognition. Interview excerpts here elaborate on the perceptions of Chinese and Taiwanese Gen Y tourists on the lower-travel-career level:

“I want to *experience things I have not seen in my daily[life]*, so I will do not regret it later. To let myself feel less regret when I am going to die, *I need to experience more of what I have never seen or never done it before. See another corner of the world and gain the basic knowledge to myself*” (Taiwanese interviewee 4) - *Self-development/self-actualization*.

“Actually, I just saw my friend’s Instagram post., And then I saw the picture of Wat Arun temple. I just think that if I were there, *I must get the nice picture to post on my Instagram too*” (Taiwanese interviewee 15) – *Recognition*.

“Thailand is very popular for Chinese. Most of my friends have never visited Thailand before, and someone also revisits. So, I think I would be here as well. *It makes me feel do not out of the trend*” (Chinese interviewee 6) – *Recognition*.

“*I also want to travel on my own*. I mean, I can do everything that I want to. Because when I am with my parents, I can’t make my own decision. As I saw many reviews on social media posted, so I think it is quite a safety to travel alone.” (Chinese interviewee 10) – *Autonomy*.

“*I want to experience how to travel abroad alone*. Going to places no one knows me.” (Taiwanese interviewee 4) - *Autonomy*.

Interview excerpts elaborate on the perceptions of Chinese and Taiwanese Gen Y tourists on the higher-travel-career level. Furthermore, when exploring the higher-career level or external motivation of the middle-layer level motives, it turns out that only the Gen Y Taiwanese respondents mentioned the motivation to visit Thailand that relates to this category. The self-development under experiencing different cultures and developing knowledge from the new cultural environments are among the motives of Gen Y Taiwanese tourists, and yet not found in the Gen Y Chinese. Most Gen Y Taiwanese tourists show their firm intention to experience a new culture. In contrast, the Chinese respondents did not show the same interest because they did not see that there were significant cultural differences between China and Thailand.

“I choose Thailand as the destination because I think *Thai’s culture is so unique*... There are many activities that I can do...” (Taiwanese interviewee 7)

“Thailand is *a fascinating country reminding as cultural*. I plan to go to many temples in Bangkok and Ayutthaya during the trip. I felt surprised by the temples, especially *the temples in Ayutthaya. They are so attractive, and I enjoy hidden stories beside each temple*. I think *no country in the world will have the town of historical sites like Ayutthaya*.” (Taiwanese interviewee 14)

“*The decoration of the temple is only one of its kinds*. And Thailand also has many interesting things about the culture.” (Taiwanese interviewee 15)

“I am not focusing on the cultural things in Thailand as the main reason to come here. I just was focusing on the other things such as eating and shopping... For this trip, I have no plan to go for those places like temples or palace” (Chinese interviewee 1)

“I just came here because Thailand is the similarity to China. So, I just came here alone 2-3 times a month. I am just living normally like what I did in China. But I don’t think that the culture is the different to China much.” (Chinese interviewee 8)

The Concurrent Motivations from Travel Career Pattern Between the Gen Y Chinese and Taiwanese Tourists

Based on the aforementioned sections, the findings reveal that although the two tourist groups have shared similar core motives of their visit to Thailand to a large extent, the multiple combinations interplaying between the core motives and the middle-layer motives have some different angles which given a better insight of the Gen Y motivations to visit Thailand of both groups. The Travel Career Pattern (TCP) diagram that represents the motivations of both tourist groups is shown here in Figure 2:

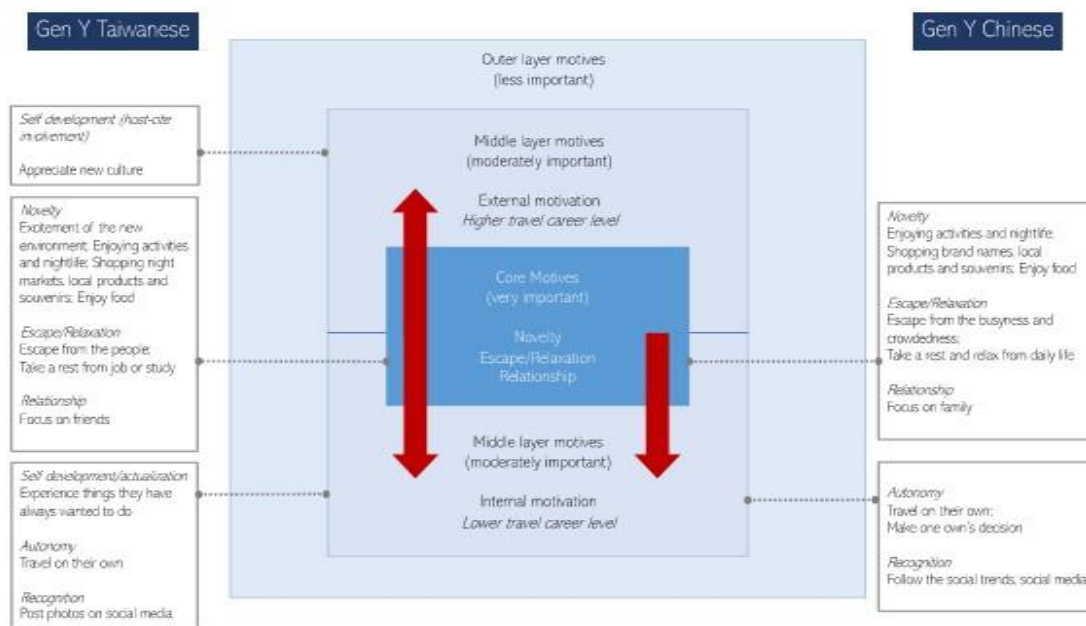


Figure 2. TCP of Gen Y Taiwanese and Chinese Tourists Visiting Thailand (Adapted from Pearce, 2005; Song & Bae, 2018)

While Thailand has shown to be a destination where the three core motives of the Taiwanese tourists have been met, the destination can also fulfil the middle-layer motive in this group’s lower- and higher- levels. The interview results reflect the interplay between the core motive of novelty (excitement with the new setting and environment displayed in different architectures and heritages) and the higher-travel career level of middle-layer motive on self-development. For the Gen Y Taiwanese Tourist, the cultural representation of a destination like

Thailand can trigger both a sense of excitement and interest in the cultural knowledge of this tourist group at the same time. In contrast, a similar interplay is not found in the Gen Y Chinese tourists who find Thailand, not a destination for a cultural experience or cultural exploration but more of a destination that fulfils other important needs of tourists (e.g., fun activities, rest & relaxation, family bonding). The interplay between the core and middle-layer motives is single-directional and points down to the lower-travel career level.

Furthermore, the two groups of Gen Y tourists do not come to Thailand for the outer-layer motive, comprising isolation and nostalgia. These types of motivations have not been addressed by these two tourist groups. Figure 2 elaborates the results of the travel motives of both tourist groups under the TCP framework.

Discussion and Conclusions

This study aims to explore the psychological motivation of Gen Y Chinese and Gen Y Taiwanese tourists and identify the similarities and differences in these motivations. By applying the concept of Travel Career Pattern by Pearce (2005), the commonalities and the discrepancies in motivations between Gen Y Chinese and Gen Y Taiwanese tourists visiting Thailand are found.

For the core motives, the three components (i.e., novelty, escape/relaxation, and strengthening relationships) are found as common and crucial motivations of the two tourist groups. Fun and excitement are addressed as the common reasons under novelty motive when they visit Thailand. Given Gen Y tourists' age and travel experience, most of them are at the beginning stage of gaining travel experiences (Khoo-Lattimore & Yang, 2018). Exploring new places and engaging in different experiences are primary motives inspiring people to travel to overseas destinations that allow them to experience something different from their usual environment. Aspects such as enjoying the nightlife, shopping and eating are everyday activities of these two tourist groups visiting Thailand.

As mentioned by Taecharungroj & Mathayomchan (2019), the destination image shown on the internet and on social media platforms plays a significant role in motivating internet users or netizens to visit a destination. More specifically, both Gen Y Taiwanese and Chinese tourists are influenced by the images of Thailand's nightlife being posted on social media. Images such as cultural festivals, walking streets, food & dining are the common activities on Khaosan Road (one of the famous night streets in Bangkok), which highly attracts younger tourists who seek fun and enjoyment of nightlife in their travel experiences.

Moreover, although both Chinese and Taiwanese Gen Y are similar in their desire for fun and enjoyment, Chinese tourists are highly motivated by shopping activity, especially luxury products. This shopping behavior is not found prevalent among the Taiwanese Gen Y tourists. China's socio-economic development stage can explain the difference in the shopping behavior of the two tourist groups. According to McKinsey & Company (2019), as China's economy and an explosion in upper-middle-class households are surging, Chinese consumers have developed a much higher spending power and led the consumer demands for luxury goods and services globally. More specifically, Gen Y Chinese consumers tend to spend their money on luxury shopping to demonstrate their individualism and success and are expected to be the dominant force in global luxury (Bain & Company, 2021).

Apart from the novelty (fun and excitement), escape and relaxation and relationships are commonly addressed by the two tourist groups. Combining three core motives is relevant to various findings from previous studies regardless of nationalities (see Pearce, 2005; Pearce & Lee, 2005 on the western motivation context and Oktadiana, 2017 on Indonesian and Malaysian Muslim tourists).

Moreover, the middle layer motives are dynamically influenced by the level of travel experiences. The inner-directed travel motives (self-actualization, personal development, recognition, and autonomy) influence Chinese and Taiwanese Gen Y tourists as they are in the initial life stage with less travel experience (Pearce & Lee, 2005). However, the internally-oriented motivation factors are likely to develop into externally-oriented motivation as their travel career develops or grows older, as reflected in the case of the Taiwanese tourists. Hence, the differences between Gen Y Chinese and Gen Y Taiwanese are found to be more distinct in the middle-layer motive, on the higher travel career level. The self-development, especially in appreciating cultural heritage and learning new cultural knowledge, is mainly found in the Gen Y Taiwanese. The Gen Y Chinese do not associate Thailand with cultural exploration destinations. Even though Chinese and Taiwanese used to be in the same country historically and speak the same language, the separate development of the two territories affects people's behavioral and cultural aspects. From the study, the Gen Y Taiwanese tourists are interested in appreciating and learning the local culture and historical attractions and having more local interaction. This kind of involvement is considered an approach to self-development, a new style of intelligent tourists (Horne, 1992), which is reflected more in the Gen Y Taiwanese. The differences can be explained from the Travel Career Pattern (TCP) by Pearce (2005) in the sense that the motive of the Taiwanese is prejudiced by a more mature stage of economic and level of social development; therefore, this can affect the way tourists in general regard higher value on education and knowledge.

An interesting notion is also found in this point as considering that Taiwan and China have a closer cultural connection, the perception of these two tourist groups on the cultural representation of Thailand, together with their nature of cultural consumption, should not be too different. Nevertheless, whilst the Taiwanese found much of Thai architecture and heritage unique, unfamiliar, and engaging, the Chinese counterparts perceived otherwise. They emphasized more on the commonalities of the Chinese and the Thai cultures. Although the concrete explanation and clear evidence to explicate on this contradiction is beyond the study scope and could not be rigidly given in this study, nevertheless it can be inferred that the cultural connection between Thailand and China have been made stronger through media and various forms of cultural expositions (e.g. films and destination marketing campaigns), all of which slowly enhance the degree of familiarity between the two cultures; whilst for the Taiwanese, the degree of exposition of Thai culture and destination image appears to be not as strong.

From the travel motivation pattern of the Gen Y Taiwanese and Chinese tourists, their motivation for travel pattern has reflected that they are in the early stage of the travel life cycle (Wu et al., 2019). The fact that many of the key motives under TCP are related to self-actualization, self-development (also covering recognition and autonomy) of the internal motivation indicates that these two tourist groups are regarded as lower-level experienced tourists (Pearce, 2005; Pearce & Lee, 2005), who tend join the number of tourist activities, visit many destinations or have several travel purposes (Song & Bae, 2018). However, although the

Taiwanese have developed a higher degree of travel motivation in their travel experiences as they have shown more interest in culture and knowledge, the degree of richness on the high-level motives is still low, indicating that they are not yet high-experience travellers as described in the TCP framework.

This study contributes to the current literature on travel motivations by applying the concept of Travel Career Pattern to explain the travel motivation of Generation Y Taiwanese and Chinese tourists visiting Thailand. The study provides new insights into the similarities and differences in travel motivations of these two tourist groups and complements the previous motivational research in Thailand. In particular, the study indicates that the Gen Y Taiwanese tourists exhibit a higher degree of travel experience than their Gen Y Chinese counterparts. This notion is derived from evidence of a higher degree of motivation in TCP. However, the two tourist groups share similar common motives when visiting Thailand.

For the practical contribution, this study benefits destination marketing organizations and tourism businesses by providing deeper insights into the psychological motivation of Gen Y Chinese and Taiwanese tourists. The destination marketing organizations could design content strategies and communication messages that fit the specific markets better. The marketing communication could emphasize the destination attributes that meet the needs of and capture the interest of Gen Y Chinese and Gen Y Taiwanese tourists. The better clarity of these two potential markets regarding their travel motivation and patterns would be a meaningful contribution to the destination marketing of Thailand, especially during the tourism recovery period. In alignment with the Tourism Authority of Thailand (TAT), which aims to re-stimulate demand and support the country's tourism recovery by 2023 (Bangkok Post, 2022), this study can help tourism service providers to better understand and prepare desirable tourism products and attributes that entice the core and middle-layer internal motives of the Chinese Gen Y segment.

Given that the time of data collection was in the early stage of COVID-19, the situation in Thailand was not critical. Hence, the mental stage of the respondents did not reflect the psychological fear or any regulatory pressure when they visited the country and had to give interviews about their travel motivations. Therefore, this research has its limitation in shedding light on the motivation of the Chinese and Taiwanese Gen Y tourists. They perceived Thailand as in the middle of the COVID-19 crisis and were substantially influenced by the number of travel restrictions in their home countries and Thailand. Moreover, given language limitations, the interviews were conducted using an interpreter because the respondents could not respond fluently in English. In such cases, all questions and answers were parsed through the interpreter and then communicated to the interviewee. The restriction of original wording has to be taken into consideration. Future research may consider conducting a qualitative study on these two tourist groups but delving into where COVID-19 has affected the psychological motivation and travel fear. The confirmation of the results by applying the quantitative study is also recommended. More research that broadens the study context to other nationalities (e.g. Japanese and Korean tourists or among ASEAN tourists) will apply to the tourism industry. These nationalities are key tourist segments of Thailand during the COVID-19 recovery. These countries may share some cultural backgrounds to a certain degree. However, various factors might make them differ in their travel motives, and understanding these facets will be beneficial to the tourism of Thailand.

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Perceived Risk and Willingness-to-Pay for Different Organic Certification Levels in Thailand

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Abstract

There is an increasing demand for organic food, as consumers are becoming more health-conscious and concerned with food safety. This paper investigates how a firm's size (small group of independent farmers versus large registered corporation) and certification levels (not certified, nationally certified, or internationally certified) affect Thai consumers' perceived risk and willingness to pay for these products. The data were collected from 196 Thai organic shoppers using a combination of interviews, questionnaires, and field experiments. The results show that both size and certification affect consumers' perceived risk. In particular, respondents perceive higher risks of chemical contaminants in organic products produced by large firms. They also perceive higher risks in products that are not organically certified. However, the size and certification factors do not affect people's willingness to pay. The study also found that consumers trust a small group of independent farmers rather than large corporate producers when products are claimed to be organic but are not certified. The results provide insights and recommendations for organic food producers concerning production and certification strategies.

Keywords: organic certification; perceived risk; willingness-to-pay

Introduction

The organic food market has been rapidly expanding worldwide, with an average sales growth of 10 to 20 per cent yearly (Zepeda & Li, 2007). In Asia, this industry has also been developing in recent years. However, people in this region do not understand organic agriculture (Yussefi, 2008). Southeast Asia has the second-largest organic food market on this continent, with an average annual growth rate of 20 per cent (Eischen, Prasertsri, & Sirikeratikul, 2006). In Thailand, local non-governmental organizations started organic farming in the early 1980s due to the overuse of chemical substances in the agricultural industry. There is currently an estimated 256 square kilometres of land that is organically farmed in Thailand, but this accounts for only 0.12 per cent of the total land available. In addition, the United States Department of Agriculture estimated the market value of organic food in Thailand to be about \$20 million in 2006 (Eischen, Prasertsri, & Sirikeratikul, 2006).

Many researchers have studied issues that affect consumers' purchasing intentions of organic produce. They have found that demographics, socioeconomics, education, knowledge, health and environmental concerns, brands, and shop locations play an important role in shaping consumers' decision-making about organic food (Li, Zepeda, & Gould, 2007; Roitner-Schobesberger, Darnhofer, Somsook, & Vogl, 2008; Haghiri, Hobbs, & McNamara, 2009; Sangkumchaliang & Huang, 2012; Zagata, 2012; Dumea, 2013; Shamsollahi et al. 2013). In addition, empirical studies have specifically investigated factors that influence consumers' willingness to pay for organic food. These include characteristics such as demographics, socioeconomics, education, knowledge, perception of food quality, health and environmental concerns, and store location (Jolly, 1991; Govindasamy & Italia, 1999; Boccaletti & Nardella, 2000; Gil, Gracia, & Sanchez, 2000; Posri, Shankar, & Chadbunchachai, 2006; Akgungor, Miran, & Abay, 2007; Griffith & Nesheim, 2007; Ureña, Bernabéu, & Olmeda, 2007; Rousseau & Vranken, 2011; Voon, Naguib, & Agrawal, 2011; Hamzaoui-Essoussi & Zahaf 2012; Kai, Chen, Chuan, Seong, & Kevin, 2013; Kaya, Florkowski, Yen, & Suh, 2013; Owusu & Anifori, 2013).

Consumers sometimes make a decision based on the characteristics of producers. In particular, there are two prominent characteristics of organic food producers in the Thai market. First, producers are either small or large. Small producers are groups of independent farmers, while large producers are registered corporations. Second, there are many different organic certifications in the market. Most of the organic food producers in Thailand are either not certified, certified at the national level (such as via Organic Thailand), or certified at the international level (such as IFOAM or USDA).

Hence, this study explores the effect of these two factors on Thai consumers' perceived risk and willingness to pay for organic food. In addition, it also hopes to provide valuable insights and recommendations to the organic food industry firms regarding their production and certification strategies. In particular, organic food producers will be able to aptly communicate their certification levels and price their products to be most attractive to the consumers.

Literature Review

Organic Food Purchasing Decisions

According to existing literature, many factors influence consumers' purchasing decisions for organic food. Health concerns and environmental issues are key drivers of these decisions (Lockie, Lyons, Lawrence, & Mummary, 2002; Chrysohoidis & Krystallis, 2005; Li, Zepeda, & Gould, 2007; Gracia & Magistris, 2008; Roitner-Schobesberger et al., 2008; Hjelmar, 2011; Dumea, 2013; Shamsollahi et al. 2013). Brand awareness and brand labels also significantly affect purchasing intentions (Li, Zepeda, & Gould, 2007). Trust is another critical factor for consumers (Sporleder, Kayser, Friedrich, & Theuvsen, 2014). In particular, Harper and Makatouni (2002) reported that organic food shoppers in the UK have become very curious about these products' certification bodies, processes, and requirements. Similarly, people in Sweden also desired officially certified organic food products that provided trustworthy information (Magnusson, Arvola, Åberg, & Sjöden, 2001).

Judgment and Decision-making concerning Organic Food

The judgment and decision-making literature has shown that people do not always behave rationally when making risky decisions (Kahneman & Tversky, 1979). This is relevant to organic food purchasing decisions as people cannot always be sure that the products that they are buying are genuinely organic. Hence, there is inherently some risk when consumers are purchasing organic products, and these decisions can depend on the frame of the situation. For example, Gifford and Bernard (2004) found that customers are more likely to purchase organic products that are advertised with positive words (e.g., healthy and safe) than those that are advertised with negative words (e.g., pesticide-free and harmless). Positive frames also have more substantial effects on consumers than negative ones. In particular, Grewal, Gotlieb, and Marmorstein (1994) claimed that people tend to be risk-averse toward positively framed choices because they make decisions in the gain domain.

Perceived Risk of Organic Food




Consumers' perception of the risk and benefits of organic food products is a significant determinant of consumption. Perceived risk in this context refers to the expectation of losses from any organic food purchases (Peter & Ryan, 1976). Some consumers are risk-averse toward unhygienic food and are willing to pay a premium to reduce the risk. At the same time, they are still not sure whether they consume indeed organically produced food. This represents ambiguity between benefits and risks that arise in the consumers' minds (Bourn & Prescott, 2002).

Additionally, Bäckström, Pirttilä-Backman, and Tuorila (2006) found that people will be concerned about the associated risk with their food. Typically, people choose the alternative that maximizes their utilities or minimizes their risks. However, due to imperfect information, consumers cannot always calculate the probability of an expected outcome and choose the optimal option. Therefore, their decisions are often subjective (Woodside, 1974).

Willingness-to-Pay for Organic Food

Demographic variables including gender, family background, education, disposable income, and food safety concerns influence the willingness to pay for organic products. However, Lagerkvist, Hess, Ngigi, and Okello (2011) observed that trust and perceived risk are the most influential factors that determine consumers' willingness to pay. Other factors that affect people's willingness to pay are the degree of trust consumers have toward organic labels, personal experience with the product, and the price of the product itself rather than food safety and nutrition concerns (Angulo, Gil, & Tamburo, 2005).

Table 1. Comparison of Organic Certifications Logos in Thailand

	 International Standard	 National Standard	 Non-Certified
Standard Regulation	It depends on each country's rules and regulations regarding organic farming	regulated by the Thailand Ministry of Agriculture and Cooperatives.	
Range of Organic Stage	Stop using any chemicals 3-4 years before harvest	Stop using any chemicals 3-4 years before harvest	
Certified Institution	International private institution	Thailand Ministry of Agriculture and Cooperatives	
Period of Certification	One year and annually renew with inspection	One year and annually renew with inspection	
Certification Expense	High as it is an international standard and guaranteed by international inspector	Relatively low as the inspection was done under government authority	
Zone of Acceptance	Sellable worldwide with international standard	Applicable in both Thailand and some neighbouring countries that do not require international standard	Only applicable in Thailand
Note. Adapted from Go Organic Community, p.16-17, by Lemon Farm, 2014, Bangkok: Free Press			

Method

Participants

The study randomly selected one hundred and ninety-six shoppers from three locations of Thailand's most well-known organic grocery chains. Sixty of the participants were male, and one hundred and thirty-six were female.

Design

The experiment is based on a 2X3 between-subject design, which elicited two dependent measures from each participant: perceived risk and willingness to pay concerning a bundle of food produced under the randomly assigned condition. The first factor is Firm Size

(*Small group of independent farmers vs Large registered corporations*), and the second factor is Certification Level (*Not certified, Nationally certified, Internationally certified*). Thus, each participant only saw one of the following conditions: Small-Not, Small-National, Small-International, Large-Not, Large-National, or Large-International.

Materials

The study has four distinct parts. In the first part, the study collected information regarding the general characteristics of Thai organic shoppers, asked of:

What percentage of their typical food consumption is organic; what organic food items they frequently purchased; how much they know about organic food certifications; and what factors they consider when purchasing organic food.

The second and third sections are randomly ordered. The second part of the survey elicited each respondent's perceived risk under randomly assigned condition compared to non-organic products. In particular, the study asked the participant the following question:

Suppose the likelihood of a non-organic food bundle being absolutely chemical-free is zero. What is the likelihood that an identical bundle produced by this type of firm (e.g., Small-National) would be chemical-free?

The third part of the study elicited participants' willingness to pay for the same bundle of food produced as in part two. In particular, the study asked the participant the following question:

If a non-organic food bundle is priced at 100 Baht, how much would you be willing to pay for an identical bundle produced by this type of firm (e.g., Small-National)?

The last section is a field experiment that involves real choices. The study randomly selected 90 of the 196 respondents and offered them a choice between two rice packets, which different organizations produced. One producer is a small group of independent farmers, while the other is a large registered corporation. Both producers claim that their products are organic, but neither one has the certification.

Procedure

The study randomly approached each potential participant after they had finished shopping in the organic food grocery, on one-on-one basis with each respondent, with each session lasting ten minutes on average.

Result and Analysis

General Characteristics of Thai Organic Shoppers

Participants reported that 51% of their food is organic, $SD = 25\%$. The most commonly purchased organic products are vegetables (91%), fruits (66%), and rice (56%). The majority of the respondents (55%) also felt insufficient knowledge. However, they reported that certification was the most common factor (69%) considered in purchasing decisions.

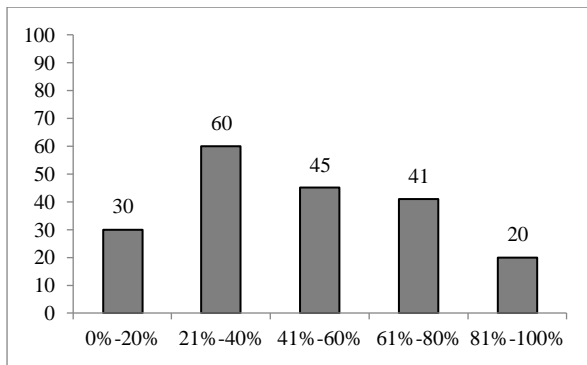


Figure 1. Ratio of Food Consumed that is Organic

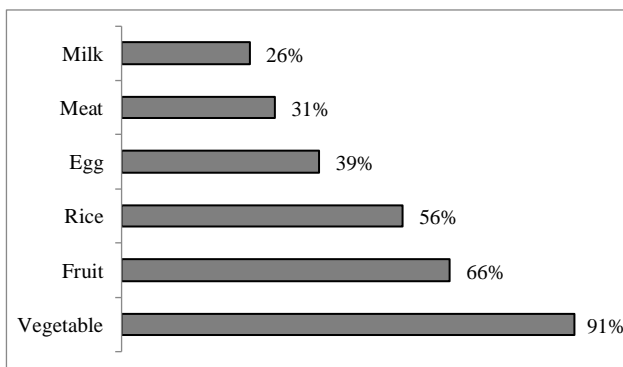


Figure 2. Commonly Purchased Organic Food Item

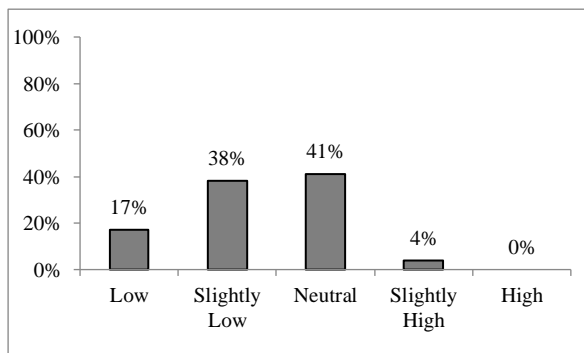


Figure 3. Levels of Organic Certification Knowledge

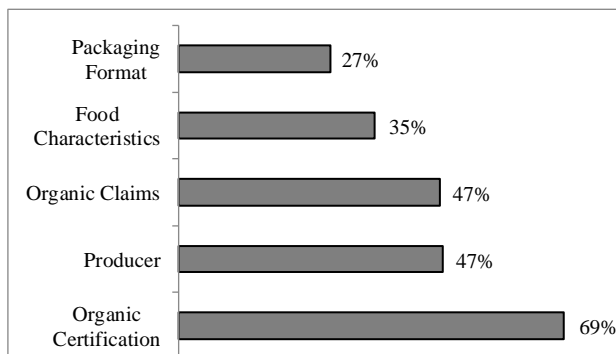


Figure 4. Factors Considered in Purchasing Decision

Perceived Risk of Organic Produce

The study conducted a two-way full-factorial ANOVA on participants' perceived risk data. Results reveal a significant main effect of Firm Size, $F(1,189) = 20.25$, $p < .001$, indicating that the respondents perceived less risk in organic food produced by small producers than large ones.

The main effect of Certification Level is also significant, $F(2,189) = 6.98$, $p = .001$, implying that different certification levels affect perceived risk.

However, the two-way interaction between Firm Size and Certification Level is not significant, $F(2,189) = 2.03$, $p = .13$, suggesting that the difference in consumers' perceived risk due to Firm Size was relatively equal at all three certification levels. Similarly, the difference in consumers' perceived risk due to Certification Level was relatively equal regardless of the Firm Size.

Performing multiple comparisons to scrutinize the effect of Certification Level, the study found significant differences between Not Certified and Nationally Certified and between Not Certified and Internationally Certified, but not between Nationally Certified and Internationally Certified. These results are most evident for the case of small independent farmers where perceived risk for Non-Certified, Nationally Certified, and Internationally Certified:

$M = 0.63$, 95% CI [0.55, 0.71]; $M = 0.83$, 95% CI [0.75, 0.90]; $M = 0.82$, 95% CI [0.74, 0.89] respectively.

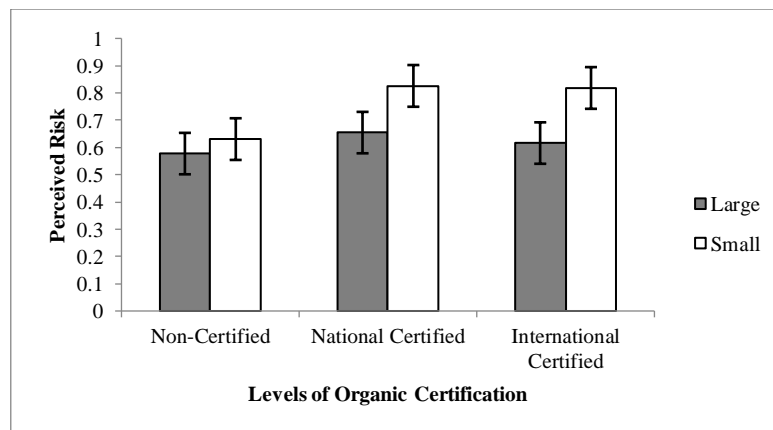


Figure 5. Perceived Risk of Each Firm Size and Certification Level

Willingness to pay for Organic Produce

The study also conducted a two-way full-factorial ANOVA on the participants' willingness-to-pay data. Neither of the two main effects of Firm Size, $F(1,190) = 0.07$, $p = .79$, and Certification Level are significant, $F(2,190) = 1.67$, $p = .19$, implying that respondents did not value the food bundles differently based on the producers' characteristics. In addition, the two-way interaction between Firm Size and Certification Level is not significant, $F(2,190) = 1.48$, $p = .23$.

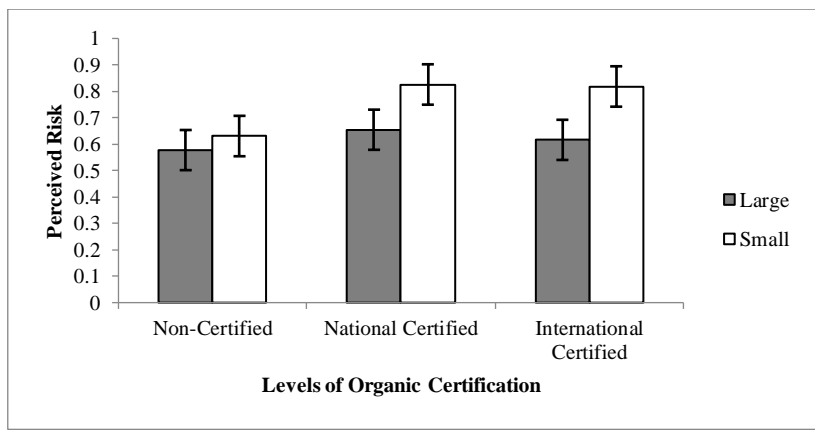


Figure 6. Willingness-to-pay for Each Firm Size and Certification Level

Preferred Choices between Non-Certified Small versus Non-Certified Large Producers

Out of the 90 participants that the study had randomly selected to participate in the last part of the study, 73% chose the rice packet that a small group of independent farmers produced. Only 22% picked the one produced by a sizeable registered company, while the rest were indifferent to the two packets.

Discussion and Conclusion

The study found a significant main effect of Firm Size on consumers’ perceived risk. Most organic shoppers trusted a small group of independent farmers than a sizeable corporate producer. From the interviews during the study, participants believed that the former would be able to produce safer organic food than the latter. This is because the whole process is more likely to be on a smaller scale, which would be more easily controllable. Organic Certification Levels also had a significant impact on consumers' perceived risk. Participants felt that the food bundle that nationally certified organizations produce is the least risky. This is most likely because Organic Thailand is a widely recognized logo. Although there is not much difference in the perceived risk of national versus international certification for organic products made by a small producer, both levels of certification are superior to no certification. There is no discernible difference between no certification, national certification, and international certification for the large producer. Therefore, it may benefit small independent farmers to gain organic certification, but not for large corporate producers.

Comparing results from the three parts of the study yielded some interesting observations.

First, organic consumers were not willing to pay a premium for their choice to be safer. In the case of non-certified organic produce, they trusted a small producer more than a large corporate one. However, people were willing to pay a higher price to the large corporation than the small producer. This may be because participants imagined that large corporate producers would carry higher investments and other expenses. Thus, they were willing to accept higher prices for products from these sellers. In this situation, the willingness to pay may have captured people’s perceived market prices rather than their valuations. The study concludes that less perceived risk may not translate into a higher willingness to pay for organic food products.

Second, in the last part of the experiment, most participants selected the rice packet that a small producer produced over one made by a large corporation. This makes sense as respondents trusted more in the small group of independent farmers. However, they also picked the choice they perceived to be lower in value. Thus, the study can infer that people might not have made decisions based on value assessments but instead on trust and positive feelings.

This paper contains at least a few limitations.

First, the results may not apply to all organic food shoppers directly, as the study only involves people in the Bangkok area.

Second, the study elicited perceived risk and willingness to pay concerning a food bundle. These quantities may have been complex for participants to evaluate holistically as each food item may have different amounts of markup. Furthermore, there are incentive-compatible tools such as proper scoring rule and BDM mechanism, which could have improved the assessments of respondents' perceived risk and willingness-to-pay

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