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Message from the Director



The Institute of East Asian Studies (IEAS) at Thammasat University, under the patronage of Her Royal Highness Princess, Mahachakri Sirindhorn, was founded in 1981 and has grown from a single-purpose Japanese studies center within Thammasat University, to a complex institution with various missions. Among those missions is building stronger networks in research, academic services, and cultural exchanges so as to serve the needs of communities at both the national and international levels. Based on the Institute's continuing and increasing global challenges, the numbers of international visiting professor, student, and researcher exchanges are growing. As a result, today's IEAS practices differ from those of former times, as they have changed to meet the diverse needs of the world. To ensure the highest quality of these changes, it is important that the Institute proceed in the direction of building an innovative collaboration model in terms of integrating academic services and culture through knowledge sharing and research. In this way, it will become a truly integrated, knowledge-based center as well as an internationally-recognized source of information for the East Asian region and ASEAN countries.

This collaboration model not only will better prepare the IEAS personnel for all of its international challenges, but will also help improve the standard of the IEAS quality assurance system, making it ready for national and international benchmarking in the near future. Therefore, the IEAS must play a vital role in building both local and global community partnerships in order to achieve the Institute's vision congruent with the policy guidelines set forth; that is, to be an excellent and comprehensive research institute in the East Asian region. For this reason, the mission of the IEAS is as follows:

- a) To be an excellent research center that initiates research projects in all aspects in relation to East Asian and ASEAN countries. Such a center will be beneficial for the development of these countries;
- b) To integrate academic services and cultures through research; and
- c) To create networks worldwide while sharing our core value: "The power of dreaming together: connect to the IEAS, connect to Asia, and connect to the world."

It is hoped that the IEAS will be an integral part of this changing world of globalization, providing and sharing knowledge and values for all of those who are interested in international collaboration and in increasing the vital connection of all the countries of the world. It is also expected that "The International Journal of East Asian Studies will be a connection for helping promote and enhance all publications of those who are interested in sharing knowledge, idea, and experience in this era."

Dr. Manyat Ruchiwit

Associate Professor & Director

The Institute of East Asian Studies Under the Patronage of Her Royal Highness,
Princess Mahachakri Sirindhorn, Thammasat University, Rangsit Center
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Scope of Policy

The International Journal of East Asian Studies is an international journal that provides a forum for exploring national and international issues related directly to ASEAN and East Asian countries through research and knowledge sharing. The journal invites original papers from multi-disciplinary perspectives in political, social, economic, geographical, legal, cultural, scientific and technological disciplines. The objective is to relate the Institute of East Asian Studies to national and international development wherever possible in order to disseminate knowledge about ASEAN and East Asian countries in all aspects, and to establish a network of scholars, practitioners, journalists, policymakers, and officeholders that will bring their perspectives to bear on knowledge sharing more broadly. All manuscripts, especially research articles, are edited by leading experts at Thammasat University and other renowned academic institutions both inside and outside Thailand.

As the journal is divided into three sections, *Research Articles*, *Commentary*, and *Book Reviews*, we welcome submissions in all three areas. The *Research Articles* cover a comprehensive range of topics related to ASEAN and East Asian countries. All research articles in this journal undergo rigorous peer review, based on initial editor screening and anonymous review by two referees. *Commentary* section includes analytical essays designed to bring fresh perspectives on ASEAN and East Asian issues. These pieces are closely edited by the editorial board but are not peer reviewed and address a broader audience. The *Book Reviews* include reviews of new books related to all aspects of ASEAN and East Asian issues from academic and highly-respected publishers. It should be noted that all of the views expressed in this journal are the view of the authors only.

Editorial

It is my great pleasure to present the Vol. 16 No. 2 of "The International Journal of East Asian Studies" which is published in English. The content of this issue consists of one article, six original research articles, and one of article review. In this issue, it brought together leading national and international experts presenting papers on state-of-the-art research associated with the theoretical and applied aspects of the main and related disciplines of East Asian Studies. Reading from this issue can provide new perspectives, which may help with generating new ideas in your further research article. Information on this issue is also available at Journal website: <http://www.asia.tu.ac.th/journal/>

Furthermore, on behalf of the editorial board, I wish to express my sincere thanks to the contributing authors. I would like also to invite your contribution in the following journal issues. My thanks are also due to a number of reviewers who helped tirelessly with the manuscript review processes.

Yours sincerely,
Phadungsak Rattanadecho

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The Mental-Health Status and Mental Disorders of Residents Living in Urban and Industrial Areas in Thailand and South Korea

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Abstract

Background: *Regarding the economic and social development of South Korea, it has caused rapid and tremendous change, including development of large-scale industry, expansion of cities, and demographic changes, especially the migration of the working-age population from rural to urban and industrial areas. The lifestyle of the Korean people has changed from a rural style to an urban lifestyle, resulting in the necessity to adapt quickly to the new society, and this may have unavoidably led to mental disorders (MDs) and suicide. It was found that the suicide rate in South Korea was the highest among the countries that are members of the Organization for Economic Cooperation and Development. In Thailand, the economic and social development was planned at the same time as in South Korea. However, the suicide rate of Thais was lower than the suicide rate of South Koreans, and the trend of the suicide rate of Thais has also been rather constant. It is hoped that the lesson learned from South Korea can be useful for Thailand regarding its preparedness to develop its urban and industrial areas. Therefore, the comparative analyses of the literature, reviews of existing policy, and overviews of previous research were used to generate a synthesis of the existing knowledge of mental health status (MHS) and mental disorder-related issues in Thailand and South Korea.*

Objective: *The objective of this preliminary study was to compare the similarities and differences of the MHS and MDs of residents living in the urban and industrial areas of Thailand and South Korea.*

Result: *It was found that the key factors affecting the MHS and MDs of the people in Thailand and South Korea were education, family income, length of stay in urban and industrial areas, and the causes of stress derived from the physical, psychological, and socio-cultural environment.*

Discussion and Conclusion: *1) Education played an important role in the understanding of communities. Education was a tool for encouraging people both in Thailand and South Korea to have better mental health and to adjust their living with wellness and happiness; 2) Family in-*

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come was also seen an important factor affecting the MHS of people. Although today South Korea has been able to recover its economy rapidly, MDs, especially the suicide rate in South Korea, have continued to increase when compared with Thailand; 3) Length of stay in urban and industrial areas was considered as a change in housing areas and social activities, and it represented a change of life for Thais and South Koreans, especially change from rural to industrial areas; and 4) Regarding the causes of stress derived from the physical, psychological, and socio-cultural environment, an issue frequently found in urban and industrial areas of both countries was the toxicity of the environment, which has caused adverse effects on physical and psychological stress. In addition to social determinants, urbanization and industrialization have changed their people's life styles, i.e., technology consumption, alcohol use, etc. This socio-cultural environment has been prone to forming psychosis and neurosis easily, finally impacting MHS and MDs.

Keywords: Mental health and mental disorders, Urban and industrial areas, Thailand, South Korea

Introduction

The World Health Organization (WHO) defines mental health (MH) as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community." This means that mental health status (MHS) is a term used to describe either the level of cognitive or psychological well-being or the absence of mindfulness or a mental disorder (MD). MD places a heavy burden on individuals, families, and communities nationwide and worldwide. In 2003, the world overall had 450 patients with mental illness, or 12% of total illnesses,

and this is predicted to increase to 15% by the year 2020. Additionally, it was found that 90 percent of suicides worldwide are the result of MD or depression (WHO, 1997).

In fiscal year 2009 in Thailand, there were 1,440,393 mental health patients spread throughout the country in each provincial public health office (Department of Mental Health, 2009). They were classified as shown in table 1, including 367,541 patients with psychosis, 335,190 patients with anxiety disorder, 165,785 patients with depression, and so forth. There were 28,012 persons that attempted suicide, and 3,634 of those committed suicide, as shown in Table 1.

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Table 1 Number of patients with mental disorders in Thailand, fiscal year 2009

Unit: person

Item	Psychosis	Anxiety Disorders	Depression	Mental Retardation	Epilepsy	Drug Addiction	Others Mental Health	Attempted Suicide or Suicide		Pa-tients Autism	Total
								Success	Not Success		
Through the country	367,541	335,190	165,785	30,754	122,773	113,346	274,581	3,634	24,388	24,388	1,440,393

Source: Department of Mental Health, Planning Division, Ministry of Public Health (2009).

[Online] Available: <http://www.plan.dmh.go.th/FormRptDmh/dl.asp?id=131>

In addition to the factors leading to suicide, in other words the factors affecting mental disorders, especially severe depression, it was found that the economic factor is a main one. In the last decade in 1998/1999, Thailand and South Korea faced the Asian economic crisis called the “Tom Yum Kung Disease” because the root cause of this crisis was from Thailand’s economy recession. It was shown that the suicide rate in South Korea had a “ripple effect” while facing the crisis, and even though the economy recovered, the trend of

suicide still increased, with the suicide rate of males was higher than females (Figure 1). Although Thailand was a source of this crisis and the suicide rate also increased there in 1999, this rate decreased later the following year. It can be said that during the same period, South Korean’s suicide rate was higher than that in Thailand. Over three decades, South Korean’s suicide rate has still increased rapidly and has more than doubled, whereas the suicide rate in Thailand has increased gradually, as shown in Table 2.

Table 2 Suicide Rate in Thailand and South Korea

Unit: Number of people per population of 100,000

A.D.	1985	1990	1995	2000	2001	2002	2003	2004	2005	2006	2007	2008
B.E.	2528	2533	2538	2543	2544	2545	2546	2547	2548	2549	2550	2551
South Korea	9.1	7.4	11.8	13.6	N/A	N/A	N/A	24.7	26.1	21.9	24.8	24.3
Thailand	N/A	6.7	7.7	8.4	7.8	5.8	7.3	N/A	N/A	N/A	N/A	5.8

Source: World Health Organization. (2003). Suicide rates. Suicide Rates (per 100,000) by country, year, and gender.

[Online] Available: http://www.who.int/mental_health/prevention/suicide/suiciderates/en/print.html

World Health Organization: WHO. (2008). Mental Health. [Online] Available: http://www.who.int/mental_health/en

Note: N/A = not available

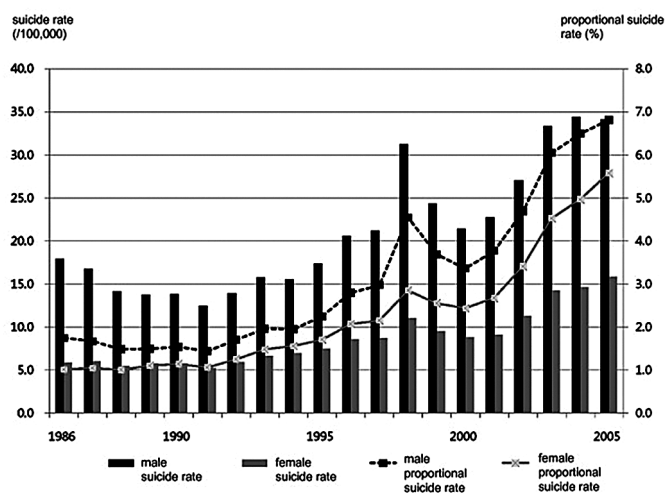


Figure 1 Suicide rate and proportion of suicide rate of South Korean males and females during 1986-2005

Source: Kwon, JW., Chun, H., & Cho, SI. (2009). A closer look at the increase in suicide rates in South Korea from 1986–2005. *BMC Public Health*. [Online] Available: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2667417/figure/F2>

The WHO (2003, 2008) has pointed out that in 2005 the suicide rate in South Korea was the highest among the countries that are members of the Organization for Economic Cooperation and Development (OECD), and the suicide rate increased from 9.1 per 100,000 per year in 1985 to 26.1 in 2005, as shown in Table 2 and Figure 1. The suicide rate was ranked fourth as the cause of death in South Korea, with an average suicide of 33 cases per day with a total of 246,000 dead. The suicide rate in South Korea was 21.9, 24.8, and 24.3 per 100,000 per year in 2006, 2007, and 2008 respectively (Hwang, 2010; The Korea Times, 2009; The Washington Post, 2010).

Compared with Thailand, South Korea has been very successful in the development

of its country by increasing the national income per capita to 16,400 U.S. dollars per person per year in 2005 or increasing the income from the 1970s by approximately 60 times (Kwon, Chun, & Cho, 2009). Regarding the economic and social development of South Korea, which has been planned continually for several decades, it has caused rapid and tremendous change, including development of large-scale industry, expansion of cities, and demographic changes, especially the migration of the working-age population from rural to urban and industrial areas. As a result of that, Korean people have been aggregated in the urban and industrial areas. Within a short period of time, the society of South Korea has moved from an agricultural society to an industrial society. Further, the lifestyle of the

Korean people has changed from a rural style to an urban lifestyle, resulting in the necessity to adapt quickly to the new society, and this may have unavoidably led to mental disorders of the people in South Korea.

In the same way, the economic and social development in Thailand was planned at the same time as in South Korea. Mental-health prevention policies have also been important issues in Thailand because mental disorders cause other problems and are a burden on individuals, families, communities, and on the nation. According to Thai characteristics (to not be hurried or rushed), therefore, it was found that the suicide rate of Thai people was low and lower than the suicide rate of South Koreans. The trend of the suicide rate of Thais has also been rather constant. From 1981 to 2001, it was shown that the suicide rate in Thailand fluctuated between 7 and 8 per 100,000 persons per year. In 2007, the Department of Mental Health of Thailand reported that the average suicide rate was 5.77 per 100,000 persons, or approximately 3,612 successful suicides per year. Additionally, 12 persons committed suicide each day, with an average of 1 person every 2 hours (Sittipornanunt, 2007).

The lesson learned from South Korea can be very useful for Thailand regarding its preparedness to develop its urban and industrial areas. Kang-Eui (2009), for example, has pointed out that most South Korean people today have turned toward materialism and need high achievement. The family structure there has also changed—from an extended family to a nuclear family. In the era of industrial development, many social support systems

have become deteriorated and this is a key factor in the increase of mental disorders and suicide. It was also found that after South Korea had developed and prospered in terms of economy, the country ignored its cultural and value systems, including traditional Korean culture (Kang-Eui, 2009). The World Psychiatric Association (2011) has found that during the past decade, from 1998 to 2007, although South Korea has seen great economic growth, the social-economic status of Koreans in South Korea is different today, and this can be related to mental health problems, especially the suicide rate of people among the low-income group. This is congruent with a research study by Lorant and others (2011), which found that the difference of people's social economic status in most countries is related to mental health problems and suicide rate.

In Thailand, it was also found that overall, the mental health of Thai people in the industrial areas is not good, and that the mental health status of people can be differently classified according to educational levels and industrial types. It was also found that the mental health status of individuals is related to physical and psychological factors (Ruchiwit, 1989).

Current Situation and Future Trends

The question of which factors influence the mental health status of residents living in the urban and industrial areas in Thailand and South Korea still exists. Based on the literature review, the conceptual framework of this study was drawn, as shown in Figure 2, and is described as follows:

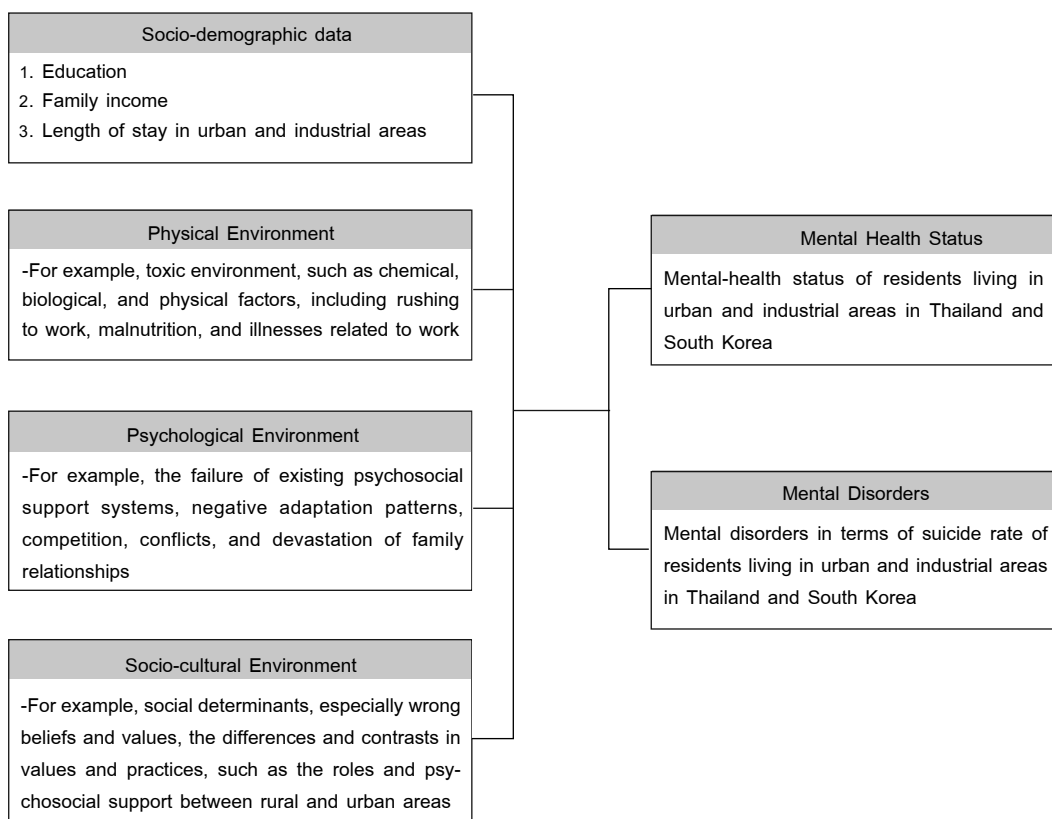


Figure 2 Study Framework of “The Mental-Health Status and Mental Disorders of Residents Living in Urban and Industrial Areas in Thailand and South Korea”

Education

Previous study has shown that education prepares people to understand the nature of the industrial changes that make life different from that of the existing community (Ruchiwit, 1989). As education helps to develop a positive attitude toward change, it assists residents in adapting their behaviors for life in the community enthusiastically and in developing human quality in terms of morals and ethics (Uniphand, 1983). Sangsingkaew (1979) has pointed out that the mental health status of people has deteriorated due to ignorance

and lack of awareness, and that education plays a vital role in developing a better life. Education, therefore, is a key factor in promoting mental health and in preventing mental disorders.

Family Income

Family income can affect the mental health of family members because adequate income is a basic need of people to survive for their well-being in accordance with Maslow’s hierarchy of needs (Maslow, 1999). It was found that families with a good income could

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satisfy their daily living needs easily (Jan-Em, 1998; Puntinamai & Suthisakorn, 1999; Eysenck, 1994; World Congress of Families II, 1999). This is related to previous studies of Udomthanmanupab (1999) and Nilchaikovit and others (1996), who found that the determinants associated with mental health status and mental health problems are level of income and debt. When comparing Thai people's economic status with that of South Korean people, especially the industrial provinces having similar industrial types, such as Pathumthani and Suwon, it was found that the economic flow of South Korea and the economic status of Korean people were at a high level, using GDP per capita (Table 3) as a measure. However, when comparing the suicide rates between Thailand and South

Korea in 2008, South Korean's suicide rate was 24.3 per 100,000 per year, whereas in Thailand the suicide rate was 5.8 per 100,000 per year (WHO, 2003). In contrast, the suicide rate of South Koreans has increased in comparison with that of Thais even though the GDP per capita of South Korea is higher. The report of the World Psychiatric Association (2011) has indicated that during 1998–2007 the difference in Korean people's economic status was related to mental disorders; especially, the suicide rate of people with low incomes was at a high level. This is congruent with a previous study which found that differences in the social and economic status of people in most countries are related to mental health status and people's suicidal rate (Lorant & others, 2011).

Table 3 Gross Domestic Product per Capita in Urban and Industrial Areas of Thailand and South Korea

Country	Urban and Industrial Areas	GDP per Capita in dollars
Thailand	Pathumthani	10,449
	Samutprakan	15,145
South Korea	Suwon	24,802
	Ulsan	67,506

Source: The Thai Websites. (2011). GDP per capita and population data for the provinces of Thailand. [Online] Available: <http://www.thaiwebsites.com/provinces-GDP.asp>
The Wikipedia Free Encyclopedia. (2010). List of South Korean regions by GDP. [Online]. Available: http://en.wikipedia.org/wiki/Economy_of_South_Korea, and http://en.wikipedia.org/wiki/List_of_South_Korean_regions_by_GDP#References

Length of Stay in Urban and Industrial Areas

Changes in residential areas and in social activities can be considered changes in lifestyles, especially the change from agriculture to industry. When living in these new areas, they face many problems because migration not only represents a change in area but also a change to a new social environment. It is consequently necessary for these individuals to adjust themselves to their new societies and this requires time and experience. Previous studies have shown that adjustment in order to find a balance in the new community causes stress, and a stress assessment for residents living in the urban and industrial areas reflects the mental health status and mental health problems of those persons (Jaisin, 1985; Ruchiwit, 1989; Sangsingkaew, 1979; Holmes & Rahe, 1967).

Physical Environment

Environmental issues in urban and industrial areas impact human health, and one of the environmental problems often found in these areas is a toxic environment (Ruchiwit, 1989). This has adverse effects on physical health and causes psychological stress, which in turn finally affects mental health. The elements in the physical environment that can cause stress are chemical, biological, and physical factors, including rushing to work, malnutrition, not having the next meal on time, illnesses related to work and so forth. Previous studies (Nilchaikovit, 1996; Ruchiwit, 1989; Samutsit, 1998) showed that the residents living in the urban and industrial areas had to adapt to these environments, and this led to stress and sometimes mental disorders.

Psychological Environment

Due to the fast changes in industrial development and the expansion of urban areas, community structures and the mental health of people have been affected tremendously (Ruchiwit, 1989). This has also caused the failure of existing psychosocial support systems. This means that individuals, families, and communities have less capacity to bear the burdens of suffering, illnesses, disabilities, and so on. As a result, mental problems come to the surface more easily, including alcoholism or drug addiction, and criminal activity. This notion is congruent with a study of Kiewkingkaew (2002), which found that the security of residents can be threatened by those mental problems. It can be said that the psychological environment causes mental deterioration, including negative adaptation patterns, competition, frustration, conflicts, and devastation of family relationships.

Socio-cultural Environment

Socio-cultural changes occur in parallel with economic development, industrialization, and urbanization. In addition, social determinants, especially "wrong" values, "wrong" beliefs and "wrong" attitudes lead to the occurrence of psychosis and neurosis (Jan-Em, 1984, 1998; Udomthammanupab, 1999). For example, the change in the social environment causes people to face many problems when there are differences and contrasts in values and practices, such as the roles and psychosocial support between rural and urban areas, small towns and big cities, and the livelihoods that stem from agriculture and industry. In such situations, people tend to behave differently and this leads to conflicts, frustration, anxiety,

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and so forth, finally resulting in mental disorders. This means that livelihoods and cultures can cause many social problems that affect the mental health of residents in those societies differently.

Purpose

The objective of this preliminary study was to compare the similarities and differences of the MHS and MD of residents living in the urban and industrial areas of Thailand and South Korea.

Methods

The comparative analyses of the literature, reviews of existing policy, and overviews of previous research were used to generate a synthesis of the existing knowledge of mental health status and mental disorder-related issues in Thailand and South Korea. Therefore, the methods used in this article were as follows: 1) Collect data from articles, texts, and related research and from the agencies or institutions involved, including the determinants of mental health status and mental disorders, and the suicide rate of the people in Thailand and South Korea; and 2) Exchange information with experts in the areas of behavioral science and mental health between Thailand and South Korea concerning the determinants of the mental illness rate and suicide rate of residents living in urban and industrial areas.

Discussion

Patients with mental disorders can be found in every country, and in 2003, one-fourth of the world's population, or around

450 million patients, had mental disorders (The World Health Report, 2001; U.S. Department of Health and Human Services, 2000). Moreover, the number of patients with mental disorders is increasing day by day, and the trend of the number of the patients with mental disorders is expected to increase—from 12% of total patients in 2003 to 15% by 2020. WHO has reported that 90% of suicides worldwide are the result of mental disorder or depression (Strother, 2009). In Thailand, from the National Economic and Social Development Plan No. 5 to the current plan, the development of people's quality of life has been included in order to promote the population's health, both physically and mentally. This has accelerated the development of people's mental quality through mental health plan focused on prevention, treatment, and mental health promotion. In order to achieve these goals in the long term—good health for all—the scope of mental health policy has gradually improved by focusing on mental health prevention and promotion, including well-organized networks covering the entire population in both urban and rural areas.

Regarding the above factors related to mental health status and mental disorders of the people in Thailand and South Korea, these can be discussed as follows: 1) *Education* played an important role in the understanding of the communities. This helped them to develop a positive attitude toward change, especially in highly-competitive environments such as urban and industrial areas. Education could help people adjust themselves and behave appropriately in those communities. This is congruent with Sangsingkaew (1979)

stated that mental health was able to deteriorate depending on such concepts as ignorance or unawareness, and it was one of the key factors that impacted the mental health status of residents living in those communities. Education, therefore, was a tool for encouraging people both in Thailand and South Korea to have better mental health and to adjust their living with wellness and happiness. Previous studies by Jaisin and others (1985) found that regarding the mental health status of residents living in urban areas, there were differences between the mean score of stress according to educational levels. The residents with lower levels of education and those not formally educated at all experienced the highest amount of stress. 2) *Family income* was also an important factor affecting the mental health status of people (Nilchaikovit & others, 1996; Udomthunmanipab, 2009; Jan-Em, 2008; Puntinamai & Eysenck, 1994; World Congress of Families II, 1999). In the last decade, both Thailand and South Korea have faced the Asian economic crisis or “Tom Yum Kung Disease.” Although today South Korea has been able to recover its economy rapidly, mental disorders, especially the suicide rate in South Korea, have continued to increase when compared with Thailand. A report from World Psychiatric Association (2011) found that during 1988–2007, even though South Korea experienced generous economic growth, the relationship between the economic status of South Korean people and mental disorders, especially the suicide rate among people with low incomes, was high. 3) *Length of stay in urban and industrial areas* was considered as a change in housing areas and social activi-

ties, and it represented a change of life for Thais and South Koreans, especially change from rural to industrial areas. The Division of Occupational Health found that workers’ adjustment to work as well as to their personal life took time and that if they could not adjust to the new environment, problems would occur (Samutsit, 1998). Holmes and Rahe have stated that passing stressful events in life during a one-year period was an indicator of the capability to adapt to the existing daily life of that person (Haber, 1982; Holmes & Rahe, 1967). 4) *Regarding the causes of stress derived from the physical, psychological, and socio-cultural environment*, and due to economic and industrial development as well as the expansion of the urban community, those tremendous changes had a great impact on the community structure and psychological well-being of those communities. As a result, problems have occurred more easily. An issue frequently found in urban and industrial areas of both countries was the toxicity of the environment, which has caused adverse effects on physical and psychological stress. In addition to social determinants, urbanization and industrialization have changed their people’s life styles, i.e., technology consumption, alcohol use, etc (Kang-Eui, 2009; The World Psychiatric Association, 2011). This socio-cultural environment has been prone to forming psychosis and neurosis easily, finally impacting MHS and MDs.

Conclusion

Although the contexts of the economy, society, and culture between Thailand and South Korea are different, it cannot be denied

that the National Economic and Social Development Plan of Thailand has begun gradually to create integrated development, focused more on human-centered development similar to that of South Korea. It can be seen that South Korea has developed its country by using a central plan under the National Economic and Social Development Plan. However, the results are somewhat different: South Korea has succeeded in the industrial developmental of the country in a short period, and one of the main foundations of this is its focus on human resource development—rigorously and continuously—from the beginning until today. On the other hand, Thailand has only recently and gradually turned to integrated development that is more human-centered.

This preliminary study has led to questions concerning which determinants, such as educational level, family income, and so forth, are associated with the mental health status or mental disorders of residents living in the urban and industrial areas of Thailand and South Korea, and among those determinants, which ones can reasonably predict mental health status and mental disorders. Therefore, this study provides useful lessons for Thai policy makers and stakeholders involved in setting directions for mental health policy implementation in the future.

Policy Implications

This comparative study is an attempt to benchmark the issues related to mental health status and mental disorders of people residing in the urban and industrial areas of Thailand and South Korea in order to deal with the gaps

in the differences revealed in this study. The results may lead to proposed models for policy and strategic plans regarding mental health promotion and the prevention of the mental disorders of residents in the urban and industrial areas of Thailand and South Korea in the future. Further, this study will be useful for defining the direction of the mental health policy implications of both countries in the future, including systematically-published knowledge for the public as follows:

- 1) Information and knowledge sources about mental health promotion and prevention of mental disorders for residents living in urban and industrial areas in terms of comparative study between Thailand and South Korea
- 2) Exchange of lessoned learns from experts both at national and international levels

Recommendations

1. There are various factors affecting the mental health status and mental disorders of residents living in urban and industrial areas. This study synthesized the existing knowledge of mental health status and mental disorder-related issues in Thailand and South Korea from a comparative analysis of the literature, along with an overview of previous research—only selected factors were explored. Therefore, more empirical study of the factors affecting the mental health and mental disorders of the people of those two countries, and more large-scale research, need to be done in the future.

2. Further comparative study is recommended in order to determine which factors could predict the mental health status and mental disorders of Thais and South Koreans

in order to focus on strategies and directions that could improve their mental health and reduce their mental disorders and suicide rates.

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World Englishes Orientation: Changing Landscapes of English Learning and Teaching

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Abstract

Background: *Current English landscapes in different parts of the world in both school and non-school contexts have clearly demonstrated diverse profiles and unique characteristics of English users. In terms of English education, it is apparent that the field has been moving from the direction of achieving correctness of language use to developing higher language awareness.*

Objective: *In the world where cultures and identities have become more plural and the roads are heading in more diversified directions, this paper essentially addresses a principle of a World Englishes or a variety of English theory with an aim to cast light on a theoretical ground of the concept that increasingly affects language ideology and teaching pedagogy in the world context.*

Result: *The paper begins with a description, showing how the World Englishes notion has gained its name and developed and then describes its essence and the way the concept is recognized. Basically, the paper addresses the notion of World Englishes by building on the following episodes of: 1) historical background; 2) the old paradigm: Western-centered views; 3) SLA fallacy and the spread of English; and 4) a new paradigm: leaving the fixity paradigm.*

Discussion and conclusion: *In the concluding section, the paper highlights major premises, the significance and the pedagogical ramification of the World Englishes concept to English education and classroom settings that suits learners' needs and the world current trend. It states that the World Englishes approach seeks to fruitfully pave a new philosophical direction, value, and attitude toward language use.*

Keywords: World Englishes, English learning and teaching, English education, Global English.

Introduction

Regarding today's phenomenon of English education, we are moving from the direction of achieving correctness of language

use to developing higher language awareness (Canagarajah, 2006b). Likewise, English, the language "on which the sun never sets" (Crystal, 2004a, p. 10), has spread so perva-

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sively that it appears to be fragmenting and breaking up into regional varieties (Schneider, 2007). The language has been planted and transplanted several times (Pakir, 1997). Simply put, English diversifies into varieties of different kinds. Local English is gradually established and is appropriately used by the particular local communities. In the world where cultures and identities have become more plural and the roads are heading in more diversified directions, it thus makes much sense to promote a paradigm shift from mainstream English to World Englishes. Why do we need to deconstruct Standard English? Responding to this question, Rushdie (1982), who was concerned with the enforcement of the local visibilities, contended: "the (English) language needs to be decolonized, to be made in other images, if those of us who use it from positions outside Anglo-Saxon cultures are to be more than 'Uncle Toms'" (p. 8).

In short, the paper then will address the notion of World Englishes by building on the following episodes of 1) historical background; 2) the old paradigm: Western-centered views; 3) SLA fallacy and the spread of English; and 4) a new paradigm: leaving the fixity paradigm.

Historical Background

Multiple Englishes: Multiple Identities

The emergence of the theoretical concept of World Englishes and its application had not gained currency in sociolinguistics and applied linguistics until the mid 1980s (Bolton, 2006; Bolton & Kachru, 2006). The key scholars who were engaged in research and theory building in this concept are Braj Kachru,

Larry Smith and Peter Strevens. In the following decades, World Englishes flourished. Historical reviews and research on the World Englishes paradigm were widely informed and reinforced. These include B.B Kachru (1996, 1997a, 1997b), B.B Kachru, Y. Kachru and Nelson (2006), Jenkins (2006), Melchers & Shaw (2003), Bhatt (2001b), Bolton (2004), and Bolton & Kachru (2006). The last two decades have witnessed publication of numerous articles in international academic journals, namely *English Today*; *English World-Wide*, and *World Englishes*.

The term World Englishes originated in the two conferences on English as a world language that took place in 1978 at the East-West Center in Hawaii and at the University of Illinois at Urbana-Champaign. Braj Kachru and Larry Smith took a leadership role in both conferences (Bolton, 2006). Kachru and Smith (1985) spelled out the meaning of the term:

"Englishes" symbolizes the functional and formal variation in the language, and its international acculturation, for example, in West Africa, in Southern Africa, in East Africa ... The language now belongs to those who use it as their first language, and to those who use it as an additional language, whether in its standard form or in its localized forms. The recognition of this functional diversity is so important that we have indicated it in the subtitle of World Englishes. (p. 210)

Embedded in the plural form, the term World Englishes communicates a deep meaning of its theoretical and functional concept and research areas. The earlier conceptualization of World Englishes refers to the recognition

of a unique linguistic phenomenon and particularly to the changing landscape of the post 1940s (B.B Kachru, 1997b). However, in its more contemporary situation, “a pluralist vision of Englishes” (Pennycook, 2007, p. 18) carries a postmodern discourse of localization, contextualization, and democratization of language use.

Historically, as the English language has been transformed, through both linguistic imperialism² (Phillipson, 1988, 1992) and linguistic pragmatism³ (Brutt-Griffler, 1998), to non-English sociocultural settings, English has shown linguistic diversification (Bhatt, 2001a, 2001b). English, thus, has been transformed into pluricentric or Englishes. To put it into perspective, English is one medium but constitutes multifaceted cultures, reflects manifold voices, and represents a multiplicity of canons (Pakir, 2001). The “-es”, according to Canagarajah (2002b), allows voices of English communities in periphery to be heard. Clearly, the term World Englishes, which reflects a hidden philosophical intent, welcomes multiple interpretations. On one hand, English is strictly used in one particular genre/context such as journalism and academic writing. On the other hand, its rule is more flexible in other genres for example in creative writing and language arts. The discourse of English in worldwide contexts represents linguistic, cultural, and ideological diversity (Bhatt, 2001b). This pluralist framework celebrates global variations in

vocabulary, grammar, phonology and pragmatics of English around the world (Melchers & Shaw, 2003). It basically encourages global English users to opt for their own tongues, tastes, and styles. Under a World Englishes lens, language users are contextually allowed more space to play with the language.

Kachru (1988) defined the characteristics of the World Englishes paradigm into three key elements. First, the English language belongs to whoever uses it. Second, the localized innovations have pragmatic-based ownership. Third, there is a repertoire of models for English. In this sense, the ‘Englishes’ language has carried repertoires of sociocultural identities. According to Kachru’s (2006a), these multicultural identities involve linguistic interactions of three types of participants: native speakers and native speakers; native speakers and nonnative speakers; and, nonnative speakers and nonnative speakers. Kachru further argued that English used in a global context reflects two faces. One represents Westernness; the other reflects local identities.

Now there are several labels used interchangeably with the term World Englishes. These include global English (es), international English (es), new English (es), varieties of English, English as an international language, English as a global language, and so on. These terms have been used almost interchangeably, with minimal varying connotations (Bolton, 2005; Schneider, 2003). In this paper, the term

² The dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages (Phillipson, 1992, p. 47).

³ The other term is the econocultural model proposed by Randolp Quirk. This model holds belief that English has been developed as the language of the world market or the commercial lingua franca (Bhatt, 2001a).

is associated with the Kachruvian studies which have been characterized by the importance of inclusivity and pluricentricity in approaches to language use worldwide (Bolton, 2004). This approach offers a balance between the pragmatic recognition of the proliferation of English and the critical examination of native speaker ideologies. The underpinning endorses a pluricentric approach to World Englishes by focusing on both the sociolinguistic realities and bilingual creativity of ESL and EFL contexts. Moreover, the approach emphasizes both the description of national and regional varieties and other related topics, for instance, language contact, creative writing, critical applied linguistics, and discourse analysis. In essence, the term recognizes the importance of hybridization (Pennycook, 2006). It highlights the freedom that users have in designing their own Englishes without being restricted by Standard English.

The Old Paradigm: Western-centered Views

The following dialogues portray how self-marginalized views and native-like English are constructed and developed.

Dialogue 1

Aya: What do you think about a Japanese accent?

Tamako: *I hate it. It's not cool. It's disappointing.*

Yuki: It's hard to get rid of, unless you have a foreign teacher.

Aya: But you'd rather not have it?

Yuki: Of course I'd rather not have it!

Aya: Then, how about English with a German accent?

Yuki: That's cool. *It's a lot better than Japanese (accent).* (Matsuda, 2003, p. 492 my emphasis)

Dialogue 2

Shinji: In the train, bad English...in English that is obviously spoken by a Japanese ... they say something like "Next stop is ..." (with Japanese accent)—I don't know, but it's like, "Is this really OK?"

Aya: what do you think about that "English that is obviously spoken by a Japanese"?

Shinji: *I don't want to speak like that.* (Matsuda, 2003, p. 493 my emphasis)

Attempting to further understand the ownership of English and to argue for the importance of empowering English as an international language, Matsuda (2003) reported that although participant students perceived English as an international language in the sense that it is being used internationally, they nonetheless doubted whether it belonged internationally. In other words, students perceived the Japanese variety of English as either Japanese or incorrect or weak forms of English that deviated from the 'real' English of native speakers. From their perspective the Japanese accent in particular is positioned negatively as an incorrect form of English. Hence, this study points out that meta-instruction for English learners and teachers is necessary in order to endorse a pluralistic view of English and to encourage students' roles and responsibilities as World Englishes users. Other related literature (Matsuda, 2002) found striking results that the participating students strongly held Western-

centered views of the world. Both studies not only reflected the dominant role of Standard English but also captured the absence of a critical orientation in learning English in Japanese high school contexts.

SLA Fallacy and the Spread of English *Intellectual imperialism*

For a decade, Pennycook and Phillipson have been influential in establishing this agenda by inviting a series of political discussions about World Englishes. Particularly, Phillipson's (1992) *Linguistic Imperialism* and Pennycook's (1994) *The Cultural politics of English as an International Language* have contributed to a milestone debate about the politics of English worldwide. Pennycook (2000a, 2000b) and Tollefson (2000) argue that the global proliferation of English not only has ideological effects on people, but it also has enormous and complex political implications. Specifically, it contributes to "significant social, political, and economic inequalities" (Tollefson, 2000, p. 8). Interestingly enough, these who have raised the inequality issue in the field to the voiceless are white scholars or the natives of Anglophone nations.

One of those major milestone institutional structures is a second language acquisition (SLA) philosophical construct. For decades, the mainstream SLA perspective has had political consequences on building the intellectual imperialism model (Bhatt, 2001b). The past three decades reflect research which has critically examined theoretical and methodological frameworks based on monolingual ideology. This mainstream construct has exerted critical effects on linguistic unity,

homogenization, and centralization of language use through careful and conscious exclusion of language variation. This construct co-exists with the presence of the myth of nativespeakership (Davies, 1991) that has exerted a powerful force to ELT by overshadowing a presence of non-native speakers. These ELT teachers, therefore, have unfortunately been located in a passive position where they cannot voice their expertise from their classroom in local contexts.

Recent critical applied linguistic studies have conceptualized how the dominant standard views of English language grammar and use are reproduced in both native and nonnative milieus. These studies reported that the monolithic lens has mystified existing power relations and socio-economic constructs (Canagarajah, 1999a, 1999b; Lippi-Green, 1997; Pennycook, 2001, 2006; Phillipson, 1992; Ricento, 2000; Tollefson, 1995). Having said that, the monolingual-based ideology has fundamentally portrayed non-native varieties of English as "fossil-ridden examples of interlanguages, as inferior examples of incorrect speech" (Brown, 1993, p. 60). Besides, the stereotypical images of L2 learners under the linguistic homogenization paradigm are those of transplanted learners (Sridhar, 1994), life-long apprentices (Bolton, 2005), handicaps (Davies, 1991), or failed native speakers (Cook, 1999; Kramsch, 1998). These portraits have been widely seated in the ELT community of practice. Non-native English teachers sometimes lack motivation to initiate creating their own teaching but apply materials designed based on Euro-centric production houses without making them fit their local context. This

might be due to the belief that the materials are warranted from the center.

However, in the past two decades, the supremacy of English, interlanguage theory, and myth about native speakers as absolute experts have been questioned and challenged (Tollefson, 2000). For example, Cook (1999, 2002b) and Firth & Wagner (1997) critiqued the native speaker goal of traditional SLA and TESOL. Grounded in four case studies, Brutt-Griffler & Samimy's (2001) study suggested that nativeness constituted a "non-elective socially constructed identity rather than a linguistic category" (p. 100). Particularly, Kachru (1997c) addressed two central issues in relation to native speaker fallacy. First, an assumption that non-native users of English learn English to communicate with Inner Circle or native users of the language is erroneous. In actual fact, many learners will be using the language primarily for intranational purposes and many will be communicating as frequently with individuals from Outer and Expanding circle countries as they will with Inner circle speakers. Second, it is another fallacy to believe that the Inner Circle provides leadership roles. Hence, Kachru pointed out that focusing on functional nativeness would be more useful than focusing on genetic nativeness.

In this wave of suspicion toward mainstream ideology, research has shifted focus to study positive sides of being nonnative speakers. Pennycook (2006), Kramsch (1997), Kramsch & Lam (1999), Cook (1992, 1999, 2002a, 2002b) and Llorca (2004) and have contributed tremendously to the field. Hitherto, even though underlying discourse supporting monolingualism was, as Canagarajah (2006c)

described, "alive and kicking" (p. 12), those major literatures have not only generated a healthier approach, but also have posed questions about the earlier constructs of the status and the roles of native speakers in learning and teaching English as a second and foreign language.

New Paradigm: Leaving the Fixity Paradigm

Many Languages Are Absurd

The old paradigm historically allows people to believe that they "were only, mainly, exclusively, white, or Black, or Western, or Oriental" (Said, 1994, p.136). It is therefore not easy for them to break free from the homogeneous mental custody of Western communities. This is because people's belief that multilingualism or linguistic diversity is associated with a number of problems (Bamgbose, 1991; Graddol, 1999) is deeply rooted. To stand against the tide, these people need a certain audacity to talk back to native speakers. In doing so, it is necessary to plant the seed of the view that one language, not many, is absurd. This is mainly because "no one today is purely one thing" (Said, 1994, p. 136). In contrast, in this prescriptive-thinking paradigm, culture has become fixed instead of celebrating the notion of difference (Pennycook, 1998). This tendency to ascribe fixed and often negative characteristics is called by Pennycook as the colonial construction of the Other who happen to be excluded from any dominant category. In response to this phenomenon, Skutnabb-Kangas metaphorically described monolingualism as a curable disease that patients do not know they are suffering from

(Phillipson, 2000). This stereotypical dichotomy construct is the most paradoxical consequence of the old paradigm (Said, 1994). As such, in the context of the changing new world, those old constructs need to be critically examined.

Global landscapes have changed so rapidly that there comes a call for a radical paradigm and professional discourse revisions. Most specifically, in the course of a fundamental shift, it is a critical turn to seriously revisit the fixed-thinking ideology. In this period, metanarratives or grand theories bring doubt in providing “unifying and totalizing explanations for social and intellectual developments” (Canagarajah, 2006c, p. 9). Rather, they lead to new ideological direction which is plural, hybrid, fluid, uncertain, and contested (Benhabib, 2002). In essence, this multicultural philosophical construct devalues unity but values differences (Kincheloe & Steinberg, 1997). It largely operates on the inclusive scale of a network relationship of two binaries: us and them, you and me (Pattanayak, 2000). The principle of We-ness rejects the dichotomy between us and them, between the native expert and non-native consumers (B.B Kachru, 2006a). Interestingly, these signs of sociopolitical changes have emerged amidst a fast-paced shifting reality.

The 21st century has departed from the rigid paradigm that witnesses the political agenda that “if you don’t speak English, you’re illiterate” (Friedman, 2000, p. 393). Rapidly, the new century has been heading to the looser position which celebrates the notion that “English is not enough” or “Accent is not everything”. Despite the growing presence of English in a number of domains worldwide,

the status and power of English has shifted and been shared by other world languages. For instance, Warschauer (2000) critically studied the relationship between technologies, especially the Internet, and the spread of English. His study concluded that in this capitalism era the demand of English worldwide is still growing tremendously along with new foreign languages such as Spanish, Chinese, and Japanese. Warchauer (2000) also asserted that the goal of the English language is to be used as a language of additional communication rather than as “a foreign language controlled by the others” (p. 515). Consequently, in approaching this new paradigm, language learners held hostage to a perception of native speakers and target culture (Kramsch, 1995) are set free to embrace their roots—local conventions, dialects, and language beliefs in their communities—into their own Englishes.

State of Mind: Linguistic Healthy

In essence, the World Englishes approach seeks to fruitfully pave a new philosophical direction, value, and attitude toward language use as follows. First, it calls attention to those who think that their English is superior but others are not. Kachru (1991) argued that a variety of Englishes should be considered independent Englishes in their own right rather than being given secondary or inferior status. Second, the World Englishes philosophy seeks understanding, cooperation, and spirit from those who believe in dominant English. Third, this orientation creates a tension between the rigid and loose cannons. It is a wake up call to English teachers to differentiate students’ errors from linguistic creativity.

Last but not least, the World Englishes theoretical construct infuses confidences, rights, and voices, encouraging non-native speakers to take pride in their own unique Englishes. The liberal philosophy on English teaching and learning seeds a state of mind into learners by making them proud that their English has the same value as mainstream English. The question has to do with what attitude these learners have when they use English. Are they proud of it, or ashamed of it? How do they see themselves as being identified with English?

Closing Remarks

Regarding the pedagogical ramification of the World Englishes in classroom settings, teachers might find a chance to foster in students the belief that being unable to speak like a native-speaker accent will not be a sign of poor competence (Graddol, 2006). Along similar lines, learners should also view themselves not as speakers of “broken English”

but as speakers of a recognized variety of English (Morrow, 2004). In this world of growing inequality, it is hard to deny that a crowd of people choose English to serve their needs as international communicators. Warschauer's (2000) stated that most people employ a local variety of English rather than following the colonial standardized norms to project their identity and values. For example, the Singaporean who was proud of his roots illustrated how much *Singlish* enriched his identity:

When one is abroad, in a bus or train or an aeroplane and when one overhears someone speaking, one can immediately say that this is someone from Malaysia or Singapore. And I should hope that when I'm speaking abroad my countrymen will have no problem recognizing that I am a Singaporean. (Tongue, 1974, p. iv)

The voice from the Singapore writer might represent other voices of English learners in different contexts around the globe.

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International Trade Pattern between Thailand and Greater Mekong Sub-region Countries

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Abstract

Background: *The present paper tries to explain the international trade pattern; both export value and import value, between Thailand and countries in the GMS (the Greater Mekong Sub-region) during the period of 1981 to 2010. The gravity model theory that explains the trade pattern by using the geographical –economic variables is employed in this paper.*

Objective: *To study the cooperation framework, including the trade and investment cooperation between Thailand and the Laos People's Democratic Republic. To study the trend of trade and investment pattern between Thailand and the Laos People's Democratic Republic. And to provide the policy suggestion for the sustainable development in cooperation between Thailand and the Laos People's Democratic Republic.*

Result : *This paper explains the relation between trade pattern and geographic-economic variables by the method of Generalizes Least Square with panel data set. It is found that the geographic-economic variables that affect the trade pattern are real GDP, import tariff rates, trade policies of trading partners, and the distance between two trading partners. In this paper, the distance is used as a proxy variable of transaction costs.*

Discussion and Conclusion: *Finally, this paper provides the policy recommendation in order to enhance trade among the GMS countries. It is found that trade-cooperative policies may generate more benefit to Members than trade policies that focusing on completing each others. Re-structuring on production process, the improvement in productivity, and the reduction in transaction –cost are the necessary conditions in order to promote interregional trade as well.*

Keywords: International Trade, Greater Mekong Sub-region

Statement of the Problem

The GMS members consist of the Laos PDR, Cambodia, Vietnam, Myanmar, the southern China (Yunnan and Kwangsi prov-

inces) and Thailand. For the past three decades, the interregional trade pattern among Members has been changing both in terms of trade structure and trade volume.

Figure 1 Value of export between Thailand and trading partner countries in GMS region

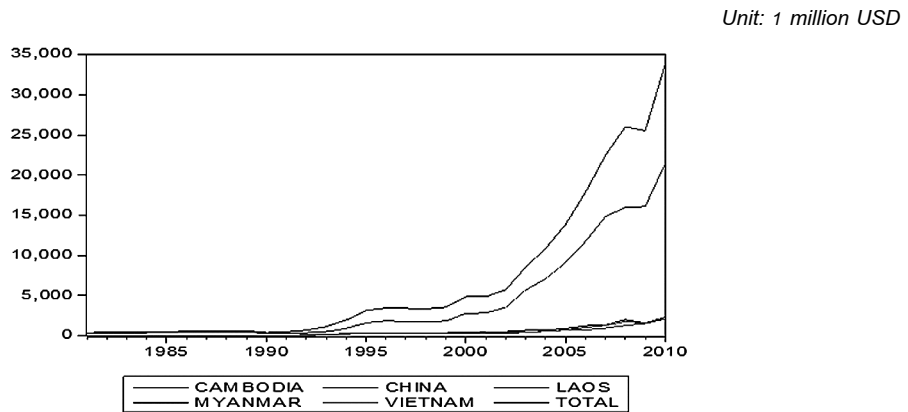
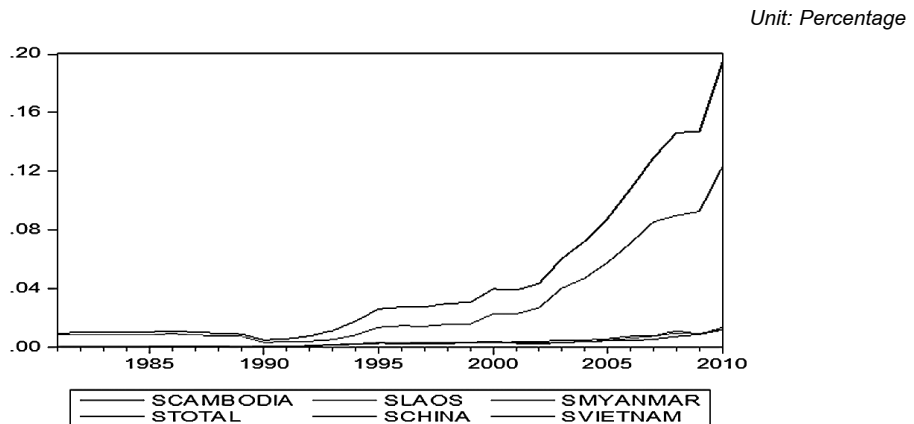


Figure 2 Share of value export between Thailand and trading partner countries in GMS per real GDP



According to Figure 1 and 2, the trade value between Thailand and member countries has been increasing dramatically since 1997.

Currently, the Thailand interregional trade value is accounted to 20 per cent of Thailand real GDP. This change can be explained by

the increasing in the trade and investment cooperation in this region and the geographic advantages that all Members are mutually sharing the Mekong River.

By this fact, it is interesting to understand the factors that affect this new trend of inter-regional trade, in order to be able to foresee the future of this trade. Moreover, the results of this study may be benefit for Thailand for setting up the suitable interregional trade policies for this GMS region in the near future. This is the main purpose of this paper.

Formally, this paper presents the trade pattern and the trend of import and export value under the GMS cooperation. The gravity model is employed to find the affecting factors of this pattern.

The second section of this paper is literature review section, while the methodology is presented in the third section. The result of the study is shown in the fourth section. The last section is the part of policy recommendation.

Literature Review

1. General Equilibrium Model

General equilibrium model is used to explain the relations among economic sectors by setting up several equations. The main assumption of this model is that all economic agents would select the value of control variables that maximize his or her objectives simultaneously. The economists call this behavior as the optimizing behavior. Several

economists have employed this model to explain trend of international trade and investment, such as Qui, Yang, Huang and Chen (2007). However the weak point of the model is the value of several variables were set up from assumptions by researchers, not from the facts. Therefore the results may be different from the reality.

2. Gravity Model

This model is earning more popularity among economists because of its ability to explain and forecast the trend of trade and investment by using the real data set. Fujimura and Edmonds (2006) use this model to explain the effects of telecommunication infrastructure development on interregional trade and investment in the GMS.

However, the model received some comments on the lack of theoretical support. Bergstrad (1985; 475) mentioned that "Despite the (gravity) model's consistently high statistical explanatory power, its use for predictive purposes has been inhibited owing to an absence of strong theoretical foundation".

Methodology

The methodology used in this paper is adjusted from the model used by Fujimura and Edmonds (2006). The model assumes that the real value of imports and exports can be explained in form of Cobb-Douglas function as;

$$\begin{aligned} \ln EX_{ijt} = & \ln \beta_0 + \beta_1 \ln Y_{it} + \beta_2 \ln Y_{jt} + \beta_3 \ln \left(\frac{y}{n}\right)_{it} + \beta_4 \ln \left(\frac{y}{n}\right)_{jt} \\ & + \beta_5 \ln B_{jt} + \beta_6 \ln T_{jt} + \beta_7 \ln D_{ij} + \ln \varepsilon_{ij} \end{aligned} \quad \dots (1)$$

$$\begin{aligned} \ln IM_{ijt} = & \ln \alpha_0 + \alpha_1 \ln Y_{it} + \alpha_2 \ln Y_{jt} + \alpha_3 \ln \left(\frac{y}{n}\right)_{it} + \alpha_4 \ln \left(\frac{y}{n}\right)_{jt} \\ & + \alpha_5 \ln B_{it} + \alpha_6 \ln T_{it} + \alpha_7 \ln D_{ij} + \ln \mu_{ij} \end{aligned} \quad \dots (2)$$

The symbols of equation (1) and (2) have the meaning as t is period, i is Thailand and j is Thailand's trading partner in GMS sub region. So the variable as,

$\ln EX_{ijt}$ is a real value of export trading from Thailand to country j in t year.

$\ln IM_{ijt}$ is a real value of import trading of Thailand from country j in t year.

For both variables are the real of export and import these are explained by the explanatory variables

The first variables is the size of country that defines Y_{it} , Y_{jt} are the real GDP of i and j countries in t year (unit: 1 million USD) and $(y/n)_{it}$, $(y/n)_{jt}$ is the growth rate of GDP per capita of i and j countries in t year (unit: Percentage).

The second variables is the international trading policy that are defined by B_{it} , B_{jt} is the burden of customs procedure index of i and j countries in t year. The unit is the index no.1 to 7 by the value is lower than one which means many obstructions. Including, T_{it} , T_{jt} is the average tariff rate of i and j countries in t year (unit: Percentage).

The third variables is a geographic variable by Gravity model. D_{ij} is the distance

between the capital city of i and j country. (Unit: Kilometer) (This factor is different among the couple of ij but it is constant always in a consideration).

By β_i and α_i are the parameter which are approximately as $i = 1, 2, \dots, 7$. This value of parameter has elasticity in the study period.

Data sets used in this paper are panel data that are the combination of cross section data and time series data from 1981 to 2010. The econometric method of estimation is General Least Square (GLS) that is suitable for estimating panel data.

The details on data used and estimation methods can be found in Mephokee el al. (2011)

The Results.

1. Data Analysis

Due to the incompleteness of data in some members that is the common problem of the approach (see Fujimura and Edmonds, 2006), this paper sets some assumptions as

(1) For the missing trade and investment facility index of each member, the paper assumes that the value of this index is the same as that in previous year.

(2) The value of imports and exports between Thailand and the southern China (Yunnan and Kwangsi province) is accounted

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to 10 per cent of total import and export value of Thailand and China.

The statistical characteristics of data and sources of data are presented in Table 1.

Table 1 Statistical Characteristics of Data.

Variable	unit	Average (Standard deviation)	Maximum (Minimum)	Source
Export value from Thailand to				
Cambodia	1 million USD	478.95 (633.91)	2342 (0)	1
PRC (Yunnan and Guangxi.)	1 million USD	422.23 (591.93)	2147 (27)	1
PDR Laos	1 million USD	463.16 (561.38)	213 (29)	1
Myanmar	1 million USD	405.63 (500.67)	2072 (17)	1
Vietnam	1 million USD	1132.10 (1681.08)	5845 (8)	1
Import value of Thailand				
Cambodia	1 million USD	42.93 (51.97)	214 (6)	1
PRC (Yunnan and Guangxi.)	1 million USD	506.53 (668.24)	2424 (57)	1
PDR Laos	1 million USD	146.90 (196.30)	749 (31)	1
Myanmar	1 million USD	721.66 (1014.05)	3376 (59)	1
Vietnam	1 million USD	353.70 (449.38)	1441 (39)	1
Independent variables (x)				
Real GDP	1 million USD	489282.10 (805045.10)	3744997 (736)	4

Table 1 Statistical Characteristics of Data.

Variable	unit	Average (Standard deviation)	Maximum (Minimum)	Source
Growth of GDP per capita	USD	7.27 (394)	15 (-11)	4
Burden Index	Index 's figure (1=many obstruction, 7=non-obstruction)	3.7 (0.65)	5 (3)	2
Average tariff rate	Percentage	11.19 (7.68)	35 (3)	4
Distance	Kilometer	732.00 (320.45)	1280 (521)	3

Source: Collected by the researcher.

- Sources: (1) UNCOMTRADE (Canada's trade analyzer database)
 (2) World Bank, Doing Business Data base, Global Competitiveness report
 (3) www.distance.com
 (4) World Bank, World Data Bank.

2. Econometric Results

Since panel data are using for estimation, there exist two statistical problems which are (a) Heteroskedasticity that can be tested by likelihood ratio test, and (b) Autocorrelation that can be tested by Woodridge test. According to these two tests, it is found that the

value of P-value is less than 0.05. Therefore, we cannot reject the hypotheses of the existence of these two problems. The paper has to employ the General Least Square approach to solve these two problems.

The results of the estimation on exports can be seen by Table 2.

Table 2 Export Value Estimation

The result of value of export estimation

Estimation method: Generalized Least Square

Variable: The value of export from Thailand to the other countries in GMS sub region

Explanation of variables	Model no. 1	Model no. 2
Constant value	9.86*	-12.65**
Thailand 's real GDP	1.07**	0.89*
The partner of trade 's real GDP	0.78**	0.72*
Growth of GDP per Thais' capita	-3.85**	(dropped)
Growth of GDP per capita of the partner trade country	3.01	(dropped)
Trading barriers of trading partner country	2.07	(dropped)
Average tariff rate of trading partner country	-1.85	-0.64**
The distance from Thailand to trading partner country	-0.09**	-1.77*
Ward Chi-square (P-value)	491.46 (0.00)	447.82 (0.00)
R square within	0.72	0.61

Source: Estimation by Researchers, Symbol ** (*) is significant of 90 and (95) percent respectively.

Model: Generalized Least Square

Dependent variable: Thai Export Value to GMS Countries.

Source: Estimated by Researchers

Remarks : * means 95% of significant

** means 90% of significant

When some variables are deleted from the model due to the problem of multicollinearity, the ability of the model to explain trade between Thailand and GSM countries is significantly high. The value of R-square Within are 0.72 and 0.61, respectively. According to the estimation, there are negative relations between trade and growth in Thai GDP per capita, while some variables; such as Members GDP per capita and trade barriers of Members are insignificant. Therefore, the trade pattern would be explained by the second model.

The result from the study can be explained as follow.

The variables that show positive relation

to Thai exports are Thai real GDP and GSM Members real GDP. The 1 per cent increases in Thai real GDP would increase Thai exports by 0.89 per cent. Meanwhile, a 1 per cent increase in Member real GDP would increase Thai exports by 0.72 per cent.

The variables that show negative relations to Thai exports are Member average tariff rate and the distance between Thailand and Members. The one per cent increase in these two variables would decrease the value of Thai exports by 0.64 and 1.77 per cent, respectively.

The comparisons on the results of this paper and the previous papers are shown in Table 3.

Table 3 The Comparisons of Study Results

Gravity variables	In this research		Fujimura and Edmonds (2006) (Model 7)	Manisa (2553) Export (Model a)
	Export (Model 1, 2)	Import (Model 3, 4)		
Duration	1981-2010	1981-2010	1981-2003	1997-2008
Thailand 's real GDP	0.89*	0.35*	1.64* (exporter)	0.85*
The partner of trade 's real GDP	0.72*	0.66*	1.61* (importer)	0.62*
Growth of GDP per capita	1.07*	-2.19	N.A.	N.A.
Trading barrier	2.07	-2.27	N.A.	N.A.
Tariff rate	-0.64*	-1.17*	-0.66*	N.A.
Distance	-1.77*	-1.52*	-5.34*	-1.17*
Population	N.A.	N.A.	-0.83 (exporter)	-1.10
Exchange rate	N.A.	N.A.	N.A.	1.12*

Source: Researchers

Remarks: * means statistical significant.

From Table 3, all works have found that Distance has negative effect on trade value. The difference in degree of effect may be explained by the difference in period of study.

Conclusion and Policy Recommendation

This paper employs the concept of geography international economics, so called gravity model, to explain the interregional trade and investment structure between Thailand and the GMS countries during the year of 1981 to 2010. The paper finds that geographic international variables, such as real GDP, tariff rates, trade policy implementation, and distance between trading partners, are able to explain this trade and investment pattern significantly.

The results find that the elasticities of Thailand export value to Thailand real GDP and to Members GDP are not significantly different (0.89 to 0.72). On the contrary, these figures are significantly different in case of Thailand import value (0.35 to 0.66). The findings suggest that to promote Thai exports,

policies on promoting the production on intermediate products and final products with high value-added and on productivity enhancing should be considered. Moreover, the cooperative policy based on mutual benefit for all should gain more benefit to Members than the policy aiming for competing each others.

The other important finding is the role of distance that is used as the proxy of transaction cost on interregional trade and investment. The study finds that the elasticity of Thai export value and import value to distance is -1.77 and -1.52, respectively. This implies that transaction cost reduction; such as trade and investment barriers reduction, trade and investment facility development, and transparency in information and government regulations, is a necessary condition for promoting interregional trade and investment in this region.

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The kinship relations of Thai-Lao communities along Mekong River banks: a case of Mukdahan-Savannakhet community and recommendations for improving Thai-Lao Relations*

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Abstract

Background: *The bilateral relations between Thailand and Laos were initially based on a good perception for a long time. It can be said that Thai policy towards relations with Laos was adhered to the old discourse, which believed that Thailand and Laos are Sister Countries, and thus presumed the close tie between them. While Thai myth believed that they were strong bilateral relations, Lao people, on the contrary, believed that the aforementioned discourse implied an insult of Thai people towards Laotian.*

Objective: *1. To study the cause of the problems concerning the bilateral relations between Thailand and Laos. 2. To study the relative advantage of the bilateral relations between Thailand and Laos.*

Results: *The study of the comparison of the advantage and disadvantage between Thailand and Vietnam on the relationship with Lao showed that Thailand was relatively disadvantaged in comparison to Vietnam in all aspects. However, the Researcher has proposed the advantage that Thailand possesses over the bilateral relations between Thailand and Laos, namely, the kinship relations of the communities along both Mekong River banks included Mukdahan-Savannakhet community which was closely sustained.*

Discussion: *This research is to study the causes of the bilateral relations problem, and to present the advantages over the improving of the bilateral relations between Thailand and Laos under the historical research and the concept of National interest.*

Keyword: The kinship relations, Thai-Lao communities, Mukdahan-Savannakhet community, Thai-Lao Relations

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Introduction

The bilateral relations between Thailand and Laos were initially based on a good perception for a long time. It can be said that Thai policy towards relations with Laos was adhered to the old discourse, which believed that Thailand and Laos are Sister Countries, and thus presumed the close tie between them. While Thai myth believed that they were strong bilateral relations, Lao people, on the contrary, believed that the aforementioned discourse implied an insult of Thai people towards Laos.

This view was achieved through various sources including the Mukdahan-Savannakhet perception survey, the in-depth interview and focus group, as well as the research document on the topic of "The Thai-Lao relations from Lao's point of view" by the Institute of Asia Studies Chulalongkorn University. (Khien Tee-rawit, 2001) The relating information included the attitude and the relations of both countries which were uneven. It reflected in the historical conflicts between Thailand and Laos which gradually accumulated to the Lao perception for years.

Moreover, the influence of Vietnam and their strong bilateral relations with Laos, made Vietnam the leader country in the Indochina regional. Vietnam has continually pushed forward proactive policy to other Indochina member countries. For example: the Treaty of Peace, Friendship and Cooperation signed with Laos in 1977, and with Cambodia in 1979. Furthermore, Vietnam had strengthened and provided assistance to other Indochina countries in the security, economic, social and technology matters.

Those problems were questioned by researcher in the study of: What are the causes of relations problems between Thailand and Laos and what are the advantages of Thailand in improving these bilateral relations?

This research was conducted through using the concept of national interest as the guideline. Though it was the national interest basis, the analysis will focus on the loss of the bilateral relations between Thailand and Laos. The researcher did not target at resources, trade or the investment in Laos, but the researcher aimed to focus on the benefit from their good mutual relations under the entire good understanding, to lessen the fears, including the bilateral friendship between Thailand and Laos. The major interest would lead to the kinship relations which would establish the cooperation of both nations. For Thai, we have to accept the mistakes in the past especially during cold war period and accelerate the adjustment and improvement of the bilateral relations.

The causes of the bilateral relations problem between Thailand and Laos

The causes of the problem were classified into two issues; the historical conflicts and the influence of Vietnam in Indochina region.

Problem of the Historical Conflicts between Thailand and Laos

The problem of the past conflict between Thailand and Laos stemmed from nationalism, it could be said that nationalism is a result of colonialism. Many colonial states wanted to liberate their countries in economic, politic,

social and cultural aspects from their colonizers. Hence, to restore the identity together with establish the national unity, the colonial states had to construct and re-produce their nationalism history responding to their needs at the time. However, this procedure was inevitably done through binary opposition. They primarily focused on building good images for their own country, while created contradictory images for others; making other countries their permanent enemies; calling other countries threats or making them inferior to their own countries, etc. For example, the perception of Thai state was told by nationalism history that Myanmar was our permanent enemy, Vietnam was our threats, Cambodia could not be trusted, and Laos was inferior. This resulted in the bilateral conflicts between Thailand and Laos. It came from the negligence of Thai media, that implicitly incorporate scornful perception to Lao people such as in the Nicole case, the movie "Mak Tae" and in the musical drama "Love Song of the Mekong Banks". In this case, Lao believed that Thai people looked down on and insulted them which resulted in the protest of the Lao government against the Thai government.

Meanwhile, Laos had also unified their nation through nationalism history and textbooks. There were several cases and historical evidences which showed how abusive and oppressive Thailand was to Laos, making Thailand their permanent enemy.

For example, in the Emerald Buddha case, Lao people think that they lost their sacred possession by Thai robbery. It was in 778 A.D., when King Tak-Sin commanded the General Phaya Chakri and Phaya Surasri to

attack Vientiane as Chao Siri Boonsarn denied to ally with Thailand in the fighting with Burma. At that time Laos had divided into three kingdoms: Vientiane, Champasak and Luang Phrabang. It was easy for Siam to overcome Vientiane. This resulted in the loss of territories of all three kingdoms in 1778. Siam captured thousands of Lao people and brought them back to Saraburi province, while all members of the Lao Royal family were held hostage in Bangkok. Furthermore, Siam robbed Lao properties, including the Emerald Buddha that was later brought from Vientiane to Bangkok. (Sila Viravong, 1997) It can be said that the loss of Emerald Buddha caused deep-cut wound to the Lao people.

Phaya Chakri and Phaya Surasri case showed that the same history was perceived entirely different by the two countries. It was in the reign of Thailand's King Rama III, after three kingdom of Laos had defeated, King Anuvong tried to get independence from Siam. He led the army to relocate Lao people from Saraburi province and migrated them to Vientiane. However, King Anuvong failed and it showed his defiant to the Kingdom of Siam. Thus, King Rama III commanded the army to capture King Anuvong, as well as those Lao people and bring them back to Siam. Moreover, the Siam army burnt the whole Vientiane for fear that Lao would fight back and rebel again. King Anuvong was captured and imprisoned until his death in 1828. (Sila Viravong, 1997) King Anuvong case presented conflicting story as a result of nationalism. For Lao people's point of view, they suffered a great loss and defeated, while on the Thai side, this story showed them how powerful their country was.

This case created suffering and bad memory for Lao people, which was similar to the Thailand's huge loss during Ayutthaya period.

Another conflict between Thailand and Laos was the different between their political ideologies during cold war. In that bipolar world, Thailand was supported by the US, while Laos was supported by the communist. In that situation, Thailand and the US had the common perception against communist threat under the domino theory, which resulted in the implementation of the communist containment policy by Thailand and the US. With the fear of the communism, Thailand mistaken the main goal of Pathet Lao (liberation from imperialism), and at the time understood that left-wing movement in Laos was a threat to Thailand's security.

Therefore, the cooperation between Thailand and the US to defend the Lao communist were established in all forms, whether the interference in the Laos' internal affairs, the support provided to the armed Hmong under the command of General Vang Pao, and the sending of over 30,000 Thai soldiers to fight a secret war with the Pathet Lao regime. Furthermore, with the support of the US, Thailand became the location of the Unsinkable Aircraft Carrier, that Thailand permitted the US army to assemble 8 air force bases in the country. In 1970, the US air force struck Laos for 106,872 times, and in 1971, the US air force struck Laos for 95,495 times. 47 percent of the air strikes over Laos originated from Thailand bases. (Puangthong Pawakapan, 2006) This damaged and made a huge loss for Laos. However, Thai-Lao kinship relations along Mekong River remained in good terms and continued to sustain.

From the above discussion, it can be seen that during the cold war, the bilateral relations of Thailand and Laos was paradoxical. The main interest of Thailand and the US was to defeat the communist. It was obvious that the air force bases was assembled and originated from Thailand, and the air strikes made the big damage to Laotian. It was also clear that Thailand was the alliance who damaged the Laos. Also, Thai supported the (armed) Hmong and hired soldiers to fight the war with Laos. It reflected that Thailand had supported the "Kon bor dee" especially the Hmong group to cause war in Laos. The containment communist policy of Thailand and the US made Laotian people angry with Thailand. Laos was not impressed by Thai action and it took a long time to improve their perception with Thailand. And it was very hard to uplift the relations to a good level.

However, after Laos opened their country, they administered with the omni directional policy which based on the new thinking in foreign policy. They particularly joined hands with newly-independent world. For Thailand, after the ending of cold war in 1990, the bilateral relations between Thailand and Laos were developed into good terms. It could be said that the new thinking in foreign policy was consistent with Thailand's new policy, that was to transform the battle field to a market place during the Prime Minister Chatichai Choonhavan government. It was an important basis in promoting the better bilateral relations of the two countries. Also, the people relations of the communities of Thailand and Laos along Mekong River showed a positive picture of Thailand-Laos relations.

Unfortunately, during the Asian economic crisis in 1997, Thailand had no policy to provide assistance to Laos. Furthermore, Thailand had postponed the purchase of the electric power from Laos due to the slowdown of the Thai economy, which led to the worsening in Laos' economic situation. (Surachai Sirikrai, 2009) Consequently, Laos turned to Vietnam, the former communist alliance, for help. From 1997 until now, Laos has strengthened their relations with Vietnam.

The Influence of Vietnam over Indochina

Vietnam's foreign policy may not play a prominent role in comparison to Thailand's policy in ASEAN, however, its policy plays a major role over Laos and Cambodia in Indochina. At this stage, it could be accepted that Vietnam was the real leader in Indochina, as a result of their long term relations with Laos and Cambodia during the colonial period. France had built Vietnam as the centre of the Indo-China administration and trading. Later in 1930, Komintern tried to make Indochina a socialist Bloc, leading by Ho Chi Minh, who established unity in Indochina. (Sriprapa Petchmeesri, 1998) These historical and international political contexts influenced Vietnamese leader's perception in building up Vietnam as the hub while Cambodia and Laos were their spokes in the Indochina region. Furthermore, they tried to eliminate the French influence in Indochina so that the three countries fused into the brotherhood against imperialism.

After the severity of cold war, Vietnam was divided into two parts, North Vietnam and South Vietnam. Prathet Lao had an obvious

perception that Thailand and the US were their threats, who acted against their national interest. It was Laos' aim to sustain its sovereignty and to dismantle imperialism. The aforementioned threats and national interest of Laos were coincided with the national interest of Vietnam. Therefore, the communist Laos and Vietnam joined hands in a war against Thailand and the US. Vietnam sent the troops and weapons to support Prathet Lao movement, while Laos allowed the Vietnamese troops to transfer their army force and provisions through the Ho Chi Minh route to beleaguer South Vietnam base. Cambodia under Sihanou's leadership, tried to balance out Vietnamese influence with a close relation with China, as well as a participation in Non Aligned Movement (NAM) to reduce Vietnam's role and influence over Cambodia. However, Sihanou was unable to resist Vietnam, and eventually allowed North Vietnam to transfer the troops and the provisions through Sihanou Ville port. (Theera Nuchpiam, 2003)

In 1970s, the Indochina Special Relations encouraged by Vietnam became tangible. The Treaty of Peace Friendship and Cooperation was signed by Vietnam and Laos in 1977, and the treaty between Vietnam and Cambodia was signed in 1979, accordingly. The aforementioned Treaties were the agreements signed by Vietnam to assist and establish the cooperation in Indochina region in the omni direction including economic, political, social, and particularly the army force cooperation. Both Laos and Cambodia also allowed Vietnam to maintain its military forces in their territories. It showed the clear influence of Vietnam in Indochina. It could be said that the Treaty of

Peace Friendship and Cooperation was the starting point of the Indochina and Vietnamese cooperation. For example: the Minister of Foreign Affairs Forum, the Indo-China Economic Minister Forum which regularly organized in rotation, among the Indochina to jointly plan economic, cultural and public health policy. Moreover, the relations in the Indochina community, was pushed forward by Vietnam to "Twin Cities" to promote the good relations of the three countries in the micro level. (Surachai Sirikrai, 2009)

Vietnam assisted Laos and Cambodia in all aspects, such as economic, political, social, military, technology, and technical assistance. They continually granted the assistance to both countries. For example, in 1983, Vietnam provided economic and the military assistance to Laos and Cambodia at the amount of 65,000 Dong or about 20 percent of Vietnam's total budget. (Khien Theeravit, 1985) It showed that Vietnam sincerely devoted to Laos and Cambodia in order to establish the strong cooperation under the Indochina Special Relations before they became ASEAN members in 1990s.

However, later Cambodia was no longer governed by the Communist, Vietnam relations with Cambodia was thus reduced. (Thanyathip Sripana, 2007) Laos which remains under the supervision of the communist, shows sustainably close relations with Vietnam. For those three countries, they exchanged views and established the relations in the local government and central government level. But the bilateral relations between Vietnam and Laos were better than the bilateral relations between Vietnam and Cambodia. The exchange of the

special cooperation by communist parties in Vietnam and Laos stressed their special relations.

In 1987, the Lao People's Revolutionary Party (LPRP), had the resolution to celebrate the 10th anniversary under the Treaty of Peace Friendship and Cooperation with Vietnam. They believed that Vietnam was their main factor helping them achieved the revolution victory. Moreover, the Lao government disclosed that there were thousands of Vietnamese volunteers that had devoted themselves for the Lao revolution. Also, Vietnam had continually assisted over 500 development projects in Laos. (Surachai Sirikrai, 1989) This reflects strong bilateral relations between Vietnam and Laos, and strong cooperation against the common threats.

Furthermore, the 1997 Asian economic crisis, which Thailand provided very little assistance to Laos, was very different from Vietnam's action. Vietnam provided a huge assistance to Laos until Laos had recovered from the Asian economic crisis. Laos was sincerely impressed by Vietnam's action. During the 1997 Economic crisis, Thailand decreased the purchase of the electricity from Laos, and provided very little assistance. Vietnam, on the other hand, assisted Laos by providing Vietnamese economic specialist to help solving Lao economic problems, as well as using product exchange system instead of normal trading system. Thus, whenever Vietnam requires any assistance, the Lao government does not hesitate to help. This is very different from the Thailand scenario. (Prasit Viriyaboonma, 2011)

In the early 1999, Lao students and lecturers gathered to call for democracy. As a

result, Lao leaders visited Vietnam to ask for help against the Lao democratic movement. Vietnam agreed by signing the special agreement that strengthened the bilateral relations with Laos in terms of bilateral assistance, as well as foreign policy. They also mutually established the economic, political and social plan. Laos also cut import duties on products from Vietnam, as well as implemented income tax and benefits exemption for the Vietnamese investor. Moreover, Laos authorized the Vietnamese construction companies to build all roads in the country. The close relationship between Laos and Vietnam made Laos very much dependent on Vietnam. (Surachai Sirikrai, 2009) Furthermore, both Laos and Vietnam confronted the same threat, not only, the internal threat from Laos People's Democratic Republic in Laos, but also the Global Democratization threat and the Human Rights ideology. It could be said that both Laos and Vietnam faced the same threat of the Global Democratization which made their bilateral relations even closer. It reflected in their mutual policies in all aspects. It was considered that Thailand was the agent of the Democratic and liberalism which continually affected the Indochina communist. Moreover, Lao situation was more dependent on Vietnam, in contrast with Thailand, which Laos became less dependent on.

The Relations of the communities along the Mekong River banks and the advantages of the Thai-Laos relations

From the above, it showed that the problem of the bilateral relations between Thailand and Laos was resulted from two

major factors: First, the historical conflicts between Thai and Laos. Second, Vietnamese influence in Indochina. In order to solve the problem of conflict between Thailand and Laos, Thai side had to start accepting their wrongdoing in the past especially during the cold war period. Moreover, Thailand should review its roles and the attitudes toward Laos by starting to revise its history and nationalist textbooks which always perceive Lao being inferior to Thai people. They should write history without adding nationalist sentiment, and tell Thai people to understand that the Lanchang Kingdom was in fact as great as Ayutthaya Kingdom. Also, make Thai people realize their terrible action in the history, that Thailand once attacked Laos, robbed, and burnt Vientiane. The most important thing was that Thailand used to cooperate with the US to engage in the war with Laos during the Cold War. Both history and the textbooks had to be revised and written to emphasize the kinship relations between Thailand and Laos.

The revision of history and textbook would create better understanding and the positive perception to Laos for Thai people. It should provoke our wrongdoing, and build a sense of kinship between Thailand and Laos. Then established and improve the new relative perception, without dishonor, nor taking a part from Thai and Laos. Furthermore, the revision of the history and textbooks will be a good foundation to build a correct history and textbooks which will be using together in the future which will develop knowledge and good understanding, as well as the fraternity for ASEAN member countries in the ASEAN community in 2015.

Indochina leadership of Vietnam was the benefits of the good bilateral relations between Vietnam and Laos. Whenever Laos was more dependent on Vietnam, the dependency on Thailand would decrease. According to the threats analysis, the closer relations of Vietnam and Laos, means the more adjusted relations between Thailand and Laos. Considering the Vietnamese capability and intention, it could be seen that there was huge Vietnamese military support to Laos during the cold war. Moreover, in the early 20th century, Vietnam helped preventing Laos against the threat of democratization. Vietnam has no less capability than Thailand in terms of economic power or technology. However, they manage to use their economic and technological capacity as soft power to effectively win over Laotian.

With Vietnam's capability and intention, they could use their special relations as their advantage, as opposed to Thailand. The analyses were as follows:

Historical conflicts: In the past, both Thailand and Vietnam had spread their influences over the Lao territory before the Nation State was formed. Regarding the modern history, such as Vietnam War, and the war in Laos which Thailand collaborated with the US, Laos and Vietnam has created a strong alliance against the threat of the liberal world.

Political regime: The relationship between Laos and Vietnam under the communist ideology was very strong. Both nations had the cooperation in all aspects at all levels of the communist party. Thailand's democratic made it impossible for us to establish the same relationship, and the democratic made Laos

felt that Thailand was the threat to the communist regime.

Economy: Though the overall trade investment of Thailand in Laos was higher than that of Vietnam, Vietnam continued to expand their investment in Laos. In 2007, the Vietnam's investment value was higher than Thailand's, and it was the second highest after China. (Surachai Sirikrai, 2009) Vietnam intended to increase their investment, making Laos becoming more dependent on them, while becoming less dependent on Thailand.

Cooperation: there were various levels of cooperation between Thailand and Laos both multilateral and bilateral ones. But the bilateral cooperation between Thailand and Laos was not as strong as Vietnam and Laos'. It could be seen from the Indo-China Special Relations under the Treaty of Peace Friendship and Cooperation, as well as the mutual fears of the threat by the liberal world. In 2000, Vietnam and Laos had signed the Special Agreement, which both countries will establish the economic, political and social plan, as well as foreign policy unity in the future. (Surachai Sirikrai, 2009)

The comparison of the advantages and the disadvantages of the multilateral relations of Laos, Thailand and Vietnam, according to those 4 aforementioned factors, shows that Vietnam had the advantage over Thailand in all aspects. However, it could be seen that the advantage that Thailand has over Vietnam was the kinship relations. The kinship relations between Thailand and Laos reflected ethnic relations of both nations. It could be seen that the languages we used to communicate were similar, and we have very close ties between

the communities along both sides of Mekong river banks. Along 1,500 kilometers of Thailand and Lao border, there were relative communities along both sides of Mekong river banks. Even during the cold war period, they traveled back and forth, and they also had common traditions, cultures, religions, as well as continually trading relations (Adisorn Semyam, 2011). This case study is a good example of good relationship of between Thailand and Laos using the Mukdaharn–Savannakhet community as the representative of the communities along Mekong river banks, not to mention Thatphanom-Thakhaek, Nongkhai-Thabor, Chong mek-Pakse communities.

The historical characteristics of Mukdahan-Savannakhet community: they shared the long history and legend. The people migrated from Vientiane leading by Lord Chandrasuriyawongse, settled down and built their homeland at Baan Luang Phonsim, the Ing-Hang Stupa, currently situated in the Savanakhet District. Lord Chanthakinnaree later ruled the community, and expanded the territory along the Mekong River. At Huay BangMuk, he built Sri Mongkhon temple (Sri Mongkhon is now in Mukdahan Province). There was a story that at mid night, there was a transparent and glittering object emerge from the top of the seven sugar palm trees and floated over the Mekong River banks, Lord Chanthakinnaree then named such object “Keo Mukdahan or the Pearl Crystal” and thus called the city “Mukdahan”. (Pises Jearchanphong, 1994) This story implies the shared history of both communities along the river banks. Other communities also shared similar history as Mukdahan-Savannakhet one.

Besides the shared historical characteristics of communities, they also shared the same religious legend, especially the Legend of Urang-katat (the breast bone of Buddha) during the Buddha era. It was told that the Lord Buddha visited Mekong River basin and showed the miracle of torturing the Naga who lived along the Mekong basin. It was the sign of their social and Cultural Revolution in the communities where people previously believed in animism and superstition. Laotian changed their belief and began to worship Buddhism, the same religion as Thailand. The Mukdahan-Savannakhet community as well as other communities along the Mekong respected Pra Borommatat pagoda, as they believed it was the sacred place and the center for the people from all walks of life (Sutin Sanongphan, 2000). It could be said that the Thai-Lao community along the Mekong River were related by Prathat ideology. For example, Prathat Phanom was the worship place of both Laotian and Thai, who felt that they were both Prathat sons (stupa sons).

For Mukdahan-Savannakhet communities, they had Pratat “Ing-Hang”, which contained the Lord Buddha’s spine (backbone). It was the most sacred place for those people, and it was the twin of Buddha’s relic, Prathat Phanom. Prathat Phanom was believed to be a part of Prathat Ing-Hang history. The local people also believed that the Lord Buddha had visited this very place after he visited Pookampira mountain, which is currently in Prathat Phanom. (Supachai Singyabuth, 2000) From the history and legend, it can be seen that the Buddhist belief was shared by Mukdahan-Savannakhet community, and it showed that

the two nations were related and shared the Buddhist tie. This could be seen as an advantage that could help improving the bilateral relations between Thailand and Laos.

Tradition and cultural characteristics of the Mukdahan-Savannakhet community: the kinship relations of the Mukdahan-Savannakhet community were non-blood and were not marital ones, which was anthropologically called “Artificial Kinship”, or “Pook Suay” tradition. Furthermore, there were sharing traditions of the communities along both river banks, including rice donating at the funeral where the people along the river banks would cross over to attend the ceremony, regardless of the distance from their hometown. The Boun Song Rua or Boat Racing Festival between the people of Mukdahan and Savannakhet was a tradition that had been held for years. On the festival, the immigration point would be closed after midnight. This clearly showed the close bilateral relations between Mukdahan and Savannakhet community. All travelers from both sides of the river did not need to present any document before entering the country. They only needed to fill in the names and the numbers of people in the book, which was controlled by the local officer. (Adisorn Semyam, 2011) It illustrated the bilateral relations that exceed beyond any border or modern Nation State’s regulation.

Another shared tradition between Mukdahan and Savannakhet that showed strong bilateral relations along Mekong River was Heat Sib Song. This was a customary tradition that incorporates agriculture with religion. People would practice it every month of the lunar calendar year. For example,

people of Mukdahan and Savannakhet would jointly harvest rice fields, which was called “Long Khaek”. After that, they would have a celebratory party together. It was a tradition that usually occurred along both sides of Mekong River banks. (Piyachat Sindhusa-ad, 1997) It could be said that these shared traditions and culture continually helped maintaining good kinship relations and promoting better understanding and unity among Thailand and Laos.

The history, tradition and the culture of Mukdahan and Savannakhet community showed the common ethnic and the traditions and cultures influenced by Buddhism enhance the special relations between the two communities. It was different from the special relations between Laos and Vietnam which was particular linked with political state-to-state issues. The special relations of Mukdahan and Savannakhet, and the communities along Mekong river banks were kinship relation, and such special relations were stronger and more stable than the state-to-state relations. The political relations could change according to the changes in the National interest, global, political, and economic climates. The Mukdahan and Savannakhet community, on the other hand, continued to maintain their strong relationship across the river

Conclusion

The comparison of the advantage and disadvantage between Thailand and Vietnam on the relationship with Lao showed that Thailand was relatively disadvantaged in comparison to Vietnam in all aspects. However, the Researcher has proposed the

advantage that Thailand possesses over the bilateral relations between Thailand and Laos, namely, the kinship relations of the communities along both Mekong River banks included Mukdahan-Savannakhet community, which was closely sustained. It was beyond concepts of borders, rules and the Nation State. Moreover, it was beyond any political ideology, conflicts and benefits. The kinship relations along Mekong River presented good bilateral relations between Thailand and Laos. In order to develop strong relations with Laos, strategic policy, with a strong support to sustain the kinship community along the Mekong River, is needed.

Moreover, to maintain the good relations, we have to make Thai people understand and adjust their attitude towards Lao. Thailand also needs to accept our wrongdoing to Laos in the past especially during cold war period. Furthermore, both countries should agree to revise

the history and textbooks without adding their nationalist sentiments.

The revision of the history and textbooks will be a good foundation to build a correct history and textbooks which will be using together in the future which will develop knowledge and good understanding, as well as the fraternity for ASEAN member countries in the ASEAN community in 2015.

Lastly, Thailand has to continually provide the sincere cooperation and assistance to Laos, either in terms of economic, social or technological assistance. This is to achieve the goal of uplifting the current bilateral relations with Laos.

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View of Societal Expectation towards Health Care Service System for Quality of life

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Abstract

Background: *The conceptual framework for a collaborative healthcare service could be reached precisely only by determining what is expected by society concerning healthcare service.*

Objectives: *The study aims at determining the possible societal expectations towards healthcare service system from various stakeholders.*

Methods: *Three focus groups based on their character involving final year medical students, public health internship students and healthcare providers/patients, are performed on the subject of societal expectations towards healthcare service system.*

Results: *The results are being analyzed by descriptive analysis. The leading expectations are quality and equity of the care received, in which impact of urbanization is well aware and seen as inevitable. Lack of coordination of public sector, private sector and community as well as failure of collaborative partnership of implementing modern medicine and alternative medicine are pitfalls of the healthcare service system.*

Discussion: *The framework of societal expectations should include the real voice of society apart from that perceived by healthcare providers. Expectations often overlooked are collaborative partnerships of certain stakeholders and under concern of mental, social and spiritual dimensions of health.*

Conclusion: *Healthcare can reach the expectations of society through holistic, coordinated and collaborative approaches provided by multiple stakeholders, particularly academics, service providers, involving both public and private sectors as well as the society itself.*

Keywords: societal expectations, healthcare, healthcare service system

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Background

The conceptual framework for a collaborative healthcare service could not be reached without determining the voice from society concerning perception of health needs and expectations towards healthcare delivery. Primary care, the port of entry to the entire healthcare system, demonstrates its effort in promoting health, giving diagnosis and treatment of illness, as well as enhancing quality of life in the population. Changes in society's environment results in evolution of the service given, thus, it can be implied that societal expectation is one of the main performance indicators used in molding a particular healthcare service character. Health is often mentioned as basic human rights, which in this particular way, quality of life should be paid attention to in terms of general population's understanding of health demand and service supply. Even though, in studies about healthcare expectations and health service provided, what is being observed is health policy includes monitoring of health situation, health promotion, elimination of health disparities and access to quality health service, still, feedbacks on healthcare service often do not demonstrate satisfaction. This study is carried out to determined views of societal expectations through various parties about what should be included in healthcare service for improving quality of life.

Objectives

The objective of this study is to determine the framework of the possible societal expectations toward healthcare service system from the view of various stakeholders.

Methods

Three focus groups on the subject of "Societal Expectations for Healthcare Services System" are being performed independently using eight key questions. The duration for each focus group is approximately 30 minutes, with the use of a digital voice recorder. Focus groups are enrolled by purposeful sampling. The first group is comprised of 6 final year medical students which are formed in a group studying a healthcare system – based subject at Thammasat University. There are five more groups in this subject which are not recruited in this study. The second focus group's members are student taking elective internship courses in public health at Thammasat University. These 5 students are entirely foreign students from the University of California. The first two focus groups share some activities in their own course outlines. The final focus group is comprised of 2 nurse practitioners and 5 patients that the students from the University of California (second focus group) have worked with during their CSR (Corporate Social Responsibility) session.

The results are being analyzed by descriptive content analysis and adjusted into meaningful categories of data.

Results

The data from the three focus groups are processed into 6 categories concerning the followings.

1. Expectation of Healthcare System
2. Urbanization's impacts on health
3. Co-ordination of stakeholders in healthcare
4. Collaboration of Modern Medicine and Alternative Medicine

5. Satisfaction of healthcare service
 6. Trends for healthcare re-orientation
 Some of the sentences discussed in the focus groups are shown and labeled using the code in Table 1

Table 1 Character of focus groups

Group 1	A1-6	(n = 6)	6 th year medical students	32 minute session
Group 2	B1-5	(n = 5)	final year student participating electives internship in public health	29 minute session
Group 3	C1-7	(n = 7)	health care providers and patients	34 minute session

Expectations of healthcare system

The leading expectations of healthcare system involve service quality, equity to accessibility of health service and coordinated care by multi-professional teams, communities as well as the patient. The focus group involving Thammasat University medical students also pay attention to comprehensive care and continuous care while the University of California’s students are aware of a more cost-effectiveness model in the opinions of both the patients and the healthcare system.

“.....Quality may be the first (concern) but continuity of care is also important because of chronicity of disease.....if one-stop service, the better” (A₂)
 “Comprehensiveness, not care in just parts is wanted..... No! not just “want”, but “need”(A₆)
 “.....cost-effectiveness is important because in the US high cost is accepted if the quality is good sometimes feeling of not being cost-effectiveness may lead to filing lawsuits” (B₁)

Urbanization’s impacts on health

Urbanization leads to a negative attitude response from each focus group, except for the patient group that also show positive attitude towards urbanization concerning better transportations, better incomes and improved sanitary conditions.

“.....Urbanization may leads to stress, traffic jams, But the advantages is better residence, schools, hospitals and roads.....” (C₂)
 “Urbanization is inevitable, but we can be prepared. Illness in urban areas is difficult to treat because the cause and precipitating factors are lifestyles and unawareness, you can say they are in pre-contemplation stage” (A₂)
 “..... mental and spiritual health worsen, not much time to make merit and no spiritual attachment” (A₂)

Coordination of stakeholders in healthcare

Coordination can occurs in a multi-professional manner or can be seen as a joint participation of government, private and

community sector. Most of the coordinated programs in healthcare are by chance, without an encouraging system that enforce coordination.

“coordination (of multiple sectors) can reduce scarcity in health personnel, but this (coordination) is loose and temporary” (B₅)

“For a health educator, multi-professional approach benefits the patients a lot sometime they (the patients) don't know from whom to seek advice, we must provide them names” (C₆)

Collaboration of Modern Medicine and Alternative Medicine

Alternative Medicine is an emerging key player due to patients' rights to receive service and traditional wisdom is encouraged according to all focus groups. The University of California students also raise concerns on how to assure quality and safety of Alternative Medicine.

“Alternative medicine, particularly Thai traditional Medicine is gaining popularity (in Thailand) because patients fear side effects of modern medicine” (A₅)

“Traditional Medicine will improve adherence because patients are already used to it. (A₂)

Satisfaction of healthcare service

Most of the members in each focus group found this category quite subjective and

prone to get the answer as non-satisfaction. Quality is a major concern, in which treatments are not comprehensive and treating physical disease are more likely in reality, instead of seeing a patient's quality of life as priority.

“..... not satisfying because it seems to be non-holistic” (A₁)

“ service is terrible, unfriendly. Universal coverage may be free of charge, but a sick patient is more than a sick body” (C₁)

Trends for healthcare re-orientation

Major trends would be regarding a more holistic healthcare service that pictures a concentrated degree of humanized medicine with various stakeholders such as academics, service sectors and community workforce. The so-called soft science would be in consideration apart from the already established knowledge in medical sciences.

Discussion

The study reveals the view of societal expectations towards healthcare service system via the focus groups comprising of medical students, public health students, health personnel and patients. The population in this study may not represent the overall society but the interesting part for this purposeful recruitment of the focus groups is the inclusion of not only health service workers and patients, but also public health students and medical students, in which these students have been studying through a problem-based learning curriculum and receive the opportunity to practice under supervision in real healthcare environment. Perhaps nothing better captures the difference

between quantitative and qualitative methods than the different logics that undergird sampling approaches. These students' opinions are influenced by their experiences, both in the form of healthcare personnel's perception of healthcare and reflective observation on patients during receiving healthcare services. According to the results summarized into categories in the three focus groups, all of the categories seem to have the same responses from each group, which may be a result from three possibilities.

1. Students in both groups may not have direct experience in receiving care, but they are encountering in a curriculum based on experiential learning as well as exercising healthcare scenario studies.

2. Healthcare service system contains rooted social problems in the country, so common that an individual can perceive the degree and occurrence of the problems.

3. Health is considered as basic human rights. In the same manner, health needs are primarily similar, in which slight difference may be observed due to population character, culture and beliefs.

Quality and equity in assessing healthcare services are the priority of expectations. Quality as defined in the focus group does not confine only to positive health outcomes, but also includes the process in which healthcare is being given. Quality in this perspective leads to questioning of healthcare provider's awareness of such definition. This point of view should raise concerns on the care given whether it is able to fulfill the dimensions of "health", i.e. physical, mental, social and spiritual health. Equity of accessibility to care from the focus groups' point of view seems to

reach satisfaction, especially in the two groups with Thai natives, based on the past decade after introduction of the national universal coverage. In the United States, universal coverage has not been fully established, this leads to health policies debates during each presidential candidate election to cover the holes in the healthcare systems.

Urbanization is inevitable and is becoming a megatrend, as shown in the study that all focus groups are aware of the impact from urbanization. This correlates with the fact that urbanization or even globalization should make collaborative partnership easier. However, in reality, such collaboration undergoes obstacles from the level of collaboration of professions, collaborations of science or body of knowledge (i.e. modern medicine and alternative medicine) to the difficulty of creating partnership between public and private sectors. Expected trends of healthcare service proposed by the focus groups include holistic approaches in re-thinking health, health needs, healthcare as well as to encourage academics, health service providers and the community to work together.

Conclusion

Healthcare can reach the expectations of society through holistic, coordinated and collaborative approaches provided by multiple stakeholders, particularly academics service provider, involving both the public and private sector as well as the society itself.

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The Approach on Happiness by Western and Eastern Philosophers*

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Abstract

Background: *By nature, human beings desire happiness and try to avoid suffering. They search for answers to the origin, goal, and method to attain true happiness. The answers that explain it best come from that of Eastern and Western philosophers who have overflow of doubts and systematic approaches to finding such answers. Therefore, we should conduct studies and synthesize the body of knowledge related to happiness and apply them in our daily lives to ultimately bring us true and long-lasting happiness.*

Objective: *Synthetic and interpretation as well as explanation of concept, philosophy and principles related to origins, ultimate goals and methods of attaining happiness of Eastern and Western philosophers.*

Result: *The research shows that the origin of happiness according to the Eastern and Western philosophers can be divided into 2 concepts. The first concept is God as the origin of happiness; the ultimate goal is that believers of God shall be accepted into heaven, a place of eternal happiness; the method to attain happiness is to adhere to God. The second concept is happiness originated from nature. The ultimate goal is to be aware of the principles of nature; the method to attain happiness is through applying scientific knowledge and technology as tools to bring happiness to mankind. Apart from being aware of nature, one must also be aware of the nature of human beings that is filled with defilements thus necessary for eradication in order to attain true and long-lasting happiness.*

Discussion and Conclusions: *Research has shown that apart from the differences in the origin of happiness from the 2 concepts, The first concept is God and another is nature. There are similarities found in the methods of attaining happiness. For both concepts, application of knowledge is necessary to examine existence as how it really is, and both concepts touched upon the eradication of defilements and the search for knowledge. Such necessities are beneficial for humans to live life correctly, especially life within the moral and ethical scope which would bring about peace and long-lasting happiness of human society.*

Keywords: Synthesis, Happiness, Philosophy

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Introduction

The purpose of this dissertation is to produce research findings and synthetic analysis on the theory of Happiness in conjunction with its origins, ultimate goals and methods to attain Happiness, and key concepts by Western and Eastern philosophers, in hopes to subsequently enables further adaptations appropriate and consistent to respective adapters' livelihoods. It is also to open up grounds for debate on the concept of Happiness, and to blanket any contrasting ideas in the future.

During the process of the synthetic analysis many philosophers had presented dynamic perspectives and concepts that were profoundly detailed and complicated. To grasp the main idea, only philosophers with the most succinct details on the origins, ultimate goals, and methods to attain Happiness were selected.

The presentation on philosophers' theories of Happiness will be divided into 3 parts: The first part concerns synthetic analysis on concepts proposed by Eastern philosophers namely Chinese philosophers and the Buddha, and by Western philosophers, principally dividing into 4 periods: Eozoic era, Greek era, Middle Age, and Modern Age, while taking on 3 aspects: origin, ultimate goals, and methods to attain Happiness;

Part 2: 5-Section Charts Presentation:

Chart 1: God as Origin Chart according to the concept by Western and Eastern philosophers

Chart 2: Nature as Origin Chart according to the concept by Western and Eastern philosophers

Chart 3: Nature and Ultimate Goal Chart according to the concept by Western and Eastern philosophers

Chart 4: Methods to attain Happiness Chart according to the concept by Western and Eastern philosophers;

Part 3: Table Presentation: Table 1: Eastern Philosophers' Concept on Happiness; and Table 2: Western Philosophers' Concept on Happiness.

Eastern and Western Philosophers' Concept of Happiness

Despite technological advancement, economic prosperity, and sufficiency of natural resources, modern society failed to bring true and lasting happiness to its people. Scientific based philosophies that had been written and the concept of modern materialism neglect to question what the true meaning of life really is. Furthermore, the sanctity of raising such question has also been rejected (E.F. Schumacher, 1998:6).

If the objective of human beings is absolute happiness and social happiness, a certain course must be taken to be able to manage life and society, and that is by understanding certain essential and valuable principles. These principles include body of knowledge based upon concepts written by philosophers. Philosophers are leaders and are those who raise humans' souls out of suffering, oblivion and chaos. "The subject of philosophy is in fact a debate among humans on how to live happily. The debate on what is knowledge, what is the truth, how to attain the truth, are there any extraterrestrial beings and so on are

simply a negation to the debate of how human beings can live happily” (Thirayuth Boonmi: 2004:14).

In consequence, it is imperative to undertake research on such philosophical concepts and principles regarding Happiness. This dissertation shall synthesize, interpret, and search for explanations by western and eastern philosophers whose accumulated facts are deeply analyzed and pondered to the point where a body of knowledge is created and systematically passed on. The theories on the origin, the ultimate goal, and ways to attain happiness acquired from the aforementioned endeavors shall then be adaptable as a guideline on living with a true and lasting happiness. This synthetic analysis shall begin with Part 1:

Part 1 Eastern and Western Philosophers’ Concept of Happiness

1.1 Eastern Philosophers’ Concept of Happiness

(1) Chinese Philosophers’ Concept of Happiness

a. Origin of Happiness: There are two separated viewpoints on this concept:

First Viewpoint: Most Chinese philosophers believed that Nature is the origin of happiness. Nature, in this context, refers to

physical phenomenon (i.e. life) that serves as scope of study ranging from atom to the universe. Nature is the creator of all every living things in this world. Sun Tzu¹ viewed that earth and all living things existed by biological causation and that there are no creators; after birth, they undergo the process of evolution (Fuen Dokbua, 1992:161).

Second Viewpoint: Happiness originated in heavens by gods or deities. According to Confucius, human beings must understand that the heaven’s commands determine the path for humans. Commoners and kings alike are bounded by the forces of heaven, their happiness and sufferings are all bounded by the rules of heaven. (Panthip Supanakorn, 2009:5).

b. Ultimate goal of Happiness

First Viewpoint: Some philosophers believed that the ultimate goal of happiness is through integration with nature and Tao.

Second Viewpoint: Heavens determine or create the ultimate happiness for humans, and such authority can’t be defied.

c. Ways to Attain Happiness

First Viewpoint: Concepts on ways to attain happiness by most Chinese philosophers emphasize the happiness of the human souls and the peace of mind. Lao Tzu² suggested

¹ Sun Tzu: Sun Tzu’s philosophy eulogizes nature as an ideal and promotes individual’s independency. His philosophy opposes all man-made creations and all man-made institutions. Sun Tzu’s perception divides into 3 parts: metaphysics, ethics, and theory of knowledge. Sun Tzu also divides happiness into 2 levels: worldly level namely happiness rooted from satisfaction and desire (e.g. healthy, fame and fortune, etc) and dharma level namely happiness rooted from peaceful mind, being aware of the truth, based not on allurements; a perfect happiness.

² Lao Tzu Academy is the origin of Taoism. Lao Tzu’s philosophies profoundly influence the people of China. Lao Tzu emphasized the path of nature as the path to happiness. Nature, in his sense, is all universal existence, the purity of natural state devoid of fictitious conditions. Consequently, when all existence be at the mercy of nature, those existence will eventually shift into a perfect condition.

that a peaceful mind is the most important as it leads to Tao. If the mind attains Tao, they possessed a special ability to see things beyond the capability of normal people without much effort. By understanding Tao, one could tear down the barrier of sufferings and torment of living (Sakol Nilawan, 1980:180).

Second Viewpoint: Most Chinese philosopher view that to attain happiness effort must be put in to eradicating defilements and desires. According to Sun Tzu, true happiness must not root from materialistic pleasures or fame or wealth. Humans should be aware of the truth and be free from deceptions and delusions (Sathien Pothinanda, 1989:188).

Third Viewpoint: Morality is one of the greatest ways to attain absolute happiness. Confucius advocates adhering to morality as a way to living life, as the act of virtue will result in peaceful mind without competition or chaos in both mental and practical sense.

Fourth Viewpoint: Another way to attain happiness, according to many Chinese philosophers, is to live with nature and adhere to its laws. Sun Tzu stated that humans should live in accordance with nature, undergo austere livelihood, and uphold nature as superiority. Humans should also relinquish administrations and legalities as well as traditional and ceremonial disciplinary and in turn, live in accordance with nature (Puen Dokbua, 1992:185).

Fifth Viewpoint: Another excellent way to attain happiness is by employing wisdom to examine the truth to acquire the essence or core of any existence. Confucius viewed that a moral being with enriched mind and great wisdom sees the truth. Likewise, Sun Tzu stated that individuals who know the truth shall

realize that perfect happiness is the happiness that is propitious, peaceful and detach (Sathien Pothinanda, 1989 :219).

(2) Buddha's Concept of Happiness

a. Origin of Happiness: Buddha's concept on origin of happiness is that it arises from the law of nature that acts as the process where all living existence has mutual dependence. Therefore happiness is created by karma or consequential actions of an individual.

b. Ultimate goal of Happiness: Nirvana breaks the cycle of existence and liberates sufferings. It is a condition whereby Samsara is eradicated, wisdom arise to realize the nature of the universe.

c. Ways of Attain Happiness:

First Viewpoint: Humans must understand the truth of existence as inexistence and impermanent. Humans shall perceive all existence as simply combined elements without a core substance; nothing exists after it is disintegrated. Inexistence isn't simply used for explaining objective existence but also subjective or emotional existence of humans namely feeling of happiness is simply formulated and is not permanent and lasting. Happiness and sorrow is merely an alternating cycle.

Second Viewpoint: Humans must relinquish defilements and desires. Defilements exist within humans due to human endless desires. Therefore, when desires and lusts are relinquished, there will no longer be any frustrations, fear, and doubts but only the true state of liberation, purity, and peace.

1.2 Western Philosophers' Concept of Happiness

(1) Concept of Happiness by Prehistoric Western Philosophers

a. Origin of Happiness: Prehistoric thinkers believed that all living things are God's creation, and living in peace was seen as God's blessing. On the contrary, all sufferings were believed to be the wrath of God.

b. Ultimate goal of Happiness: Happiness without suffering by the blessings of God.

c. Ways to Attain Happiness: Humans must live with utmost effort to satisfy God in order to receive blessing of peaceful life without sufferings from natural disasters or diseases.

(2) Concept of Happiness by Western Philosophers in Greek Era

Western philosophical concepts in Greek era were considered one of the most prosperous times for philosophy. Many philosophers discovered significant and valuable principles. They were able to explain and present the facts behind the truth, and especially able to expand the knowledge boundaries of different

fields namely science and philosophy. Philosophers in Greek era also have profound and intriguing perspective on happiness (Brooke Noel and Kenneth Bruder, 2004:64). Their concepts were:

a. Origin of Happiness

First Viewpoint: In the Greek era, many concepts on the origin of happiness arose. Although, the common believe among most philosophers was that God was the creator of the universe and laid all the rules of nature and all living things in this earth including happiness and suffering of humans. According to Heraclitus³, God is the creator of all things and organize the structure of the universe and this planet in an orderly fashion.

Second Viewpoint: Some philosophers denied that God creates the universe, the earth, and every living thing but believed instead that everything on earth originated from nature. According to Epicurus⁴, God was not the creator of the earth. Likewise, Democritus⁵ stated that the earth was formed from combined atoms rather than supernatural power. Happiness and suffering is human emotions that originated from nature.

³ Heraclitus (535-475 B.C.): The first Greek philosopher to cogitate on the concept of change. The problem lies not on how the first element or the essence changes any existence. His main point is "does change exists?", and confirms that change is the true form of existence; all existence is impermanent including happiness and suffering of human beings.

⁴ Epicurus (341-270 B.C.): Epicurus's philosophy is categorized as hedonism as happiness is the great objective and the most important in life. Epicurus thus engrossed himself in searching for the essence of truth of happiness as well as methods in attaining happiness. In his standpoint, lives of human beings should be meant for the search of happiness.

⁵ Democritus (460-370 B.C.): One of the most important Greek philosopher whose writings received as much critical acclaimed as that of Plato's. Democritus is materialist as he believed that the ultimate truth; souls are also atom

b. Ultimate goal of Happiness

First Viewpoint: Becoming one with God is human's ultimate goal of happiness. According to Stoicism⁶, God is the highest entity. He has a delicate plan and determines human fate, their happiness and suffering.

Second Viewpoint: Supreme happiness is when the mind is delicate, exquisite and at peace. Epicurus stated that true contentment consist of the state without suffering and having good health and a happy mind. Being healthy mentally and physically should go hand in hand.

c. Ways to Attain Happiness

First Viewpoint: Some philosophers believed that humans should use intelligence as a tool to attain true and lasting happiness. As Anaxagoras⁷ mentioned, humans are the most intelligent beings as they possessed pure and great minds filled with wisdom and knowable of various phenomenon impossible for average living things to achieve so.

Second Viewpoint: Most philosophers believe that humans attain true happiness by living by moral codes. Aristotle viewed that a happy person is a person of morality. He believed that the end path of human behavior is happiness. Any humans searching for virtue means they are searching for happiness which is the ultimate goal of life; Virtue and happiness is one (Phra Ratchavoramunee, 1999:250).

Third Viewpoint: Most philosophers believed attaining happiness is through the mind rather than the body. Epicurus stated that mental pleasure is valuable than physical pressure as the latter is temporary, despite being in happiness or suffering state.

Fourth Viewpoint: Humans can attain true happiness by implementing the law of nature to their daily lives. Stoicism explained that nature is the core of human beings thus should acknowledge the importance of the laws of nature and always prepare to follow them. Furthermore, human lives are not always in a happy state as the world is, in nature, constantly changing, so happiness and suffering always switching and taking each other's places.

Fifth Viewpoint: Humans can attain true happiness through a flawless society whereby everyone is always selflessly tend to others, always sincere to each other, commit to common benefit. Stoicism suggested that humans must practice moral and valuable traditions of the society which subsequently leads them to individual and societal happiness.

(3) Concept of Happiness by Western Philosophers of the Middle Age

a. Origin of Happiness: Western philosophers of the Middle Age believed that origin of human happiness was from God.

⁶ Stoic (300 B.C.): A school of philosophy in the Greek Era, teaching mainly under its core principle: to be peaceful is to live in agreement with nature of the universe through act of morality, righteousness, and self-composed of worldly occurrences.

⁷ Anaxagorus (500-428 B.C.): The first Greek philosopher to elaborate on the concept of mind via separate of mind and matter, and was also the first to introduce such philosophy to people of Athens, consequently turning the city into the main hub for philosophy for centuries onwards.

Bonaventura⁸ stated that God is the creator of all things. God does not possess senses but He knows everything in the Logos whether it's the singularities or any sort of human emotions.

b. Absolute Goal of Happiness:

Philosophers of the Middle Age believed that heavens provide the ultimate happiness and humans will never experience it on earth as earth is imperfect; True and permanent happiness occurs only in the afterlife. Justinus⁹ confirmed this concept that followers of God shall be accepted into heaven, live as God, and be eternally happy.

c. Ways to Attain Happiness

First Viewpoint: Philosophers of the Middle Age believed that humans must have faith in God to attain the ultimate happiness. They believed that no science can explain the truth of all existence as better as religious teachings as the teachings detailed the universe

thoroughly and provided humankind with the body of knowledge on the universe and the earth (Louis P. Pojman, 1997:68). Paulus¹⁰ proposed that the principles of Christianity are so sublime and profound that humankind should convert into religious believers. Jesus Christ reincarnated as a human to prove God's love towards humans and demanded the feeling be reciprocated via faith in the principles (Forrest E. Baird and Walter Kaufmann, 2000:75).

Second Viewpoint: Humans must live by moral and ethic conduct, and follow religious teachings to attain true happiness. Aquinas¹¹ explained that we may define moral virtue as means to achieve the ultimate goal of human which is witnessing the presence of God.

Third Viewpoint: Happiness can be attained via spiritual connections. Augustine¹² claimed that "In God that I loved and cherished.

⁸ St. Bonaventura (A.D. 1221-1274): Responsible for proposing a concept on human souls: God created each individual soul uniquely. He believed that each soul consists of mind-like matter that integrates with the soul; each soul produced fitting character of a human being's body. Furthermore, a human being's soul possessed unique ability: staying in an eternal state in which the soul will reside in human being's body before returning to heaven as all human beings desire perfect and lasting happiness.

⁹ St. Flavius Justinus (A.D. 100-164): A philosopher that brought about change in the field of philosophy and religion. In his ideology, philosophy-religion is difference from religion in the same manner that philosophy-science is difference from general science. The objective of philosophy-religion is not praying but rather the comprehension of human civilization that proves the only path to happiness.

¹⁰ St. Paulus (A.D. 64): The first of whom to be claimed direct pupil of Jesus Christ. Due to his extraordinary capability of expanding religion he was commended as one of the Apostles, as the person who elucidated God's divine code via revelation that emphasized the relationship between God and human beings. The heart of the revelation was: Those who believed in God, who are supposedly one with God, those who have faith in God, shall be free from defilements and be accepted into heaven among those who consume eternal happiness.

¹¹ St. Thomas Aquinas (A.D. 1225-1274): He believed universal phenomenon as systematic and purposeful possible so by anonymous manipulator; any illogical occurrence thus irrelevant, any being incapable of happiness or suffering thus irrelevant. Furthermore, with practice of discretion, one will realized that logic is behind all outcomes; nothing occurs spontaneously.

¹² St. Augustine (A.D. 354-430): Augustine was responsible for systemizing religious teachings for clearer understanding. He put greater interest on the teachings itself rather than the teacher thus apply Jesus Christ's teachings to the problems on Truth. Greek philosopher must comprehend nature of Truth so as to find the most appropriate way of life and to systemized society. He seek to understand nature of Truth through relations with God in order to discover human being's ultimate goal.

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He resided within my spirit and I am able to reach him through my spirit and recognized the energy vested in me” (Stanley Rosen, 2003:127).

Fourth Viewpoint: Some philosophers suggested that defilements and desires must be eradicated to attain happiness. As so in Augustine’s teachings, the purpose of human is happiness. The true happiness can be found when the state of desire is eradicated.

(4) Concept of Happiness by Modern Philosophers

a. Origin of Happiness

First Viewpoint: Some modern philosophers believe that God is the origin of happiness. Descartes¹³, a strong believer in God, viewed that He is omnipotent, immortal and permanent. He is the creator of the universe, the earth, and human beings. Not just a creator, He understands how everything operates and able to bless human begins to make virtuous decisions that affects their own happiness.

Second Viewpoint: Philosophers who believed in the scientific principles and laws of nature believed that senses and mind structure is the origin of happiness. Humes stated that happiness originated from the five senses, and humans collect data into the brain which is converted into a memory or mental images.

b. Absolute Goal of Happiness

First Viewpoint: Certain modern philosophers believed that human soul will be

accepted to heaven, the ultimate and eternal happiness, by having deep faith in God and become one with Him. As Barkley said “The only way to enter the realm of happiness is by following the path of God. God is omnipotent, a wise entity and permanent. He has a perfect body of knowledge and is the creator of the universe and the world. Apart from the creator, He also knows how everything operates. He is capable of letting humans make decisions. Therefore, humans must have faith and believe in God” (Richard Francks. 2003:27).

Second Viewpoint: Philosophers who believed in body of knowledge and scientific principles also believed that the ultimate goal of humans is using scientific knowledge to create a society that benefits humankind and attain greatest happiness.

c. Ways to Attain Happiness

First Viewpoint: Philosophers who believed in the law of nature will combine the scientific knowledge to bring happiness to mankind. Descartes stated that scientists have undergone research and accumulated data until scientific body of knowledge arises. Through use of scientific principles to facilitate and solve problems, mankind is able to live in peace.

Second Viewpoint: Another group of modern philosophers believed that intelligence lead to happiness. Of Kant’s idea, humans have the cognitive potential that should not be neglected. They must employ the potential to

¹³Rene Descartes (A.D. 1596-1650): Considered one of the greatest thinkers of the modern Western world. His ideas on Rationalism, a major philosophical idea of the 17th-18th Century, profoundly impacted next generation’s contemporary thinkers.

search for the truth by raising questions concerning the origin of reasons in order to achieve the ultimate truth that will benefit humankind (Dermot Moram, 2010:151).

Third Viewpoint: Some philosophers believed that humans attain happiness through accumulating knowledge. The body of knowledge is advantageous in helping humans learn how to live in the correct path which will bring them peace. The component of knowledge derived from human minds (Timothy Williamson, 2007:277). Descartes pointed out that the perfect knowledge achievable by humans is tools for discovering various arts and to fulfill the facts of life. Therefore, we can attain happiness by using our knowledge to interpret philosophy and implement those philosophical concepts to experience happiness in life. Philosophers must raise questions as means to expand one's body of knowledge on life and the universe. By then humans are able to live with guidance and happiness (Honer Hunt Okholm, 1999:26). The answers to those questions must also be revealed by accumulating knowledge daily (Thomas A. Shipka and Arthur J. Minton, 2003:114).

Fourth Viewpoint: Many philosophers viewed that humans can attain happiness by eradicating defilements and desires. As Kant stated, human emotions motivate them to seek happiness. The more human devoted to happiness, they less they are satisfied. This is because the desire within them intensifies endlessly. In consequence, they have to endure

suffering. Therefore, humans should adhere to morality as it is the basis of virtue.

Fifth Viewpoint: Some philosophers believed the practice of intuition provide insight on truth or true happiness directly without the need of human senses. Schopenhauer¹⁴ noted interestingly that humans naturally cannot comprehend truth in the exterior world and in happiness as their minds are distorted from reality. Furthermore, they are controlled by the purpose of life and possessed physically and mentally. Therefore, humans are unable to understand or reasoned with the purpose of life. Human beings must instead employ their intelligence to acknowledge individual's goal and step over to the exterior world where there is peace and balance of mind, and true and lasting happiness.

Sixth Viewpoint: Many philosophers believed that social and religious laws are guidance that is appropriate with human livelihood. Humans also benefited from adhering to the guidance as the facts and reasons of society, and the religious teachings, create fewer mistakes in our actions. Furthermore, the consequences reflect our actions. Likewise, Hobbes viewed that the limited resources on earth is insufficient for every human being thus competitiveness arose. A social contract is required for society to follow the laws and live together peacefully.

Seventh Viewpoint: Some philosophers believed that living by moral and ethical conduct is the only way to attain happiness. Mill did

¹⁴Arthur Schopenhauer (A.D. 1788-1860): Schopenhauer was an important and well-known German philosopher. His work on pessimism and the idea that God doesn't exist brought him fame. He was the first to question: is logic sufficed for all answers of the world?

not believe in human minds being able to recall virtue since birth but believed that morality and internal motivation are derived from collective experiences and perception of the surroundings. These qualities then became the person's characteristic. Whenever the human state of mind integrated, individually and socially, the society will then be preserved in a selfless and flawless state. Individuals will commit to common benefits and step away

from their natural barbarian survival instinct and selfishness, and eventually the society will become a peaceful civilization.

The viewpoints on Happiness by Western and Eastern philosophers aforementioned can be summarized into a chart and table format as follows: Origin, ultimate goals, methods to attain Happiness in accordance to the philosophers' concepts:

Part 2 Section charts Presentation



Figure 1: Diagram of God: Origin of Happiness based on Concepts by Western and Eastern Philosophers

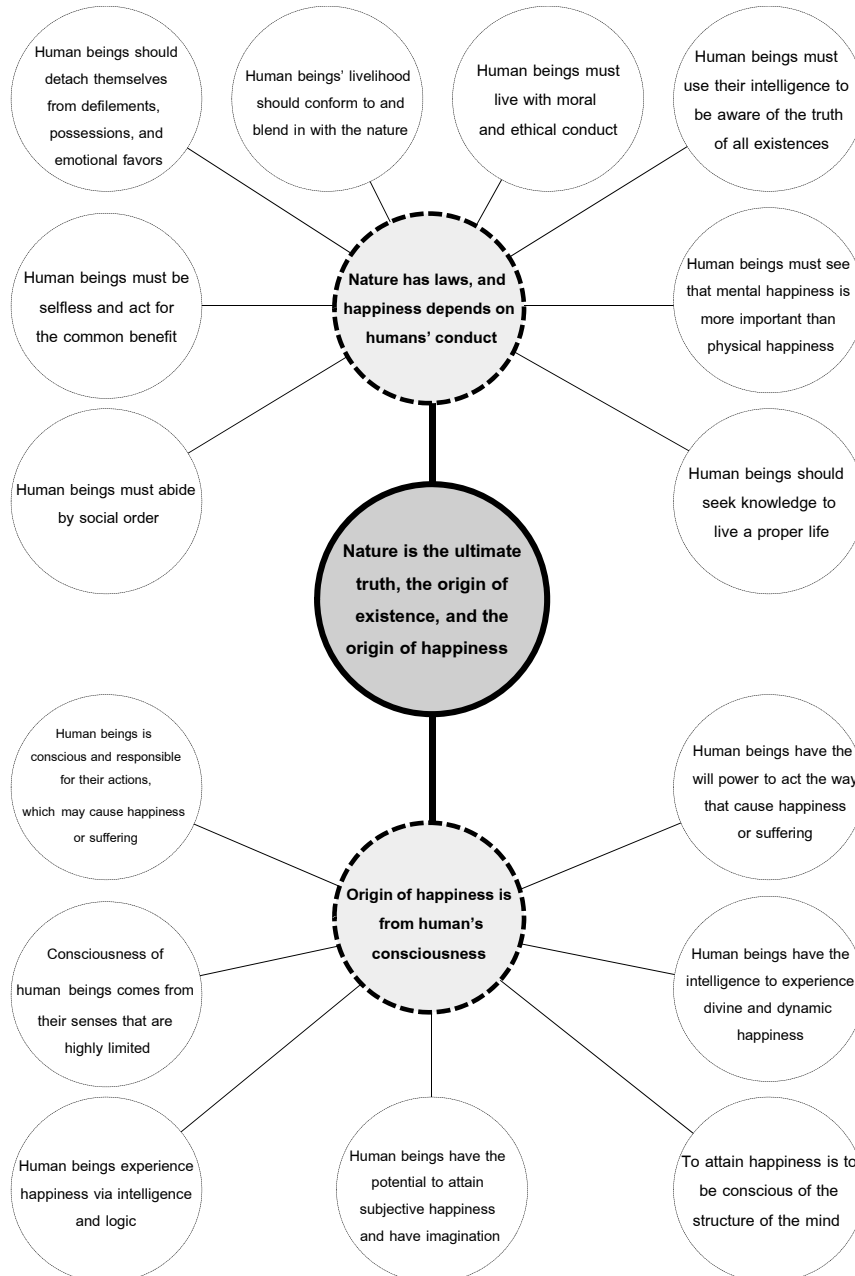


Figure 2: Diagram of Nature: Origin of Happiness based on Concepts by Western and Eastern Philosophers

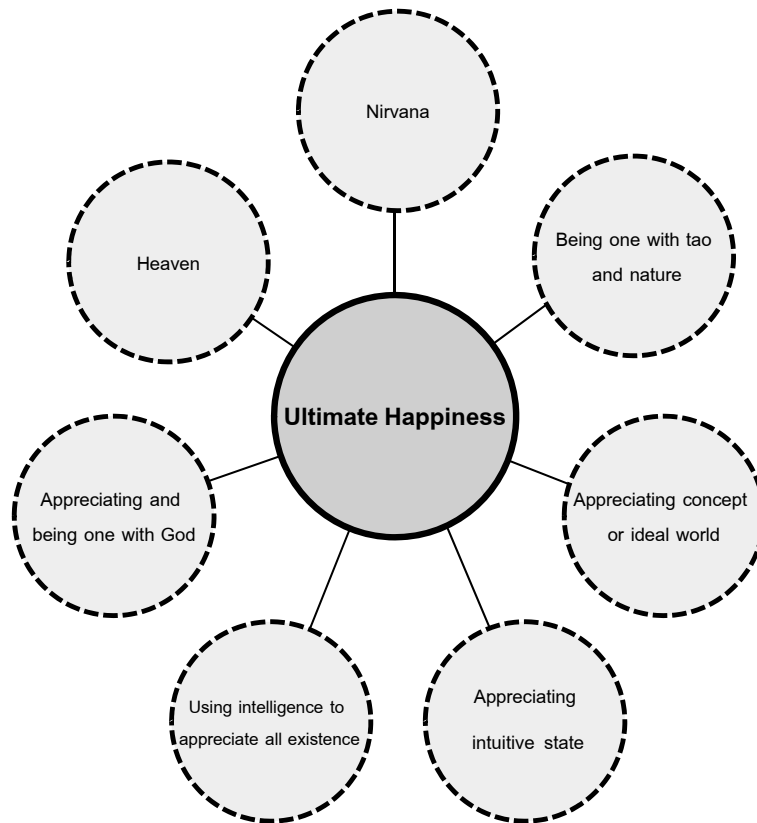


Figure 3: Diagram of Ultimate Goal of Happiness based on Concepts by Western and Eastern Philosophers

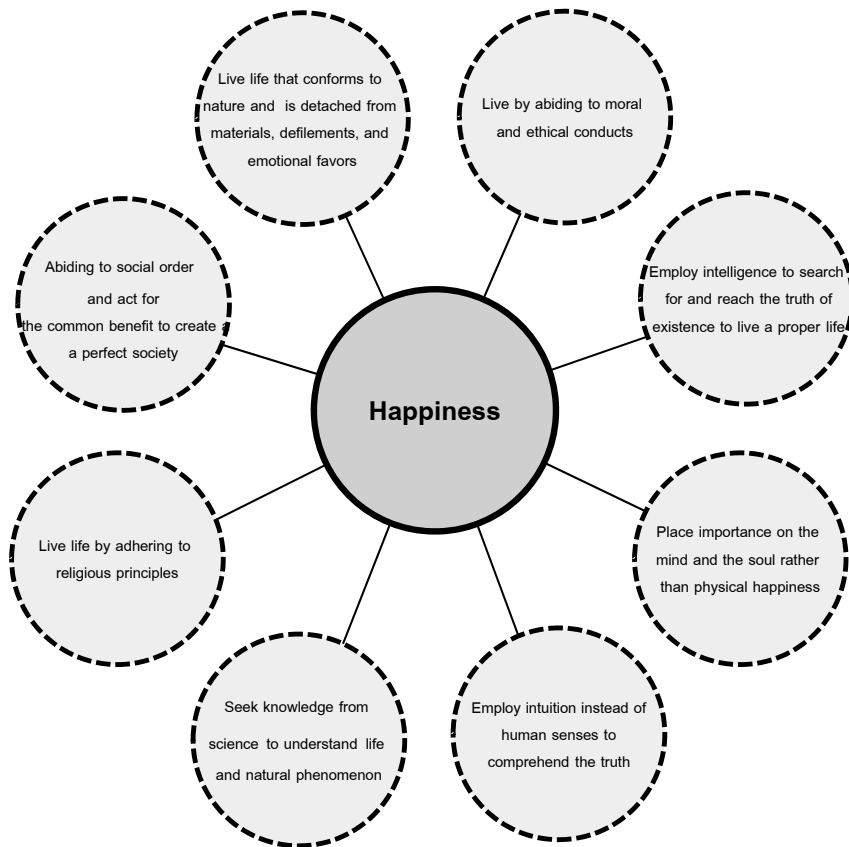


Figure 4: Diagram of Attaining Happiness based on Concepts by Western and Eastern Philosophers

Table 1: Eastern Philosophers' Concept of Happiness

Philosopher	Origin	Ultimate Goal	Methods to Attain Happiness	Main Concepts
Eastern	<p>First Viewpoint: Origin of Happiness is nature; nature create all existence include happiness and suffering of human beings</p> <p>Second Viewpoint: Happiness is fated by heavens, by God or deities</p>	<p>First Viewpoint: Appreciate and be aware of nature</p> <p>Second Viewpoint: Happiness blessed by heaven is the utmost sublimity</p>	<p>First Viewpoint: Peace and purity of mind and soul</p> <p>Second Viewpoint: Eradicating defilements, desires, and attachments from earthly deceptions</p> <p>Third Viewpoint: Human beings should live by adhering to moral and ethical conduct, endeavor to committing deficiencies, and commit to common benefit</p> <p>Fourth Viewpoint: Living an austere life with nature; adjusting to human being's nature state</p> <p>Fifth Viewpoint: Employ wisdom to be aware of nature of all earthly existence</p>	<p>Most Eastern philosophers believed that Happiness comes from living a peaceful life, living with nature, and not attached to fame, fortune, and defilements which are merely fictitious</p>

Table 2: Western Philosophers' Concept of Happiness

Philosopher	Origin	Ultimate Goal	Methods to Attain Happiness	Main Concepts
Western	<p>First Viewpoint: God is the origin of Happiness and creator of all living things; God bring forth souls into human beings to be able to acknowledge happiness and suffering</p> <p>Second Viewpoint: Laws of nature is the origin of happiness as a result of senses and structure of mind</p>	<p>First Viewpoint: Those who have faith in God will be accepted into heaven, a place of supreme and eternal happiness</p> <p>Second Viewpoint: Ultimate goal of Happiness is applying scientific and technological knowledge invented by human beings to fulfill a peaceful life and for resolving problems</p>	<p>First Viewpoint: Human beings must employ wisdom to appreciate God and truth of all existence, and must develop cognitive potential to be free from evil</p> <p>Second Viewpoint: Applying scientific body of knowledge to construct facilities for human beings to conduce a peaceful society</p>	<p>Happiness is based on 2 main concepts:</p> <p>Concept 1: Attain true and lasting Happiness via God</p> <p>Concept 2: Applying scientific and technological principles as way for human beings to live peacefully, be able to liberate from sufferings both at individual societal level</p>

Table 2: Western Philosophers' Concept of Happiness (cont'd)

Philosopher	Origin	Ultimate Goal	Methods to Attain Happiness	Main Concepts
Western			Third Viewpoint: Human beings are able to attain Happiness through the search for body of knowledge beneficial for living properly and deal with lesser decision-making problems as opposed to living without knowledge	
			Fourth Viewpoint: By eradicating defilements and desires, human beings can attain happiness; the more human beings devoted themselves to happiness, the less they become complacent	
			Fifth Viewpoint: Human beings must employ transcendental intuition to attain happiness; it is done so by frequent cultivation until they are knowable of all existence and of the core of happiness	
			Sixth Viewpoint: Human beings should adhere to religious principles; by disregarding religious principles, society will be in utter ruins and the lives of human beings will be meaningless and invaluable	

Table 2: Western Philosophers' Concept of Happiness (cont'd)

Philosopher	Origin	Ultimate Goal	Methods to Attain Happiness	Main Concepts
Western			Seventh Viewpoint: Human beings should incorporate each of their abilities and body of knowledge so as they could create and live in a decent environment and, ultimately, a peaceful society	
			Eighth Viewpoint: Human beings should live by ethical and moral conduct, enrich their souls, for a peaceful society	

Research Results and Analysis

Results from analysis on the origin of Happiness by Western and Eastern philosophers revealed two main aspects: nature as the origin and the creator of all existence; God or heaven as the origin. Both aspects coincide with the viewpoint on ultimate happiness, which is to be free from defilements and return to heaven, the realm of God and the place of ultimate and eternal happiness.

The following are the methods to attain happiness by eastern and western philosophers:

1. Human beings should adhere to the moral and ethical codes, conducts ourselves away from the endless defilements and desires, and practice the act of virtue and devotion to common benefits whilst enriched our soul to enable ourselves to live in a harmonic society and civilization of lasting peace.
2. Human beings should employ wisdom to search and appreciate the truth of worldly existence to live in awareness, and eventually conducted true and lasting happiness.
3. Human beings should place importance on mental happiness rather than physical happiness as the former is more profound multi-dimensional, and should seek ways to reach purity, illustrious, and peaceful soul.
4. Human beings should attain happiness through seeking knowledge beneficial for living properly and deal with lesser decision-making problems as compared to living without knowledge.
5. Human beings should learn and apply transcendental intuition to attain happiness possible through practicing comprehending truth and true happiness whilst avoiding human senses which may cause distortion in attain the truth of existence and of the core of happiness.
6. Human beings should follow religious laws as guidance for it creates fewer mistakes in our actions. By living astray from religious principles, our lives would become meaningless; we would be living in an isolated, confused, and suffering state.
7. Human beings should adhere to social laws and incorporate each of their abilities, on the while developing their minds, virtues and commit to social benefits, and body of knowledge so as they could create and live in a decent environment and, ultimately, a lastingly peaceful society.
8. Human beings are part of nature thus should live in harmony with nature, detached themselves from materialism and human desires namely wealth, fame and fortune, and in turn conduct themselves to be free from attachments to the outside world subsequently attaining true and lasting happiness.

Therefore it is clear that philosophical framework is not merely an intellectual activity

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but also practical in our livelihood. It is by adhering to the moral and ethical codes, conducts ourselves away from the endless defilements and desires, and practices the act of virtue and devotion to the benefits of others whilst enriched our soul to enable ourselves

to live in a harmonic society and civilization of lasting peace.

Acknowledgement

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Chinese Rural in Globalization: Effects and Adaptations from Industrialization

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Abstract

Background: *The fast growing of China's industrialization has been widely spread throughout the country included rural areas. Most of agricultural areas are now turned to be industrial areas according to the country policy of industrialization which affect the living aspect of the people, environment, pollution; relationship between people has been changed. These can be concluded that industrialization in the frame of globalization has effect directly to the reformation of rural people. The study and research outcomes will be an important knowledge for Thailand's industrialization preparation and for adaptation of Thai's rural people.*

Objective: *The Objective of this study is to explain the impact of China's industrialization and adaptation of rural China. Since reform and opening to the outside world until present, through all 12 Five-year Plans. The methods on this research papers is Documentary Research by review data from various academic sources, including books, essays, research papers, dissertations, statistics database and electronic media in Thai, English and Chinese language.*

Results: *We found that the impact of China's industrialization and adaptation of rural areas can be divided into 7 issues. 1) Agriculture. 2) The employment and wages. 3) The quality of life. 4) Welfare and health care. 5) The relationship in family. 6) The relationship between people in community. 7) Natural resources and environment.*

Discussion and Conclusions: *The impacts of industrialization to the adaptation of rural people have been observed in several dimensions. Start in agricultural sector has productivities while a lot of cultivated areas have been replaced by many industrial factory establishments. The employment issue is also another impacted part. Agriculturists from other areas also joined for work at the factory due to a lot of labors required along with more attractive returns offered. However, welfare and health care system of rural and urban people still differs so much because of the government policy that emphasized the industrial development in the urban areas. The relationship inside the family of rural people is another one impacted part. Besides, the relationship between people in the rural village has been changed to be more ostentatious and emulous. Helping other people depends upon the benefits.*

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Introduction

China had ever been noticed as one of the impoverished country in the past. Population's livelihood was under the world's standard. As the highest population country and the willing to improve the population's livelihood, China had decided to boost their economic by mainly focused on the industrial sector development since then. Nowadays, China becomes the most competitive country of the world lower only than United-States of America.

As a very fast growing of country development during the past three decades of China, economic professors, policy analyzers and other experts of China study do all believe in the potential of China to become in reality the leader of world economy in the near future based on the readiness of relevant factors such as the prompt of nation resources, political stability, economy, workforces, military, society and culture. However, due to China's industrialization has been widely spread throughout the country included rural areas. Most of agricultural areas are now turned to be industrial areas according to the country policy of industrialization which affect the living aspect of the people. Life-style of rural people becomes more similar to what happens as urban people. The relationship between people has been changed. The willing in helping each other has been decreased while the pollution level getting higher.

These can be concluded that industrialization in the frame of globalization has effect directly to the reformation of rural people. We should perform some studies in

details and make understanding especially the impact of when industrial segment had been focused as a major driven factor of country development since the past until present. The study and research outcomes will be an important knowledge for Thailand's industrialization preparation and for adaptation of Thai's rural people.

Research methodology

Rural Chinese adaptation study under globalization is relied on Qualitative Methodology Research method which is all information will be collected from available literature and researched papers. In order to acquire the results according to the determined objectives, the synthesis from the collected information will then be performed. This kind of methodology is called "Documentary Research". Moreover, researcher will further collect additional information from an observation on the actual areas and perform an interview of the people who are impacted both directly and indirectly by the effect of China's industrialization. These can help the researcher team gains more clearly understanding regarding the industrialization effects very well. There are three studied locations determined for the research which are Zhengzhou and Luoyang cities of Henan province and Suzhou city of Jiangsu province respectively. All of these locations are the vital industrial areas for China's industrialization which will provides the various views of different Chinese rural adaptations. The case studies will be good for learning and making some understandings for further Thailand application.

The impact of China industrialization to Chinese rural adaptations

1) Effects and adaptations of agricultural sector

After the country establishment in 1949, China has emphasized on industrialization development and paid less attention on agricultural sector development. Since then until after country reformation in 1978, China economic system became a form of capitalism which continuously contributes more on industrialization development. Although domestic consumption can be handled by only

workforces, there were a lot of agricultural machineries replacing workforces for efficiently improvement and productivity increment. According to the statistic information about number of agricultural machineries (Figure 1) and the statistic information of agricultural productivities (Figure 2), these can be found that the number of agricultural machines such as tractors and diesel engines trend to be increased in the same direction of agricultural productivities in the initial phase. Although there are some declines on the way but still on the increment trend in the global view.

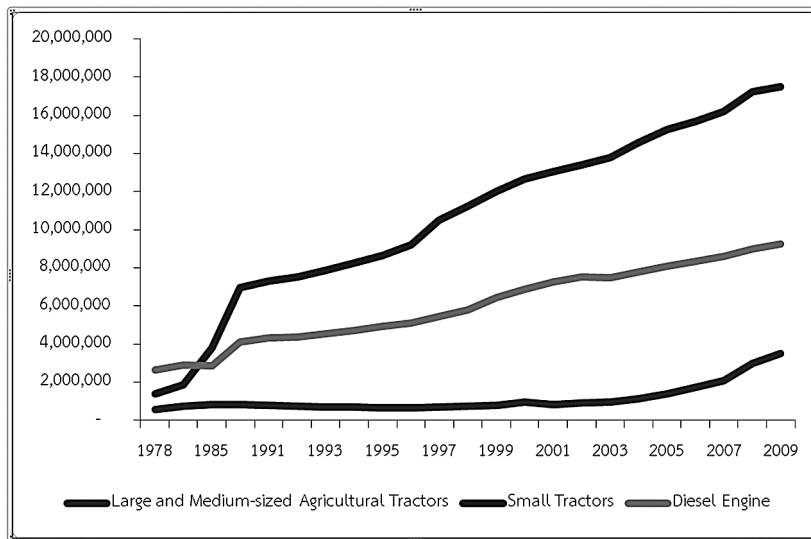


Figure 1: Statistic data about number of various kind of agricultural machines usage
Reference: National Bureau of Statistics of China

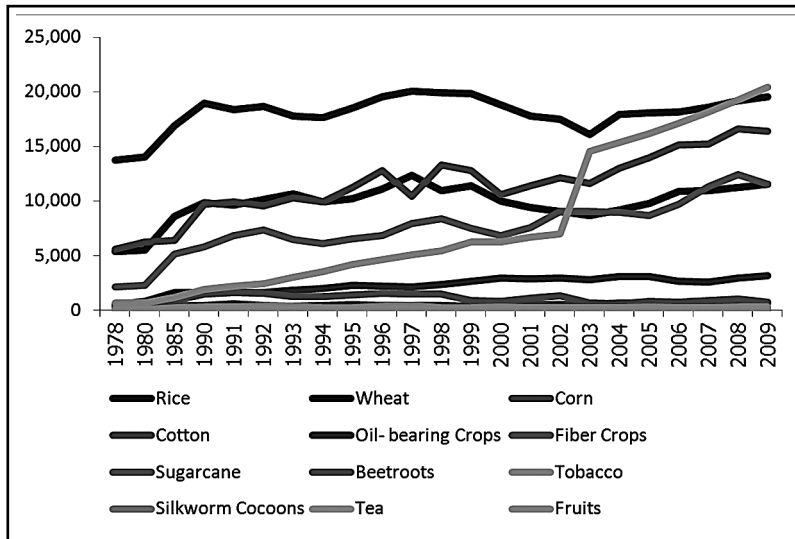


Figure 2: Statistic data about various kinds of agricultural productivities

Reference: National Bureau of Statistics of China

The statistic data from both two figures above are in-line to what the Chinese academician has mentioned during an interview that

“..Agricultural machines have been widely utilized significantly. More than 95% of the utilization is mainly used for supplement the productivity efficiency..” (Professor Chen WeiTao, Chinese academician)

Most of the agricultural machines are manufactured from Luoyang’s factories which are one among 156 tractor manufacturing

projects since the first nation development plan of China’s government. These benefit the agricultural sector tremendously.

According to the industrialization plan and its expansion to rural, there are many cases in turning the agricultural areas and farms to be areas of industrial estate. A lot of industries and factories have been established and constructed. These consequently lead the dramatic decrement of farms and cultivated areas (Figure 3)

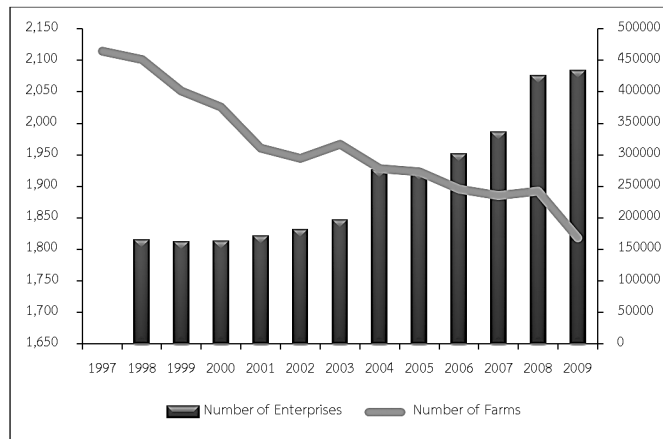


Figure 3: The comparison of organization number between industrial and agricultural sector
Reference: National Bureau of Statistics of China

The data comparison from above figure is in-line to what Professor Wang Jing Shang mentioned during an interview that

“.. Right now numbers of farmer drop a lot due to significant decrease of cultivated areas and due to widely usage of machinery...” (Professor Wang Jing Shang, Chinese academician)

As a result of cultivated areas decrement, Chinese rural have to adapt their livelihood to conform the industrialization expansion. According to the survey activities in 2 provinces, 3 cities and 5 villages, the adaptation of Chinese rural due to industrialization has been observed explicitly which can be grouped as 3 categories as follow

First category: The government will determine the industrialization zone and take over any cultivated area to be superseded. The local farmers on the taken over area have to accept the benefit payment and have to move and restore to the new area. They will also acquire a privilege in working as a

worker at government’s industrial factories which going to be constructed on the returned areas. According to the survey results at Mazhai village of Zhengzhou city and Yanshi village of Luoyang city, the adaptation over these two areas have been observed and definitely match to the mentioned category above. In the past, these two areas were all the cultivated areas and then after some villagers who gained experiences as an urban worker came back to their village and initiate their own factories establishment with success. Other people in the village was then willing to follow until the government has seen their potential and decided to indicate these two areas along with additional surrounding areas as an industrialization development zone. Most of the impacted farmers decided to accept the benefit payment and relocate to the nearby areas and do their new interesting businesses that support the industrialization zone such as merchandises, workers and food shop owners.

Second category: Rural people in the nearby areas would like to evacuate to the industrialization zone for seeking the better job opportunities in term of incomes. According to the survey activities at Jiangxiang village in Suzhou city which is the major garment industrialization development zone allocated by the government, many agriculturists from surrounding areas have leave their lands and move to work in the industry zone with the hope of better life qualities and incomes. Moreover, there are some agriculturists come into the industrial zone in order to do their own business because of the location advantage. One grocery store owner in the local area and fruit shop owner from other area have mentioned during an interview that

“.. Don't want to work for other anymore but want to be an owner. I've ever been a mobile phone seller in the local department store for 10 years. But after I found the factory will be established here then I decided to move my business location and earning income is better..” (Mr. Jiang, Grocery store owner)

“ .. I have done everything before, whether selling vegetables, trolley worker or laborer. I come to do my own business here due to a suggestion of my relative. The advantage in term of location probably good for doing the business right here but it's not as I thought ..” (Mr. Guo, Fruit shop owner)

Third category: Rural agriculturists have formed up their own community enterprise which will collect all the lands together with administration as community business. According to survey results over Yonglian village in Suzhou city and Huaxi village in Jiangying city, the two successful villages of

community business management, former impoverished agriculturists now become a part of huge industry ownership. Both villages have the similar initial idea of putting the entire local and nearby areas together for establishing the industrial factories and settle down the efficient management system which provides the appropriate return and welfare to the villagers. Any agriculturists who have good qualifications will be accepted for work inside the industrial factories while the rest can be worked in the service sector such as food shop servicer, porter or security servicer. In addition, the land can be allocated partially for cultivated areas in order to support the people who still need to do their farming.

In addition to the mentioned impacts, there is another one important reformation impact on agricultural sector which is the first occur of a cooperative. This occurrence has benefited directly to the agriculturist against the middleman or the middle-company in terms of product price bargaining.

“ ..Since the last few years, the government has supported the rural cooperative. Agriculturists have formed a group up and sell their product to the market instead of selling by only one person. The group can make a negotiation to the company and this is an alternative way for the agriculturist ...” (Professor Chen WeiTao, Chinese academician)

As per mentioned impacts when an industrialization development has been expanded to rural area, Agricultural people will face more or less of some adaptations. For example, evacuation, occupations changing, reforming a potential business group included the change of their life quality and earning

income level. These would be important adaptations for living according to the change of era.

2) The employment and wages

Consequently to the impacts and adaptations in agricultural sector after industrial factories have been found in the rural areas, the number of industrial labor is then required much higher while the cultivated areas have

been decreased due to the government industrialization development policy. Those agriculturists who have been affected by the policy will then be moved for work in the urban area which leads to a continuous increment of workforce movement from agricultural sector to industrial sector. These make the employment level in the industrial sector becomes higher than the past (Figure 4).

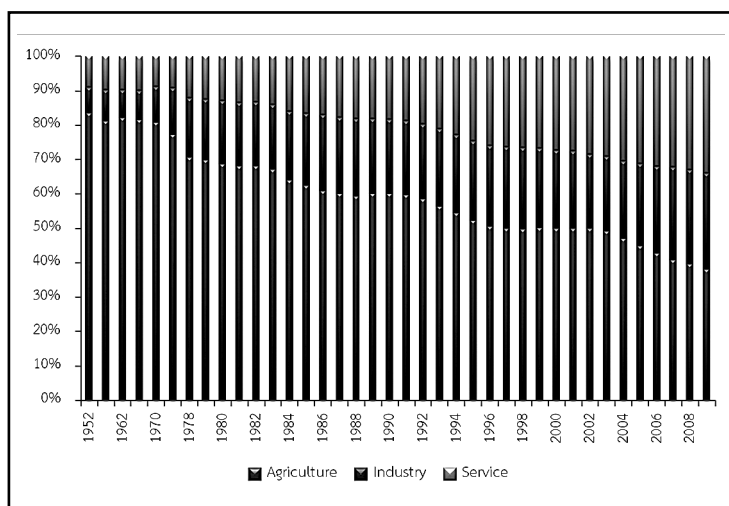


Figure 4: Employment percentage divided by agricultural, industrial and service sector

Reference: National Bureau of Statistics of China

The figure above conforms to what Chinese academician mentioned during an interview that

“... The first economic development plan is in 1953-1957. The heavy industry was mainly based on the military industry and the main problem of heavy industry is about the large amount of investment required. Due to impoverished country, entire workforces of the country are then needed in order to establish the industry. For instant, Luoyang’s tractor in-

dustries have more than hundred thousand of worker which required skillful and lot of workforces. So, hiring agriculturists to work for the factories then facing some problems because of the laggard of their industrial skill ...” (Professor Qiu JianLi, Chinese academician)

“.. After the boosted of industrialization development, there are a lot of industrial labors required which is not enough for only the labor in the urban. So, the main labors then come

from agricultural sector..” (Professor Chen WeiTao, Chinese academician)

Because the government has mainly emphasized on the industrialization development, the employment ratio then can be described as in the above figure. Since the

industrial wages have been adjusted to be higher than the agricultural wages considerably (Figure 5), most of rural agriculturists then prefer move for work in the urban industrial factories.

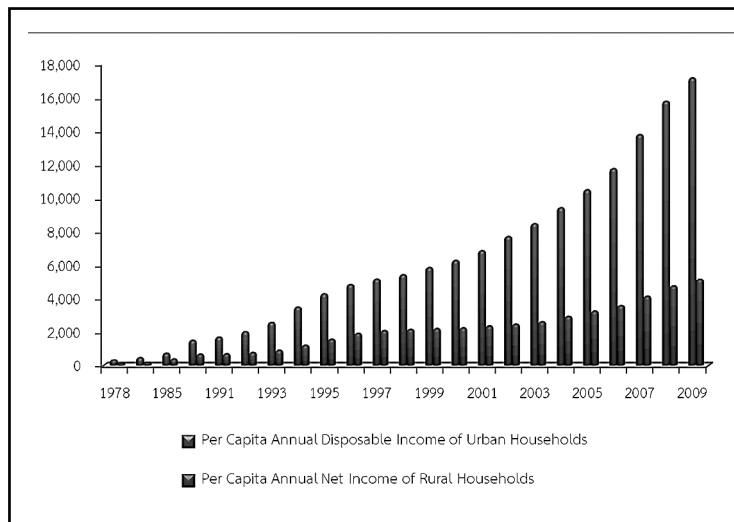


Figure 5: Income comparison between urban and rural households

Reference: National Bureau of Statistics of China

The information from the figure above conform to what Chinese academician and industrial factory worker mentioned during an interview that

“ .. The way of life of people may changes. Originally cultivates cornfield but now working in the factory.... Most of farmers and people are satisfied with the higher incomes received. Moreover the high benefit payment due to land taken over by government also satisfies people ...” (Professor Gao YanJun, Chinese academician)

“ ..My family has four members. Our 3,200 square meters cultivated area now turns

to be factory. I'm now working in the factory, don't cultivate anymore ...” (Cui Shifeng, LUOY-ANG Northern EK CHOR Motorcycle's officer)

“Urban area people have high incomes and high expenses while agriculturists have low incomes but high expenses. This is quite severe situation” (Professor Zhou LinLin, Chinese academician)

“ .. Because about 10-20 million people come for work in urban area each year, the quality of life then gets better. If they do only agriculture and cultivation, it's hard to raise their quality of life due to the low level of income. At this moment, the productivity value

is only few hundreds Yuan per 1,600 square meters. So, it can't be relied only on agricultural. Total income of agricultural people is higher than the past but comparatively much lower than the total income of urban people almost 3 times. The income of urban people is around 10 thousand Yuan per capita but only 2-3 thousand Yuan for agricultural people ..We are now reforming the policy. However, I think whatever the payment benefits, the development of industrialization seemed to be the better driven factor..." (Professor Qiu JianLi, Chinese academician)

Although the government has put effort to minimize the income gap between agricultural and industrial people but the result still be unchanged. This is because China still emphasizes on economic development by using industrial as a driven sector which make the growth rate of this sector continuously raised and industrial labors still be needed amid the higher utilization of industrial machines.

3) Quality of life

Formerly the agricultural people who worked in the agricultural sector have very low level of income. After they move for work in the industrial sector, most of them satisfy to get the much higher income. According to an interview and survey information, almost all people mentioned that they gain more income than former, get a better livelihood and capable to spend more money. The quality of life of rural agriculturists is then closer to the quality of life of urban people according to what mentioned by Chinese academician that

"...When agricultural people have moved for work in the factory or other areas, they will

get more income and get a better quality of life consequently. In addition, working in the urban area, they also absorbed the new economic marketing idea in term of investment, whether do their own business or open their own factory which make them acquire much higher income and high quality of life than the past..." (Professor Chen WeiTao, Chinese academician)

"...Formerly when two economic systems have been separately applied for different location let say rural economic system will be applied only for rural area but later all locations applied with the same system. After land-used community settle up, the benefits of the land-used for agriculture has been transformed to industrialization development. Formerly, agriculturists have been controlled strictly to stay inside their village but set free after the reformation and development. This is not the government policy but they move out due to the difficulty of their way of life. After several years passed, some agriculturists get the better quality of life and right now their quality of life level rose up a lot. They work outside the areas or do their own business ..." (Professor Qiu JianLi, Chinese academician)

As a result of above information, agriculturist livelihoods have been adapted so much. There are more spending on the comfortable things as found by the increment of the home computer usage from both urban and rural areas. Moreover, rural area people have also continuously spent more in education, culture and entertainment sector. These reflect the absorption of life styles from urban people after moved for work in the industrial

sector. They look for more convenient life in order to satisfy their needs.

Besides the increment of income, industrial development is also another part that increases the education level of Chinese people (Figure 6). Chinese people can effort

the education expenses due to the raise of their income and prefer to study at the high level due to the industrial sector still require a potential employee. The higher level of education, the higher rate of remuneration package offered.

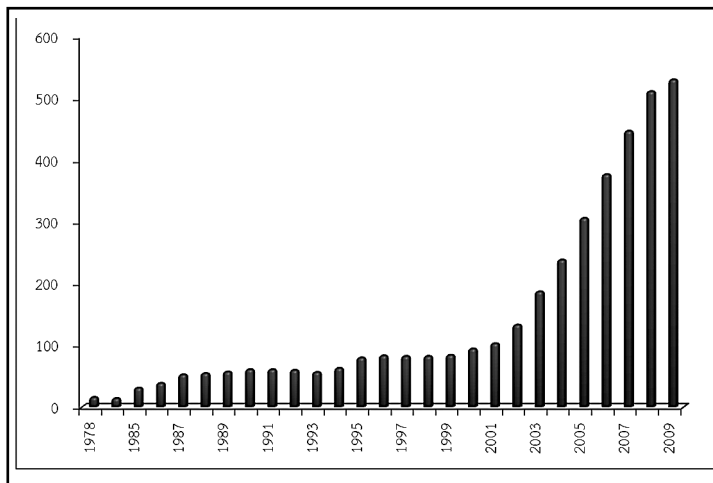


Figure 6: Number of Chinese population who educated at least the secondary school (Unit: 10,000 people)

Reference: National Bureau of Statistics of China

There is one of the economical quality of life measurement methods using Engle's Law which described that the proportion of income used for food expenses in any economic system will be a reverse variation of the proportion of livelihood of the society. By comparing the expenses used for food and all remaining expenses used for living in the same

period of time, and use the method in measuring the quality of life level for both urban and rural areas during the 2 decades (1990-2009). It can be found that Chinese quality of life has been increased gradually. However, the quality of life in urban area is better than in rural area (Figure 7)

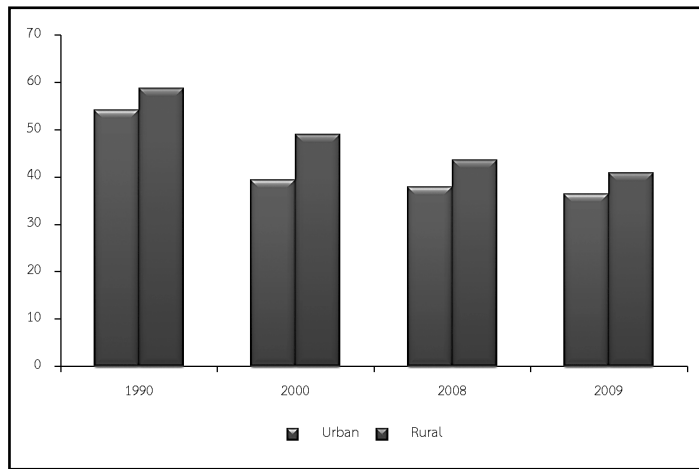


Figure 7: Quality of life level by Engel's Law

There is one village that researchers have done a study as a special case which is Yonglian village. The village physical geography comprised of beach and river. The buildings located beside the river and parallel with the dam border *“look like number one shape in Chinese writing number (Straight line)”*. Scattered locate, waste of area usage, dirty environment, restive, without management system and high services setup cost. As per these geographical features, Yonglian has started to renew the village layout based on the scientific knowledge. Finishing the establishment before moving in is the used principle of new accommodation for people *“The accommodation style will be the same as in city”*. Many organizations have been invited for design and planning consultant such as Qinghua University, Suzhou garden department and Changzhou design and planning college. At present, more than 1,000 million Yuan has been invested for the modern accommodation establishment which is able to contain living

capacity for 10,000 people from 3,200 households. The accommodation zone will be equipped with workout center, entertainment and shopping complex with fully furnished and environment controlled. In addition, the village will provide some privileges to the accommodation buyer by lower the selling price than the actual building cost and receives the return of payment benefit for 1,400 Yuan per every one square meter. After finished, Yonglian people will be able to feel of *“Community livelihood style”* and *“Way of life as living in town”*

Huaxi village is another one good example of rising up the rural people quality of life. In the past, this village did not have even secondary school students. Almost all people of the village did not be educated or taken only primary education level. In the present, there are up to 86% of secondary school educated agriculturist, about 200 people of vocational educated and there people had even educated from aboard. Besides, some agriculturists have taken the technical training

in various fields and there are more than 1,000 medium and high level expertise technicians available at this moment. There are about 18 village leaders graduated at university level and there are many other languages training courses available such as English, Japanese, Russian and German.

Since the beginning of village establishment in 1961, an annual income had been allocated for only 50-60 Yuan. Presently people have lived with a big accommodation on more than 400 square meters area. There are up to 400 private cars in the village. The lowest amount of money available in saving account is around 1,000,000 Yuan while the richest has up to 10,000,000 million Yuan. Electrical devices such as digital camera, video, plasma-television, air conditioning are all the normal available devices and all families have ever travelled abroad.

In addition, the building construction has been changed to the new style. Small structure with one-story house changed to bigger house with at least two-stories. Now, all families are able to living in detached house fully equipped with all facilities such as water supply, electricity and gas system. There are areas inside the village dedicated for recreation zone, relaxing zone, sport zone, shopping zone and tourist attraction zone.

Regarding the examples above, it can be deduced that the rural people way of life is always adapted all the time after the industrialization development put in place. With a good baseline infrastructure and dedicated zone for recreation, the livelihood of rural people turned to be similar to urban people. However, this change will affect to the people

attitude and culture which will be mentioned further.

4) Welfare and health care

Welfare and health care system between urban and rural people is still different very much. Rural people received the worst welfare benefits comparatively.

“.. The main problem is about social security and census registration issues. Urban people have received the medical fee and senior citizen allowance from the government since their born till die while agriculturists have received the welfare as a public welfare which contains many restrictions. These are too much different ...” (Professor Qiu JianLi, Chinese academician)

The statement above reflects the lacking of attention paying to the rural senior citizens in term of welfare system which is distinguish much compare to urban people. The consequence comes from the only taking care of the specific industrial development zone determined by the government which lead to forgetting in pay attention to the rural senior citizens who living in the outside development zone and had ever been an important worker during early phase of country development while baby-sitter is their only major role in the present

Nevertheless, some rural villages already have a good welfare system like urban. Most of industrial factories have offered quite good welfare benefits to the workers such as accommodation welfare benefits and others according to an interview information dictated by Mr. Prasit Tongtanomkul, LUOYANG Northern EK CHOR Motorcycle Co., Ltd., finance deputy managing director that

"...Here is the living zone for workers. The company has sold very cheap accommodation for them which the price is less than or equal to the cost of construction. If they resign before the time that specified in the contract, they have to return the accommodation ..." (Mr. Prasit Tongtanomkul, LUOYANG Northern EK CHOR Motorcycle Executive)

Moreover, there is kindergarten located inside the factory. Workers who have children can enroll here. The children can be delivered before working hour begins and pick up for going back after finished working.

".. Very convenient, we can come together for round trip. There is also kindergarten outside but very convenient when it is located inside here ..." (Cui ShiFeng, LUOYANG Northern EK CHOR Motorcycle's officer)

The on-site survey outcomes at Yonglian village are the interesting case study for its welfare and health care system. Because not only supporting agriculturist job opportunities but also developing the more complete welfare system. These are the long term infrastructure and mechanism planning of spreading an efficient welfare throughout village. For health care benefits in 2007, the coverage rate of new agriculturist health insurance is 100%. The agriculturist can get money back up to 70% of their medical fee. For educational benefits, primary school and lower secondary school children will receive allowance about 500 Yuan per year while upper secondary school and university person will receive allowance about 2000 Yuan per year and received additional prize if done the high entrance examination scores.

The expansion of Yonglian village area

means the expansion of wealthy area to the surrounding areas. The feature of "one village one system" has been used in order to balance equally the allowance and welfare benefits between nearby area people who are the newcomer and the existing people. In another part, there are some attempts to help these newcomers to get rid of their impoverishment and difficulty in living until able to have the same level of wealthy. After combining the two new villages into the existing village in 1995, Yonglian village has not only handle the taxes burden of the newcomer people but also allocate the allowance fund more than 1,000,000 Yuan for them in order to stimulate these people to contribute in agricultural production infrastructure reformation and expedite the wealthy level achievement.

In 2004, the party members of the village have determined a "prize of civilization family". This prize will be awarded to the family with excellent practices in term of legality, law retaining, sanitation and environment maintaining, family planning, living style and administration. The award regulations have been clearly defined and ease to practice which will be a good incentive for villagers. If all family members have never broken any civilization regulations by 1 year, they all will get 1,000 Yuan money reward. If one of family members found breaking the regulation, all members will be deducted the score by 1 and the subdivided group of the village contains this family as its group member will also be deducted the score by 0.1. So, many villagers then would like to be a "volunteer of inspector officer" in order to inspect and supervise other villagers behavior of the same subdivi-

vided group. Villagers will become familiar with the regulations according to a good precedent from these volunteers and finally will turn to be a kind of conscious to follow the regulations.

For Huaxi village, villagers who had done an important benefaction for the village will take a discount or payment benefits. This would be a persuaded methodology for the people who have great capability to settle their business in Huaxi. Huaxi's villagers have been realized in paying gratitude and respect to the mature aged citizens. In 2000, there was a money reward to senior citizens who are more than 100 years old for 300,000 Yuan. Huaxi village has also paid attention to rise up the villager quality of life. There is a meeting for the whole village every week in order to discuss and advice about economy and education of the village and up to 80% of villagers attend the meeting.

It can be found that welfare and health care benefits of the villagers are reaching the same level of urban people and seemed to be better on some measures.

5) The relationship in family

In rural, most of the family structure consists of two groups of generation which are senior and children. These are because of an evacuation for work of teenage workers due to the difficulty in finding job in their local area along with high competition and still have no plan of the industrial development. When the prompt in forming up the complete family has not yet ready and in addition with the high livelihood expenses, children then will be sent to their grandparent for taking care. Two generations inside single family is then found increasing. Instead of senior citizens should

be taken care by their children, their roles have been changed oppositely and have to handle the more burden in term of physical and spiritual teachings for children. For teenage workers who have a good responsibility, they will contact and send back money support to their family in order to alleviate their grandparent burdens. Otherwise, their grandparent or senior citizens have to handling more burdens in term of finding earnings for the family and teaching their children which affects the healthy status on both physical and spiritual parts of senior citizens.

"..The education problem of agriculturist family's children is very important. As per statistic data, there are around 24 million children existing from agricultural families and there are 8 million entered to the city with the remaining 16 million still be staying in the local area .. a lot of children have been leaved at home. When teenage workers have children, they will leave at home with old people and go for work. This leads to education problem of children and nobody else can take care if old people get sick ..." (Professor Wang JinShan, Chinese academician)

"..Old people who living in rural area are in the period of their retirement. They are not only perform an cultivation but also take care the other generation people which considered to be a critical problem in handling such a double workloads.." (Professor Zhou LinLin, Chinese academician)

"..Old people and children have been leaved at home without anybody takes care.." (Uncle Li YuZhu, Retired worker)

It can be found that children have to stay far away from their parent because the

limitation of earnings in living together or an inconvenient to accompany with. Children then did not receive both a good care and familiarity from their parent which affect to the children behavior and growth. Some bad behaviors and diseases will occur such as sadden disease, anxiety, addiction, aggressive behaving, immoral and illegal while old people will be exhausted for two times on both take care themselves and their children in the same time.

However, if the people work at their area whether in local factory or industrial estate, the relationship between members in the family will not be a problem anymore. In other words, they can come back home for taking care old people and children after finished daily working.

" .. Very good because all can live together.. yes, it's very good for hearty family and can always meet the children .. If go to different areas, it incurs the high expenses. If work in the local area, it is more convenient and able to take care the family.. Because the proximity, comfort and good earnings.." (Cui ShiFeng, LUOYANG Northern EK CHOR Motorcycle's officer)

6) The relationship between people in community

In the past, most of Chinese rural people are agriculturists. The relationship between people is in the feature of helping each other and friendly. There were no much social different for each family due to all are impoverished. Anyway, after the implementation of industrial development, workers who moved for work in town have absorbed and took back home the new social values from urban society such as clothing styles, high technol-

ogy devices usage and new house construction. In addition, the relation between people has been changed to be more ostentatious. Helping with sincerity becomes lower and replaced by the benefits.

".. The industrialization has impacted the amicable relation of people. After the reformation and being an open country with capitalism system and people went for work outside the area, the notion of people has been changed. There are more competitions and benefits emphasize. The amicable relation between people then differs from the past .. when they move for work in the other area, some people are successful on their work and getting rich while some people failed. Previously, all people have the same financial equality but now it is quite different. This will cause the conflict between people afterward ..." (Professor Chen WeiTao, Chinese academician)

"..Materialism preference, neighboring family buy a car, he then would like to buy a car also. Neighboring family buy a motorcycle, he then would like to buy a motorcycle also. These are emulation and showy. You build two-story house so I build three-story. Prefer remarkable but leave their parent. Taken the treasures from the parent already but nobody take care the parent.." (Mr. Prasit Tongtanomkul, LUOYANG Northern EK CHOR Motorcycle Executive)

".. In the past, when I do farming, I asked neighboring family for help but now I have to pay for help. In the past, helping each other was free but now has to pay money even a friend .. I prefer helping like in the past which people will help each other and no money

issue. For example, when build up a house, neighboring people will come for help without request for wages or returns. But now cannot and have to think about how much to pay for one day ...” (Mr. Wang, Yanshi villager)

The information above has reflected obviously the change of relation between people in community. There is a transition from the helping each other society to be the helping that requires return. Materialism focusing is then the consequent of the changing of people notion come from the industrialization.

7) Natural resources and environment

It is necessary about huge usage of natural resources for industrial development. In parallel as the largest population country of the world, it is essential regarding the huge usage of natural resources to serve up to 1,300 million people. The increment of both light and heavy industrial factories has reduced the country natural resources very fast.

Country development by rely mainly on industrial development has consumed a lot of natural resources and all resources trend to be lower. Altogether with an inefficiency of

natural resources usage, the remaining resources may not enough to serve the need of country in the near future. Besides, there are conflicts between industrial factory and villager regarding the natural resources usage (Table 1)

“.. A lot of problems such as air pollution and no water supply. Because the factory needs a lot of water, people then have to dig for underground water. Formerly, water can be found at only 100 meters depth. In order to take more water, we then dig to 300 meters depth. Anyway, the factory still lack of water needed and sometime the situation leads to the dispute between factory and villager about lacking of water consumption. Finally, factory has to share some water to villager and find some more water from Huang He River by implement an underground pipeline system.. if the water level of the river drops down, the country will face with a lot of difficulty. The water level has been decreased a lot since 1949. Right now the remaining level is only one-fifty compare to the past and some period of time people can come over the river..” (Uncle Li YuZhu, retired worker)

Table 1 Comparison of water use and available water supply in each year

Year	Water Supply				Water Use				Total
	Surface Water	Ground Water	Others	Total	Agriculture	Industry	Consumption	Ecological Protection	
2000	4,440	1,069	21	5,531	3,784	1,139	575		5,489
2001	4,451	1,095	22	5,567	3,826	1,142	600		5,567
2002	4,404	1,072	20	5,497	3,736	1,142	619		5,497
2003	4,286	1,018	16	5,320	3,433	1,177	631	79	5,320
2004	4,504	1,026	17	5,548	3,586	1,229	651	82	5,548
2005	4,572	1,039	22	5,633	3,580	1,285	675	93	5,633
2006	4,707	1,066	23	5,795	3,664	1,344	694	93	5,795
2007	4,440	1,069	26	5,819	3,600	1,403	710	106	5,819
2008	4,440	1,085	29	5,910	3,663	1,397	729	120	5,910
2009	4,839	1,095	31	5,965	3,723	1,391	748	103	5,965

Reference: National Bureau of Statistics of China

In addition, the pollution is an inevitable problem of industrial development. Air pollution from the toxic gas emission and water pollution from waste water emission of factories are the problem that everybody noticed. Although the current situation is getting better (Table 2) according to what Chinese academician said that.

“... First, it’s a polluted environment indeed. This area is a beautiful place and called as Venice eastern, the river city. When commercial and enterprise developments happened, the entire river then got a pollution problem but now it’s gradually better ...” (Professor Duan JinJun, Chinese academician)

Table 2 Waste water discharged volume from different industries in each year

	Total of Volume Industrial Waste Water Discharge (10,000 ton)					
	2009	2008	2007	2006	2005	2004
Total	2,090,300	2,173,775	2,207,566	2,080,440	2,159,779	1,978,378
Mining and Washing of Coal	80,236	72,209	73,040	54,023	46,650	49,983
Extraction of Petroleum and Natural Gas	10,197	11,209	9,988	11,177	11,252	10,372
Mining and Processing of Ferrous Metal Ores	15,546	16,859	16,032	15,431	14,239	14,322
Mining and Processing of Non-Ferrous Metal Ores	37,307	42,764	43,374	42,296	31,136	27,806
Mining and Processing of Nonmetal Ores	7,719	9,309	8,663	9,842	12,968	9,468
Mining of Other Ores	574	926	1,339	851	496	245
Processing of Food from Agricultural Products	143,838	157,770	148,589	94,414	118,964	102,981
Manufacture of Foods	52,699	47,833	42,824	43,113	42,830	37,304
Manufacture of Beverages	69,674	70,840	63,156	56,049	43,404	33,571
Manufacture of Tobacco	3,253	2,917	2,873	2,844	2,809	3,110
Manufacture of Textile	239,116	230,362	225,169	197,934	172,232	153,875
Manufacture of Textile Wearing Apparel, Footware, and Caps	14,728	15,244	14,494	13,685	9,185	11,395
Manufacture of Leather, Fur, Feather and Related Products	24,964	26,112	23,574	20,340	18,338	16,480
Processing of Timber, Manufacture of Wood, Bamboo, Rattan, Palm, and Straw Products	6,137	4,653	4,825	5,223	6,569	8,355
Manufacture of Furniture	1,856	1,825	1,848	931	797	519
Manufacture of Paper and Paper Products	392,604	407,675	424,597	374,407	367,422	318,705
Printing, Reproduction of Recording Media	1,783	1,702	1,964	1,199	1,618	1,379
Manufacture of Articles For Culture, Education and Sport Activity	1,239	1,273	929	883	862	726
Processing of Petroleum, Coking, Processing of Nuclear Fuel	66,406	70,496	73,126	70,281	68,122	61,423
Manufacture of Raw Chemical Materials and Chemical Products	297,062	301,935	324,026	335,956	339,052	323,233
Manufacture of Medicines	52,718	47,960	42,893	42,988	40,050	42,982
Manufacture of Chemical Fibers	43,855	48,087	48,957	49,543	48,516	47,467
Manufacture of Rubber	6,783	6,447	6,435	5,976	6,118	6,028
Manufacture of Plastics	4,387	4,842	4,148	3,374	2,288	2,809
Manufacture of Non-metallic Mineral Products	32,777	35,840	40,265	43,070	48,248	47,814
Smelting and Pressing of Ferrous Metals	125,978	144,104	156,862	156,727	169,934	186,888
Smelting and Pressing of Non-ferrous Metals	28,976	30,175	31,807	32,751	33,734	35,565
Manufacture of Metal Products	31,346	28,252	33,335	22,448	21,057	15,880
Manufacture of General Purpose Machinery	13,452	14,291	12,182	12,530	15,652	19,600
Manufacture of Special Purpose Machinery	11,006	10,513	9,439	11,506	11,324	10,455
Manufacture of Transport Equipment	27,422	28,524	22,048	25,708	24,653	40,202
Manufacture of Electrical Machinery and Equipment	9,324	9,927	8,660	8,239	8,108	7,964
Manufacture of Communication Equipment, Computers and Other Electronic Equipment	33,513	31,862	29,621	23,905	18,745	14,214
Manufacture of Measuring Instruments and Machinery for Cultural Activity and Office Work	5,798	5,756	7,195	7,845	7,241	9,902
Manufacture of Artwork and Other Manufacturing	3,587	3,357	3,767	2,340	2,160	2,087
Recycling and Disposal of Waste	959	649	961	430	235	269
Production and Supply of Electric Power and Heat Power	149,010	181,627	174,796	217,145	251,145	251,565
Production and Supply of Gas	2,013	2,605	2,837	3,278	4,099	3,503
Production and Supply of Water	22,919	27,495	15,932	19,747	18,819	12,600
Other Sectors	17,537	17,550	50,997	40,010	118,708	35,332

Reference: National Bureau of Statistics of China

Regarding the information taken from rural people interview about their opinion and adaptation, most of them said in the same way that the situation is uncontrollable, they cannot do anything and have to leave it that way. These are the problem that people cannot resolve and found that they did not pay attention much on the environment problem.

"Whether or not it's going to be problem, I cannot control. It's a government level problem and people cannot do anything" (Mr. Wang, Yanshi villager)

Chinese government has been trying to solve the pollution problem all the time. The pollution resolution strategy has been put into the issue 11th of 5 years economic development plan.

".. Right now it's a period of changing. The polluted and energy consumed industries have been restricted. Right here there are only about IT, Software, Telecommunication, Electronic and Process factories. SIP is bigger and more advance than SND ... The pollution is under control well. With the high regulations from government, ordinary factory will not be able to settle down here. So, there is less pollution problem.." (Professor Zhang Ming, Chinese academician)

".. Some factories generate pollution and destroy environment. We have to reform these also. We may welcome the foreigner investment but we will control the pollution and energy resource consumption level. We allow for high technology industry which generates low pollution level such as business and financial service, electrical and data service industries. For any other industries that generate high pollution, we do have to control whether they are from

foreigner or Chinese industry. For example the paper industry that generates a lot of pollution had been closed by government and run other business.." (Professor Qiu JianLi, Chinese academician)

Since the first issue of nation economic development plan that emphasized on heavy industries until the 12th issue that emphasized on high technology and non-pollution industries, these can be found that China has paid attention explicitly on environmental issue. The polluted industries had been enforced to shut down finally.

".. Military industry or others that generate pollution cannot be operated. If it is an industry that will improve the people quality of life, we are very welcome.." (Professor Qiu JianLi, Chinese academician)

"The 12th issue of nation economic development plan that focused on the changing of economic development as Green Economic has emphasized on high technology, energy saving with low pollution industry like a green color.." (Professor Wang JinShan, Chinese academician)

It can be found that the industrial factories have realized about environmental importance. Many investments on pollution treatment machines have been found widely and increasingly such as the treatment of waste water, toxic gases and liquids, noisy level and other pollutions.

According to the above information, it can be found that the natural resources problem still exists. The resources are decreasing while the environmental problem has been controlled by the strictly criterions altogether with the launched campaign of

environmental friendly factory by the government. However, as industrial sector is the main driver of China economic development, environmental problem is still a problem to be resolved further.

When consider to China's industrial sector impacts, both positive and negative sides can be found and the occurred problems still need a long-term resolution. Adaptation of rural people can be done by themselves or by the government supports. If Thailand decides to perform the industrial development, these impacts will be an inevitable issue. China case studies will then be the important lesson learns for Thailand in order to prevent and solve the problem immediately.

Conclusion

The impacts of China industrialization to the adaptation of rural people have been observed in several dimensions. For agricultural sector, the utilization of machinery has increased the agricultural productivities while a lot of cultivated areas have been replaced by many industrial factory establishments. The continuous decline of cultivated areas has impacted a lot to the national problem about nutritional stability. The employment issue is also another impacted part. When the cultivated areas had been transformed to be the areas for industry, local agriculturists then turned to be factory workers. Agriculturists from other areas also joined for work at the factory due to a lot of labors required along with more attractive returns offered. These lead to the reduction of workforce portion in the agricultural sector continuously while the number of workforce in industrial and service sectors trend

to increase. The next impact is about quality of life. As a factory worker, the increment of earnings will pave the way to the better livelihood with ability to spend more money. These will make quite the same quality of life between people in different areas. However, welfare and health care system of rural and urban people still differs so much because of the government policy that emphasized the industrial development in the urban areas. The relationship inside the family of rural people is another one impacted part. Because teenage workers moved for work in the city and the prompt in forming up a complete family is not ready together with the high living expenses, their children then had been sent to the hometown under taking care by their grandparent. The family structure in rural area then mostly consists of two generations which are senior citizens and children. Besides, the relationship between people in the society is also impacted. In the past, as agriculturists, most of rural people are poor and have no obvious social status different. The relationship was very friendly and mutually dependent until the industrialization happened. Worker who moved for work in the city have absorbed many social values from urban society such as clothing styles, high technology and advanced devices usage and new style of building construction. Besides, the relationship between people in the rural village has been changed to be more ostentatious and emulous. Helping other people depends upon the benefits. The last impact that China government has paid much attention is about natural resources and environmental issues due to the fact that industrial development requires

huge usage of natural resources and consequently generates inevitable pollutions. Presently, the government has already enforced

the strong regulations and initiated supported campaign for green industrialization.

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Review of:
**“Study of the Determinants Affecting Health Status of Health Care
Providers in Thailand”**

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Science, George Mason University, Virginia, USA

Overview:

This paper examines the external and internal determinants affecting health status of health care providers in Thailand, the relationship between the external and internal determinants and their health status, and the factors that best predict the health status of Thai health care providers. The introduction explains the importance of the research and provides an overview of the structure of the article. The Materials and Methods section describes the sample used for the experiment, the questionnaires that were employed, and the data collection process. Results regarding socio-demographic break-downs of the sample are provided along with correlation results among the variables that were captured. Finally, step-wise regression was used to predict health status from the study variables. The significance of the results for policy and practice is discussed.

Title:

The title of this article accurately reflects the content of the article. There are no changes requested to the title of the article.

Introduction:

The introduction serves its purpose very well in motivating this research paper. First, there is a suggestion that there are international and national interests in the research area. Second, it makes the argument that a study of health care providers is important for a greater overall understanding of the health service system. Finally, the objectives of the study are outlined. There are no changes needed to this section of the article. It should remain as it is.

Materials and Methods:

This section begins by making it clear that a mixed method approach is being taken in this research. The description of the sample is very clear, although some may be concerned with the sample size of 60. Perhaps a justification could be made for why a larger sample could not be collected in this case. The description of the questionnaires is very good, as is the details

of the instruments and the reliability checks. It may be appropriate in this section to include at least a brief mention of the methods that are used for data analysis. Particularly an explanation of the correlation and step-wise regression methods would set the stage for the results to be presented in the next section.

Results:

The sections concerning the socio-demographic results and the Assessment of external and internal determinants are very clear. The information in the tables is presented in an appropriate way. Similarly, the correlation analysis describing the relationships among the variables is clearly presented. Finally, the step-wise regression results clearly show that an equation has been developed that can be used in future prediction exercises with data of this type. No changes are requested to this section.

Discussion:

The discussion section is one of the strongest parts of this paper. We now can clearly see that education and income both have a strong effect on the health status of health care providers. The conclusions drawn from that finding are very clearly explained. Further discussion of the results strengthens the argument that has been made. A very strong argument is made regarding the possible hidden health hazards, and this opens the door for future research in this area. This section is very well done and there are no requested changes.

References:

The references used for this article are an appropriate for this kind of research article. There are some peer-reviewed journal articles, and these are complimented by references to textbooks and other government or private agency publications. No necessary changes are required for the references section.

Recommendation:

After a comprehensive review of this paper it is my belief that this is a high-quality research article that deserves to be published in the International Journal of East Asian Studies. The topic is of interest to the readership of the journal, the methods are appropriate for the research question, and the results provide significant insights into a problem that have not previously appeared in the literature. My recommendation is that this article be accepted for publication. Thank you for allowing me to participate in the editorial process at the International Journal of East Asian Studies.

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A manuscripts containing original materials, which can be in the form of Review, Research article, Article, Commentary or Book review, is accepted for consideration if neither the article nor any part of its essential content has been or will be published or submitted elsewhere for consideration. However, this restriction does not apply to those abstracts or short communications published in connection with academic meetings and/or conferences. Copies of any closely related manuscripts in question must be submitted along with the manuscript that is to be considered by the Journal. Please be informed that the Journal adopts a double-blind review procedure and, therefore, all articles, except for “invited papers” and “Book reviews”, will be converted into a PDF format with the “Author List” and “Affiliation” removed prior to being sent to selected reviewers.

A manuscript should contain the following elements: Article Title, Running Title, Author List, Affiliation Abstract, Keywords, Article Main Body, Conclusion and References. A manuscript should be submitted as a standard word-processing electronic file. A single-column, double-spaced format must be used throughout the text. 14pt- Browallia New font should be used to prepare the manuscript. Greek letters (if any) should be typed in Symbol font. The details pertaining to each part of the manuscript are listed belows.

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- For three or more authors, cite just the family name of the first author followed by "et al."

- Sophisticated searching techniques are important in finding information (Berkman, 1994).

- Attaching meaning to symbols is considered to be the origin of written language (Samovar & Porter, 1997).

- Alternately, "Language involves attaching meaning to symbols" (Samovar & Porter, 1997, p.188).

- It was argued that ... (Johnson et al., 2005).

ii. Format of full bibliographic information for each source:

a. Journal Article: Author (Year). Title. Journal's title, Volume (No), Page number(s).
Cho, Y. (2011). Desperately seeking East Asia amidst the popularity of South Korean pop culture in Asia. *Cultural Studies*, 25(3), 383-404.

Emmers, R., & Ravenhill, J. (2011). The Asian and global financial crises: consequences for East Asian regionalism. *Contemporary Politics*, 17(2), 133-149.

Li, D. et al. (2011). Late holocene paleoenvironmental changes in the Southern Okinawa trough inferred from a diatom record. *Chinese Science Bulletin*, 56(11), 1131-1138.

b. Book: various formats depending on type of book.

Innsom, L. (2006). History of Thai language. London: Springer.

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c. Book: book with two to five authors.

Krause, K.-L., Bocher, S., Duchesne, S. (2006). *Educational psychology for learning and teaching* (2nd ed.). South Melbourne, Vic., Australia: Thomson.

d. Book: book or report by a corporate author e.g. organization, association, government department

University of Waikato. (1967). *First hall of residence* (Information series No. 3). Hamilton, New Zealand: Athor.

e. Thesis: Author. (Year of preparation). Title. (Award, Institution, Year).

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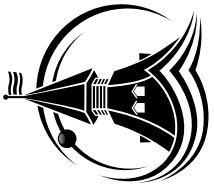
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h. Conference/Symposium/Meeting/Seminar: Author. (Year, month of conference). Title of paper. Paper presented at the Conference Name, Conference Location.

Bhate, S. (2010, April). *Sanskrit Cosmos-Asian Empire-Pune Fortress*. Paper presented at the Procedia - Social and Behavioral Sciences, Escada Hotel, Sao Paulo, Spain.

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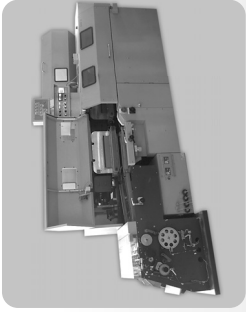
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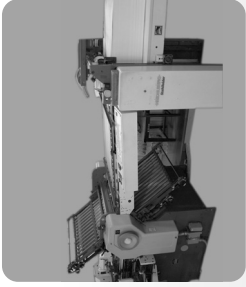
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